

The Pope and the Emperor of Germany.

The two following letters recently passed between the Emperor of Germany and the Pope. Their contents were briefly stated by the cable a few days ago:--

VATICAN, Aug. 7th, 1873.

YOUR MAJESTY,--The measures which have been adopted by your Majesty's Government for some time past all aim more and more at the destruction of Catholicism. When I seriously ponder over the causes which may have led to these very hard measures, I confess that I am unable to discover any reason for such a course. On the other hand, I am informed that your Majesty does not countenance the proceedings of your Government, and does not approve of the harshness of the measures adopted against the Catholic religion. If then it be true that your Majesty does not approve thereof, and the letters which your august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring--if, I say, your Majesty does not approve of your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected--will your Majesty then not become convinced that these measures have no other effect than that of undermining your Majesty's own throne? I speak with frankness, for my banner is truth. I speak in order to fulfil one of my duties, which consists in telling the truth to all, even to those who are not Catholics; for every one who has been baptized belongs in some way or other--which to define more precisely would be here out of place--belongs, I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case. While offering to your Most Gracious Majesty the expression of my devotion and esteem, I pray to God that He may enfold your Majesty and myself in one and the same bond of mercy.

(Signed) Pto. His Majesty the Emperor replied as follows:--

BERLIN, Sept. 3, 1873.

I am glad that your Holiness has, as in former times, done me the honor to write to me. I rejoice the more at this since an opportunity is thereby afforded of correcting errors which, as appears from the contents of the letter of your Holiness of the 7th of August, must have occurred in the communication you have received relative to German affairs. If the reports which are made to your Holiness respecting German questions only stated the truth, it would not be possible for your Holiness to entertain the supposition that my Government enters upon a path which I do not approve. According to the constitution of my States, such a case cannot happen, since the laws and Government measures in Prussia require my consent as a Sovereign. To my deep sorrow a portion of my Catholic subjects have organized for the past two years a political party which endeavors to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have unfortunately not only approved this movement, but joined in it to the extent of an open revolt against existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some transatlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power; I am in duty bound to do it as a Christian monarch even when to my sorrow I have to fulfil this royal duty against servants of a Church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness, disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity, supported by the great majority of my loyal Catholic and evangelical subjects, of extorting obedience to the law by worldly means. I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe. There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness; namely, the expression that every one that has received baptism belongs to the Pope. The evangelical creed, which, as must be known to your Holiness, I, like my ancestors, and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent me from living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem, I am, &c.,

(Signed) WILLIAM.

The lip of truth shall be established forever, but a lying tongue is but for a moment. Surely they lie make men hold their peace?

Willmot, the infidel, when dying, laid his trembling, emaciated hand upon the Sacred Volume, and exclaimed, solemnly and with unwonted energy, "The only objection against this Book is a bad life!"

Church and State in Geneva.

The Old Catholic elections took place in Geneva, on the 12th ult., resulting in the choice of Father Hyacinthe, M. Chavard, and M. Hurlault as the three canons. Nine Liberal members were chosen at the same time to compose the provincial council. Out of 2,300 registered electors, 1267 voted. The result was received with cheers by a large number of people who had assembled to witness the counting of the votes. On the 14th Father Hyacinthe and M. Chavard took the oaths before the council of state. The ceremony was performed at the St. Germain church, which had been placed at their disposal. There was some excitement in the neighborhood of the church, but there was no disturbance. Father Hyacinthe is now, therefore, one of the regular clergy of the city of Geneva. It is said that the recantant Archbishop Ledochowski will soon receive a writ of dismissal from his office. If he takes no notice of this deposition by the legal authorities, he will be subjected to heavy fines. No other penalty can, by existing law, be inflicted upon him. It is stated, however, on high authority that one of the first acts of the next session of Parliament will be the passage of a law empowering the Government to appoint the residence of a bishop proposed by Government, and, if necessary, to sue for a writ of imprisonment. By banishment or confinement the Prussian Government threatens to punish those ecclesiastics who refuse obedience to its laws. The fight is getting more desperate every day, and there is no symptom of relenting on the part of the state. To judge from an article in a recent official Provincial Correspondence, charging the Prussian bishops indiscriminately with "disobedience, resistance, and rebellion," and threatening to break Roman obstinacy on Prussian soil, if it cannot be bent, "the most stringent measures must be expected. One paragraph in the letter of the Emperor to the Pope, the full text of which has now been received by mail, is worthy of reproduction. The sturdy Protestant faith of the Kaiser is confessed in a way which can leave His Holiness in no doubt about it: "There is one more expression in the letter of Your Holiness which I cannot pass over without contradiction, although it is not based upon erroneous reports, but upon the belief of Your Holiness--namely, the expression that every one who has received baptism belongs to the Pope. The Evangelical creed--which, as must be known to Your Holiness, I, like my ancestors and the majority of my subjects, profess--does not permit us to accept in our relations with God any other mediator than our Lord Jesus Christ."

Sabbath-School Work.

As indicative of the general interest shown in England in the day of universal prayer for Sunday-schools, a list is given in the London Sunday School Teacher for October of more than one hundred and fifty clergymen who had already announced sermons in their churches or chapels on that theme on Sunday, October 19th.

The pastor who announces the hour and place of the Sunday school session from his pulpit each Lord's Day morning (unless, indeed, the Sunday-school session precedes the session for worship and preaching) does good service for his school; and if he invites attendance at the school he does still better. The pastor whose Sunday-school meets at noon or later, who notices all the other religious services of the week, and says nothing of his school, suggests by his course the low estimate in which he holds the Sunday-school.

A teacher's principal work in the Sunday-school is teaching. It is not preaching to his scholars, nor is it hearing recitations. On the one hand, a teacher errs if he does not endeavor to instruct his scholars in Bible truth through the lesson of the day. On the other hand, he errs in thinking that his usefulness depends wholly on the home study of the lesson by his scholars. That lesson has truth in it better suited to his scholars' needs than the substance of his best preaching. Even if they come to the Sunday-school having never looked at the lesson, if he knows what is in it, he can teach them its choicest truths through the skillful use of questions and answers. Not his power of speech-making, nor yet the symmetry of the lesson-paper plan, gives him chief advantage for his work as a teacher. It is what he knows of a lesson; what he can teach of it, that is most likely to benefit the scholars of his class.

Christian Forgiveness.

The following incident was often related by one of our missionaries in Jamaica, to illustrate the power and practical beauty of Christianity, and the docility of the African mind and character. A negro slave, not long arrived upon the island, and a new convert, was observed to bestow very faithful attentions upon an old man, who was afflicted by one of the lingering leprosy diseases to which the colored race is liable. The old man had always borne a bad character, and his influence had been especially exerted against the converts to Christianity. Both on account of his repulsive disease and his equally repulsive bearing and disposition, he had no friends to care for him in his adversity. All the more remarkable was it, therefore, to observe the assiduous care of the young negro, who visited the sick man regularly several times a day, bringing him food and drink, and otherwise ministering to his wants. Thinking that there must be some secret tie of kinship between the two, the missionary on one occasion approached the pair, and asked the younger man whether the other was perhaps a relative. The answer was no, and the same answer was returned to the successive questions as to whether he was a confectioner or friend. More surprised than ever, the missionary at length asked, "Why, then, do you take such good care of him?" The reply was, "His my enemy!" On further inquiry, he learned that the old man, while in Africa, had been the means of having the younger entrapped, torn from his home, and sold into slavery.--The Moravian.

Wakefulness from Overwork.

A symptom of mental exhaustion indicative of a very great degree of mental strain, is persistent wakefulness. The physiological cause of this condition is well understood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the neck and head becoming distended with blood, as is shown by the flushing of the face. If this condition of distension is long continued, the vessels are apt to lose the power of contracting when mental activity is diminished. Hence arises the impossibility of fulfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain. Some extraordinary instances have been recorded of prolonged wakefulness as the result of mental overstrain. Boerhaave mentions that, on one occasion, when intently engaged on a particular study, he did not close his eyes in sleep for six weeks. Sir Gilbert Bland was informed by Gen. Pichegru that, for a whole year, when engaged in active campaign operations, he slept but one hour in the twenty-four. These and other similar cases have probably been unaccountably exaggerated, for people often sleep without having an after-consciousness of the fact. It is certain enough that the continued deprivation of any considerable part of the normal amount of sleep will be seriously detrimental to health. Dr. Hammond, in his work on sleep, mentions the case of a literary man in America who, for nearly a year, while intently engaged in a favorite study, restricted his period of rest to four hours a day, and frequently less. At the end of that time the overtaking of his mental powers was manifested in a curious way. He told the physician that, though still able to maintain a connected line of reasoning, he found that as soon as he attempted to record his ideas on paper, the composition turned out to be simply a tissue of arant nonsense. When in the act of writing, his thoughts flowed so rapidly that he was not conscious of the disconnected nature of what he was writing; but as soon as he stopped to read it over he was aware how completely he had misrepresented his conceptions. If the language happened to be at all intelligible, it was sure to have no relation to the ideas he wished to express. Thus, wishing to obtain a book from a friend, he found that, instead of the request, he had written the prayer of Socrates as given by Plato. Sir Isaac Newton, in the later years of his life, suffered greatly from wakefulness. "The fact, well known to every medical man, that persistent sleeplessness is frequently the precursor or initiatory stage of several most intractable maladies, physical and mental, always invests the presence of this indication of mental overstrain with grave interest. But a continued course of excessive mental labor generally manifests its effects on the mind itself in various ways, all more or less promontory of approaching collapse. The brain-worker begins to perceive an unwonted want of clearness in his ideas; work becomes gradually less easy to him; he is alarmed at sudden awkward failures of memory; a feeling of surfeit or disgust will steal over him in the midst of his work; he becomes unable long to fix his attention, and latterly feels as if all mental energy were crushed out of him. If these warnings of an overwrought brain, now speaking distinctly with the tongue of disease, are disregarded, the wonder frequently is, not that the inevitable retribution follows, but that it should have been so long delayed. What particular form the Nemesis shall assume, whether of physical or mental disease, will be determined by accidents partly of personal habit and temperament, and partly of inherited predisposition. It is noteworthy, however, that the common opinion that excessive mental occupation gravitates towards insanity, does not appear to be verified by facts! Indeed, one of the foremost of living English physicians doubts whether alienation of mind is ever the result of simple mental overstrain. It is to physical, not to mental derangement, that excessive work of the brain generally gives rise. Insanity, he points out, finds the most suitable material for its development among our cloddish, uneducated classes, whilst the worst forms of physical disease are originated and intensified by our educated, overstrained brain-workers.--Chambers' Journal.

Consolation in Travel.

Sir George Grey, in his Narrative of one of his Australian Expeditions, relates the following instance of the power of religion over difficulties, which cannot be too strongly insisted on. His position and prospects had become alarming, and he was undecided as to which of three plans he should adopt; but he determined not to decide hastily, and in order more fully to compose his mind, he sat down and read a few chapters in the Bible. "By the influence thus imparted," observes he, "I became perfectly contented, and again rising up, pursued my way along the beach to the party. It may be here remarked by some, that these statements of my attending to religious duties are irrelevant to the subject; but in such an opinion I cannot at all coincide. In detailing the sufferings we underwent, it is necessary to relate the means by which those sufferings were alleviated; and after having, in the midst of perils and misfortunes, received the greatest consolation from religion, I should be ungrateful to my Maker not to acknowledge this, and should ill perform my duty to my fellow-men, did I not bear testimony to the fact that, under all the weightier sorrows and sufferings that our frail nature is liable to, a perfect reliance upon the goodness of God and the merits of our Redeemer, will be a sure refuge and a certain source of consolation." This is true religion, and will serve us far beyond the vanished conceits of false philosophy.

I have served my congregation nearly fifty years, and have never quarrelled with any of them but on account of their sins. Thanks be to God, peace has reigned amongst us.--Rowland Hill.

Protestantism in France.

The Protestant population of France is still but a feeble minority, which holds its own, but does not sensibly increase. Before the late war it numbered about a million. The annexation of Alsace has taken from us 250 communities numbering 200,000 members. It has destroyed one of our theological faculties, that of Stra-burg, do- sertedly famed for its learning; and thereby weakened considerably Protestant influence in our country. Our churches are divided into three principal groups--or rather into two families--the Lutherans, half of whom were torn from us by conquest and the Reformed body. The latter is made up of a mother (whom we must account as already aged, since she dates from the earliest days of the Reformation) and several daughters. I speak of the national church, which is united to the State, and consists of about 690,000 members, and of several free churches of different ages and denominations. The Evangelical Alliance is no vain word with us; in proof of which I may state that the evangelizing and charitable societies of the various churches work in common. In France the time is not, perhaps, very far distant when the various evangelized factories of Protestantism will form a *sansio* church. Already earnest hopes in this direction have been expressed in sundry quarters; and when the progress of ideas, or the natural pressure of events, has brought the separation of the church and State, the fusion of which I speak will, perhaps, be well nigh accomplished.--Address before the Evangelical Alliance, by Rev. A. Decoppel, of Paris.

Answering Letters.

A great many people are shamefully negligent about answering letters. Nothing is more annoying. In European countries it is regarded as the height of ill-breeding to allow a letter which needs reply to go unanswered; and so it ought to be considered here. This is a point on which parents should lay great stress to their children. They should be taught to consider it as *rudu* not to reply to a letter which needs attention. The busiest people are generally those who are the most exact in this respect.

The late Duke of Wellington, who, it will be admitted, had a good deal on his hands at different times of his life, replied to every letter, no matter how humble a source.

Once a clergyman, who lived in a distant part of the kingdom, wrote to his grace, on whom neither he nor his parish had a claim to beg for a subscription to build a church. By return of mail came back a letter from the Duke, to the effect that he really could not see why in the world he should have been applied to for such an object; but the parson sold the letter as an autograph for £5, and put the duke down for that amount among the subscribers.--Elizabeth

The Decline of Juggernath.

Juggernath cut a sorry figure at his late festival at Sorampore. It appears from the account given by the *Friend of India* that when he was carried forth under an umbrella and hoisted up on to his principal car, there was none of that roar of enthusiasm with which he was wont to be greeted in former years. By two o'clock the long road, hot and white with dust, was merely dotted with visitors, and the police seemed to be as numerous as the pilgrims. An hour later the crowd was rather more numerous; but the priests could not prevail on the people to give Juggernath a "shove off," although they frantically called upon those near to rescue the god from disgrace. The attention of the women in the crowd was far more directed towards two English ladies, who were watching the scene from the verandah of the police-post. The same ill-luck befell a rival car endowed by a Baboo, afterwards transported for forgery. The few who could be persuaded to tug at the old ropes broke them. Sunset, however, brought some devout rustics from the interior, and these at last dragged the original car without an accident. Year by year the attendance has been falling off, but on this occasion the contrast was very striking. The once solemn festival is fast becoming a mere tamasha; and even "elderly females," who were officially reported as alone showing enthusiasm, are fast becoming cold and careless in their religious exercises.

Pray and Wait.

Pray frequently, and wait quietly, and the Lord will make your way plain. Jesus trains up all His servants to waiting; and if you are called to the ministry, He will exercise your soul beforehand with sharp conflicts. Joseph must be first cast into a prison by his master, before he rules the kingdom; and David must be hunted as a fox upon the mountains before he gets the sceptre. How can you tell what others feel unless you have felt the same yourself? Undertake nothing without first seeking direction from the Lord; and when anything offers that is plausible and inviting, beg of God to disappoint you, if it be not according to His mind. You cannot safely rely on your own judgement, after God has told you, "He that trusteth in his own heart is a fool." This advice relates to all important changes in life.

Simplicity, purity, fullness, adaptation, preservation, and remarkable efficacy, are six proofs of the divine origin of the gospel, but to a Christian the greatest is this: "He that believeth on the Son of God hath the witness in himself."

There are Sunday-schools which never have singing as a part of their exercises. And there are other Sunday-schools where the uniform lesson is not used. These Sunday-schools are a great deal better than none; but in each case they labour at a great disadvantage. Good singing and the same lesson for all are of no little importance to a first class class Sunday-school.

Scientific and Useful.

PLANTING FRUIT TREES.

Whether spring or autumn is the best time for planting fruit trees is a vexing question. How it may best be done is of most importance. Many think the question of expense settled by the cost of the trees, yet every man who does not spend double, triple or quadruple the cost of the trees in planting them, is making a great mistake.

Nothing that is worth doing at all is worth doing so well as planting fruit trees. Whoever a tree is to be planted, the soil should be enriched to the depth of at least two feet, and not less than six feet across. This preparation should precede planting at least a month. No raw manure, or other substance liable to ferment while decomposing, should come in contact with the roots. Don't hesitate to postpone planting one or two years, in order to make thorough preparation. This is the way to get fruit quickly. Apple trees properly planted often bear in four years, and pear trees in six; and they never die prematurely, as do thousands planted in the slovenly fashion that prevails.

The scarcity of trees, for a few years past, has stimulated propagation to such an extent that we fear will lead to low prices, and thus, in its turn, to excessive and careless planting in the future, as in the past. Let us respect the feelings of our children's children, and in their interest as well as our own, "turn over a new leaf" in the matter of planting fruit trees.

BASKETS OF ROSES.

Roses in a cut state are always welcome, and a tastefully arranged basket of them constitutes one of the most elegant floral ornaments that can be obtained for the decoration of the drawing-room. Three important points may be urged in their favor. Firstly, roses will keep fresh for a comparatively long time; secondly, they are not difficult to arrange; thirdly, they can be bought for a small sum, if not growing in one's garden, and any one who does possess a garden, large or small, is sure to have roses. Baskets made of different materials for holding ordinary cut flowers can be bought, but for roses I prefer those made of glass, as the clear crystal shows up the rich colors of the roses and their variously tinted foliage better than any other material. In glass baskets the flowers should nestle among moss instead of sand, which, when seen through the glass, has a bad effect.

SHUTTER YOUR CATTLE IN WINTER.

The severity of the winter in certain sections has induced greater care, and more attention to feeding. Farmers are learning that care and kindness to those useful creatures are repaid with increase of profit. A correspondent in Dabotto Co., Kan., states:--"I have learned from observation that a cow, when well sheltered and watered, can be kept on less than one-half the feed required when left to the exposure of winter storms." Those who now neglect to provide suitable shelter in winter for their herds and flocks, if they would carefully observe and study results, would reach a similar conclusion. The agricultural districts in this country are very limited in which farmers can afford to winter stock without any provisions for sheltering and feeding them.

THE NATURE OF GUANO.

It is a generally received opinion that the deposits of guano are exclusively the excrements of birds. Dr. Habel has investigated this matter microscopically and chemically, and has found that after treating the substance with an acid, the insoluble residue is composed of fossil sponges and other marine animals and plants precisely similar in constitution to such as still exist in those seas. The fact, too, that the anchors of ships in the neighborhood of guano islands often bring up guano from the bottom of the ocean, is quite in opposition to the prevalent belief. Dr. Habel, therefore, considers that the deposits of guano must be the result of the accumulation of fossil plants and animals whose organic matter has been transformed into nitrogenous substance, the mineral portion remaining intact.

SWEET PICKLED PEARS.

Take one pound of white sugar to one coffee-cupful of strong cider vinegar; dissolve it slowly, and add one tablespoonful of ground cinnamon; or three or four small sticks of cinnamon; boil all together for ten minutes, skimming well. Take three pounds of sound pears, with smooth skins, and prick them with a large needle in half-a-dozen places, put them into boiling water, and cook until a silver fork passes easily through them. Skim them out, and put them one by one into a large-mouthed jar, and pour the boiling hot syrup over them; cover tightly, and let them stand two or three days; then pour off the syrup and boil it again, turning it over the pears boiling hot. If preferred, half-a-dozen cloves can be stuck into each pear after boiling them. Take care not to boil too soft, but only to soften them a little.

Young ministers never begin well except they begin with a sense of the necessity of total dependence upon God.--Rowland Hill.

Mr. Alphonse de Condolle, an accomplished Swiss gentleman, has given a prophecy, in his recent "Histoire des Sciences," of the lingual future of the world. At the end of another hundred years, he thinks, the English-speaking races in the British Islands, Australasia and the United States, will number 860,000,000 while the German-speaking people will be only 124,000,000, and the French-speaking people only 60,000,000, or, one person speak French for every twelve or thirteen speaking English throughout the world. He thinks the English tongue is beginning the language of the world. He gives us no assurance that the people will talk to any better purpose a century hence, than they do now.