

rangements to make before going for Saxa; and when he went back to the house where he lodged the fisher's wife told him that John Darrel had been there to seek him. With this news a sudden revulsion of feeling came over Hacon. He remembered nothing but the happy hours they had spent together, and he determined to leave all other concerns and go and apologize to his friend. He was a little astonished at himself, but there was indeed nothing unnatural in such a submission. Friendship thrives by great sacrifices and great concessions; it is petty, chronic benefits that kill it. Hacon had never loved John better than at the moment in which he determined to humble himself before him.

(To be continued.)

THE ECCLESIASTICAL LAWS OF GERMANY.

On the 10th of December, 1871, a law was passed by the Empire which threatened with imprisonment for a period not exceeding two years any of the clergy who, in the public exercise of their office or in the church, spoke of political questions in such a way as to endanger the public peace. A second law, dated the 5th of July, 1872, dissolved all the institutions of the Jesuits, with the orders and fraternities associated with them, within the German Empire, forbade all action on the part of the members, and expelled all foreign Jesuits. A third law, passed on the 4th of May, 1874, threatens all clergymen who continue to exercise their functions after being deprived of their office by a judicial sentence with confiscation in certain districts or places, and eventually with the loss of German nationality and banishment from Germany. In the years from 1872 to 1876 Prussia passed a number of laws the object of which was to protect the rights of the state against the churches—especially the Romish Church. The scope of them may be thus summed up. The oversight of all public and private schools is accorded to the state; the institution of clergymen, whether permanent or temporary, can only be made after notice has first been given to the government, which has the right, on legal grounds, to protest; clergymen must possess the rights of German citizenship, have attended a German gymnasium, studied theology for three years at a German university, and passed an examination in history and German literature before a state commission. All ecclesiastical seminaries are to be under the oversight of the state. Otherwise they must be closed. New schools for boys or for students are not to be built, nor youths received into those already existing. A clergyman who is punished for any crime or misdemeanor for which the penalty is imprisonment with hard labor in a house of correction, or with the loss of municipal rights or public offices, is not to be reinstated. The same is to be the case with a clergyman from whose conduct it may be premised that he will oppose the laws and regulations of the state and endanger the public peace. Actual discipline is only to be exercised by the German ecclesiastical authorities. The accused must be heard, an ordinary trial must be held, a written judgment given, with the grounds on which it rests. Corporal punishments are forbidden and fines are not allowed to exceed ninety marks. Imprisonment in a *domus de meritorium* not to be for longer than three months, and these institutions to be under government surveillance; the appeal to be made to the state when the sentence is illegal. If a clergyman has so seriously violated the laws of the state relating to the clerical office and its functions that his remaining in office seems incompatible with public order, then on the proposition of the state authorities he shall be dismissed from his office. No penalties are permitted except for ecclesiastical offences or those concerning religion. They cannot be inflicted because political or civil rights are not exercised, or to enforce their exercise in a particular way. The public announcement, performance, or proclamation of them to the congregation in an injurious way is punishable. A royal court of ecclesiastical affairs decides concerning appeals, dismisses from office, and so forth. Bishopsrics which are unlawfully occupied, as well as other places, are to be administered as to their temporalities by a state commission. Revenues provided by the state for the clergy (or arising from funds administered by the state) are withheld if the receivers do not declare, either by word or deed, that they submit to the laws. Benefices that have been vacant longer than a year may be filled by the patron or the community. The property of benefices is administered, under state laws, by a steward chosen by the community. The state exercises an oversight of the administration of the diocesan property. All orders and fraternities, except those devoted to the care of the sick, are to be dissolved at the latest by the 3rd of June, 1879, and those which remain are to be under the supervision of the state. This summary will be sufficient to show the great importance of these laws.—*Contemporary Review*.

MOTHER AND SON.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely wilful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views from sheer desire to prove that they are independent, and can do their own thinking.

Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and serene faith may hold him fast, and prevent his drifting into dangerous courses. At all events, there is very much that only a mother can do for her son, and that a son can receive only from his mother, in the critical period of which we are thinking. It is well for him if she has kept the freshness and brightness of her youth, so that she can now be his companion and friend as well as mentor. It is a good thing for a boy to be proud of his mother; to feel complacent when he introduces her to his comrades, knowing that they cannot help seeing what a pretty woman she is, so graceful, winsome, and attractive! There is always hope for a boy

when he admires his mother, and mothers should care to be admirable in the eyes of their sons. Not merely to possess characters which are worthy of respect, but to be beautiful and charming, so far as they can, in person and appearance. The neat dress, the becoming ribbon, and smooth hair are all worth thinking about, when regarded as means of retaining influence over a soul, when the world is spreading lures for it on every side.

TRAMPS AS SEEN BY ONE OF THEMSELVES.

I often met those who were thoughtful, earnest and pretty well informed, and always stayed with such men long enough to have a talk. The men on the road are much like those at home; they are of many classes. There are thieves among them looking for opportunities for robbery, and low fellows whom it is disagreeable to meet, but who never do any serious mischief while there is a man in sight, though they are a terror to women and children in country places. The moral conditions of such a life are very unwholesome. But there are a great many tramps who have nothing bad about them, except that they are dirty and repulsive in appearance. They are discouraged and helpless, and do not know what to do. A man out of employment is always a disagreeable object. Wherever he may be, he is always out of place. He is superfluous and unnecessary, and there is no right place for him, unless it is underground.—*Sunday Afternoon for October*.

WOMEN'S TREATMENT OF WOMEN.

There is a general sentiment that women do not stand by each other, as men do by men; that we are envious, narrow and small, where our sex is concerned; that the greatest obstacles professional women have to overcome are the prejudices of women themselves; that if a woman commits a fault, nobody is so quick and ready to heap opprobrium upon her as another woman. All this is, to a certain extent, unhappily true; but it is by no means generally true. The fashion of women sneering at women is passing into disrepute; so that nowadays, no woman who expects to pass as a well-bred lady, is guilty of the bad taste of speaking disparagingly or slightly of her own sex. Now and then one does it, thinking thereby that she wins the esteem of men by so doing. She can make no greater mistake. Men admire largeness of mind and large-heartedness in women, quite as much as women admire those qualities in men. The more strongly and loyally women stand by one another, the more respectfully they treat and speak of one another, the more women honor women, have faith in women, the better for us, the more credit to us. We cannot expect men to honor and revere us, unless we ourselves honor and revere our own sex.—*Mary A. E. Wager-Fisher in Sunday Afternoon for October*.

WHY POPES CHANGE THEIR NAMES.

It is a fact generally known that monks and nuns, on assuming their vows, and popes, on ascending the Pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitious belief that unless this is done the new pontiff will not live long. The custom has prevailed since it was inaugurated, in 956, by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh pope to bear that name. Thirty-two years later, in 1555, Marcellus Servius was elected, and insisted upon retaining his own name. As Marcellus II., therefore, he ascended the throne on the 9th of April. He was a young man, and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no pope has ventured to offend against the tradition. It is a little singular that while the name John has been a favorite one, no less than twenty-two popes having chosen it, none have chosen it since the death of John XXII., in 1416. The first pope bearing the name Pius, took the position in 142, and the name did not reappear after his death till 1458. The original name of Pius IX., the late pope, was Giovanni Maria Mastai-Ferretti.

UNREASONABLE haste is the road to error.

O LORD! take my heart, for I cannot give it: and when thou hast it, O keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake.—*Fenelon*.

A MAN's character is the aggregate of all the dispositions, tastes, purposes, and habits of his soul; whatever helps to constitute his moral identity. This, slowly made up, it may be; changing imperceptibly, perhaps, through years, is finally the last yielding of all earthly things. At first it may be almost as shifting as the folds of the morning's mist. You cannot tell, amid the vicissitudes of childish years, what form it will finally assume; and yet, at last, it looms up before you outlined as clear and definite as that silver-edged border of the thunder-cloud, penciled on the distant sky, which you can carry with you in memory through years to come.—*Dr. Gillet*.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

BRITISH AND FOREIGN ITEMS.

THE Westminster Catechism and Confession of Faith have been translated into Chinese.

A FRANCO-JEWISH company has been formed for the extraction of bitumen from the Dead Sea.

MILK is being generally introduced in London as a beverage, counteracting the free use of beer and spirits.

CHANCELLOR SAULSBURY, of Delaware, has decided that dancing is prohibited by the discipline of the Methodist Church.

A TELEGRAM from Tientsin, China, announcing a heavy rain that saved the autumn crops, adds "which means saving a million lives."

THE 33rd Cocoa Room has been opened in Liverpool. In the 32 houses already opened 25,000 people are served daily, and 11,000 teetotal pledges have been taken.

THE "Christian Statesman," of Milwaukee, hopes that the coming meeting of the American Board in that city will excite as much interest as do the horse-races and circus.

A NEW Welsh Presbyterian Church was lately opened in Liverpool, making the third place of worship in that city which the Welsh Presbyterians have opened within a year.

DURING the session of the Pan-Anglican Conference in London, the Bishop of Hayti preached in Westminster Abbey, the first colored divine that had ever occupied its pulpit.

ONE of Mr. Spurgeon's sermons has been translated into the Servian language, and sent to each of the 1,200 priests and teachers in that country, where there is no Protestant preacher.

THE workingmen would do well to heed the pithy advice of Dr. Ganse of St. Louis, who, in an address to them on the value of the Sabbath said, "Don't girdle the tree that shades you."

A DONATION of \$5,000 from Mr. Moody to Wellesley College, being the proceeds of the sale of the Moody & Sankey Hymn-books, will be used in endowing a scholarship bearing their names.

THE Y.M.C.A. of New York is the residuary legatee of the estate of the late William Niblo, founder of Niblo's Garden. It is believed that it will receive \$100,000, which is to be appropriated to the library.

THE English Church Missionary Society has received a donation of £25,000 as a fund the interest of which is to be used for the development of the Native Church of India, and £5,000 from another for its work.

MR. SANKEY, now in England, having failed to induce Mr. Moody to join him there, will begin a revival meeting himself, with the assistance of English preachers, and intends to make a tour of the whole of England.

MRS. THOMPSON, wife of the Archbishop of York, recently laid the corner-stone of the first of nine churches to be erected in Sheffield, within the next five years, and for which a local fund of \$250,000 is being raised.

A NEW impulse is given to the evangelization of Portugal, which, with its colonies, has a population of 8,000,000, not five per cent. of whom can read, and only about 300 of whom are professed Christians outside of the Roman Church.

POPE LEO's consent to leaving Rome for a time, for his health, is said to have been largely brought about by Cardinal Guibert, who pithily remarked that he thought "it would neither be convenient nor amusing to have to assemble the Conclave every two years."

ENGLISH Christians are beginning to plan for the spiritual welfare of the population of Cyprus. A correspondent of "The Christian" offers £50 to inaugurate a mission for the 60,000 Greeks, 25,000 Turks, and 8,000 Fellahs and Arabs who have lately become our fellow-subjects.

THE Presbyterian Church of Ireland is about to set apart a number of ministers for strictly evangelical labor. This is done with a view of keeping out the race of evangelical tramps, whose delight is to wander from church to church and interfere with the regular work of pastors.

REV. W. SCHOFIELD, late a Wesleyan minister in Australia, has bequeathed £43,000 to the British Wesleyan Methodist Conference for the extension of the Methodist chapel building in that country. His widow has since added £7,000, making in all a gift of a quarter of a million of dollars.

ANOTHER king in Eastern Central Africa has invited the Church Missionary Society to send a teacher and Christian books into his territory, which is the kingdom of Chagga. In his letter the King Mandara says, "If you want children to teach them we shall give them to you. And I shall follow you to learn with all my people, if you do really want."

THERE are 10,000 Israelites in San Francisco, and 10,000 more in the rest of California. They comprise all nationalities, with German Jews the most numerous. They control several important branches of business, a large part of the importing dry goods and fancy goods trade being in their hands, as well as large wholesale grocery houses. They have nearly a monopoly in boot and shoe manufacturing, and the hide, leather, and wool trade. Many of them are very wealthy, and are liberal patrons of the fine arts and booksellers. Musical people say that they would never have had a first-class opera in San Francisco if it had not been for the patronage of the Hebrews of that city, and a leading theatrical manager says that he would have to "shut up shop" in these hard times were it not for the money he gets from them. They have five synagogues, one of which cost nearly \$200,000; and three religious weeklies. In point of belief they range from the ultra orthodox to the ultra reformed and liberal. Their rabbis preach in English and German. They have representatives in all professions, in mining and agricultural enterprises, and in politics, and there is no part of the country in which they are on friendlier footing with their neighbors of other faiths.