

Saviour, His divine mother, and the apostles. So likewise are our zealous clergy, and even our venerated bishops. With the true dignity of their apostolic succession, they address us in their poverty, that they may be enabled "to repair the places that have been made desolate, and to build up the walls of Jerusalem." But yet with all our limited resources, what wonders has not the Almighty enabled us to accomplish within the last few years? Thus our progress hath been as the mountain stream, which at first steals unseen and unheard through the fissures of the rock, until at length, meeting with tributary waters, it bursts before us in all its native grandeur, bearing joy, gladness, and fertility to the surrounding plains.

What, then, shall restore us in this country to our original greatness? What shall break asunder our bands, and give peace, plenty and security to the state? *England—if Catholic!* "Yes! land of our fathers, torn with political strife, yet lifted up into the proud confidence of thy own strength; impatient of any restraint, yet ready to interfere with all other nations; burdoned with an excessive, unemployed, dissatisfied population, where ignorance almost heathenish pervade the rural districts, and infidelity disloyalty and vice, lurk in the crowded cities and manufacturing towns;—what shall preserve thee safe and unscathed in these times of change and trouble of distress of nations with perplexity; what restore thy beauty among the people of the earth, and give peace, plenty, cheerfulness, and contentment to thy own people? *That church still upheld amid thee,—it may be for thy final, as it was given thee for thy earliest, blessing.*"*

I remain, Mr. Editor,
Your's sincerely,
JOHN DALTON.

Lynn-Regis, Norfolk.

ENGLISH MORALITY.—When the number of defalcations on the part of persons holding confidential situations in England, are taken into consideration, of which we are reminded by the calamity arising from the profligate management of the Manchester Bank, one cannot help thinking that something is at work in that country producing a depravation of all religious and moral feeling that is incompatible with the safety, or rather dangerous to the existence, of the social tie. Upon no other grounds can we account for the Exchequer bill fraud, the fraud on the Customs, and the other innumerable frauds which have recently taken place. The truth is, that the English as a people have lost all regard for religion, and, for the most part, are Atheists or Deists, bound by no ties, respecting no commandments, and regardless of, or disbelieving altogether, in a future state. Such a people are capable of any crime, and can only be restrained by fear. They have become so because they have been disgusted by the grasping selfishness of the Established Church, which has taught them to deride all religion, by finding neither its charities nor its humility in its established and paid professors.—*Dublin Pilot.*

*Mr. Sibthorp's "Further Enquiry," &c., pp. 67, 68.

From the Catholic Herald.

STATE OF RELIGION IN GERMANY.

The subjoined description of this subject, we extract from a communication appearing in the *Scottish Guardian*, written by a clerical friend of the editor in Germany. It presents another evidence of the strong yearning after the divine teachings of Catholicity, and also exhibits a spirit of unchristian teaching in its opinion of what the writer is pleased to term "latitudinarian love," which regards "Roman Catholics as in an equally favorable position with the Protestants for obtaining eternal life." How does this accord with the boast of liberty of conscience and freedom of opinion, which meets us at every turn in praising the blessings to be enjoyed under the "glorious reformation?"

"Besides Sabbath profanation, which, you are aware, is always followed with a curse, there are many deleterious elements at work in the Protestantism of Germany; Arminianism is carried out in the universities and in the pulpits to its extreme, but still legitimate consequences—an intermediate state of probation and salvability between death and the judgment is, though not embodied in the received standards of divinity, yet a subject of general belief, and not uncommonly taught from the pulpit—in private, many Protestants offer up prayers on behalf of the dead, and one day I was, before knowing this fact, startled by being asked, on the part of a Protestant lady, apparently professing godliness, whether I *really* disapproved of praying for *dead* relatives. Love is universally regarded as the full amount of Christian duty, and rightly so, if only the love referred to were of the genuine spiritual sort, but, alas! it is a strange latitudinarian love; it tolerates and judges lightly of flagrant errors and flagrant sins; it regards Roman Catholics as in an equally favorable position with the Protestants for obtaining eternal life—it reprobates all interference with unscriptural practices, which have only the recommendation of outward piety and devotion; it reprobates, as venomous and uncharitable, any declaration, however scriptural, against prevailing ungodly tastes; it deprecates, likewise, separateneſs from and unconfornity to the word."

What a useful lesson may be gleaned from the writer's testimony concerning Bible reading and its consequences? He thus writes:—

"Bible criticism, like dogmatic theology, has been, and still is, much studied; it has been woefully perverted, and made instrumental to the unsettling of men's minds, and the diffusion of spiritual death. As of theology, so of Bible criticism, there are some professors, who have escaped prevailing errors, and carried out their investigation in a right direction. In Germany, however, I am told that there is only one learned divine who admits the canonicity of the *entire* Bible. His name is Stiez. He is pastor of a congregation in the neighborhood of Elberfeld, where Krummacher had his flock. It is expected by some, that ere long Bible criticism, which is as much studied here as over, having run the gauntlet, as it were, thro'so

much uncertainty, and so many conflicting systems of interpretation, will settle down upon sound and generally-recognized standard principles. This consummation is earnestly to be prayed for. While things remain as they are, young men go from the universities into the pulpits of Germany, not knowing what to believe, and to preach the people from the churches into the world, not knowing what to believe and to practice."

Happy people under such inspired guides! But mark the writer's concluding paragraph, and see whether he does not exhibit strong symptoms of a belief—

"That his religion was intended
For nothing else but to be mended,"
when he exclaims:—
"O for another reformation in Germany! O for another Luther!"

CHURCH OF SCOTLAND.

At a meeting of the Glasgow Church Defence and Anti-Patronage Electoral Association, held on Monday the 3d October to consider what steps they ought to adopt in reference to the approaching Municipal Elections, the following Resolutions were moved, seconded, and unanimously agreed to—namely.

Resolved—1st. That the present Government have deceived the Church and the people of Scotland, and have coolly and faithlessly broken their promises; and as they are using all their power and influence to corrupt and undermine the Church and are aiming at its destruction, they ought now to be regarded as the most determined and inveterate enemies of the Church of Scotland.

2nd. That as the spiritual rights and privileges of the Church of Scotland secured unalterably by solemn treaty infinitely dearer to us than all political considerations and attachments whatever, we are bound to give government, and all their supporters, our most determined opposition, and to endeavour by every lawful means to drive them from the possession of that power which they are abusing for the destruction of the best, and most important interests of the country:

3rd. That while we will not support any Candidates, whatever may be their political opinions, who do not declare themselves decidedly friendly to the great principles for which the Church is contending, yet at the same time we will require in addition to this as a proof of their sincerity and attachment to the Church, a public avowal of their opposition to the present Government, and their determination to oppose it to the uttermost of their power:—

4th. That an address be immediately issued to the friends of the Church of Scotland throughout the country, calling upon them to oppose the Government at all Municipal and Parliamentary Elections, and by every competent means, till they be removed from office.

JOHN WYATT,
Chairman.

Glasgow 3rd Oct. 1842.

Mgr. Antoni Traversi, Patriarch of Constantinople, died on the 21st ult. at Rome.

From the Catholic Herald.

WORTHY OF IMITATION.—The extract we subjoin, taken from a letter from the Editor of the "Vicksburg Sentinel," written from Brussels, and appearing in the columns of his paper, contains a very interesting fact as regards Catholic toleration, and may be useful to be read by certain of our contemporaries, whose taste for misrepresentation on such subjects may be corrected by it. His account of the habits and customs too possess interest.

"There is no established religion in Belgium. All are placed on the same footing, though most of the inhabitants are very rigid Catholics. The habits of the clergy seem to be very simple and frugal, and they reminded me much of the Jesuit gentlemen who conduct Georgetown College in the District of Columbia.

In all the Catholic churches on the Continent you will find no pews with elegant cushions. They are all supplied with plain rush-bottom chairs; and the baroness and the maid kneel along side of each other."

ADDITIONAL TESTIMONY.—A correspondent travelling in Europe, thus writes to the "Watchman of the South."

"I am sorry to say that in Continental Europe I have been surprised and distressed to find so little of the men of the glorious reformation still remaining. I do not think any American will have any adequate idea of the actual extent of papacy, until he comes and sees with his own eyes what there is in Europe. It seems to me we have scarcely been a day out of sight of Romish Cathedrals, and crosses, and shrines, by the road side, since leaving Holland. I know that in these countries there are many Protestants, and good ones too, but then the supremacy on the continent is decidedly Popish. Even along the road near Worms, to which Luther said he would go if there were as many devils as tiles on the houses, there were almost as many crosses and shrines as any where else. Indeed this cross and shrine business seems to have been quite a fever with the mother church. When on the highest alps, which we have ascended, we could see them erected on the airy peaks still far above us."

The late Earl of Rosse—the Very Rev. Dr. Spain.—It is creditable to the memory of the late Lord Rosse, that he assisted the Roman Catholic bishop and clergy of Killaloe, at Parsonstown, against the violent proceedings of the two Crotties. He also granted a large tract of land for the erection of a chapel and convent in that town. The chapel is a fine commodious building of cut stone, with a handsome steeple. The Very Rev. Dr. Spain is parish priest. He is a gentleman of mild unassuming manners, refined education, ardent piety, and great prudence. The schism prompted by old Crotty, and carried on by his nephew, Crotty the younger, has completely disappeared, and both the unhappy men have lost the town. Thanks to the discretion and prudence of Dr. Spain.—*Extract of a letter in the Waterford Chronicle.*