

CATHOLIC INTERESTS IN THE FRANKFURT DIET.

The following information is taken from the *Ami de la Religion*.—"The Protestant party in the National Assembly of Frankfurt attempt to make up for the weakness of their arguments by insistent abuse of the Catholic Church, and to such a degree has this disorder proceeded that the President of the Assembly, although a Protestant, could not refrain from paying a tribute of praise to the moderation and accommodating spirit shown in the replies of the defenders of the Catholic Church. His compliments were for having forbore all recriminations, and for having even declined to refute sarcastic and repel calumnies. Such were the very words used by the President. Some Catholics among others the envoy from Bavaria—have abandoned the cause to which they still pretend to belong, but that cause has not ceased to grow and nobly to gain ground in the Assembly. It is, however, to be regretted that three Bishops who belonged to it, those of Curia, Munster, and Breslau, for motives of which we have no means of judging, have retired from the Assembly. All that we know is, that the last mentioned Prelate had been all over since his arrival at Frankfurt, and that the two others seemed to have unfortunately yielded to the disgust or the pain which they received from the outrages directed against the Chamber. Still more unfortunately, Mgr. de Diepenbeke has had for his successor in the Assembly the Count Reichenbach, that perfidious enemy of the Catholic Faith, who, assuming Ronge from the intention of openly declaring himself a Protestant, inspired him with the resolution of carrying schism into the Catholic Church by founding that ridiculous German-Catholicism to which so short a time has sufficed to render justice. During the course of the debates at Frankfurt the National Assembly received a lively impression from the collective petition of the Catholic Union, of which we have already spoken, and from the hundred separate petitions, covered with the signatures of 300,000 fathers of families from the Grand Duchy of Baden alone, who unanimously claim the independence of the Church of the temporal power. People begin to see, not without surprise, that the Catholic population, with the conviction of its rights, has acquired the consciousness of its numerical force, which, under the shield of the political principle of the sovereignty of the people, will know how to make its will, so clearly enunciated, respected, and even triumphant. The Grand Duke of Hesse, at the demand of all his Protestant Clergy, has just granted them the emancipation of their Church. The Catholics, having asked for nothing, have obtained nothing: it seems that they preferred to have recourse to the condescension of the Grand Ducal Ministry."

FRIGHTFUL CONDITION OF THE IRISH POOR.

We extract from Thursday's *Standard*, a paragraph from a private letter, which gives a frightful picture of the condition of the poor in Mayo. We are in a condition fully to verify the statement; the writer is a most respectable layman, who has very accurate sources of information; and the account is confirmed to us by clerical evidence from the same county. The letter is dated "12th September."

"I regret to tell you that our prospects here are of the most gloomy description. The potatoes, of which there was a good breadth, have entirely failed. I examined numerous fields within the last week, and feel quite warranted in stating that at least 3-4ths are gone, and that there will be scarcely a sound potato to be had in the course of a month. The out-door relief has altogether ceased; the people are now in a great measure thrown on their own resources. This, I think, is quite right; but in the course of a month or six weeks, the mass of the population, which is at present reduced to permanent pauperism—at least one-third of the existing numbers—will be in a state fearful to contemplate—without food, fuel, clothing—without shelter, nor any visible prospect of being in any way able to help themselves. How can they? 100,000 human beings without land, cabins, employment, or support of any kind. In '46 and '47 the resources of former years kept them on; these means are all gone, and I therefore don't hesitate to say that we are far, far worse off than at any previous time. A look on the coming winter with fear."—*Standard*.

AN ADDRESS PRESENTED TO THE REV. P. O'DWYER, BY THE CONGREGATION, ON HIS LEAVING CHELSEA.

"St. Mary's, Chelsea, Feast of St. Matthew, 1848.

"Rev. and Dear Sir,—With how much delight did we a few months since hail your coming amongst us to preach the Gospel of your Divine Master! and how distant then was the thought that you would so soon be torn from us! yet, practising the lessons you have so often and so eloquently inculcated to us, we humbly bow to the appointments of Heaven, made known to us by the authorities of God's Church. The child fondly clings to its parent, and ought not the flock to its Pastor with equal affection? Yes Rev. and dear Sir, deeply shall we regret your departure from amongst us. During your stay in Chelsea, your urbanity of manner and singleness of purpose in the discharge of your sacerdotal duties, have won for you the love of the congregation of St. Mary's; and wherever the spot of your abode may be, 'e'en should it be beneath a far distant clime, still the remembrance of you will be dearly cherished by us.

"God's will be done," is the Christian's consoling prayer, and we well know it is yours; and if it will be an additional source of consolation to you, and we flatter ourselves it will be such, we offer to you with the sincerity of Christian hearts, our esteem, our gratitude, and our respect; and as a token of our feelings, though it be but a very faint expression of them, we beg your acceptance of this purse of gold, uniting with it a prayer to God that he will grant to you peace and health in this life, and an eternity of bliss hereafter; and that we may be deemed worthy ever to be remembered by you at the Holy Sacrifice of the Altar is the fervent desire, Rev. and Dear Sir, of. &c. &c."

The reply of the Rev. P. O'Dwyer, to the address:—

"Chapel House, Sept. 21st, 1848.

"Beloved Friends,—I thank you from my heart for your very feeling address and its valuable accompaniment; both prove alike the sincerity of your past conduct towards me, as well as the reality of my own convictions in your regard. For though but a short time among you, and to many an alien, I have from the first day of our acquaintance found myself at home in your affections. Believe me, therefore, that my feelings at our separation are reciprocal with your own. I retire from Chelsea in a mood akin to that with which childhood for the first time takes its leave of home and fond relations—but tenderly grieved, yet fondly cherishing the hope of meeting again where no edict can effect our divorce.

"Beloved friends—Englishmen and Irishmen alike—accept as the only recompense I can offer for your kindness, the assurance, lasting and firm, of my fervent prayers, (when offering the Adorable Sacrifice), for those blessings upon you, which you have so feelingly invoked in my behalf. And, believe me, that when far from you, my sincerest consolation will be to know that you faithfully and with resignation put into practice the Divine lesson of obedience, which, when among you I endeavoured, though imperfectly, to inculcate—saying at all times, 'God's Holy Will be done.'—Beloved friends, adieu. PATRICK O'DWYER."

PROTESTANTISM IN ENGLAND.

According to the London correspondent of the *Christian Advocate*, the present "aspect" of the various Protestant denominations in England is anything but encouraging.

"The religious aspect of Great Britain is quiet. There is little of prominence to note in any of the Churches. Generally speaking, declension is the order of the day. Our opinion is that there is a very great decline in real spirituality. Mere formality prevails to an alarming extent, not only in one section of the Church, but in all. We look in vain for the types of the Puritan fathers in the Non-conforming Churches; Methodism lacks the spirit, zeal, energy, and devotedness, of its early days; and the Episcopal Church is torn by Puseyite heresies, a spurious Calvinism, and a deadening formality. Mammon worship greatly prevails. The members of our several Churches are scarcely to be distinguished from no Church at all. Conformity to the fashions, maxims, usages, and passions, of the world, has taken the place of that transformation which is so distinguishing a quality of the Gospel of Christ. Hence there is a demonstration of power

and influence on an unconverted world, and no progression.

Few, if any, of the religious denominations, it we except two or three small branches of the Methodist family, can show any increase in the year. Church-building is steadily prosecuted by the State Establishment; but the multiplication of religious edifices in that direction, gives but unsatisfactory evidences of real progress; for, in many of them, the congregations are extremely small; while from the pulpits of most, a Gospel is preached not likely to make men "wise unto salvation." Experimental Godliness is but little enforced, and we presume but little enjoyed. There are, however, some bright exceptions.

The Dissenting and Non-conforming Churches are much divided, and, in many cases, apparently more engaged in matters political than religious. They are much occupied with the vexed question of state pay and patronage. The separation of the state from the Church interests them much more, we fear, than the separation of the sinner from the world, and his union with the Church and Christ. Here is our great defect. Minor matters absorb the major, and the glorious substance is lost in the worthless shadow. The state patronage question, from which you are happily free, has its importance, but we do wrong in allowing it to absorb all others. The war against the Church will be fiercely waged this winter. Its progress will be duly noted in future letters.

"Among the declining bodies, we are sorry to number the Church of our youth and riper years, good old Wesleyan Methodism. You will have read with pain of our declining numbers."

GERMANY.

THE CATHOLIC UNION OF GERMANY.—The Catholic Union recently approved of and blessed by the Archbishop of Freiburg, is becoming very prominent. It had delayed manifesting itself until it was solidly organized, not only in its native territory, but also in other parts of Germany. At the head of this society are the two great champions of Catholicism in Southern Germany, the Baron Heint Andlow and the Aulic Councillor Brusse. Immediately on the society declaring its existence and object, forty-seven communes of Baden enrolled themselves in its list, and their example is about to be followed by a great number of others. The major part of the Baden Clergy hastened to offer their assistance, and all the resources they could dispose of otherwise. A petition has already been addressed by the Union to the Constituent Assembly at Frankfurt, demanding the absolute emancipation of the Catholic Church from the temporal power. A hundred other petitions, amongst which are comprised those of the principality of Hohenzollern-Sigmaringen, have accompanied this collective petition, the condensed expression of all that the Catholicism of Germany aim at obtaining.—*Ami de la Religion*

FRANKFURT.—THE GERMAN DIET.—At the sitting of Sept. 11th the Assembly, after a long discussion about the order of putting the question, divided on sec. 14 of the "fundamental rights." The section as it now stands, after a first division is as follows:—

"Sec 14. Every religious community (church) orders and administers its affairs independently; but it remains, like every other society in the State, subject to the laws of the State."—Carried.

"No one religious community enjoys, by means of the State, privileges above the rest.—Moreover, there exists no State Church."—Carried.

"New Religious communities may be formed; it is not necessary that their confession be acknowledged by the State."—Carried.

The principal rejected motions were:—

"Existing religious communities and the new ones which are formed are, as such, independent of the power of the State. They order and administer their affairs independently."—Noes, 357; ayes, 99.

"The pastors and presbyters of the communes are chosen and appointed by the communes, without the confirmation of the State being necessary thereto."—Noes, 320; ayes, 134.

"The publication of ecclesiastical decrees is subject to those laws only which attach to all other acts of publication."—Rejected.

IRREGULAR CHILDREN.—The Ninth Annual Report of the Registrar-General has just been published; from it we learn that, in 1846, out of 672,325 children born alive, 30,000 or 10/375 boys and 18,704 girls, were born out of wedlock!

WANTED—A CLERICAL WARMING PAN.

Among the cool and undisguised manifestations of the evils and abuses of an Established religion, which are constantly meeting the eye of the public through the medium of the papers, it has not been our lot often to encounter a richer morsel than the following advertisement, which we copy *literatim* from the *Athenaeum* of last week:—"To Agod Clergyman.—The patron of a rectory of about £700 a year, is desirous of presenting it, in the most laudable manner, to a Clergyman of not less than eighty years of age, of sound High-Church principles. Applications, with testimonials, &c., to be addressed to A. B. C., Messrs. Waller, stationers, No. 49 Fleet street. All communications will be considered quite confidential." Here is a goodly volume of inquiry in the compass of one little paragraph,—a marvelously opposite Commentary upon Hooker, albeit somewhat of the smallest dimensions. The nominators of the spiritual directors of a flock, shorn to the tune of about £700. per annum for the support of a religious system to which many among them doubtless conscientiously object, and over the working of which, in relation to their own interests, not one individual among them has the remotest control, proclaim in the face of the sun his desire, by way of first furthering the eternal advantages of the payers of the nett £700. foresaid of consigning them to an individual in whom age, and consequently both physical and mental incapacity, shall positively be considered as the very best—nay, as an absolutely indispensable recommendation for the pastoral office. Sound as the desiderated Clergyman is to be in "High Church principles," especial care is to be taken that he is not so in wind and limb. Not less than eighty years of age! That is, at the precise point when the strength of man is declared by the Psalmist to be at best but labour and sorrow—but the better fitted for all that for the purposes of our Ecclesiastical patron, whose £700. may for some time elude the grasp of the nominee in reveration, if entrusted to the hazardous keeping of an incumbent of only three score and ten. . . . And this is the system for the support of which the goods of our Dissenting fellow-townsmen—forcibly and under periodical contribution—are sold at one-third their nominal value at public auctions! —*Launceston Mercury*. [The *Salisbury and Wilts Herald* says, that "a similar act of disinterestedness was manifest in this city (Salisbury) some three or four years back, when the patron of a valuable living offered to present a venerable Clergyman, resident near Salisbury (now in his 87th year), who was wholly unknown to him, and who, he only accidentally heard, had passed through his long life without obtaining any adequate income from the Church."—*Nonconformist*.

TRACTARIAN AND POPISH DOINGS.

Take the new Missionary College at Canterbury—true, its statutes are approved by the present excellent Primate, but who does not know that a system depends for its effect less upon the laws than its officers—that the master is the school! and when I see the Principal among the supporters at Oxford of Mr. Ward, and its Vice-Principal, Mr. Pearson, among the ardent and abettors of Mr. Munro's semi-Popish Seminary at Harrow Weald, I can have no doubt that for years, the effect of such an institution must be to send out Clergy to the colonies of a complexion of those who are now leaving the Church in Australasia for the Romish schism. At New Shoreham, again, Mr. Hope and Mr. Wheeler, apparently under episcopal sanction, are organizing a school to instruct the young in those "Church principles" which have already led more than one hundred and twenty members (chiefly Clergy) of our Universities into the more congenial fold of the Romish Church: while at Radley, Hall, near Oxford, Mr. Sewell has established a school, with a system of compulsory fasting, and a chapel, decorated by the notorious Pugin; and thus too, it is said—though it is to be hoped falsely said—under the patronage of the Bishop of Oxford!—in the face of the fact, that a former institution of the same name, St. Columba's Stackallan, is now tottering to its fall through the discouragement given by the Primate to its Popish features.—*Church and State Gazette*.

A GOOD MODE.—The various Irish Clubs in New York are now holding night meetings to discuss the propriety of investing their surplus funds in breadstuffs and clothing for the relief of the poor and suffering in Ireland, the coming winter. 1846 1847 1848 1849 1850 1851 1852 1853 1854 1855 1856 1857 1858 1859 1860 1861 1862 1863 1864 1865 1866 1867 1868 1869 1870 1871 1872 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 1886 1887 1888 1889 1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100