

THE CATHOLIC CONGRESS IN MAYENCE.

THE Frankfort correspondent of the 'New York Herald' furnishes an interesting letter concerning the recent Catholic Congress in Mayence, from which we make the following extracts:

FRANKFORT, June 24, 1874.

The Rhine has recently been the scene of two important Congresses—of the old Catholics held at Bonn; of the Union of German Catholics, just concluded at Mayence, the "Golden." The latter is the most significant Catholic meeting held for some time in Germany and the speeches there made and the resolutions adopted have created no little stir in the German official, liberal and Protestant press. Telegrams were received from all parts of Germany, or despatches of reverence and loyalty sent to Rome. There were public and private assemblies of the members, banquets, general communion in the Cathedral and divine service at all hours, and the conclusion was a pilgrimage of guests and members, led by Bishop Ketteler, to St. Rochus' chapel, near Bingen. A great number of prominent Catholics were there, among them Mounfang, the deputy to the Reichstag, from Mayence.

The resolutions adopted by the assembly embody paragraphs on the condition of the working men of Germany and on the present state of society and the Church. The Assembly believes that Germany, like all other European States, is seriously threatened by the discontent existing among its labouring populations. The principal causes of this discontent are the decay of the petty branches of industrial life, the neglect of agriculture, the oppressive conditions made for manufactures, and the extravagant development of speculation. The nearer and inner reason for this discontent is found by the Assembly to be in the weakening of Christian conviction and morals in the higher and lower classes by modern rationalism and liberalism, whereby it has been possible that a great portion of the working class would be led astray by the irreligious and revolutionary leaders. The means for curing this social disease, and bringing about a reconciliation of the various classes of society, are:—Legal protection against the plundering of the people by corporate and financial bodies; the promulgation of laws providing for the welfare of the working classes; the careful promotion of moral and religious life in the family of the workman, especially in keeping sacred the Sabbath day; in a reduction of the hours of work by women and children, and in the free spreading of Christian charity.

The resolutions referring to the Church and State are of a more determined character, and have created considerable discussion. They are as follows:

1. The Catholic Church is by divine ordinance an independent organization, which, as the one and universal Church of Jesus Christ, has the right in all lands publicly to exist, and which every Christian State has the duty to protect.
2. The politico-ecclesiastical system which the political parties are endeavouring to carry through is irreconcilable and indirect contradiction with the constitution of the Catholic Church, established by God, sanctified by centuries, acknowledged by the States and guaranteed by the law of nations.
3. The ecclesiastical, priestly and pastoral charge confided by Jesus Christ to the Pope and the Bishops cannot be abolished or restricted by any law of the State.
4. Church and State are appointed by God to harmoniously work together.

A separation of the two powers is to be lamented. If the hostility with which the modern States treat the Church renders this separation a necessity, the result will be more to the injury of the State than of the Church. Two resolutions are of an especially radical character. One on "the general condition of Christian society" says: "Modern civilization is incompatible with the Church. A consequence of the warfare against the Church is the dissolution of social and political order. Remedy, therefore, can only be expected when political independence and all traditional rights are again accorded to the Papal See." Other resolutions are directed against the German Empire, the national party, the Jesuit laws, militarism, the guidance of public instruction by the State, the liberal press and the Foreign policy of the German Empire, especially as towards the Vatican.

The speeches made in support of those resolutions are full of enthusiasm on the one hand and condemnation of modern institutions on the other. One speaker, referring to Bismarck said:—"The man who is sailing unconcernedly, on in the ship of folly of the times is, perhaps, hardly able to grasp the helm. But he will be brought to a stop on the rock of the Church, and will cry out to the one who steers the ship with a safe hand 'Help! Throw me the tow of salvation!'" The Bishop of Mayence uttered noteworthy words to the assembly at St. Rochus chapel. He complimented the assembly about him by saying it was a picture of the spirit of Catholicism—one heart and one soul. He spoke pleasantly about the Rhine, how it was a "German and a Catholic river," in whose flood so many glorious Catholic cathedrals were reflected, and how along its shores, from beginning to end, protest had been made by its people against the absurd accusations that the Catholic Church is hostile to the German Empire.

The German liberal newspapers are of course violently abusive of the resolutions adopted by the Assembly. The Catholic journals, however, speak in a different tone, and in the resolutions of the Congress and the twenty-eighth anniversary of the Holy Father's rule, find ample texts for exultation. This latter event has been celebrated in all the large cities with considerable fervor and demonstration. In Mayence the assembly of Catholics gathered to a banquet in one of the hotels, when the American address to His Holiness, taken by the pilgrims to Rome, was exhibited. In Munich a monster procession went on the same day to the chapel at Berg-on-the-Laim. The German Catholic bishops assemble to-day at Fulda, and a new pastoral letter may soon be expected. The State is particularly exasperated by the Mayence assembly. All the active members in the Mayence Committee have been summoned to appear before the Court at Aachen to answer charges of producing excitement against the powers that be.

GENERAL NEWS.

The following from the 'Catholic Sentinel,' of Portland, about a very disrespectful habit which, we are sorry to know, is quite common among a certain class of Catholics, is to the point:—"Some few people who call themselves Catholics have a habit of leaving the Church whenever a sermon is to be preached. This offensive custom, doubtless, is borrowed from Protestant practices, and is one that no Catholic who pretends to a belief in the Real Presence should be guilty of, as it is not only a mark of gross disrespect to the clergyman about to address the congregation, and to the congregation itself, but it is a violent insult to God in His Sanctuary, and we should remember His words when He tells us, 'He that will not hear the Church, let him be to thee as a heathen and a publican.'"

When a family has vigor enough to keep one place, one name, and one title in its blood for seven consecutive centuries, it certainly deserves at least as much respect as an oak tree of equal age, notwithstanding Ben Jonson's dictum on the subject. And this the De Courcys of Ireland have done. Michael Conrad de Courcy, thirtieth Lord Kingsale, of Ringrone, in Ireland, has just died, a comparatively young man and unmarried, leaving his estate and his title to his cousin, Fitzroy de Courcy, now thirty-first Lord Kingsale and Premier Baron of Ireland. No title in England or Scotland is of equal date nor any blood among the British peers, unless we are to except that of the Courtenays, Earls of Devon, whose actual peerage, however, is a thing of yesterday in comparison with the barony of Kingsale, granted in 1181 to De Courcy, Earl of Ulster, with the privilege, still possessed by his descendants, of standing covered in the presence of the sovereign after the first obeisance of homage made.

The 26th of May will be a mournful one for the Catholics of Germany. One of their most celebrated leaders, whose name is known, not only in Germany, but also in all circles in the Catholic world, has been called by the Almighty to receive the reward for his firm undaunted defence of the rights of the Church, and his manly opposition to the progress of injustice and anti-Christian legislation. Hermann von Mallinckrodt was Councillor of the Legation until the year 1872, proprietor of the estate of Nordborchen, member of the German Reichsrath and the Prussian Landtag. He was born on the 5th February, 1821, at Minden; he studied at Aix-la-Chapelle, Berlin, and Bonn, and died after a very short illness. He died as he lived, as a true and faithful Catholic, holding in one hand the crucifix, the sign of Him for whom he spent his strength in the cause of Holy Church; in the other hand the hand of his young wife, whom he had only married on the 12th of February in the present year. Afflicted as if our father had left us, we Catholics stand beside the grave of one of the noblest, kindest, and justest of men; and feel our trouble in these troublous times; yet we bow our heads to the inscrutable decision of Him who calls away His soldiers in the midst of the combat to repose in the peace of Paradise. There surely will rise from millions of Catholic hearts, who honored and loved the deceased, one earnest prayer to heaven, that the Almighty would grant him the reward he merited of eternal rest.—Correspondent 'London Tablet.'

In the bitter war against the Catholic Church, the Protestant government of the very Protestant State of Wurtemberg makes a refreshing exception. That all feelings of justices are not laid aside there, is shown by the recent proceedings for the erection of a Catholic Church at Tubingen. Government itself asked the Lower House for a grant of 107,000 florins for this purpose. The 'Köln-Volkszeitung' remarks: "Not a quarter of our Parliament belongs to the Catholic Church, and in the Lower House the National-Liberals have the upper hand. From what they do everywhere against Catholics, and from the opposition of the Catholics in Wurtemberg during the last elections, we had every reason to fear that the money would be refused, or only a smaller sum granted. A strong minority in the Finance Committee voted for only 65,000 florins, charged with burdensome conditions. But the result in the Houses was the grant of the whole sum, by sixty-three votes against eighteen. The eloquence of Canon v. Dannecker had great effect. "You cannot," he said, at the end of his speech, "refuse this grant without wounding the feelings of one-third of your fellow-citizens." Great applause followed his speech. Our good Bishop will rejoice at this news, which was telegraphed to him at Rottenburg. The response which our Catholic wishes and requirements have met with from our Government and our representatives, will cause joy to the Catholics of other States besides our own."—Correspondent 'London Tablet.'

The 'Greyouth Star' thus neatly refers to a recent matrimonial venture:—"In another place we announce the marriage of Mr Sale, formerly Commissioner at Hokitika, to a lady named Fortune. It is not surprising that a lady with such an attractive title should secure a ready sale in the matrimonial market, and we sincerely congratulate the gentleman in having succeeded in reducing the number of Miss Fortunes that, alas, are too numerous in this world."

'Figaro,' in speaking of Mr Bradlaugh's visit to Paris, announces that "Sir Bradlaugh, the famous English Republican," was present at Monday's sitting of the French Chamber, and adds that the only thing which struck him was the number of times the president had to ring his bell to call the deputies to order. Sir Bradlaugh is described in appearance as "every inch a clergyman."

The 'Irish Times' of June 5th, says:—"The Marquis of Sligo is, in one respect at least, an interesting specimen of an Irish absentee. He is fifty-four years of age, and a member of the Traveller's Club. George John Browne is not only Marquis of Sligo, but Earl of Altamont, Viscount Westport, and Baron Mountengale—titles taken from the Irish localities. During the discussion of the Gas Bill yesterday, one of the London lawyers thought he made a hit by saying that Lord Sligo, who was chairman of this committee, 'had a great affection for Sligo.' His lordship seems to have thought that to be loved by his tenants in Sligo was anything but desirable. He exclaimed, 'I never was in Sligo in my life,' which is, of course, true; but it is a shame it is true."