

authorities of monarchs—from the researches of the learned to the folly of libertines. None could remain ignorant of the quarrel; it was the affair of courts as well as camps—of provinces as well as of cities—of the drawing room, as well as of the academy. [The Emperor JOSEPH II., the King FREDERICK of Prussia, the Empress CATHERINE of Russia, rivalled each other in ardour and zeal to serve the interests of philosophy, whilst VOLTAIRE and the Encyclopedists, more Kings than the Grandsons of Louis XIV., more masters than the Dukes and the Peers of the realm, dictated laws to civilize Europe, and prepared the funeral of that worship which descendants would annihilate. Before the attractions of such a combat, political events pined away; the intrigue of European diplomacy went on unperceived at least, against the existence of the Jesuits. And the great ones and the Princes of the Earth had not time to lend an ear to the doleful forebodings of that which was gathering its fury amid the lower regions of society, bringing with it revolution, destruction and death.]

In a word, the bloody tragedy of 1793 came on to be enacted. The West was shaken to its foundations. War bore its fruits. Whilst the aristocracy expiated on the scaffold the crimes and the impieties of the Regency, strange kingdoms were furrowed with the sword of republicanism, and the plague spared neither thrones or people. Certainly the tragedies were at that time sufficiently numerous and frightful—reverses and victories without—within political convulsions—offered sufficient aliment to the activity of the passions; and it appeared that history, placed trophies and the gibbet, had scarcely time to inscribe the names and the deeds of conquerors and of victims. But, an interest still surpasses the interest of glory—the interest of the martyr—the interest of the public place—the interest of the battle field; on the block, the noblest heads fall in its honor—armies contend in its name—it resuscitates the heroism of the Vendee and the chivalry of Spain; it takes its place in the midst of the council of potentates; and the peace, unless by its sanction, cannot be established; tranquillity is not restored in the bosom of Empires until its rights are recognised; and at the moment in which the most extraordinary man of modern times seizes the sceptre of Charlemagne he humbles himself before that invincible power and demands it to bless his crown. This interest is the interest of Faith—this power is the power of the church. Every one does homage to its sway.

The convention, in decapitating priests and bishops, and in persecuting God even in the recesses of the sanctuary—even in the lives of his ministers—the Directory in carrying away Pope Pius VI., because it well knew that poor priest to be an obstacle alone more formidable than the whole of Europe; the Consulate in reopening the churches with one hand, and with the other decreeing the organic articles, that disloyal iniquity against which Rome exclaims for more than half a century; the Emperor in declaring that he

must treat the Pope as though he had 40,000 men under his orders—in cursing Pius VII., in tearing the holy old man from the Vatican and in saying to him—“I—I find in my age a priest more powerful than myself, for he reigns over minds—I reign over matter; the priests guard the souls, and they throw me the carcass;” Europe, Protestant and Schismatical in victoriously reconducting the successor of St Peter into his capital—the entire world, in fine, in hailing with unanimous acclamation the Jubilee proclaimed by Leo, XII., and in sending the deputies of every nation to the opening of the Porto Sancto. Behold from this, the first part of this age.

And in times nearer to us, are not religious questions still the most important, those that prevail throughout, and exact a serious and imperative solution? What is agitated in civilized Europe, and what are the events that have disturbed its surface and that threatens its future? Were not the Belgian and the Polish revolutions created in this first instance by the oppression of the Catholics, and by the refusal of their rights? What were the most bitter anxieties of the late King of Prussia; were they not the disturbances caused in the Rhenish provinces and in the Grand Duchy of Posen by the captivity of Monseignors De Droste and Dunin? When Spain tires, at length, of the yoke placed upon her by an upstart soldier, collects her energies to break it, does she not seek on the tombs of her Kings and under the shadow of her altars, that banner of Catholicity, which is the witness of her ancient faith and the pledge of her coming liberation. Ireland—Ireland, oppressed solely on account of creed, has she not become the great subject of thought to England; and does not the progress of Catholicism and the spread of Puseyism afford the British Statesman reflection more serious, than the affairs of China or India? In Franco Catholicity mingles itself with every thing, it is the essential condition of exterior magnificence, the necessity and the policy in the East, on the shores of Eastern Asia—in the islands of Oceanica—even unto the boundaries of America. In the interior, it restrains the minds of the highest, and is beginning to temper down those of the masses; it penetrates by little and little into all classes of society—it solicits the liberties and the rights guaranteed by the constitution, and behold, how great even its influence is on its enemies! At the same time works of charity multiply, and pious associations every where abound.

In fine, from the height of the Pontifical chair, the glorious Vicar of our Lord Jesus Christ surveys the world, and pronounces no word that does not produce an effect from one end to the other of the universe. Whether he extends his hands to bless the nations, whether he extends his missionaries to the extremities of the Globe, and place bishops over all the people, whether he apportioned to the veneration of the faithful those elect of God who have merited the glory of the Saints, whether he ordains universal prayer for the suffering churches whilst he consoles

Spain, Poland and Switzerland, and deplores in the bitterness of his heart the persecutions of the Czar and the violence of the Regent,—he reigns with an authority unparalleled, and his fame extends in every clime illuminated by the day-star. All Sovereigns call him Father, all have need of his support; and he has need of none of them, because he sits on the angular star, and because neither on the earth or in hell can any power prevail against him. Thus we see—by its sufferings, by its trials, by its triumphs, Catholicism is at this day what it always was—the king of the world: *Christus Vincit, Christus regnat, Christus imperat.* Its influence commands respect everywhere, its influence makes itself be felt in every portion of the social structure—it excites, at the same moment, admiration and hatred, enthusiasm and envy, devotedness and injury; some may detest it, but there are none capable of being indifferent. Its Divine Founder has said—“I have come not to carry peace but the sword.” Behold for more than eighteen hundred years the sword has been drawn and strikes in the *melée* of human actions and none can remain insensible to its blows.”

#### POLITICAL.

NEW SESSION—“YOUNG ENGLAND”—PUSEYISM.

*London, Thursday Morning.*—It is said in Conservative circles, that Sir Robert Peel has insinuated to some of his supporters, that circumstances may render it necessary that the session of parliament should commence before the close of the present year! In the Carlton Club, it is stated that the time for re-assembling the legislature will entirely depend upon Mr. O’Connell’s movements. Mr. O’Connell, no doubt, exercises a very potent influence upon the proceedings of ministers; but, apart altogether from Irish agitation, there may be causes for a more early summoning of the legislature than usual. In fact, little or nothing in the way of practical legislation has been accomplished this session, whilst distress and discontent abound in all directions.

*Thursday Evening.*—I referred casually to the debate of last night in my letter this morning. You will have seen that “Young England,” as the Puseyite members are slightly designated by the Low Church Tories, again assailed Sir Robert Peel. Mr. Smythe, son of Lord Strangford, had, on this occasion, the aid of Mr. Monkton, Mr. Milnes, Mr. Baring Wall, and Mr. D’Israeli, whose speech was one of the bitterest yet uttered against the minister from the Conservative benches.

I recur to this subject, to mention a curious fact communicated to me this day. The truth is the Puseyites feel themselves growing stronger every day, and they are becoming much more confident. Their doctrines are, certainly, progressing very slowly amongst the laity, especially the humbler classes, who have been brought up with such a holy horror of Popery, they hate it accordingly. But amongst the clergy and the educated classes, the Oxford doctrines are extending with giant strides. Young clergymen from Oxford,

located in their parishes, are working with might and main to propagate the doctrines of the Oxford divines. A friend of mine, just come up from Devonshire, tells me that the Puseyite clergymen carried all before them, in the way of argument, at the tables of the gentry.

I have spoken of Devonshire. I should have mentioned that the Bishop of Exeter has become the most zealous of the Puseyite prelates; and he is now engaged in a conflict with the churchwardens and the Protestant congregation of Falmouth, who required that the rector should be removed or reprimanded, for introducing Catholic ceremonials and observances in the parish church. Bishop Philpotts holds fast by the rector, and severely admonished the congregation for making such unreasonable complaints, insisting at the same time that the conduct of the rector is in strict accordance with the canon law. But the particular fact to which I wish to draw your attention, relates to a new movement amongst the Puseyites, who are now engaged in raising a large fund—it is calculated that it will amount to upwards of £250,000—for the education of the children of the working classes. I have seen a list of subscriptions—several of £200 £100, and down even to £1, the general amount given by curates of the Establishment, and already, I understand, near £50,000 is contributed. When this fact becomes generally known, you may be prepared for a most violent outcry against the Popish Puseyites.—*London Correspondent of the Evening Post.*

#### Protestant Operative Association and Reformation Society.

The annexed proceedings from *Saunders’ News Letter*, will show the rage of the worthies composing the association with a sesquipedalian name, at this second cut direct both of themselves and their secretary.—*N. Y. Freeman’s Journal.*

The members of this association held their weekly meeting at the Rotunda, on Friday evening. Dr. DAVIS in the chair.

The Secretary read the following letter:—

4th August 1843.

“MY LORD DUKE—MAY IT PLEASE YOUR GRACE,—I trust that your grace will allow me to trespass on your grace to present to the House of Lords a petition for the repeal of the emancipation bill, which was adopted at a very large and highly respectable meeting of the Protestants of Dublin, held in the Rotunda on last evening, and signed in the course of an hour by the petitioners. Should your grace be so kind as to support the prayer of the petition, we should be obliged. I have the honour to be, my lord duke, your grace’s most obedient humble servant,

“WM. COMPTON ESQ, Sec’y.”

The Secretary then read the following reply of the Duke:—

“London August 7, 1843.”

“Field Marshal the Duke of Wellington presents his compliments to Mr. Compton Esq.”

“It is the common practice in both houses of parliament for members to com-