

too tenderly treated in these protracted negotiations, and that the war ought to be pushed on with vigor. The Roman correspondent of the *Universe* gives the following still more significant intelligence :

“ We can imagine circumstances in which this augmentation [of French troops at Rome] would become even necessary. In the case of which we believe there is little probability, that Austria, emerged from that neutrality which she appears disposed to observe, should join herself to Russia, Rome would be a strategic point of great importance, and the states of the church would ere long become the theatre of a struggle between the French and Austrian troops. Accordingly, independent of the Catholic interests, an interest of patriotism and prudence cause it to be ardently desired at Rome that Austria may reunite herself to France and England to repeal the unjust and menacing pretensions of Russia.”

We ought not to forget that the occasion, if not the cause of the present contest, was the desire of Turkey to keep faith with France, as the representative of the Catholic church, against the false and tyrannical claims of Russia in regard to the Holy Places. Russia, by fraud, by forgery, and by brow-beating, sought to make Turkey set aside the vested rights and the concessions dating centuries back, of which Catholics were in possession in the Holy Land. It is to the honor of Turkey, weak as she was, that she did much to resist those false claims of the Russians, and, at least, wished to maintain the rights of the Catholics. She may have acted feebly and inconsistently—first issuing a firman in favor of one party, and then of another; still the tendency of her policy, as is shown by the acrimony of Russia on the subject, has been on the Catholic side. If Turkey had the power she would rather help the Catholic than the schismatic interests, and on more occasions than one has this been apparent. The reigning Sultan sent an envoy and made a magnificent present to Pope Pius IX., and the appointment of a Catholic Patriarch to Jerusalem experienced no opposition from the Porte. Ireland, moreover, does not forget that the Sultan contributed largely to her relief during the famine.

The existing inclination of Turkey to ameliorate the condition of her Christian subjects, or even to equalize it with that of the Mahomedans, is declared an hypocrisy, or an impossibility, by those who take the Russian side. It is said that the Koran constitutes the life of the Ottoman empire and polity, and that toleration cannot be reconciled with the Koran. If that be the case, the Koran must be virtually given up by the Turks as their political rule, and we see no reason to consider this impossible. Turkey would not have that political life it had in the days of its ten great Sultans; it would not, as a government, have any religion at all; but it might still exist by that sort of second and inferior life which one often meets with in the history of nations. Toleration has become the only condition on which Turkey can survive in the European system. If she does not accept of that, she necessarily must expire; but she may surely do so, and still be governed by able statesmen and sagacious soldiers, whether of her own race or foreigners. It may be a very tame and prosaic part to