

FOREIGN INTELLIGENCE.

FRANCE.

On passing a farewell review of the two divisions forming the late camp at Boulogne, Marshal Bugey, d'Hilliers thus addressed the troops:—"Messieurs! The camps are about to be raised. The army of the north is dissolved. You are under orders to march to Paris, and I understand all your joy. I should share it most heartily did I not feel a deep regret at quitting regiments and officers with whom I have served for the last eighteen months, who have so entirely satisfied me, and whom I have been so proud to command. I know not what the future may reserve for us, but if it answer to my desires we shall meet again, and in that case I shall rely upon you, as you may rely upon me. We are animated by the same sentiments of devotion to our country and the Emperor, and we shall ever have for our rallying cry: 'Vive l'Empereur!'"

The Paris correspondent of the *Daily News* adds this comment:—

"The allusion in this speech to 'what the future may reserve for us,' will be understood when I mention that Marshal Bugey, d'Hilliers is designated, by common report, as the commander-in-chief of the army of intervention in Spain."

Some disorders have taken place but were speedily suppressed in the communes of Argenton d'Elgise and Brion, in the canton of Thouars (Deux Sevres). Orders of arrest were issued against several inhabitants of those communes, but the gendarmes who attempted to carry out their orders encountered serious resistance. The Sub-Prefect of Saumur was obliged to go to the spot accompanied by twelve gendarmes, at the sight of whom the rioters fled. Several arrests were made and calm restored. Some troops who had been directed on Brion were at once recalled.

AN IMPERIAL GENIUS AND PRACTICAL GOVERNMENT.—The visit which the Emperor Napoleon paid to the inundated districts of France has been followed by the practical result which we anticipated. Instead of limiting himself to an Imperial expression of sympathy for the sufferers, or a donation towards the funds, he looked upon the scene with a professional eye; searched out the cause of inundation in the unchecked floods from the Alpine districts; pronounced dykes to be palliatives not preventives, and put his name to an engineering plan of prevention. The principle is, to grapple with the evil at its source, and to control the waters before they accumulate their strength. This is to be done by a combination of deep reservoirs to receive the floods in the first instance, and by weirs to moderate and regulate the outflow through the rivers. The Emperor proposes to conduct some of these works in conjunction with the Government of Switzerland; modifying the level of the Swiss lakes, rendering them more convenient, more ornamental, more productive on their horses. It is one of the instances in which Louis Napoleon has rendered his Government practically valuable to France, and has shown that he ponders more thoughts than are always to be found in Imperial or Royal minds.—*Spectator*.

SPAIN.

Resistance is now at an end in Spain, except at Saragossa, where General Falcon is said to have collected 18,000 troops, besides a considerable body of armed peasants. On the appearance, however, of General Gulce before the walls, an armistice of five days was agreed on; and it seems probable that the insurgents will give way without a battle. The rising has been far more general than there was at first reason to believe; and the total loss of life is estimated at upwards of 2,000. At Barcelona, the fighting lasted through four days, and 1,200 were killed, to say nothing of subsequent executions. Narvaez, who immediately on hearing of the movement, hastened to the frontier, and offered his services to the Queen, received, it is said, a cold reply, and immediately returned to Paris. Meanwhile, 25,000 French bayonets are gleaming on the frontier; and the *Moniteur* in an article which looks very like what it is said to be—a manifesto direct from Plombieres—"applauds to a certain extent" the proceedings of O'Donnell as calculated to strengthen the throne of Isabella II., and to afford a favorable chance for the solid establishment of the Constitutional Government; a rather odd reason this last, considering the quarter from which it comes. The article goes on to explain the nature of a *coup d'etat* and the conditions which justify it, and assures us that the recent events in Spain do not come under such a designation at all. On this etymological question great emphasis is laid, and no one can deny that it is a subject on which the *Moniteur* is entitled to speak with authority.—*Weekly Register*.

ITALY.

The *British Banner* has an article, partly commendatory and partly disapproving, of the conduct of the Sardinian Government towards the Church:—"If the Sovereign of Sardinia and his Ministry have still much to learn respecting the kingdom of Christ, they have, at least, tolerably correct notions respecting a State Church; and these notions they have been careful to expound and to invest with the authority of the penal code."

The *Banner* "rejoices" at the dead set which the Government in its recent circular has made against the confessional. It quotes with satisfaction the following passage from the late protest of the Bishops to which we have already referred:—

"All the Sacraments have been confided to the Church. It belongs to her alone to administer them, and to discern who are worthy or unworthy to receive them. The canonical laws do not permit them to be administered without discernment. They are to be denied, says the Roman Ritual, to the publicly unworthy, such as persons excommunicated, interdicted, and openly infamous; also harlots, persons living in concubinage, usurers, blasphemers, and other public sinners, unless their repentance is ascertained; and they have first made satisfaction for their public scandal."

The Protestant paper to which we have referred "rejoices in this bold and Scriptural stand for pure Communion."

"This is the most assailable part of the Church and State system, even in all Protestant State Church communities, since the headship of Christ is thereby utterly ignored, and his laws systematically trampled under foot. It is highly creditable to the Bishops of Sardinia to make a stand so bold on grounds so definite."

The article concludes by observing that it is undeniable that the Archbishops and Bishops of Sardinia are correct in principle.

Letters from Turin of the 27th ult., state that in consequence of the attempt at insurrection at Massa, in the Duchy of Modena, on the night of the 25th, the Piedmontese government had given rigorous orders for the surveillance of the frontier. Troops had been sent from Genoa to the Spezzia and Sarzano, on board several war steamers, which were afterwards to cruise along the coast.

The Government had likewise thought proper to take certain precautionary measures on the banks of Lake Maggiore on the frontier of Ticino, where much ferment prevailed, and an outbreak was apprehended.

The *Armonia* of Turin states that the police have just discovered a large quantity of arms and ammunition concealed in a house at Novara. The occupant of the house has made his escape across the frontier.

RUSSIA.

The *Invalide Russe* of July 24th, announces that the Russian government is re-established on every point evacuated by the Allies. Kinburn was handed over on the 1st, namely on 16th May, Eupatoria on 31st, Kerch and Yenikale on 24th June, and the Crimea during the present month.

THE ISLE OF SERPENTS.—An island at the mouth of the Danube, known by the pretty name of the Isle of Serpents, has been occupied by the Russians to the great amazement of the Turks and the English Government. Some protocols at least will probably spring out of the affair. Russia will contend the ground is hers by the late admirably concocted treaty, and will keep it. She has also taken her own interpretation and proved uncivil at Kars. The London *Sun* cries out to Louis Napoleon, the others will soon join the chorus. "It is to be hoped," shrieks the *Sun*, "that Remi, Ismail, Kars, and the Serpents' Isle will rouse the Allies to inform Russia that they do not mean to be treated as the vanquished in the eyes of the East. Surely, even Louis Napoleon will not tolerate this. If he will, we trust Lord Palmerston will burst his leading strings, and take an independent course. The affair is by no means so trivial as it may appear, and Russia knows that well. Our reputation is at stake through all Persia and Central Asia."—*Nation*.

Nearly at the same time, says the *Times* correspondent, that the news of the Russian occupation of Serpents' Island reached us, other news came from Asia evincing a similar spirit. The Russians have blown up the fortifications of Kars. In consequence of this arbitrary interpretation of the treaty, orders were sent out from England to Colonel Yeates, the British Commissioner at Erzeroum, to send an officer to Kars, to ascertain what part of the fortifications had been blown up. The commissioner took some officers and went himself. But when they came to the Russian *razoy* they were stopped, and told that they could not go further, for as long as a single English or French soldier remained on Turkish soil, the Russians did not intend to give up their conquest, or allow any one to enter within their circuit.

Russia is moving 30,000 men against Schamyl. The Circassians are again prepared for war to the knife.

The Government of Norway has complained that Archangel, and more especially at Barangorjod, the Russians are crossing the frontiers whenever they take it into their heads, and commence fishing or hunting, harassing in this way incessantly the Finnish and Lappish marches of Norway. It is further affirmed that the Russians intend constructing near Bomarsund some forts, which of course causes uneasiness to our government. The Governor-General De Berg has been to them from Helsingfors, and was accompanied by several artillery officers for the purpose of exploring the ground."

GERMANY.

The correspondent of the *Weekly Register* continues his interesting account of the social and religious condition of Germany. We make some extracts:—

In my former letter I stated that the Press, the School, and the Government in this country might on the whole be considered to be hostile to the Catholic Church. As regards the Press I have shown to what an alarming extent this is the case. It is scarcely true as respects the Government. Unhappily, while the majority of the German people have retained their faith, the great mass of the German Princes have lost it. They yielded commonly to the temptation of appropriating to themselves at once that wealth which holy men had bestowed upon the Church, and that authority in things divine which our Lord had committed to His Apostles. Of the thirty-five Governments which at present make up the German League, there are four only (Austria, Bavaria, Saxony, and Liechtenstein), in which the ruling power is in the hands of Catholics. Saxony, however, is so intensely Protestant that its Princes have felt themselves compelled to resign all ecclesiastical affairs to the hands of their Protestant Ministers, and their influence in behalf of the Church is of very small value. The policy of Bavaria has usually been Catholic, and it would continue to be so if the present King were wise enough to consider his own interests, or good enough to care for the religious benefit of his people. Unhappily, however, in those cases in which the royal authority is most seen, as in the government of the Universities, the influence of the present King is exerted in opposition to religion. It would be premature to say anything of Austria at present, for while the new Concordat has restored to the Church such a measure of liberty as must be most beneficial, she could hardly be exposed to greater evils than

those under which she has suffered in that country for half a century. No Protestant Government would have been able to do so much injury to the Church as the Josephine system was able to effect, under pretence of its emanating from Catholics. The policy of Prince Liechtenstein finally is not very important, for though he has two high mountains in his dominions he has only 2,600 subjects; and if any of your readers wish to place themselves under his protection, they will probably have to inquire in what quarter his Principality is situated.

With these four exceptions all the ruling families of Germany are Protestants, so that whatever influence is exercised by the Government is likely to be exerted against the Church. This would be less material, were it not for that system of *bureaucracy*, as it has been sometimes called, which seems to be an especial curse of this age and country. We know something in England about the tendency of those Whig Commissions which began to multiply so much about the time of the Reform Bill, Poor-Law Commissioners, Charity Commissioners, Education Commissioners, and the like—

"a pitchy cloud of locusts warping on the eastern wind"

showed us the amount at once of Whig cupidity and of John Bull's endurance. Imagine, however, first that all the public offices were discharged by such persons, and secondly that there were scarcely any other unprofessional men in easy circumstances, and you will be able to estimate the state of Germany. In England justice is administered in a great degree by unpaid magistrates: the management of our roads and prisons, our poor and necessitous, of our public institutions, in short of every class, falls into the hands of persons who live upon their own means, and are glad to save themselves from enemies by devoting themselves, as they term it, to the service of the public. It is true that things are not always so well done as they might be by paid agents. But it is the existence of this great class of independent persons on which the liberty of Great Britain depends. In Germany such a class hardly exists. Hence therefore everything falls into the hands of *Beampten* (officials), who look merely to the Government, from which they derive their appointments, and have no thought beyond extending its influence, and securing its good opinion. From the highest functions of State to the smallest village office, everything is swallowed up by *Beampten*; they manage the Universities, the Schools, and Charities, and through the lack of any wealthy mercantile class to oppose them, they are omnipotent in Germany. It would be endless to describe the annoyances to which they subject the church, or the impediments which they present to any good work. In a large town, for instance (I won't mention the place, but it is in a Catholic part of Germany), some good people wished lately to introduce a few Sisters of Mercy for the sake of visiting the sick. It no sooner got wind that something was designed for the benefit of the poor than an official heard of it, and at once made a formal visit to the Cure to know what he was going to do. The poor Cure replied that he was going to do nothing, but he had reason to suppose that some of his parishioners were considering how they might assist their poorer neighbors to the best advantage, and that of course any good design which was proposed would have his support. Our official was now ten times more excited than before—here was a plan in view which did not emanate from the Government: it concerned him by virtue of his office to see that nothing grew up in this way in which he could not be said to have a share. The next day therefore every household in the parish had a visit from the police, by which he was strongly inhibited from contriving towards any new charitable design, whatever it might be, till its details had been submitted to the Government and a formal sanction obtained. I need not say how this teasing sort of persecution cramps the actions of the Church and interferes with works of charity. It prevails, however, throughout Germany, especially under its Protestant Sovereigns. Its repression by the new Austrian Concordat is the circumstance which has called forth the opposition of the officials in all parts of the country, and thus produced a large part of the outcry which has been raised against that tardy act of justice. It is the same to which Lord Palmerston and the influence of England have managed to subject the Catholic Cantons of Switzerland. For instance, I observe in a late number of the *Munich Volksbote* that the Catholics of Lucerne were desirous of setting up a sort of school for deserted children, but were inhibited from doing so by the Government on the ground that due teachers could not be found at home, and that they would not allow two Sisters to be brought from an adjoining Canton to give instruction. And this leads me to the other point I mentioned—the evils which the Church suffers from the state of schools.

It is in regard to the schools for the higher classes in Germany that Government influence is most pernicious. The great mass of classical schools are attended indiscriminately by Catholics and Protestants; the former receive only a formal religious instruction at a separate hour, which is apt to degenerate into a lifeless offshoot of the main business of the day. And this leads me to the Universities, in which the unfairness of Government patronage is especially apparent. For here Government is the sole censor and paymaster, and its influence is apparent and immediate. The professors are appointed and dismissed by the Government. The consequence is that notwithstanding the dreaded superiority of numbers on behalf of the Catholics, there are yet sixteen Protestant Universities to five Catholic ones. These last are Prague, Vienna, Freiburg (in the Brisgau), Wurzburg, and Munich. Besides this, there are Catholic faculties of theology at Tubingen, Breslau, and Bonn. This last University has been founded in a Catholic country and by a Government which had recently been gorged with the plunder of Catholic endowments, yet the main mass of its professors are Protestant.

I have shown by what evils the German Church is environed; and they seem so great that it is difficult to understand the grounds of its prosperity. Yet its numbers increase, and it receives constant accessions from the conversion of

Protestants. And it is a matter of general observation in Germany (as it is in England) that while no Catholics apostatize, except men of broken character, those who join the Church from Protestantism have always been the most religious and devout Protestants. One thing which makes conversions to the Church more easy than in England is that it is by no means looked upon with such aversion in Germany as it is by our countrymen. English Protestants keep aloof for the most part from Catholics, and are thus able to maintain their traditional prejudices against their Catholic countrymen. In Germany, where the Catholics outnumber them, and where they are mixed up in innumerable ways, this is impossible. In England, moreover, our insular situation and our national institutions have diffused the feeling that submission to the Holy See is unpatriotic. I am satisfied that this error is one of the strongest which opposes the progress of the Church, and more particularly in the best and most loyal minds. It is vain to point to the state of the world before the unhappy schism to which Henry VIIIth's lawlessness gave occasion; the love of their nation, its institutions, usages, and principles has entwined itself with the spirit of Protestantism. This is less felt of course in Germany, where there is no national union, or where the traditions of the Holy Roman Empire might lead in a contrary direction. I must notice a third thing, which, however ludicrous it may seem, exercises, I am persuaded, a considerable influence in England, but which is unfelt in Germany. I mean the absurd applications of the Scripture prophecies against Pagan Rome to the Church. With all their faults the Germans are not fools, and they are too learned and critical a nation to relish such illogical and ignorant works on this subject as are eagerly swallowed by the English public. A German of any reputation would be ashamed to put his name to such books as those of Dr. Cumming, or Dr. Wordsworth, or Mr. Elliot. He would feel about it as an Eton boy does about making false quantities; and whatever his aversion to Rome he would remember that something was due to reason and truth. I am satisfied that such compositions would never be put forth by any respectable name in Germany, and that they would have no sale except in the Wupperthal (i.e., at Elberfeld and Barmen), where smoke and fanaticism are indigenous. Accordingly, several commentaries on the Revelations have appeared of late years, some by Pietists, and others by Neologists, but none have ventured to take the ultra-Protestant line. Of course, however, the main cause which has led Protestants in Germany to the Church, has been the confusion and hopelessness which they witness at home. How early this was felt may be seen from Dr. Dollinger's admirable book on the "Reformers," in which he has shown what were the effects of the Reformation according to the testimony of the Reformers themselves. But it is impossible to do justice to the present state of things without giving some short account of the effect of recent events upon the Protestant mind in Germany. The fermentation which has been taking place during the last seven years in Germany is hardly appreciated beyond the Rhine. I hope to write upon it in another letter.

AUSTRALIA.

It is quite true says the *Nation* that Mr. Duffy broke with some of the foremost men in Sydney rather than permit the governor, Sir William Denison, to be honored as a toast at his banquet, because in Van Dieman's Land Sir William Denison had embittered O'Brien's bondage by mean and vindictive cruelty. It is also true that at Melbourne a few zealous factionists took exception at Mr. Duffy's frank declaration that he was "still a rebel to the back bone and spinal marrow." Why should he not say this? Is it not so? Had he been content with British rule in Ireland, would he be to-day in exile? How could he have brought his upright soul to acquiesce in it—to administer it. There is no eminence in the state would have been thought by the government too lofty for his ambition—too great for his reward. It is these qualities, still more than his capacity and genius, which makes Gavan Duffy's name a tower of strength at the Antipodes as well as at home.

Thomas Arnold, Esq., B.A., Oxon, son of the late Dr. S. Arnold, of Rugely, was received into the Catholic Church at Hobart Town, Tasmania, early in February, by the Right Rev. the Bishop.

THE LAST SURVIVOR OF THE IRISH BRIGADE.

The *Univers* tells us—"On the 19th of May a noble life became extinct at Philadelphia, in the United States, in the person of the venerable John Keating, Knight of St. Louis, formerly captain in the regiment of Walsh Serrant, perhaps the last survivor of that brave Irish Brigade which served France during a hundred years. It is well known that after the English revolution of 1689 Catholic Ireland remained faithful for several years to King James II., and all the strength of Protestant England, aided by German mercenaries and Marshal Schomberg's French Huguenots, was needed to reduce the brave Jacobites. At the capitulation of Limerick, the Irish army refused to serve the usurper, William of Orange, and preferred to enlist under the banners of Louis XIV., who, in his eyes, was the champion of Catholicism. Thirty thousand men of this army were shipped to Brittany. They formed that famous Irish Brigade which poured out its blood for our kings on every field of battle, and which so particularly distinguished itself at Fontenoy. For a whole century the recruiting of part of these regiments continued from Ireland, in spite of English obstacles, and during the last century emigration attracted the sons of green Erin to France as now it draws them to America."

John Keating, born in Ireland September 19th, 1759, was the grandson of Jeffries Keating, who raised a troop of horse during the siege of Limerick, and who, having retired to France with the army of King James, distinguished himself in Spain and Italy under Marshal Catina. Jeffries' son, Valentine, Baron de Keating, obtained leave to return to Ireland, but finding the penal laws intolerable to Catholics, he returned to France, where he had his sons educated at the Jesuit College at Poitiers. John Keating and three of his brothers entered as officers in the Irish regiment of Walsh Serrant, in the service of France. The regiment was sent to the Antilles during the war of independence of the United States, thence to Pondicherry and the late of France. In this last Garrison Captain Keating made the acquaintance of Pary and Berand de St. Pierre, as he tells us himself. At the revolution he was sent to St. Domingo, where he arrived after a narrow escape from being twice shipwrecked. There, says M. de Rochefoucauld, "John Keating, having the confidence of all parties, having refused the more seductive proposals of the Commissioners of the Convention, preferred to retire

to America without a farthing, rather than to remain in wealth and power at St. Domingo; but by a breach of his first oath. A man of a character at once mild and stern, of distinguished merit, rare intelligence, of uncommon virtue, and unexampled disinterestedness." At the death of Louis XVI., for whom he possessed a chivalrous devotion, Captain Keating retired to the United States, and associated there with some thirty families of the French noblesse, and of the military, to found the colony of "The Asylum," near Towanda, in Pennsylvania. Some came from France, some from the Antilles, and a certain number of laborers and negroes followed them to their new establishment. As soon as the noblesse could return to France, they hastened to quit the colony, among them Messrs de Noailles, de Blacons, de Montauie, d'Andelot, de Beaulieu, de la Roche, and de Villane; laborers and husbandmen alone remained at Towanda, where at this day, among their descendants, not a single Catholic is to be found—a fatal example of the lot which awaits populations removed from their Pastors, and absorbed in the interests of the present existence. It is thus that in the United States we saw the Faith disappear among the immigrants or their children until the Clergy from France and Ireland became sufficiently numerous to create parishes, wherever in the interior of the country a nucleus of a Catholic congregation could be found.

"At the dispersion of his friends, Mr. Keating settled in Philadelphia, where he married, and where he has edified whole generations by his charity, his piety, and his virtues. We had the honour of seeing him there in September last; he was celebrating the anniversary of his birth, and the commencement of his 97th year. He was in the enjoyment of all his faculties, and received with gaiety the compliments which the Priests of the town, who were all his friends, came to offer him. But the chief of all was the Bishop of Philadelphia, Mgr. Kenrick, now Archbishop of Baltimore, and when on the 19th of last May, the almost centenary patriarch slept in the Lord, full of days and merits, Mgr. Kenrick quitted his metropolitan city to celebrate the last rights, and deliver a funeral oration over the deceased. We believe another branch of the family of Jeffries Keating still inhabits Poitou. The name at least still figures among the Poitou noblesse. It is not the only Irish family among our provincial nobility which has remained equally faithful to the religious and monarchical sentiments of their ancestors. "We have thought it right not to have left unnoticed the death of one of the last representatives of an heroic race. The memory of the Chevalier John Keating commends itself to the reverence of three nations. He belonged to Ireland by birth and religion, to France by his military services, and to America by his virtues."

So far the *Univers*; and it is only fair to Ireland to remember that, deplorably as we are suffering from the want of the almost extinct race of Irish gentlemen of the stamp of John Keating, and rare as patriotism, principle, and self-devotion has become, among Catholic constituencies are unable to find even a candidate in whom to trust, while the Whig government is besieged by Catholic applicants for place, still in foreign lands, and among the nobility of Europe, the Irish gentry have distinguished themselves by their loyalty, bravery, and piety, and by their constant remembrance of the good old truth, so much obscured in Ireland at the present day, noblesse oblige.—*Tablet*.

The *American Celt* in an able article insists strongly upon the difference betwixt "Catholic Public Spirit in Canada, and in the United States." In Canada, he perceives that Catholics can speak and act like free men:—

"The present Governor General of Canada lately took two steps in a direction the opposite to right, and he is now doing public penance for the same. About a year ago, at the Hamilton meeting, he glorified 'the Anglo-Saxon,' at the expense of the other races in Canada, and the last 12th of July he publicly received the Orange lodges of Toronto and its neighborhood. The Lower Canadians resented the former insult—the Irish condemned the latter."

The habitants, as they are called, of Lower Canada, have certainly good reason to feel offended with Sir Edmund Head. Their race were the pioneers of the whole St. Lawrence and Lake country; their energetic ancestors explored the northern forests and stemmed the northern rapids, long before an Anglo-Saxon was heard of in those latitudes. The town sites, the strong points of defence, were chosen by them with rare skill and foresight, and, in proportion to their emigration, no race on this continent, have more to show for their time, than the Canadian French. It was, therefore, not only very impolitic, but excessively ignorant in Sir Edmund Head, to set the evidences of recent commerce on the lake shores against the earlier and far more arduous tasks of the preponderating race of the Lower country."

Still worse and more stupidly wrong was his public reception of the Toronto Orangemen. No British politician of any grade can possibly be ignorant of the origin and purposes of that fraternity, and no ruler of a half-Catholic country ought officially have recognized their existence. Both imperial and provincial statutes have declared their processions illegal—a very sufficient reason for a Chief Governor refusing to admit them, in scarf and badge, to his presence. Sir Edmund Head, it seems, thought and acted otherwise; and the Catholic citizens of Montreal, with a public spirit which does them honor, promptly memorialized the Home Government for their recall. In this they have shown the genuine spirit of freedom, and even the very Orangemen must respect them for their manly opposition to official outrage."

We cannot avoid contrasting this manly sense of self-respect, which reaches even deputized royalty in these States, with the prostration of Catholic public spirit in cold blood, by a member of Congress, and it is found impossible to elicit a genuine spark of indignation from some of the very journals professing Catholicism. No meeting can be held, no fund to employ extra, Council can be raised, no Catholic jurist volunteers his services! But other outrages than Keating's murder have been offered to the whole Catholic body, and cushioned by those who prefer the boastful pride of birth, to the duties and obligations of faith. One such instance we are about to relate, which it was thought at the time advisable to stifle:—

We happened to be at Washington the same week that the Papal Nuncio was there. We then learned from the very best authority that Mr. Secretary Marcy treated that persecuted dignitary with the utmost rudeness. "In this country, Mr. Bedini," said he, "we place the State before the Church." He disposed of every petty attack before he noticed the poor Nuncio. At length when he did—"Are you a Priest or a Monk, Mr. Bedini?" was the unmannerly interrogatory of the Secretary of State. In reply to an observation made to him at that time, President Pierce, one of the best of his party, is said to have answered—"If the Catholics make common cause with Bedini, the Protestants of the country will rise and sweep them off the land." These are substantially the terms in which the Executive of the United States, in an unguarded moment, allowed himself to speak of three millions of those who, by the theory of the Constitution, are guaranteed the possession of equal rights."

And the Catholic citizens of the Union who are now counted on as inevitable partisans of these public men, dare not say a loud word, at such a time. An anonymous letter, here and there, was all the defence they dare put forth. Gentlemen theorists! you may talk as you please of 'the freest country in the world,' but give me the freedom, to resent a wrong, let it come from what quarter it will,—to punish official insolence,—to vindicate the poor man's cause against the rich man's trespass—and I will make you a present of all the other rights which may exist in the theory of the American Constitution."

Daniel Dancer, when he had £3,000 a year, used to beg a pinch of snuff from all his friends, and when his box was full, bartered its contents for a tallow candle. But his parsimonious ingenuity appears contemptible in comparison with that of the Russian miser, who learned to bark that he might avoid the expense of keeping a dog.