

VII. Interactions with the World

J. Current Events

b. United States

558.

Editorial, *The Catholic Telegraph and Advocate*, July 9, 1853 (2)

Most Rev. Cajetan Bedini, D.D., Archbishop of Thebes and Nuncio to Brazil.

We hope soon to be able to announce the arrival in the United States of this eminent prelate. M Bedini was for many years secretary of Prince Archbishop, now cardinal, Louis Altieri, Nuncio near the Imperial Court of Vienna. On his return to Rome he was sent as Internonce to Rio Janeiro, where he acquired merited fame as a diplomatist, but especially by his uncompromising and able defence of the rights of a colony of German Catholics who had been induced to immigrate into that country, where they were exposed to the shipwreck of faith from the envoy of the unprincipled manufacturing company who took them thither from their fatherland. The sermon published on that occasion by M. Bedini, who was still but in priests' orders, in Portuguese and German, on the primacy of the Holy See, of which we had a copy republished in German in the *Wahrheitsfreund* of this city, proved to the poor emigrants that in him they had a friend in that distant land on whom they could safely rely, and to their foes that they could assail no Catholic, or Catholic doctrine, with impunity.

The consummate ability displayed by M. Bedini in those secondary offices pointed him out to the sagacity of the Holy Father as the fittest, if not the only, man, to whom to entrust the government of the city and legation of Bologna, where scenes of blood had been enacted by rebels and anarchists which we shudder to think on. The peace and prosperity in which he soon established that long distracted province, where his memory and name were in benediction, and where we who write this article have enjoyed his munificent hospitality and seen him revered as a law-giver and loved as a father, were among the many motives which induced the Holy Father to raise him to his present high rank among the princes of the Church and confide to him the honorable and responsible post of Nuncio to Brazil.

We humbly but confidently hope that the learned and distinguished prelate will honor Cincinnati with his presence and be enabled by personal observation to assure the Holy Father of the veneration cherished for his See and person by the fifty or sixty thousand of our population. The son of the deceased Minister to Vienna, M. Muhlenberg, and the Honorable Mr. Todd, late Minister at Rio, will bear willing testimony to the more than friendly, the cordial interest ever manifested in the prosperity of these United States by M. Bedini, and the frankness and high-mindedness which ever marked his relations with them in their social and diplomatic intercourse in

foreign courts. Hundreds of our citizens who have met with him abroad will, we have no doubt, unite in welcoming this illustrious visitor to our shores.

559.

Editorial, *The Catholic Telegraph and Advocate*, December 31, 1853

An Attempt at Riot.

We owe it to our country readers and to posterity to record a disturbance, the first public fruit in Cincinnati, of Gavazzi's calumnies against the papal nuncio Monsignor Bedini. Gavazzi accused that excellent prelate who never had the control, directly or indirectly of the police regulations, of any part of the Papal States--who in his capacity of civil representative of the pope, in Bologna, won the heartfelt love of all the inhabitants of the legations, of having caused the death of Ugo Bassi, and in other ways, opposed the Red Republicans, of 1848, and '49. The charge was denied by the Catholic press, but repeated in Gavazzi organs with an effrontery, which showed at once the malignity of its originators, and their contempt for the intelligence of the American people.

In New York its fruit was a foul conspiracy against the nuncio's life, defeated only, by the accidental workings of some remains of conscience in the heart of one of the conspirators, which led him at the risk, and at the cost of his life, to reveal the plot to the authorities. That was a conspiracy of foreigners.

In Cincinnati, it has led to an attempted attack on the person of Monsignor Bedini, by an armed mob, also foreigners, fortunately suppressed by the prompt and efficient conduct of the police.

From the time when it was announced, in the *Catholic Telegraph* that Monsignor Bedini, would honor and delight the Catholics of the city, by a visit, an agitation has been set on foot by the German Turners of this city, through their infidel organs. These *Turners*, by the way, are not citizens of the United States, because they refuse to take any oath of allegiance, but adherents to a secret society of atheists. They were exhorted to imitate towards Monsignor Bedini, the conduct of the English mob towards the Austrian General Haynau. A hope was expressed to effect that there would be found *some brave man* to be the Brutus of this modern Cæsar. These inflammatory appeals all tended to the one point--*personal violence*. Little excitement was produced in the city, by the violence of these turbulent men, and no out-break could have been produced but for the organization of the secret society. A mob was organized at *Freeman's Hall*, and armed to the teeth, started, bearing transparencies with every manner of insulting devices, and mottoes, towards the cathedral. They were met by the police, upon whom they fired. The police then fell upon them, arrested about sixty, and put the rest to flight. Arms of the most deadly kind were found on nearly all the arrested persons.

Too much praise cannot be awarded to the chief of police, *Capt. Luken*, and to his energetic officers. Every true citizen, every lover of law and order, cannot but rejoice that this attempt at bloodshed, in our peaceful city, on a *Sunday* and a *Christmas* night, has been so signally thwarted. We rejoice that we see evidences of the reprobation with which this act is regarded by our sound Protestant population. They look upon it as a movement of *voluntary aliens*, trying to dupe the community, into acts of violence, for which they [the aliens] train their children by games of foot-ball, &c., on Sunday. They look upon it as an attempt to disgrace the hospitality of Cincinnati, by insulting if not murdering an unoffending guest of one of her citizens. As such they repudiate and abhor it.

560.

Editorial, *The Catholic Telegraph and Advocate*, August 19, 1854

The Telegraph of July 15 carried this little notice: "The Rev. Dr. Rosecrans, D.D., has left town on a visit to his relatives in Iowa." This article, from the next month, is one outcome of that trip. The companion article projected for the next issue seems never to have been published.

Iowa and Wisconsin.

Where a society is well ordered and charity observed, dependence is not painful, but when the spirit of faction is rife, even affinity is robbed of its comfort, by the necessity of continual collision. This fact has induced in many of our Catholic readers of moderate means to seek elsewhere than in Cincinnati a kinder neighborhood. It is for the benefit of these that we propose to describe what we have seen of the states of Iowa and Wisconsin, giving such practical information as may be of service to those who desire to immigrate.

Wisconsin is full of the materials of wealth, both agricultural and mineral. The soil of the south eastern portion is the richest prairie loam and in the north-west and west there are immense lead and copper mines. We travelled for an entire day through a country dotted by mines freshly opened. This state has access to the New York market by railroad through Chicago, and by water through the lakes Michigan, Huron, St Clair, and Erie; and the southern market by the Mississippi, its western boundary. There are Catholic churches in the principal towns, and the public sentiment of non-Catholics is liberal and kindly.

Iowa is, however, the state that seems most favorable to the emigrant. It is as yet but sparsely settled, and affords land on terms that need not discourage the poorest. The soil is exceedingly fertile and the climate constant. The greater part of the land is rolling prairie; but along the streams the timber is very heavy, and frequent oak openings on the uplands, furnish fuel, and fencing, and building material sufficient for

the wants of a dense population. The face of the country is exceedingly picturesque; and if one were travelling in search of landscape, he would scarcely go beyond those undulating prairies and beautiful groves. About Dubuque, the principal city of Iowa, the country population is almost exclusively Catholic--thrifty, industrious, and independent.

In Davenport, the most promising city of the state, where the railroad from Chicago to Council Bluff, and thence to California, will in all probability be eventually completed, there is a flourishing Catholic congregation.

Iowa City, the capital, has also a church, and a numerous body of Catholics on good terms with all their neighbors. We met there some families from Cincinnati. The Rev. Pastor, Mr. Hannon, will complete a school-house next year.

In many parts of Iowa the school districts, and consequently the schools, are Catholic; and in Dubuque the Brothers received a portion of the public land answering to the number of their scholars.

Any industrious Catholic who has a capital of five or six hundred dollars, can settle himself in an independent and *peaceful* home in almost any part of Iowa. One already imbued with pioneer habits need not fear to go there without any capital but industry. Work, at from \$12 to \$25 per month, with board, is to be had in any part of the state; and a single year of labor would enable a man to buy and improve as much land as would make a large family independent for life.

These few items of information will, we trust, be of service to those of our readers who are meditating on the necessity of seeking a peaceful home in the wilderness. Next week we shall speak of the difficulties that emigrants ordinarily encounter, and of the kind of life it behooves them to lead on their first arrival.

The following editorial, probably written by Father Purcell, appeared a year later, on July 14, 1855, as a response, a sort of retraction of the above, dictated by developments.

Moving!

Many of our Catholic papers are engaged in a controversy whether Catholic emigrants should pass into Canada or seek a home in the Western States. It would, it seems to us, be far better if they were to be let alone. Great numbers have been induced, by exaggerated reports, to move to Iowa, Minnesota, and other places, during the last winter and spring, and we feel confident that at least one half have returned to their former places, in no good humor with those who had induced them to travel so far. He who can buy a farm in Iowa can buy one in Ohio or Indiana, with the superior advantages of climate, a shorter and milder winter, facilities for markets, and the higher motives of churches and schools. We have received many letters from settlers in Iowa during the last three months, in which they regret having moved away from their

former homes. It is also no uncommon thing when the father or mother dies, that persons who encouraged the immigration, have sent back the orphans to be placed in the asylums of the diocese in which they had previously resided. We think it would be just as prudent, as wise, and as Christian if some of our Catholic editors would not draw so much on their imaginations, when painting homes in the wilderness *for other people*.

561.

Editorial, *The Catholic Telegraph and Advocate*, August 7, 1858 (1)

Catholic Prospects.

If there ever was a period in the history of the Church since the cross first gleamed in the diadem of Constantine the Great favorable to the progress and extension of Catholicity it is the portion of the nineteenth century in which we write. Never has so marvelous a combination of circumstances in so short a time appeared ancillary to the cause of truth. Excepting a few dark spots such as Sweden and Norway, over which the gloomy pall of ignorance, bigotry and fanaticism hangs, the Church is freer than perhaps in any preceding century. The sword of persecution is sheathed, in Europe at least; public opinion and advancing knowledge have broken the intolerance of Protestant governments; and Catholic princes are knocking from the fair limbs of God's Holy Spouse the chains in which the political atheism of their ancestors had bound her. The nobility of the old world deem battling in her service more honorable and chivalrous than laurels won on the field of blood--the names of Montalembert and Donoso Cortez and many others will be in lasting remembrance. That portion of the Church whose morals were always proverbial for looseness--the military--is furnishing men of heroic virtue as well as valour. The legions of France would as soon suffer an insult to their country as their creed. The recent triumphs of the Church is another element of her progress. Revolution for a while in '48 threatened to overthrow the altar and the throne. The Pope fled from his captitol, the anarchists revelled in the churches of the Eternal City, Protestant seers predicted the downfall of Romanism and Italian bandits swore to effect it. Well! they were disappointed: the assassins were dispersed and the Pope returned. In the struggle sovereigns and rulers felt that Catholicity was the basis of their governments--Catholicity, free to move, to speak and act without the *permit* of secular authority--and have acknowledged it. Concordat after concordat is daily showing its conviction and giving an earnest of fair play in the future. Again, the Church is consoled by multitudes of distinguished and influential converts. All Europe, Germany and England especially, is swelling the Catholic ranks with men of the highest eminence in literature, science, art, nobility, diplomacy and ecclesiastical position, who in devotion, pecuniary means, and mental labour vie with the children of the faith from

infancy.

Such are Catholic prospects in Europe; and when were they brighter? Now, turning to our own favored land, we have also much cause for congratulation. Here too we are free,--more free, perhaps, than anywhere in Europe, except the Papal States. There is not only no governmental disqualifications but express constitutional protection in common with other religious denominations. Even the opposition of certain secular parties has spent itself out and fallen into inactivity; and from the attack of our religious adversaries we have nothing to fear. *They* are always feeble; but now they are in the last stage of religious prostration. They have abandoned religion for politics and secular topics; and now politics and secular topics have left them in the lurch. They have done their work for the politicians and "have received their reward!" In the late crisis that intense worldliness which was drying up all the fountains of religious feeling in the human heart and making the souls of men groveling worshippers of Mammon, came to a stand-still; and men have since, apparently at least, been looking to religion for something more permanent than dollars and cents. They have applied to those churches of which they had been but nominal members whom politeness, self-interest, fashion, respectability and association, rather than religious conviction, had enrolled: the result is that late "Great Awakening." But this "has been weighed in the balance and found wanting." Many a clear head and religious mind are already indignant at the jugglery which, without rhyme or reason, the late revival excitements put them thro', and are anxiously awaiting for some one with authority and power to speak to them and solve the dark problem of their religious doubts. Nor are we without *our* converts. Just now, a small but heroic band of pious and learned men, who forsook all to follow the Lord in His true fold, have banded together under the banner of St. Paul and are girding themselves for the fight. They bring eloquence, zeal, devotion and experience, and God will crown them with success! Literature has here no Voltaire of influence to attack the faith; and science in the hands of the ablest is becoming Christian and Catholic. Let us therefore improve our opportunities, priests and laymen, each in our own sphere; let us preach, speak, write, and, in the thousand ways at our disposal, work manfully, untiringly and together, checked by no difficulties, appalled by no dangers, relying for our success and reward on Him who never fails!

562.

Letter, *The Smoky Hill Republican Union*, March 14, 1863 (Junction City, Kansas); partly also in the *Fremont Journal* (Fremont, O.), Mar. 13, 1863

Patriotism During the Civil War.

A letter was read at the great Union meeting in Cincinnati from Bishop Rosecrans (a brother of the General) expressing the most patriotic sentiments:

563 - The Death of President Lincoln

To abandon our free government because we must wait a year or two to get rules to suit us, would be unutterable meanness of spirit. To give up our national integrity, our legitimate government, our old flag, disband our army, and wait to see what disposition General Bragg's army will make of us when it comes north again, would be suicidal folly.

God keep us from such folly and its disastrous consequences! May the gloom that hangs over us now make us forget all differences of minor importance, and join together, heart and soul, in giving the cause of order and justice a triumph over both the short sightedness of its friends and the treacherous violence of its enemies.

563.

Sermon, *The Catholic Telegraph and Advocate*, April 19, 1865

The Death of President Lincoln.

Last Sunday--Easter Sunday--a solemn Pontifical Mass was celebrated by the Most Rev. Archbishop PURCELL. He was assisted by the Rev. C. H. BORGESS as Assistant Priest and Deacon, Sub-deacon, and Master of Ceremonies. After the singing of the Gospel, the Right Rev. Bishop ROSECRANS ascended the pulpit and delivered a very impressive sermon. His allusion to the horrible murder of President LINCOLN was felicitously delivered, and listened to with rapt and breathless attention. The following is the substance, and, as nearly as possible, the language of the exordium of the sermon:

In the beginning of Holy Week, Easter Sunday bid fair, at its coming this year, to find us all rejoicing. The clouds that had loomed [lowered] so long unbroken over the nation had been rifted at last, and the light of hope was painting the rain-bow gorgeously on the lurid, broken masses, as they were drifting sullenly away. The people had seen the light from East to West, and their joy was as wild as their sorrow before had been deep. It has flashed upon a million homes and made them radiant--some with promise that the vacant place would soon be filled, and others with the assurance that the place never to be filled again had not been made vacant in vain. Peace, in her white robes and soft wings, with her thronged highways, her busy workshops, her thriving art, her growing knowledge, her broadening freedom, her quiet joy of social life and home, seemed just stepping towards us across the horizon of the future. Gladness thrilled the nation's heart. And so the sun went down on Friday evening. People saw, but did not note, the clouds in which it set.

Night passed, and ere morning dawned the electric wires sent news abroad through the length and breadth of the land that made the nation shudder, and pierced the hearts that were swelling with exultation the night before, with sudden and sharp anguish. While the night clouds were weeping, a secret, oath-bound association--always detested and execrated by the Church of God--had been doing its appropriate

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bloody work of assassination.

"The head of the First Department was lying senseless in his own house, with his throat cut; and the CHIEF OF THE NATION was insensible in the midst of his Cabinet, his brain oozing slowly out of the bullet hole in his forehead."

It is a national calamity. That man around whose bier are clustering to-day the sorrowing thoughts of the nation, can never more be looked upon as a private man or a partisan. Personal feeling stops short of the grave and partisan rancor must be more than ended in his blood. He was the representative and embodiment of the power and majesty, of the hopes and aspirations--yes and of the honest, generous instincts [?] of a great and free people. We should be ...d and insensible not to mourn the loss, savage not to reprobate the crime... [About eight words are lost at the end due to the poor quality of the film.]

564.

Editorial, *The Catholic Columbian*, July 31, 1875 (2)

The Queen and the Centennial

The newspapers are generally discussing the propriety of inviting Her Majesty, the Queen of England, to the celebration of our centennial next year. We consider it exceedingly proper that Victoria should, as the sovereign of the mother country, receive a very urgent and special invitation to attend, although it is the celebration of a day that did not prove to be the proudest of England, and although she may hear denunciations of British oppression, and her grandfather spoken of in any way but kindly. She will expect to hear a rehearsal of American exploits and bursts of patriotism. But will she think any the less of us for showing our colors? We do not celebrate the occasion entirely as the anniversary of our separation from British rule, but we especially celebrate it as the anniversary of the birthday of our nation. We have been a distinct nationality for one hundred years, and to join our people in their rejoicings and thanksgivings for prosperity would be nothing out of the way for Queen Victoria. We, then, join with those who say invite the Queen of England to our centennial, for there is no lack of delicacy in doing so, but a slight will assuredly be felt in not extending the invitation.

565.

Editorial, *The Catholic Columbian*, Dec. 11, 1875 (2)

[Our Navy Too Weak]

Our army and navy have so long been in such a lethargic state, consequent upon their active employment during the late rebellion, that now when aroused to a sense of

their importance in being kept in readiness for any emergency, the country screams, stands on tiptoe and scans scrutinizingly the horizon, for the smoke of the unfriendly power. What is doing now, should have been done long ago. Our increasing importance, our accumulations of wealth, our greater safety, demand alike the best regulations and facilities for defense. We know not at what hour the American Eagle may have its pinions pulled and placed at the mercy of some jealous foe. All Europe is watching with wonder our growth and stands amazed at such an immense republic about celebrating its hundredth anniversary. Surely there is no cause for alarm, when we consider the heartiness with which all have responded to America's call to meet on her shores next year and unite in singing her centennial. Spain will not touch the United States without at least unwonted provocation, and even in that event she would well consider her chances of success, surrounded as she is by very embarrassing circumstances. Sixty-two vessels! What a mighty fleet for this mighty Republic! It ill becomes us to be alarmed at this naval strength and fear that it is portentous of war. It is time we were becoming a maritime power that we may better defend our extended coast line, and if the war note sounds, let it not flee through the air and find no echo from our navy.

566.

Editorial, *The Catholic Columbian*, December 30, 1876 (1)

[Blessings from the Evils of 1876]

Next Sunday night, at 12 o'clock, the year 1876 will be as thoroughly gone for us as if it had passed away ere the seeds of the Darwinian monkey were sown in the mists which floated, revolving, hardening and separating, in limitless space, long enough ago to throw a doubt on God's creation of the world. All its excitements of strife, joy, sorrow, love, hate, despondency and hope, triumph and defeat, will be to us as things we dreamed about last night. Nothing will remain of it but the settlement. The Centennial year of this country has been marked by continental persecution of the Head of the Church. The Great Prisoner of the Vatican has been pierced with new grief, by new acts of oppression from the remorseless faction that is trying to tread out with the iron heel of brute force the faith of his Italian children. New instances of hypocrisy in the conspirators, new sufferings from their robberies by [of] unresisting religious, have given him new pain almost daily. Death has taken away from him some of his most faithful and devoted servants, as if the props were being removed just when the tree most needed support.

There have been turmoil and strife in the world, also, during the past; nation rising against nation, and people against people. The wild excitement and the sullen calm here at home are sealed up in the eternity of the past. Among all the other things

that were,

"Earth hath its bubbles as the water hath,
And these are of them."

But the Church has gone on unchangingly through this, as through all preceding years. Persecuted and calumniated, as usual, she has as usual suffered and triumphed. The unmarked violence, the no longer hidden disregard of truth, justice, and liberty, apparent in her enemies in Germany, Switzerland, Italy, South America, and Mexico, have made conspicuous the existence of true faith in many of her children, has winnowed the chaff away from the wheat and prepared the Church for a new career of spiritual conquest and triumph. But for bad Catholics, there would be no unbelievers, and wherever the visible body of the Church is cleansed, by throwing off those dirt spots, the men who believe like Christians and act like pagans, there is a beginning of new life for her. The past year has done something for the Church of this country, in that way.

The wanton, gratuitous, and mendacious attack on the Catholic religion, made by certain politicians, has resulted in a two-fold good for the Church. It has frightened off into the ranks of her revilers some few faint-hearted and worldly-minded people, whose nominal adherence to her was a scandal to seekers after truth from without; and it has made conspicuous to those seekers after truth that in the Catholic Church, alone of all societies, *salvation is made the BUSINESS OF LIFE*. We shall have conversions by the hundred in the year to come.

May the coming year be made to us, and all our readers, by amendment of the errors of the past and perseverance in every good begun, by charity and peace among ourselves, by God's blessing over all our works, a HAPPY NEW YEAR.

567.

Editorial, *The Catholic Columbian*, January 31, 1878 (3)

[Timid Capital]

A man found his way in our *sanctum*, the other night, and begged for what would furnish him lodgings for the night. In the morning he would make his way on foot to where he heard work was going on on the Gallipolis and Columbus Railroad. He had not been able to get his wages where he worked last, but had to start out, afoot and penniless, to beg somebody to hire him. He would work for his board until spring, gladly. He was one of many thousands. With millions of acres of virgin soil, with untold undeveloped mines, how is it that there is no work? Has the greed of accumulating vast fortunes banished all thought of modest and patient industry? Are we becoming too enlightened to work? Is not capital, by being over timid now, preparing for itself an awful reason for being timid in the future?

c. Mexico

568.

Editorial, *The Catholic Telegraph and Advocate*, May 23, 1857

The "Rebellion" of the Mexican Ecclesiastics.

The excommunicated Governor of Mexico, came in state to attend the services on Holy Thursday, and the doors of the church were closed against him. For this act of duty, which he styles rebellion, the Governor banishes the canons, and in consideration of his great age, feeble health, and irreproachable character, sentences the archbishop to imprisonment. The government has robbed the Church, defied its authority, and incurred its excommunication; and now it adds insult to injury, by coming decked with the proceeds of its plunder, to participate in that worship it has affected to despise. The laws of the Church explicitly direct that no person under *major excommunication*, be permitted to be present at the Sacrifice of the Mass; and the ecclesiastical authorities were quite right in closing the entrance of the house of God against the hypocritical leaders of a tyrannical faction.

A similar event occurred at Rome in 1849, on Easter Sunday. The rabble-leaders had given pompous notice of their intention to attend Mass in a body, on that great festival in St. Peter's Church. The canons being duly warned, rose early, sang their office, and celebrated the Divine Mysteries, long before "the pomp and circumstance" of the Mazzinian government could be collected together and furbished up--and when soldiers and rabble, and officials and "diplomatic corps," (consisting by the way, of P. Ventura, "Ambassador" from Sicily,) arrived at the church, they found it deserted, the lights out, the canons vanished. They managed to pick up an excommunicated priest, deacon and sub-deacon from among themselves, and held their sacrilegious celebration--but they fined the canons \$125 a piece for "rebellion!" A government supported by robbing cannot long subsist, and though God can bear plundering more patiently than men, he is bound to punish it at last.

569.

Editorial, *The Catholic Telegraph and Advocate*, September 4, 1858

Mexico.

The pamphlet of ex-President Comonfort of Mexico vindicating the policy of his administration, the article of the London *Times* advocating the annexation of Mexico to the United States, the reports of forced loans, and tyrannical treatment of citizens by the present dominant faction, in that unhappy country, the troubles of the United States ambassador, and the complaints of many small letter writers of Mexican matters, must have attracted the attention of our readers, during the past few weeks to the affairs of

"our sister republic." What is a Catholic to think of these things? As to General Comonfort, he was evidently, in his presidential career, a Catholic who thought himself wiser than the Church. The Catholic clergy "had civilized Europe and Mexico," but had incurred odium, *by the number of friends it had*, who proved their friendship by charitable bequests. The wealth of the clergy was an insurmountable barrier to its legitimate influence, and the want of that wealth an insuperable obstacle to General Comonfort's. So the transfer from the Church to General Comonfort was a step of sound policy, and his conscientiousness in the matter, was proved by the fact that after doing it, he sent an envoy to explain matters to the Pope!

Few men have the courage to face all the social consequences, of revolutionary principles. If the necessity of a reconstruction of society exacted the disregard of the laws of property, that necessity could not be confined to any one class, and the government was logically bound, to take possession of all private property and disregard all individual rights.

General Comonfort thought to do a great good by a wholesale robbery. He failed.

The party opposed to him have acquired power. The doctrine of forced loans, is now applied to others than clergymen; and merchants and traders of English and American conations begin to find the system oppressive, that the flesh and blood, and sense of wrong, which made priests and religious cry out against injustice, gall them also into complaint.

The New Orleans *Propagateur Catholique* of the 21st of August, says that but little reliance can be placed, in the reports which we receive from Mexico, at present, since Vera Cruz, and the passes of the Rio Grande, are in the hands of the constitutionals who will allow no information prejudicial to their party to pass through the mails.

Still, there are no doubt, exactions and oppressions of the weak by the strong, enough to justify the cholera, exhibited by *an Englishman* writing from Mexico to the *London Times*; and now, as for many years past, to furnish a strong argument in favor of its "annexation" to the great Northern Republic.

But the reason why these exactions and injustices create so much agitation, in England, and our own country, is, no doubt, because they are supposed to be the work of the Catholic faction, and to fall no longer upon bishops, priests, monks, and nuns.