

NATIONAL INTELLENCER

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FOR THE NATIONAL INTELLENCER.

CATO, No. 1V.

Mr. SULLIVAN.
Have the present administration prepared peace external and internal?

The conduct of a government, on this point, is well understood to be an unequalled demonstration of its views. The nation is scarcely so broad, that almost every violation of right has been effected by military force. Every one acquainted with history will know that I do not include the encroachments of ecclesiastical power. If these be excepted, then it will appear, that if not all, by far the greater part of the infractions of liberty have been carried into effect by war. An ambition to well understand its title, that this has been the beaten track which it has constantly pursued. The real sins are plain and obvious. Governments, whether the offspring of aggression or of accident, are at first limited by positive legislation or public opinion to particular objects, and are invited for their accomplishment with certain powers. The former are generally such as are infinitely, perhaps necessarily considered with the general welfare, while the latter are usually circumscribed and limited, and but little susceptible of abuse. During a period of peace, the public attention, having no other great objects of regard, bestows the actions of rulers, is constantly fixed upon them, and the claims of religion is well calculated to excite national opinion against those who are candidates for it. Every thing is diffused through a clear medium. The effects of particular measures are distinctly perceived, and felt. What is required by the existing circumstances of the country is extensively and generally understood, and is certainly acquiesced in; while that which is not required is resisted or repelled. Taxation is reduced, and armies are either entirely rejected, or confined within narrow and rigid limits.

This course of the public mind is the great friend of liberty formed by a beneficent providence. While it exists, the general welfare is guaranteed by its strongest protection. The ambition and venality of the politician are held in subjection, and are harmless.

But human passions will unfold themselves; and the more they are checked, the more eager are they for enjoyment. Their objects are in rulers the acquisition of more power. This can only be got by more taxes and larger armies. These are the inevitable dangers to every people under heaven; nor are they ever admitted to unless in cases of a desperate nature. Wars are one of these causes. Insurrections are therefore fomented; or insults or aggressions from foreign powers; popular passions are excited; national pride is outraged; and a contest is instituted in its most terrifying forms; and every man is called upon to fly to the standard of the government. The appeal too generally for the cause of humanity succeeds. The views of the government are considered by an unsuspecting people upright and patriotic, and the nation is hurried by a mad precipitation into all the horrors of war.

The dream of military enthusiasm soon vanishes, and leaves the nation in misery. New and dangerous powers are conferred, the tyrant's plea of necessity breaks the every barrier of law, oppressive taxes are laid, immense standing armies are formed. Notwithstanding these severe burdens, and notwithstanding every possible exertion, no substantial good is accomplished; for war universally, both to the victor and the vanquished, is a deadly and fatal disease. It is terminated, but not by the tyranny it created. The new powers fill remain, the new taxes and the army; while the energies of the nation, their only efficient checks, are gone; and liberty too is either gone, or is deprived of a great portion of its force.

Behold in the first remarks, the picture of almost every government that has existed; behold in them the picture of the last administration. But scrutinize them with all human penetration, and say if they delineate the minutest feature of the misdeeds of that now in power. With them no less than with their predecessors, the pretext for foreign war was not wanting; our flag has been filled in, and

will long continue to be inflated. War was within their reach. It is still within their reach. But they have deluded, by the vision of some profane of a battle, to strive a free people. Pacific as well as practice as protection, they have exhibited the calm dignity of a sober judgment, the forbearance and consistency of philosophy, the mild radiance of philanthropy. They might have yielded into war, and been our tyrants; they have preferred peace, and have exercised none other than necessary and authorized powers.

CATO.

Foreign Intelligence.

PARIS, August 8.

ACTS OF GOVERNMENT.

RESPECTING RELIGIOUS WORSHIP.

DEGREE OF CEREMONIAL YEAR 10.

The confuls of the republic, on the report of the council of state, charged with all affairs relating to worship, with the advice of the council of state decide—

ARTICLE I. The bull issued at Rome on the 28th of November, 1801, a d which gives to the cardinal legate the power of instituting new bishops, shall be nullified without approbation of the clerics, formulae, or expressions it contains, and which are or may be contrary to the laws of the republic, the liberties, franchises, and maxims of the Gallican church.

II. The said bull shall be transcribed in Latin and French into the registers of the council of state, and mention shall be made in them of the original by the secretary of the council; it shall be inserted in the Bulletin of laws.

The full conful.

(Signed) H. B. MARRET.

The secretary of state.

DEGREE OF THE SAME DAY.

The confuls of the republic on the report of the council of state, charged with all affairs relating to worship, with the advice of the privy council, decide—

ART. I. The bull issued at Rome on the 18th of the Calends September, 1801, containing the ratification of the convention entered into at Paris on the 26th of the Idus, between the French government and his holiness Pius VII shall be published without approbation of the divers bishops announced in the said bull as well as of the clauses, formulae, or expressions it contains, which are or may be contrary to the laws of the republic, the liberties, franchises, and maxims of the Gallican church.

II. The said bull shall be transcribed in Latin and French into the registers of the council of state, and mention shall be made in them of the original by the secretary of the council; it shall be inserted in the Bulletin of laws.

The full conful.

(Signed) H. B. MARRET.

The secretary of state.

DEGREE OF THE SAME DAY.

The confuls of the republic, on the report of the council of state, charged with all affairs relating to worship, with the advice of the council of state—decide—

ART. I. The bull issued at Rome on the 2d of the Calends of December, 1801, containing the new description of the French dioceses, shall be published without approbation of the clauses, formulae or expressions which it may contain, which are or may be contrary to the laws of the republic, the liberties, franchises, and maxims of the Gallican church.

II. The said bull shall be transcribed in Latin and French into the registers of the council of state; and mention shall be made in them of the original by the secretary general of the council; it shall be inserted in the Bulletin of laws.

The full conful.

(Signed) H. B. MARRET.

The secretary of state.

DEGREE OF THE SAME DAY.

The confuls of the republic, on the report of the council of state, charged with all affairs relating to worship, with the advice of the council of state—decide—

ART. I. The Indulgent given at Paris, April the 9th, 1802, which fixes the number of holidays, shall be published without approbation of the clauses, formulae or expressions it contains, which are or may be contrary to the laws of the republic, the liberties, franchises, and maxims of the Gallican church.

II. The said Indulgent shall be transcribed in Latin and French, into the registers of the council of state, and mention shall be made in them of the original by the secretary general of the council; it shall be inserted in the Bulletin of Laws.

The full conful.

(Signed) H. B. MARRET.

The secretary of state.

INDULGENT FOR THE REDUCTION OF HOLIDAYS.

After a short preamble, this paper proceeds as follows:

Having maturely weighed and examined all these things, it appears that it would be advantageous to the good of religion and of the state to fix a certain number of fetes, as few as possible, to be observed throughout the whole territory of the republic, in such a manner, that all those who are governed by the same laws may be also every where subject to the same discipline; that the reduction of these days should come to the relief of a great number of persons in their occupations; and that the observance of the fetes retained may become easier.

In consequence, and at the same time to comply with the desire and demands of the full conful of the republic in that respect his holiness has enjoined us in our quality of his Legate, a later, to declare, in virtue of the plenitude of the apostolic power, that the number of the days of fetes, besides Sundays, shall be reduced to the days indicated in the table placed at the bottom of this indulgent, in such a manner, that, in future, all the inhabitants of the same republic shall be considered as exempted, and shall really be entirely freed, not only from the obligations to hear mass, and to abstain from levite labour, but also from the obligation of fasting on the evenings preceding these days. He desires, however, that no invocation may be made in any church in the order and form of the service and ceremonies which they were accustomed to observe on the fetes now suppressed and on the evenings preceding them, but that every thing shall be done in the same manner as before, except on the fete of Twelfth Day, those of St. Peter and Paul, and those of the Saints Patrons of each diocese and each parish, which shall be celebrated on Sunday nearest to each fete.

In honour to the Holy Apostles and Holy Martyrs, his holiness orders, that in the recitation, whether public or private, of the canonical mass, all those who are obliged to perform divine service shall be bound on the solemnity of the Apostles St. Peter and St. Paul, to make mention of the fifty martyrs; and on the fete of St. Stephen, the first martyr, to make mention of all the holy martyrs; the same mention shall be made also in all the masses celebrated on that day.

His Holiness orders also, that the anniversary of the dedication of all churches erected within the territory of the Republic, shall be celebrated in all the churches of France on the Sunday immediately following the octave of all saints.

Though it might be proper to leave existing the obligation of hearing mass on the festivals which are suppressed his holiness, in order that he may give new testimonies of his consideration towards the French nation, is contented with exhorting those who are not obliged to live by the labor of their hands, not to neglect to assist on these days at the holy sacrifice of the mass.

In the last place his holiness expresses from the religion and piety of the French, that the more the number of the fetes

and fast days are diminished, the more they will observe, with care, zeal and fervour, the small number of those which remain, continually calling to remembrance, that he is unworthy of the name of Christian who does not keep as he ought the commandments of Jesus Christ and his church; for as we are taught by the apostle St. John, "Whoever by the name of God, and does not observe his commandments is not in him, and his father is not in him."

The fetes which shall be celebrated in France, besides Sundays, are—
The nativity of our Savior Jesus Christ.

Ascension Day.

The assumption of the most blessed Virgin.

The fete of all saints.

Given at Paris, in the name of our residence, this day, April 9th, 1802.

(Signed)

I. B. CARD.

Charles Legate.

A. SALA,

Secretary of the Apostolic Legation.

(Certified agreeable to the original.)

The secretary of state.

(Signed)

H. B. MARRET.

The secretary of state.

PARIS, August 28.

The stoppage of the circulation of the English papers established at first much conversation in the coffee and reading-rooms; those which ought to have arrived by the post on the 17th, were not filled to reach Paris. However this subject, like most others, has had here but an ephemeral existence. The English papers are not yet allowed to come into circulation.

All the protestant ministers, and indeed all the protestants are extremely discontented with the minister Portalis; and since the First Conful has given several proofs of esteem for them, it may turn out a circumstance of greater importance than Portalis imagines, and very probably a source of considerable usefulness to him. Maron the protestant clergyman, who officiates in St. Thomas of the Louvre, had written no less than twenty five memorials of Portalis, soliciting that the government would in its wisdom arrange the dispensa to be allowed to the ministers of his persuasion; he received no answer, nor were any of his memorials presented to the Conful. Tired at last with such continued petitioning, he acquainted the leading members of the protestant party, Bussy d'Anglais, Bussy, and some other leaders, presented themselves in their official dresses at the door of Portalis, by etiquette and the privilege of their habits, they could not be refused an audience; they reproached him with great familiarity for his partiality, and endeavoured to impress him with a sense of the danger to which he exposed the Republic, if that religious dissentions once took place, there was not a doubt of the Republican party, who detest the establishment of the Catholic religion and its priests, decidedly attaching itself to the Protestants. They argued with the ministers the more openly, as they had had the address previously to obtain the consent of the council to the step they had undertaken. Portalis was beyond measure embarrassed, and promised to report their demands to the Conful; the next day he made his report, but in such a jejune and ambiguous manner, that the council of state could not form any determination upon it, and ordered it to be done more explicitly and more conformably to justice. This is a subject matter for observation.

When the protestant clergy had their respects to Bonaparte upon his election for life, he received them with very particular distinction, and detained them near him for an hour and a half. He asked M. Maron how he had found the forms of the revolution? "That is very simple," replied Maron, "our religion tempts us to obey the authority which governs; we faithfully obey all those which so rapidly succeed each other, and we were never misled." "That," said the Conful, "are the treatments of a truly peaceable religion—you may leave me. I hope every year you may have to solicit more churches from me, and you may be persuaded they shall be granted to you."

The First Conful has made a present to the bishops of Amiens, Autun, Avig-