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KOSSUTH AND INTERVENTION.

BY THE EDITOR.

"His presence here, we feel assured, will not conduce to our national peace; for if he comes, he comes avowedly to fan the flame of animosity against European states; and with the prestige of his name, and the influence that he will exercise with the Red Republicans who have recently swarmed upon our shores from the revolutions of the Old World, it is not too much to believe that the American ballot-box will be made to echo the radical sentiments of European malcontents, and perhaps, ere long, involve us in a bloody and disastrous war. Why not? American demagogues stand ever ready to grasp at any theme that promises to carry them into power; and why not Hungarian independence as easily as American disunion?"

These words were used by us, in the November number of the *Republic*, in relation to Kossuth. The great Magyar had not then reached our shores, and our opinion respecting the motive of his contemplated visit, and the influence that he would exercise upon our politics while here, was pronounced by many good and thinking men to have been unfounded in truth and probability.

Since that article was written and printed, Kossuth has come amongst us, and every man, even to the most obscure portion of the land, is enabled to judge from facts how truthful was our prediction. The champion of Hungary came to us with his heart upon his tongue. In his words there was no guile, no concealment—all could understand him. Before he had been forty-eight hours on American soil, he said, "I come to ask your moral, financial, active aid" in the cause of Hungary against the despotisms of Europe; and from that moment to the present he has not ceased to "fan the flame." How far the second portion of our prediction has been fulfilled, all know; the "European malcontents" are active in every nook and corner of the land. Red Republicanism, albeit he acknowledges no sympathy with its theories, has flung its sanguine flag to the breeze, and cries for *intervention*, *American intervention*; politicians throng around him with adulatory promises; parties, Whig, Democratic, and Abolitionist, seize upon the skirts of his mantle like fawning hounds, and emulate each other in hollow-hearted profes-

sions of sympathy; senates and legislatures, eager, like the rest, to secure the prestige of his name, pass resolutions favoring his doctrines, and promulgate addresses of falsome adulation. The "Father of our country" has become heterodox; he has been weighed in the balance against the Hungarian doctrine, and found wanting; and it is dangerous to quote his precepts now; they are antiquated and feeble, in comparison with the new theory of Louis Kossuth. Nay, more, it is asserted that never until now have we rightly understood his meaning; the Hungarian has given us a new translation. The magnates of the nation are paralyzed; they dare not open their hearts, for popularity's sake; and the aspirants for the suffrages of the people in the great oncoming contest, bow down before this foreign influence, and over the wine-cup shout for *intervention*. The gray hairs of our land, and the calm voice of wisdom and age, have been insulted for daring to confront the dangerous torrent of European sympathy; and, in a word, it is plain to foresee that European interests, European sentiments, and European influences, will gorge the American ballot-box at the next Presidential election. On these issues the demagogues of the land are already hanging their hopes of success; and the great contest will take place, not at the election, but *before* it. It is not now a contest for partisan supremacy, or for measures of domestic policy; these have grown too insignificant for American statesmen;

like all things else, they are absorbed in the meteoric blaze that is sweeping over the land; and the great struggle will be to secure beforehand the European sympathy, the European votes.

Said we not truly then? Have not all our anticipations been realized, so far as time has rendered their realization possible? All, in fact, save the grand *finale*, war? Assuredly; and the American people have but to go on in the impetuous career already marked out for them, to arrive, ere long, at that consummation to their hearts' content, war,—a war, *not* "for our firesides and our homes," nor for "our native land;" a war, not for our rights contested or a wrong performed against us; a war, involving not merely our honor and our strength, but our nationality itself, and with it the great principle of civil and religious freedom.

Are we ready to embrace these issues at a moment when the demon of Despotism reigns in the complacency of *racial* vigor over the whole of continental Europe, from the North Sea to the Mediterranean; when, with his four millions of greedy henchmen about his person, he looks out scornfully upon the world, and laps the blood of victims who lack either the courage or the will to be free? Is not this prediction of Napoleon verified? The continent of Europe is at this moment *assoon*; and if France, with her thirty-six millions of people, after serving two apprenticeships at republicanism, and in the possession of *universal suffrage*, cannot, or dare not, or will not resist, even with her vote, the despotic usurpation of a single man, what can America do for European liberty?

The opinion of Kossuth on this point is precisely our own. In one of his speeches in this city, he made use of these words:

"I believe every nation has got all it can desire, when by the blessing of God, it has got freedom, and the faculty to be master of its own fate; and if a nation has obtained this faculty, to be master of its own fate, but has not the understanding, nor the will, nor the resolution to become happy, why, then it deserves to be not happy, and it is not for a stranger to meddle with its affairs."

France occupies the latter position; she

had freedom, and "*the faculty*," in possessing the right of suffrage, to be happy; Louis Napoleon gave her the opportunity, by *universal suffrage*, to choose him as her supreme dictator or not, and she chose him through the ballot-box. We say, therefore, with Kossuth, France "does not deserve to be free and happy," and we "have no right to meddle in her affairs." Or if that right was ours, we are not willing to risk the existence of the only free government on earth in a contest so unthankful, so utterly hopeless.

But it will be argued that France is not Hungary; and therefore we have no right to judge the one by the other. True, France is not Hungary, but in all the attributes of freedom, she is immeasurably her superior; and if France, who, after Rome, gave literature and civilization to all Europe besides, and who has retained at least an *equality* with all other nations, and a superiority over most of them in intelligence, is unfit for self-government, what can we expect of the nations of the far interior, who have been for ever immersed in despotic darkness, and accustomed to look to their governments for the means of supplying all their individual necessities? Besides, Kossuth tells us that it is not Hungary alone that needs our sympathy or aid, but *all* the despot-ridden nations of Europe. A fine prospect, truly, for Brother Jonathan, with his four millions of able-bodied men, and an empty treasury.

Again, this war, if it ever comes off, is to be not merely *political* in its character and objects, but *religious* also; Catholicism against Protestantism. Bishop Hughes has already issued his anathema against Kossuth and his mission. If the United States determines to defend Hungary against despotism in Europe, men, money, and munitions must necessarily be sent over to back her pretensions and sympathy. Who are the men that will go? Will they be recruited from those who call so loudly for American aid for the emancipation of Catholic Ireland? No, they have different no-



tions of what constitutes liberty, and the idea of fighting for Protestant freedom never enters their heads; therefore the men that we send must be Protestants, the money must be Protestant, and the munitions must be Protestant, leaving the Catholic men, money, munitions, and suffrages to take care of the interests of Protestant America, while our fellow-countrymen, our army and our navy, are on a wild-goose chase after the Great Bear and the double-headed Eagle.

These facts are so clear and palpable to the vision of every intelligent and thinking mind, that we have not the charity to believe in the sincerity of our statesmen, when they talk of intervention against European despotism; and we *know* that not one of them, whatever his present professions may be, would so far compromise his own character for sagacity, as to carry out the measures proposed by Kossuth, if it was in his power to do so. The eloquent Magyar is a man to be admired; and he argues so earnestly the doctrines which we, as an American, have long advocated—viz.: the inviolability of nationality—that we love him.

Would that the American people would emulate his patriotism, his zeal for *fatherland*, and catch from the inspiration of his example a brighter gleam of the HOME sentiment. Yet, while we admire his patriotism, his zeal, and his eloquence, we cannot lose sight of the fact that there is much of sophistry mingled with the logic of his discourse; he comes to us the avowed foe of foreign influence in the policy of nations, yet brings with him a foreign influence of frightful magnitude, entreating us to change our whole system of national policy; he comes to us, denying the right of national interference among nations, yet urges us to interfere in the affairs of others; he comes to us the avowed advocate of national independence, yet requires us to set on foot and establish a new law of nations, which, from conflicting interests, the powers of earth never have been, and never will be able to create, until the great finger of Time, verging on eternity, and directed by the foreknowledge of Almighty wisdom, shall point to the commencement of the great Millennium.

COMING TO THE POINT.—Mr. Kossuth, in his address to the *Germans* at Louisville, Ky., a few days since, appealed to them as *Germans*, and said that to them *especially* he looked for aid in this country. He assured them that the government of the United States *can* interfere in behalf of Hungary if it will, and he called upon them (the *Germans*) to compel it to do so, through their influence at the ballot-box! This is taking steps even faster than we had anticipated. When the great Magyar was in this city, he said he knew nobody in this country but as Americans.

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