

times, while the thrilling narrative of medieval history from the downfall of the Roman Empire, to the time when the nations of Europe assumed their modern form, and America attracted the attention of the world, remains to him a blank or nearly so.

When the barbarians, fully aroused, wreaked their vengeance on the capital of the Cæsars—when Attila and Alaric with their hordes overran the Eternal City—it was but natural that thousands of the wealthy should seek a refuge on the islands of the Adriatic. Here they settled in peace and security, and laid the foundation of an empire destined in after years to achieve a foremost place amongst the nations of the world. A lovelier home they could not have found than that furnished by these sandy islands, where every day the blue waters of the Adriatic rose about them giving unflinching security in time of war.

It is indeed well that the records of Venice have been given to the world, for thereby we can see the gradual change from the ancient civilization to that of modern times, and the influence, sometimes beneficial, that the Saracens exercised over apostate Christianity. The briefest catalogue of events which have rendered celebrated the name of Venice would demand a volume. The defeat of Barbarossa, the conquest of Constantinople, the acquisition of Cyprus, Candia and the Morea, and hundreds of other prominent events, to a mind familiar with the chronicles of Venice, cannot fail to call up a throng of like associations. Here Galileo in 1609 invented the telescope. Here Loyola in 1536 organized the Inquisition. Here lived Titian and Tintoretto and Vittoria and Canova. Here the beautiful Italian language first received embodiment in the immortal works of Tasso, Dante and Petrarca, and from his home in Venice the famous traveler Marco Polo made his journeys to far away India and Cothay, and awakened an interest in geographical research which led to the discovery of America. The first printed editions of the Bible and the classics were published at Venice, and more books in the Hebrew language have been printed there than in all the world besides. At the opening of the seventeenth century the first newspaper in the world appeared at Venice, being sold for a little coin called a *Gazetta*. It thence took that name, which in many countries the public journals still bear. Here, too, was established the first bank, and here were issued the first bills of exchange, even before the time when the Normans reigned in England. On the Place of St. Mark—the heart of Venice—is still revealed to modern eyes the busy scenes and customs of the ancient Roman Forum. Here it was that the blind old Doge, Dandolo, received as guests the crusader chiefs a thousand years ago. From this port sailed Richard, the Lion-hearted King of England, Montfort, Montferat, Montmorency and Godfrey de Bouillon on their way to the conquest of the Holy Land. Here it was that Barbar-

ossa bowed his neck to the sandal of the Roman Pontiff; and here the conspiracies of Tiepolo and Fialero were crushed upon the only two occasions in the long period of fourteen hundred years, when Venetian fought Venetian on the Place St. Mark. Here also at the base of the Tree of Liberty were burned the insignia of the ancient Republic, June 4th, 1797, by order of the first Napoleon.

It seems that in the government of Venice everything is written down and copied and recopied, from the price paid for repairing a lock to the most important treaty. For five centuries Venice was the wonder of the world; nowhere on earth was there so beautiful a city. It seems surprising that Venice did not like ancient Rome absorb all Italy, and perform the work of Count Cavour and Victor Emmanuel in modern times. For hundreds of years Venice had the monopoly of the world's wealth. It alone possessed capital, commerce, colonies, and the only powerful navy in the world, and yet its territorial domains at home never exceeded a city of three hundred thousand inhabitants and a narrow strip of North Eastern Italy.

The statue to Giordano Bruno, which is to be unveiled in the Piazza Campo di Fiori, at Rome, June 9th, 1889, deserves more than a passing notice, as it plainly indicates the drift of public thought in Italy. It will be remembered that Bruno aroused the ire of the Papal authorities by three distinct acts; first he declared that it was absurd to say that the Father, Son and Holy Spirit were one and the same person; secondly, he partially discovered the circulation of the blood in the human system; and thirdly, he declared that the earth was a vast globe or ball. For these terrible atrocities (?) he was condemned by the Holy (?) Inquisition to be burned to death for the good of his soul. This sentence was executed February 1st, 1600. When Bruno received his sentence, it is said, he replied to the judges: "Ye fear more to give this sentence than I to receive it." Now, after nearly three hundred years of obloquy, his name is to be perpetuated in enduring marble as one of the great benefactors of his race, and cherished in nation's memory. Nay, more, the very names of those who are expected to deliver orations at the dedication of Bruno's monument indicate that his fame is world-wide. The heretic then is the hero now.

The anniversary of the French Revolution naturally leads men's minds back to the regime that existed in France prior to 1789. At that time France presented an extraordinary spectacle which to some extent has its influence at the present day, and, if rightly understood, enables us to better comprehend the religious, social and political position of France. Nearly all the great positions in the church were in the hands of the nobles, who in reality were the temporal rulers of the lands as well as the spiritual leaders of the people. Of the one hundred and thirty bishops in France, there

were only two who were not the temporal as well as spiritual rulers of their people. This alliance between the State and Church was not caused by the kings, but was a vestige of ancient tribal independence. In other words, the bishops and archbishops were likewise the barons and dukes of the provinces in which they officiated. For example, the Bishop of Cahors is likewise Baron and Count of Cahors; when he officiates at the mass he has the right to place on the altar his helmet, his cuirass, his gauntlets and sword. The Archbishop of Besancon is likewise a prince of the Holy Roman Empire, and has a right to sit in the German Diet. The Bishop of Angiers has the right of being carried into the church by four barons; and the Archbishop of Paris has the right, on his induction into office, to be borne on a litter to the cathedral, one of the bearers being the King of France. A moment's glance is sufficient to show the intimate relation which once existed between Church and State, and which still exercises a vast influence on French politics.

If the Emperor William visits Paris during the Exhibition time he will run considerable risk. It is said that he is looking forward with pleasure to roving over Paris in an effective disguise. At all events, he will preserve the strictest incognito, and the profoundest secrecy will be observed as to his movements. Some day we may expect to hear that the Emperor has been to Paris, and then won't the flood-gates of journalistic imagination be let loose. The tales of his prowls through Parisian purlieus will rival Eugene Sue's "Mysteries of Paris."

Among the strangers who attract considerable attention in Paris may be mentioned some tall brawny Scotsmen who have come here clad in native Highland costume. The wine-sippers on the avenues gaze in wonderment when they catch a glimpse of the Caledonians passing along. The tartan, kilt and jaunty little cap, with its eagle feather, elicit both commendation and criticism; but the bare knees of the children of Ultima Thule are regarded with amazement. J. H. WARD.

EUROPE, June 3, 1889.

#### REMOVAL OF THE UTES.

Articles have lately appeared in the News, taken from other papers, concerning this county and the proposed removal of the Southern Utes from Colorado into a reservation to be made from the southeastern part of Utah, in which the people who have made this region their home have not been truthfully represented. As we were among the founders of this place, we would like the privilege of giving you and the public a few facts in regard to our situation.

To give you a correct idea of our circumstances, we will have to go back to the beginning of our settlement. The founders of this place arrived here on the 6th of April, 1880, after a long and perilous jour-