

Italian and French news, together with the introductory reflections which the perusal of our foreign files inspired.

ITALY.

The last dispatches from the Italian Peninsula announce that, for the present, actual war is at an end between the troops of Victor Emanuel and Francis the Second. After ninety days siege, the fortress of Gaeta surrendered on the 17th of February, and the King and Queen of the two Sicilies retired to Rome to draw what consolation they could from their spiritual head and father in affliction, Pio Nono. The citadel of Messina surrendered on the 13th of March, and the Civitella del Tronto yielded up, on the 17th, to the victorious troops of Emanuel; and thus terminated the last armed opposition of royalty to royalty.

The work of Italian Unity has passed from the revolutionists with the patriot Garibaldi, and the professional soldiers under Cialdini, into the hands of Statesmen, under the leadership of Cavour. Whether the politicians will labor as disinterestedly for the establishment of freedom in the nation, as the warriors have fought for the overthrow of despotism, is questionable; but even failing far short of equal merit, the sequel of the revolution in Italy will be watched with deep interest.

The abject slavery—mental and physical—of the Italian peoples has been painful to witness. Like the darkness of Egypt, it was oppressive even to the beholder, who had the good fortune to be free from its intolerable burthen. The sincere and honest convictions of men, however erroneous may be their faith, we do not ridicule; we pity misguided honesty and sympathize with the deluded; but for the hollow professions of designing men we feel no such sentiments, and profess no such restraint. A recent traveler, alluding to the espionage that was kept up by church and State in the kingdom of Naples, pictures an assembly under the patronage of the "Conference Mission." He says:

I have been present at many of these missions, and have thrilled with horror at the means which I have seen adopted to "spiritualize" the multitude. Priests throwing skeletons over the pulpit and rattling them against the woodwork, to show the certainty of death; holding lighted torches under the wrist to illustrate the nature of hellfire and the future fate of the sinner; lashing themselves with iron chains, to urge the necessity of penance; while a thousand victims of superstition were on their knees, scourging their backs with whips brought to church by order; all this mountebank performance was accompanied by shrieking, yelling, fainting, and followed in some cases by premature births and untimely deaths.

Difficult as it may be to conceive ignorance so gross, as the foregoing sketch betokens, it is, nevertheless, largely too true—it is a faithful representation of common occurrences in a land once famous for its enlightenment, for its great masters and its great deeds.

That the present revolution will change the face of things in Italy, religiously as well as politically, there can be little room for doubt. The present government of Naples has solemnly annulled and declared void the two concordats which bound that Kingdom to Rome.—All persons of whatever creed are declared equal before the law, and ecclesiastics have no longer any peculiar exemption:

All monastic orders for either sex cease to be recognized by the government. The same fate has fallen on benefices of all kinds without cure of souls, and on all chapters of collegiate churches. The property of these religious houses is taken into the benefit of the government, and is to be charged, first, with popular education; next, with the augmentation of the salaries of parish priests, and with the relief of the most needy members of the clerical body. The fabrics are to be employed for school purposes, among which infant and evening schools are not forgotten. But large and sweeping as is the change, the interests of the present inmates of these houses have been cared for. Those who wish to continue a monastic life are to receive a pension, which is to be augmented by one-sixth if they reside out of the cloister. No more novices are to be admitted. One million three hundred and forty thousand seven hundred and twenty-seven ducats and seventy-nine grani is the capital which is in possession of the "Conference Missions," and which by the recent decree has been cast into the ecclesiastical fund at the disposal of the government. This vast sum has been amassed in the interval between 1818 and 1856, and extorted by priestly arts from the weak in mind and body, the sick and the dying, for the support of the home missions.

The foregoing funds appropriated by the government, are said to form but a small portion of the ecclesiastical funds now at the disposal of the government for another kind

of distribution than what was originally intended. The Pope and Cardinals are furious, but they are now powerless. Many of the priests still cling to the old regime while a host of others seem to rejoice greatly in their deliverance.

Politically, the nation is united, though an important task yet devolves upon Cavour and the Parliament to harmonize discordant interests, and to resurrect the nation from its degradation. To accomplish this they set out with the project of crowning Victor Emanuel King of Italy. Count Cavour read to the Senate the following *expose des motifs* relative to this project:—

MESSEURS SENATEURS:—The marvelous events of the last two years have, through a series of unexpected successes, assembled in one State almost all the scattered members of the nation. To Principalities so different from one another, and often mutually hostile, through the divergence of views and political councils; has at length succeeded unity of government on the solid basis of the national monarchy. The kingdom of Italy is now a fact. This fact we must affirm before the Italian people and Europe. By the order of His Majesty and upon the advice of the Council of Ministers, I have the honor then, to present to the Senate measures by which the King, our august sovereign, takes for himself and his successors the title of the King of Italy. Faithful interpreter of the national will, already manifested in a thousand ways, Parliament, on the solemn day of the royal sitting, with the enthusiasm of gratitude and affection, saluted Victor Emanuel as the second King of Italy. The Senate will be happy to be first to give a prompt sanction to the wishes of every Italian, and to salute with a new title the dynasty born in Italy, illustrious by eight centuries of glory and virtue, for which has been reserved by Divine Providence the honor of avenging misfortunes, closing wounds, and terminating the era of Italian divisions. By your vote, gentlemen, you will put an end to the recollections of provincial jealousies, and you will write the first page of a new national history.

Satisfied with the *motifs*, the Senate appointed a committee to draft a law decreeing to the King of Sardinia the title of the King of Italy, of which the following is the text:—

Art. 1. King Victor Emanuel II. assumes for himself and his successors the title of King of Italy.

Art. 2. All Government decrees, and such deeds as require to be headed with the name of the King, shall begin with the following formula: *Victor Emanuel II., by Divine Providence and the Votes of the Nation.*

Some discussion ensued in which the adoption of "King of the Italians" was suggested, but the wording of the original bill was retained and passed by 129 ayes against 2 nays.

The wording of the new title is very consistent with modern liberalism. "The Divine right of Kings" and "the Grace of God" has been supplanted by "the Providence of God," and the "vote of the nation," and smacks better with truth.

The position of the Pope at the present time is very uncomfortable and humiliating. The sacred character of "Holy Father" accorded to "His Holiness" by all Catholics, and dread of French bayonets, alone protect him in the Vatican, and were the latter withdrawn it is very probable that the former would prove but a small obstacle to the head of the church receiving his walking papers.

It is generally expected that in consideration of the glory of ancient Rome, the new Kingdom will yet select the city built upon the seven hills for its Capitol. That the Pope will remove the chair of St. Peter to Jerusalem is hardly likely under the present pressure of things. He realizes that it is dangerous to change the city of so many reminiscences, and to disturb the holy place to which so many devoted pilgrims have painfully trudged for nearly a score of centuries. Father Passaglia, a learned Jesuit, is said to have received the mission to Turin and Paris, to ascertain what conditions might be granted by France and Italy to the Pope, in case he should vacate the Capitol and government buildings, and take up quarters in the Vatican and Sacred College, and henceforth rule the church only and leave the administration of the "States of the church" to the care of Victor Emanuel.

That the people of Rome desire this change can hardly be doubted, and as Victor Emanuel has been excommunicated and anathematized and Napoleon is far gone in the same apostacy, and they are both virtually his masters, and the only devoted sons of the church are either in exile or so full of their own troubles that they can do nothing to help him or intimidate the victorious, there is quite a likelihood of some such arrangement being agreed to.

Garibaldi, the guiding spirit of the revolution, is now quiet in his humble cottage at Caprera, awaiting the troubling of the waters elsewhere. His march has been that of a great man.

FRANCE.

The affairs of France for the last two years have been so intimately connected with those of Italy, that a review of the news of the Empire is in a great measure but another branch of Italian affairs. Napoleon has to an eminent degree the quality of reticence on the affairs of his Empire, and from him but little of his intention can ever be ascertained. He, however, permits his friends to write, and they generally feel after the nations for him. A series of pamphlets have been given to the public on the questions of the day—the last, by Count Gueronniere, on *Rome, la France et l'Italie* has created an extraordinary excitement to which the Bishops of Poitiers has replied vehemently against the Emperor.

During the debate on the address in response to the Emperor, at the opening of the Chambers, the temporal power of the Pope was introduced into the discussion. Alluding to the reaction of some parties in favor of the Pope, Senator Pietri, late Imperial Commissioner to Italy, contended that the temporal power of the Pope was lost, and that France should confine herself to the preservation of his spiritual power.

The Senator informed the re-actionists that Italy had an army of 300,000 men, which she would place on the side of France in the conflict that was threatened. Prince Napoleon on the same subject was very emphatic, and replied to the re-actionists that he would leave to liberal opinion in Europe, to the patriotism of the Italians, to the 200,000 soldiers, who, with the Emperor at their head, made the campaign of Italy, the task of replying to the insults which they had listened to. The Pope could not become subject to another sovereign; but, by securing to the Pope the right side of the City of Rome, with a Papal garrison and a Papal budget, guaranteed by the Powers, his independence would be secured. The Prince was essentially opposed to the union of temporal and spiritual power, which would be subjection of the conscience.

The Bishop, in his attack upon the Emperor, compares him to Pontius Pilate in the following unpoetical compliments:

Pilate, finding that he gained nothing, that, on the contrary, the exactions of those around him were increasing and becoming imperious, and understanding that, though he had yielded to every demand of the multitude, he was on the point of being led on to the last act of weakness, ordered water to be brought him. He washed his hands and said, "I am innocent of the blood of this just man," and having scourged Jesus, he delivered Him over to the Jews to be crucified. But has posterity ratified the sort of absolution which Pilate gave to himself? And the washing of his hands, did it make him innocent with ages to come? And the man thus branded as the God-murderer—the man thus nailed to the pillory of our symbol, who is he? This man is not Herod, no Caiaphas, nor Judas, nor any of the Roman or Jewish executioners. This man is Pontius Pilate? It is but just. Herod, Caiaphas, Judas and the others had their part in the crime; but without Pilate, nothing would have been done. Pilate could have saved Christ; and, without Pilate, Christ could not have been put to death. From him only could the signal come. "It is not lawful for us to put this man to death," said the Jews. Wash thy hands, O Pilate! Declare thyself innocent of the death of Christ! But our answer, day and night, to the most remote posterity, shall be, "I believe in Jesus Christ, the only Son of the Father, conceived by the Holy Ghost, born of the Virgin Mary, and who suffered and was put to death under Pontius Pilate!"

The gist of this is that one word seriously spoken by the Emperor would have stopped the revolution, that word not spoken, he is responsible and cannot wash his hands clean of the responsibility.

This pastoral letter has been answered by the Government with a letter from Persigny, the Minister of the Interior, to the Prefect of the Department, in which it was first published. The Minister describes the Bishop as a "prelate who has not feared to make the authority of his character serve the purpose of passions unconnected with religion;" and speaks of the pastoral as "a document in which are disclosed with so much audacity the secret ideas of the party which, under the veil of religion, has no other object than to attack the elect of the French people."

The *Moniteur* also gives notice that the pastoral, "which contains allusions insulting to the Emperor's Government, and which is of a

nature to disturb the public mind," has been submitted to the high jurisdiction of the Council of State, charged to decide on all cases of abuse.

There have been frequent rumors of France withdrawing her troops from Rome, but there is no indication of the nearer approach of that event than there was some years back. Otherwise, than over the Italian kingdom, France is politically tranquil, but fast preparing for war that might come.

Hand-in-hand with the revelations of M. Gueronniere to the Catholic church in general and the Pope in particular, is the revelations to the French public, of a great bankruptcy—amounting to somewhere about one hundred and twenty millions of dollars.

M. Jules Mires, a clever Bordeaux Israelite, an obscure retail broker, a few years ago, managed to raise himself to the highest pinnacle of financial greatness in the Empire. He was the managing head of no end of *grandes affaires*; of Roman railways, Spanish railways, foreign loans, *la Caisse des Chemins de Fer*, he owned, or was at least controlling proprietor of, the semi-official journals, the *Pays* and the *Constitution*. He lately married his daughter to a disinterested noble, Polignac, one of the sons of Charles X, his unlucky minister. He latterly contracted for a Turkish loan, which the government did not favor. The massacres at Syria and a variety of other circumstances and influences worked against him, and Mires could stand no longer, and the princely banker is now an inmate of the prison at Mazas awaiting his trial.

The unlooked for fall of the great banker, and the revelations associated therewith, tracing an awful amount of bribery to the Emperor's own family, and confidential advisers, is the great subject in Paris and indeed in Europe at the present time. It is stated that the late Prince Jerome had a net million from M. Mires, and the Princess Matilde and Prince Napoleon had accepted heavily, and all with the view of rendering matters convenient for the Israelite in his gigantic speculations. Mires had become so familiar with the government and bold in his familiarity, that he threatened the government if he was not assisted in his troubles. Napoleon took up the gauntlet and sent him to Mazas to keep silence, and a special court now investigates in private the disgraceful affair.

The Directors of the *Caisse des Chemins de Fer*, (United Railway Fund) of which Mires was president, are said to have all taken refuge in flight, save Viscount Richemonte, who managed to suddenly die of apoplexy, the official name for "suicide." The son-in-law of Mires in appealing to Count de Morny for Imperial interference in behalf of the banker, had the wholesome counsel to advise Mires to blow his brains out, and in that way keep his own counsel. Up to last advices Mires continued to think differently and extraordinary revelations were expected from him.

TABERNACLE.

On Sunday, April 14, 10 a. m.—President D. H. Wells said the gospel is rich in instructions, and is calculated in its nature to alleviate the sufferings of men and to strengthen the human race. Upon this subject he preached an interesting discourse.

Elder George A. Smith and President Brigham Young followed with pertinent and appropriate remarks.

Afternoon.—The congregation was addressed by President H. C. Kimball, Elder W. Woodruff, and President B. Young. The subjects of their discourses were practical in their nature and applicable to the condition of all. The history of the Christian religion was taken up by President Young, and in the course of his reasoning he showed the corruption that had crept into the Church since the time that the Romans passed a law to make it the religion of the land. He said the sermon he wished preached was "Live your religion," for it will give the Saints power over all their enemies; and by striving to promote the Kingdom of God upon the earth, we shall prosper, and the whole earth will eventually be under our control.

PENMANSHIP.—Mr. C. R. Clark, the well-known writing master, after an absence of one year or more, has returned to the city, and is again giving instructions in penmanship to those who wish to improve in that art, without a proper proficiency in which no person can ever become a very useful member of a community.—[See his advertisement.