

THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 51.

GREAT SALT LAKE CITY, WEDNESDAY, FEBRUARY 22, 1860.

VOL. IX.

[For the Deseret News.]

FRIENDSHIP.

Oh! ye, who boast of human love,
As what ye never sought,
Who deem the holy name of friend
A bauble, to be forgot;
Ye're wise enough to spare your hearts
False friendship's traitor blow;
Ye see the weapon, and the aim
Of striving with a foe.

But I would rather meet the shaft
That falsehood's hand can send,
Die, lulled to sleep in treachery's arms
Than live without a friend;
I'd rather build my hopes too high,
And weep to see them fall;
I'd rather trust and be betrayed
Than never trust at all.

If serpents coil beneath earth's bloom,
Must the sweet buds be slain?
If meteors fly, may not the pure
And holy stars remain?
'Tis true, my flowers may hold a blight,
My earth stars dim and fall,
But I had rather trust too much
Than never trust at all.

S. E. CARMICHAEL.

G. S. L. CITY, Feb., 1860.

[From the N. Y. Journal of Commerce.]

The Waldenses.

Nestled amid the deep glens and valleys of the Cottian Alps, are the Waldenses; those primitive Christians of whom Milton wrote in 1655:

"Even them who kept the truth so pure of old,
When all our fathers worshipped stocks and stones."

This wonderful and interesting people are the subjects of the King of Sardinia, and of all the boons conferred by the liberal Constitution granted by the late Carlo Alberto, theirs was the most needed and the most appreciated. From the revolution of 1848, Sardinia received the greatest benefit. But the crowning event of that troublous year was the liberation of the Waldenses from petty persecution, the annoyance of priestly bigotry, and the disabilities of centuries.

In all the speculations upon the present contest, we have not noticed a single journal which has spoken of the connection of this Protestant people with the momentous events transpiring within view of the mountains that look down upon their peaceful hamlets. We need not go into the past history of that "ancient fold," which amidst the darkest night of the dark ages, was true to the little motto upon the Waldensian coat of arms—"Lux lucet in tenebris." History, profane and ecclesiastical, has devoted pages of eulogium to their heroic fortitude amid persecution such as the world never saw elsewhere. Poetry has sung her loftiest strains over the noble deeds of these simple mountain peasants, or has wrung from men unused to pity, tears of sympathy and sadness, as they have listened to the dirge wailed over those whose only fault was love for their Master.

The old Cossack General, Suwarow, after his victories over the French at Novi, visited them and, in his rough manner, bade them pray, but did not withhold his kindness. Napoleon I was struck with their bravery when they fought for Victor Emanuel I against the French. Napoleon the Great inquired into their history, and was filled with admiration at their undaunted endurance in sore distress. He granted them such freedom as they had not enjoyed for centuries, and added an annual stipend for each clergyman.

A century anterior to this, William III not only furnished this poor and, during his time, persecuted people, with money from his own private purse, but at the treaty of Ryswick, as Macaulay informs us, concocted plans which, humanly speaking, preserved them from utter annihilation. Nearly half a century before William III, Cromwell had effectually interfered in their behalf, and made Pope and Duke tremble at his threat to invade Italy, and established the rights of the Church of the Alps.

In the contest which is now going on, no people directly have so much at stake as the Waldenses, and through them the prospects of Christianity in Italy are deeply involved. It will be necessary to glance at the condition of Sardinia a few years previous to the French revolution of 1848, rightly to comprehend the present position of the Waldenses. They had been crushed by unjust laws up to the time of the first Napoleon's invasion of Italy. His success there, as already intimated, was truly a blessing to the Waldenses. When he was overthrown, the King and the royal family of Sardinia returned after their long exile in various portions of Europe. Charles Albert was one of these princes—the only one in the direct line. He had been partly educated at Geneva in Switzerland and had, as his Protestant fellow students, a number of the young men who have since become, as clergyman, so eminent in the "Second Reformation" of their own country. Charles Albert was also a member of the Carbonari. The King of Sardinia abdicated, a brother of the prince mentioned above succeeded to the throne and, at his death, Carlo Alberto, as the

Italians call him, became monarch of the most Northern Kingdom of Italy.

Great ameliorations had been anticipated from the new King. But it was impossible to fulfill these expectations. The Jesuit power was supreme; Sardinia ecclesiastically was the abject tool of the Pope, and politically was still under the baleful influence of Austria. Carlo Alberto often said that the priest power was everything in the way of his proposed reforms. He satisfied neither the church party nor the Carbonari; and he frequently remarked that his life was in constant danger "from the chocolate of the Jesuit, or the dagger of the Carbonari." He was little understood at the time, but now reflecting men can see that he had just ideas of reform, and that he was "making haste slowly" in order to make his ameliorations sure. If we mistake not, future historians will award him a high place among the true benefactors of Italy.

Carlo Alberto had long looked with an unquiet eye upon the black-plumed Austrians, as they swayed it directly over Lombardy and Venice and, through special treaties, indirectly, but with potency, over Tuscany, Modena, Parma, and the States of the Pope. His queen was the daughter of the Austrian Archduke who was the reigning Duke of Tuscany; Victor Emmanuel, then the Prince Royal, was married to the daughter of the late Archduke Renée, of Austria; so that his hands seemed politically tied by marriage alliances. The archbishop, Franzoni, was so powerful an ecclesiastical monarch, that if a Swiss Protestant, or a Waldensian colporteur distributed a tract or a Bible, swift punishment in loathsome dungeons was inevitable.

The Waldenses were hemmed within their narrow valleys by laws of the most unjust and bigoted character. They could not purchase an inch of land outside their very restricted limits, and if they sold to Romanists a portion of their own small possessions, they were prohibited from repurchasing. Their clergy were not allowed to pass a single night, without royal permission, beyond the bounds of their parish, but Roman Catholic priests and missionaries erected establishments wherever these people of simple faith had found a footing. The Romish clergy were empowered with the right to seize, on the smallest accusation, the children of the Waldenses, and to bury them in convents, or place them in distant Papal schools.

Their condition was truly pitiable; but they did not cease their pious, though contracted labors, or to pray in church and in school-house, for the King of Sardinia. God had raised up a benefactor for them in General Beckwith, a noble hearted, wealthy, though eccentric, English officer who, in many times of gloom from 1825 to 1847, stood between them and the Jesuits.

At length, deliverance was at hand and in a quarter least expected. In December, 1847, the King announced to his people his intention to give to Sardinia a Constitution, representative institutions, and many popular privileges. This was done, and on the 10th of February, 1848, two weeks before the last French revolution was dreamed of, that Constitution, without any compulsion whatever, was proclaimed. With one sweep of the royal pen, the Waldenses were liberated from the bondage of centuries.

In the next two years, many more advantages were guaranteed to this people, who had waited so long for their rights. They immediately set to work the printing press; they established churches at Turin, Genoa, Pinetolo, Casale, and other important points, where a few months previous, persecution would have followed any such attempt by the Protestants. Archbishop Franzoni and the priests revolted against the Constitution, which, they said, not only permitted "those pestilent heretics the Waldenses" to scatter their errors, but took away previous ecclesiastical immunities. Before, if a priest committed murder, he would escape to a convent, where he could not be touched; or he would be tried by a court of the hierarchy, and his punishment would be to say mass to the more benighted people of an obscure parish.

The Constitution of Carlo Alberto made such criminals amenable to the civil courts. This they could not brook, and when the Archbishop issued a proclamation against the Constitution, many liberal men trembled for the fate of liberal institutions in Italy. In the mean time, however, Carlo Alberto had matched Sardinia against Austria, in endeavoring to liberate Lombardy and Venice, and on the plains of Novara in March, 1849, he was defeated at the head of his battalions. On the battlefield he abdicated in favor of his son, the present King, Victor Emmanuel, and then retired self-banished to Portugal, where, before the end of the year he died, a broken hearted man.

No one to-day can hear the humblest Italian or the poorest Waldensian pronounce, tremblingly upon his lips, the name of Carlo Alberto, without feeling a tear start to his eye. His name is enshrined in the hearts of his people, and they look upon the Constitution as the last heirloom left by their heromartyr king. It is this sentiment which enabled Victor Emmanuel, with such ministers as Cavour, D'Azeglio, and Siccardi, to put down the priestly faction, to imprison, try and finally

banish the once all-potent Archbishop Franzoni from Sardinia. It is this feeling which sustained King and Ministers when they broke the ties which bound them to the Papal See, and which have never been reunited.

Under this Constitution the Waldenses have not only built churches and disseminated the truth openly in Sardinia, and silently in the neighboring States, but they have been enabled to print the Bible in the Italian language at that very Turin where, in the latter part of the 17th century, more than ten thousand of their ancestors perished.

In 1850, General Beckwith said to a correspondent of the *Journal of Commerce*, "Sardinia will advance in enlightenment, if the bull-dogs of France and Austria will let her alone."

When the Russian war united England and France as allies, no other nation lent them aid, until Sardinia offered her services; and thus, while sharing the dangers and the glories of the Crimea, she, for the future, protected herself from France and virtually from Austria. Twice within the last four years would the House of Hapsburg have invaded Sardinia, but for the fear of France and England.

Many may regard the present contest, so far as the Emperors of Austria and France are concerned, in the same light as the fabled battle of the "Skunk and the Rattlesnake;" but so far as Sardinia and particularly her most faithful subjects, the Waldenses, are concerned, the sympathy of the Protestant Christian cannot be doubtful.

FOREIGN NEWS.

GREAT BRITAIN.

The remains of Lord Macaulay were to be interred in Westminster Abbey. The funeral was fixed for the 9th inst.

The London Times has an editorial on the late Union meeting in New York. It regards the pro-slavery sentiments there announced as a fair sample of average American opinion, and taunts the Abolitionists of New England with having plunged the race they favor into deeper darkness, and made the subjection of man to man the belief of a Christian people.

A scheme for the conversion of the public debt of Canada into one consolidated five per cent. stock, irredeemable for twenty five years, has been officially promulgated in London, and attracted considerable attention. The total liabilities of the Colony are stated at £11,500,000 stg.

Mr. Campbell, Chairman of the Great Ship Company, has issued a document explanatory of the present position of the Great Eastern. He paints the state of affairs as far less hopeless than represented, and says that much of the present trouble arises from dissension in the Board of Directors.

Samuel W. Talbot is gazetted as Consul at Dublin for the United States.

The Times believes that although the meeting of Parliament was close at hand, and Ministers had promised an early introduction of their reform bill, the details of that bill had not been agreed upon.

The Post thinks it probable the Congress will never meet. The *Daily News* says that France and England solemnly agree to forbid all foreign interference on the part of others as unconditionally as they repudiate it on their own. Italy wants no other help; the rest she will do for herself. Such a declaration would, it is believed, be readily acquiesced in by all the principal powers of the Continent.

FRANCE.

The retirement or dismissal of Count Walewski from the French Ministry of Foreign Affairs, attracted more attention than anything else in a political way in Europe. The English journals construe it as evidence that Napoleon intends to espouse the Italian cause. M. de Thouvenin would quit Constantinople forthwith to assume the Foreign Ministry.

It was rumored that the visit of Lord Cowley, the British ambassador at the French Court, to London, had reference to the settlement of the Italian question, without the assent of a European Congress.

Marshal McMahon had succeeded Marshal Vaillant as commander of the French army of occupation in Italy.

The Sardinian Government has protested against the enlistment of Germans by the Papal Government, and threatens to send troops into the Legations.

The Prussian peace army is to be increased by 35,000 men.

A dispatch, dated Rome 3d inst., says that the Duc de Grammont had positively stated to the Holy See that the pamphlet "The Pope and the Congress" does not contain the program of the French Government. The explanation produced an excellent effect on the Pope, and it was hoped he would not object to be represented at the Congress.

ITALY.

General Goyon, commander of the French forces at Rome, had been ordered by telegraph to proceed to Paris. This in some quarters was interpreted into a menace to the Papal Government.

A dispatch from Modena says that in consequence of a demand made by the family of

the boy Mortara, who had given proof that the kidnapping of the child was ordered by the Reverend Father and Inquisitor Zilette, the latter had been arrested and political proceedings had been instituted.

Garibaldi had been honored with an enthusiastic ovation at Milan, although he endeavored to pass through that city, en route for Turin, quietly and unobserved. Garibaldi's mission to Turin is said to have reference to his probable appointment as Commander-in-Chief of all the National Guard of the kingdom.

A general amnesty in Naples had been deferred, but fifty individual pardons had been granted.

Cardinal Antonelli had announced his intention to leave Rome on the 12th for Paris.

"The cold in Italy is intense; we have a great deal of snow, and the mercury has descended to eleven degrees below zero. The olive, orange and lemon groves have suffered much, especially in the vicinity of Genoa."

AUSTRIA.

Vienna letters say that a very unfriendly feeling towards the French again prevailed in that capital.

An Imperial order directs that there shall be no levy of recruits in 1860, and that no more than the ordinary number of men shall be raised in 1861.

The Emperor had announced his intention to dissolve thirty four regiments, and effect such other reductions as would shortly place the army on a peace-footing.

The statement that the aristocratic officials in Austria had placed their pay at the service of the Emperor, is denied. It was put forward as a hint for them to do so, but they did not respond.

HUNGARY.

The Austrian Emperor has turned a deaf ear to the remonstrances and petitions of the Hungarian Protestants, and has struck them a vicious and relentless blow in condemning their foremost spokesman and representative, M. Edward von Zsodeny, to four years penal servitude in irons "for having incited contempt of and resistance to the laws," when his only crime was, that, at a public meeting, he proposed a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the Order in Council respecting the organization of the Protestant churches until a legally elected Synod should be called together. But the appeal was vain, being addressed to one who is ready to sacrifice everything—humanity, the welfare of his people, the peace of his empire to gratify his own Imperial will. This brutal policy is tersely summed up in the reply which the Emperor is reported to have made to Count Bissengen, the Governor of Venice, in urging him to adopt conciliatory measures towards the Venetians:—"What do I care whether the Venetians or Hungarians love me or not, if they only fear me. I never will agree to make concessions. My sword and my army will uphold the integrity of my monarchy; and if they cannot, let the whole concern go to the dogs."

MOROCCO.

The accounts from Morocco are very conflicting; the Spanish bulletins giving glowing accounts of victories achieved with immense loss to the Moors, while the correspondence of the English papers represent the Spaniards as having made little advance and even being held in check by the Moors. The following from the correspondence of the *London Times* will give a better idea of the condition of things and the nature of the war than more lengthy reports:

"The first body was completely routed at the charge of the Castilian Chasseurs, and fled in confusion towards the mountains. The other body was more numerous, and their fire was concentrated exclusively on the defenders of the redoubt. Echague ordered a square to be formed; and, at the impetuous charge of the Moors, the soldiers of the square retired. The enemy, imagining that they were flying, rushed impetuously against the square, which, opening itself of a sudden, disclosed a battery. More than 200 Moors perished. Another division came then, and prevented the Moors from escaping. The fight became a horrible butchery; the Moors threw away their muskets and fought with their peculiar long daggers, called 'gumias.' The Spanish soldiers found themselves quite at home in this sort of struggle. They also threw away their rifles and seized their navajas. Nothing could equal the ferocity of the combatants. One Spanish soldier slew three Moors with his knife, and yet had his face dreadfully cut by the 'gumias.' Many had their entrails hanging on their legs and went on more fiercely than ever. Not a shot was then to be heard. Spanish artillerymen, chasseurs, and even officers were fighting knife in hand. Two hundred Moors were killed in this savage combat, and nearly a thousand fearfully wounded. The Spanish loss was also very great."

Through some inadvertency, part of a sermon that had not been intended for publication in this number got inserted on the second page and that side of the paper was struck off before the mistake was discovered.