

FOREIGN INTELLIGENCE.

FRANCE.

OPENING OF THE FRENCH LEGISLATURE.—The following is from the *Times* Paris correspondent of the 1st instant:—

The French Chambers were opened this day in the Great Hall of the Louvre, and with the accustomed ceremonial.

The Emperor took his seat on the throne, having on his right Prince Napoleon, Prince Louis Lucien Bonaparte, and Prince Joachim Murat, and on his left Prince Lucien Murat and Prince Napoleon Lucien Bonaparte—the new Most Serene Highness, who has not as yet left Paris for Italy, as reported. The Grand Master of the Ceremonies then, in a loud voice, requested all present to be seated—a request with those who were fortunate enough to have seats at once complied with. Those who had only standing room of course remained *in statu quo*.

The Emperor deviated on the present occasion from his ordinary practice of reading his speech standing; he remained seated during its delivery owing to fatigue, or to slight indisposition. But his voice was as distinct as ever, and it reached every corner of the hall.

THE SPEECH OF THE EMPEROR.

Messieurs les Sénateurs,

Messieurs les Députés,

On the opening of last session, relying upon the patriotism of France, I endeavored to fortify your minds in advance against the exaggerated apprehensions of a probable war. To-day I have at heart to reassure you against the anxiety caused by peace itself. That peace I desire sincerely, and shall neglect nothing to maintain it.

I have only to congratulate myself on my friendly relations with all the Powers of Europe. The only points of the globe where our arms are still engaged are in the extreme East; but the courage of our sailors and of our soldiers, aided by the hearty assistance of Spain, will doubtless soon lead to a treaty of peace with Cochinchina. As regards China, a serious expedition, combined with the forces of Great Britain, will inflict on her the chastisement of her perfidy.

In Europe difficulties approach, as I trust, their termination, and Italy is on the eve of constituting herself free. Without referring to the long negotiations which have been dragging along for so many months, I shall confine myself to a few principal points.

The dominant idea of the Treaty of Villafranca was to obtain the almost complete independence of Venetia at the price of the restoration of the Archdukes. That transaction having failed, despite my most earnest endeavours, I have expressed my regret thereat at Vienna and at Turin, for the situation by being prolonged threatened to lead to no issue. While it was the object of frank explanations between my Government and that of Austria, it suggested to England, to Prussia, to Russia, measures the whole of which clearly prove on the part of the Great Powers their desire to obtain a reconciliation of all the interests.

To second these dispositions it was necessary for France to present that combination the adoption of which would have the greatest chance of being accepted by Europe. Guaranteeing Italy by my army against foreign intervention, I had the right to assign the limits of that guarantee. Therefore I did not hesitate to declare to the King of Sardinia that, while leaving him full liberty of action, I could not follow him in a policy which had the fault of appearing in the eyes of Europe a desire to absorb all the States of Italy, and which threatened new configurations. I counselled him to reply favorably to the wishes of the provinces which should offer themselves to him, but to maintain the independence of Tuscany, and to respect in principle the rights of the Holy See. If this arrangement does not satisfy everybody, it has the advantage of reserving principles, of calming apprehension, and makes Piedmont a Kingdom of more than 9,000,000 souls.

Looking to this transformation of Northern Italy, which gives to a powerful State all the passes of the Alps, it was my duty, for the security of our frontiers, to claim the French slopes of the mountains. This reassertion of a claim to a territory of small extent has nothing in it of a nature to alarm Europe and give a denial to the policy of disinterestedness which I have proclaimed more than once, for France does not wish to proceed to this aggrandizement, however small it may be, either by military occupation or by provoked insurrection, or by underhand manoeuvres, but by frankly explaining the question to the Great Powers. They will doubtless understand in their equity, as France would certainly understand it for each of them under similar circumstances, that the important territorial rearrangement which is about to take place gives us a right to a guarantee indicated by nature herself.

I cannot pass over in silence the emotion of a portion of the Catholic world; it has given way suddenly to such inconsiderate impressions, it has given itself up to such passionate alarms. The past, which ought to be a guarantee for the future, has been so much overlooked, the services rendered so much forgotten, that I needed a very deep conviction and confidence—an absolute confidence in public common sense, to establish in the midst of the agitations endeavoured to be excited that calm which alone maintains us in a proper path.

Facts, however, speak loudly for themselves. For the last 11 years I have sustained alone at Rome the power of the Holy Father, without having ceased a single day to revere in him the sacred character of the chief of our religion. Another side the population of the Romagna, abandoned all at once to themselves, have experienced a natural excitement, and sought during the war to make common cause with us. Ought I to forget them in making peace, and to hand them over anew for an indefinite time to the chances of a foreign occupation? My first efforts have been to reconcile them to their Sovereign, and, not having succeeded, I have tried at

least to uphold in the revolted provinces the principle of the temporal power of the Pope.

After what has been already said, you see, it is not yet over, how it is still permitted to hope for a speedy solution. The moment seems, then, to have arrived to put an end to these anxieties, which have lasted too long, and to seek for the means of inaugurating with boldness a new era of peace in France. Already has the army been reduced by 150,000 men; and this reduction would have been more considerable but for the Chinese war and the occupation of Rome and of Lombardy. My Government will immediately present to you a series of measures, the object of which is to facilitate production, to increase, by affording the means of living cheaply, the prosperity of those who labor, and to multiply our commercial relations. The first step to be taken in this path was to fix the period for the suppression of those impossible barriers which, under the name of prohibitions, have shut out from our markets many productions of foreign industry, and constrained other nations to adopt an annoying reciprocity with regard to us.

But something still more difficult still impeded us. It was the little inclination for a commercial treaty with England. I have therefore taken resolutely upon myself the responsibility of this great measure. A very simple reflection proves its advantages for both countries. Neither the one nor the other assuredly would have failed within a few years to take, each in its own interest, the initiative of the measures proposed; but then, the lowering of tariffs not being simultaneous, they would have taken place on one side and on the other, without immediate compensation. The Treaty has done nothing more, than to anticipate the period of salutary modifications, and to give to dispensable reforms the character of reciprocal concessions, destined to strengthen the alliance of two great peoples. In order that this treaty may produce its best effects I invoke your most energetic co-operation for the adoption of the laws which will facilitate its practical adoption.

I call your attention, before all things, to the means of internal communication, which by their development can alone permit us to compete with foreign industry; but, as periods of transition are always those of suffering, and as it is our duty to put a stop to uncertainty so hurtful to our interests, I appeal to your patriotism for the prompt examination of the laws which will be submitted to you. By liberating raw materials from all duties and reducing those which weigh on articles of common consumption the resources of the Treasury will find themselves severally diminished; nevertheless the receipts and disbursements of the year 1861 will be balanced without any need of an appeal to credits or a recourse to new taxes. In sketching out to you a faithful picture of our political and commercial position, I have wished to inspire you with full confidence in our future prosperity and to associate you in the accomplishment of a work fruitful in great results.

The protection of Providence, so manifestly on our side during the war, will not fail to a peaceful enterprise whose object is the improvement of the lot of the greatest number. Let us continue, then, firmly our path to progress, without allowing ourselves to be arrested either by the menaces of selfishness, or by the clamours of parties, or by unjust suspicions. France menaces us none; she desires to develop in peace, in the plenitude of her independence, those boundless resources which Heaven has given her, and she will not awaken gloomy susceptibilities, since out of the state of civilisation in which we are that truth springs day by day with greater force which consoles and reassures humanity—that the more a State is rich and prosperous the more she contributes to the riches and prosperity of others.

The following letter has been addressed by the Count de Chambord to one of the most eminent of those who in France have advocated the cause of the Papacy:—

“*Venice, Jan. 27.*—You have just rendered, Sir, to religion and to society a service for which I feel the necessity of thanking you. A dark policy believed the moral sense to be weakened, and opinion sufficiently kept down, to venture, under a vain appearance of zeal and affected meekness, to justify, encourage, and promote, after having formally promised to prevent, an odious act of spoliation, the inevitable consequences of which would be to establish everywhere force in the place of right. In truth, what possession is the more ancient, more legitimate more worthy, even by its very weakness, of all respect, more frequently guaranteed by treaties, more generally proclaimed as necessary for the tranquillity of the world, than the temporal dominion of the Papacy? How can we do otherwise than recognize in this work of ages a decree of Providence securing to the chief of the Church the principal source and venerated centre of Christian civilisation, the spiritual independence which is necessary for the fulfilment of its holy and salutary mission? Who but must feel that to annul a right so sacred is to annul every other right? To despoil the sovereign in the person of the successor of St. Peter is to menace all sovereigns; and to overthrow his throne, which has stood a thousand years, is to sap the foundations of every throne. It is sad to see France thus made use of as the instrument against her own conscience, her heart, her traditions, and all her interests, in order to carry out attempts which can end only in new convulsions. Thus, in this common danger to the voice of episcopacy, which has raised the cry of alarm, or joined other voices, no less courageous, no less zealous, in support of the cause of right and liberty, confounded and attacked at the same time as they are in their august representative the Pontiff-King. But no one has done so with more energy, reason, talent, and eloquence than M.—, and I have read, not without being deeply affected, what he says at its close to a Pontiff so meek, so confident, so generous, and now so tried by affliction. (The Count de Chambord here quoted a passage from the pamphlet alluded to, which encourages the Pope to resist, and to defend his rights, and with them the rights of the weakest sovereign.)

“May those noble and touching words be heard by all. How much to be regretted is that, under the pressure which now keeps down in the depths of the heart the most noble sentiments, the absence of a wise liberty, abandoning to the mercy of arbitrary will all rights and all principles, leaves without defence, without protection, without guarantee, the dearest interests of France, of religion, and of society.

“Receive the expression of my gratitude.

“HANNY.”

The following is the petition addressed to the Emperor by the three Deputies, M. M. Guerville, Lerocier, and Koller, and the publication of which in the

Bretagne caused the suppression of that journal:—

“*Sire.*—Your refusal to receive our address is profoundly. We came from the most distant points of France with the one hope of hearing a word from your mouth which might calm the alarm of our population. Notwithstanding all the circumstances which have produced and maintain that alarm, we cannot share it. We cannot lose the confidence we placed in the elevated sagacity of your Majesty, and in the solemn engagements contracted in your name before the Legislative Body and all France. At present the impossibility in which we are placed of accomplishing our wishes and those of our constituents causes uneasiness to ourselves, and seems to confirm the apprehension existing in so many hearts devoted to your Majesty. In fact, if any body is devoted to you, *Sire*, it is the Catholic population of Brittany, of Alsace, and of the rest of France. Their faith inspires them with that respect for authority which is the most solid defence of thrones. In protecting the Holy See you inspired them with an affection, and a confidence which insured our future prospects and those of the country. For, in the midst of institutions and interests which are liable to change, religion alone appeals to the hearts of the people—it is that which founds and perpetuates empires. Catholic faith, *Sire*, has an enemy which you know; that enemy is revolution—revolution, whose defeat constitutes your power—which has since so frequently threatened your life, and which, now let loose in Italy, flatters itself that it will shortly resume its fatal empire everywhere. On seeing it attack itself to the Sovereign Pontiff—to the most ancient representative of authority, of right, and of true liberty, honest men are confounded. They feel that if it is permitted to touch the States of Pius IX. nothing else will be held sacred—nothing that may not be conquered by it. *Sire*, revolution is pressing you to deliver up to it the throne which is the foundation of all others. The Church adjures you to defend it, and to defend yourself. Between these two parties there is no room for hesitation. May your Majesty well weigh the consequences of this determination, and not abandon the policy with which the greatness of France has been over bound up! France has had the remarkable privilege of founding the temporal dominion of the Pope, and every time she has tried to touch her own work she has inflicted the most terrible blows on herself. It is consequently not for the Church that we are alarmed, for she has promises which will not fail her. It is for our well-beloved country—it is for you, *Sire*—it is for your dynasty that we deplore the uncertainty which prevails at the present moment, and which by being prolonged would separate all sincere Catholics from you. *Sire*, an attempt may be made to deceive you. The enemies of order and of your Government only are delighted. Your real friend are in sadness. We have the honor to be of the number, and we are, with the most profound respect, *Sire*, your Majesty's very humble and very obedient and faithful subjects.

“*L. DE COUVREVILLE*, Deputy of the Côtes du Nord.

“*VISCOUNT ANATOLE LEMERCIER*, Deputy for the Charente Inférieure.

“*E. KOLLER*, Deputy for the Haut-Rhin.”

On Feb. 17, M. Rouland, Minister of Public Instruction, addressed a circular to the Archbishops and Bishops of France, asserting in the most positive manner the claim of the State to decide without appeal what are the limits which divide the jurisdiction of the Church from the jurisdiction of the State. That there are two jurisdictions, and that it belongs to the State to fix the limits of the jurisdiction of the Church, is the position now maintained. The “*Times*” exclaims with delight:—“Why, this is Protestantism!” and, indeed, it is.—*Tablet*.

The steps of the French Government are understood by some to indicate the intention of suppressing the religious orders, banishing the Jesuits, and preventing any of the French Bishops from going to Rome without the permission of the State. Others again argue that these steps indicate that the Emperor is convinced that the spirit which he has raised against himself throughout Christendom is too formidable to be resisted. They infer that he is about to yield, and that he is about to retrace his steps under cover of these menaces. For ourselves we persevere in our determination to indulge in no speculation either way. The Emperor's intentions are immaterial. It was by speculations on the Emperor's institutions and assurances that they would prove at last to be benevolent, that the Irish people were treacherously misled for months till their own hearts and their own instincts rebelled against the deception. It is our business to control the Emperor's acts without minding his intentions. If we can prevent him from doing harm, we can afford to despise his evil intentions; but the way to do this is to resist his evil acts, to teach him to fear their consequences. When we see a man with a musket levelled down at our Father's head, our business is to knock him down. He may prove afterwards, if he can, that the piece was not loaded.—*Tablet*.

An address has been published by the Bishop of Autun and Chalon on the present discussion, which is not less energetic than any that have yet appeared from the Episcopacy. The Bishop says:—

“How can we be silent and slumber in false security when on all side endeavors are being made to pervert public opinion, and to turn aside the just themselves, if that were possible, by perfidious utopian schemes? We plainly tell you, well-beloved brethren, mistrust those sacrilegious pamphlets, the authors of which call themselves sincere but independent Catholics, and yet commence by trampling under foot the censures of the Church against the despoilers of the Holy See. Mistrust those daily papers which spread in our towns and in our country districts the poison of revolutionary doctrines with calumnies invented by demagogues against the wise and paternal government of the Holy Father. Mistrust those men who call themselves independent Catholics. Eighteen centuries ago the Saviour depicted them—*Mendaces fulves prophètes*. The enthusiastic approbation of heresy and of the enemies of the Church, tells loudly enough what ought to be thought of their theories, which are as perfidious as they are senseless.”

How times are changed—let Whigs and infidels ponder on it—we may know from the fact, also communicated through the columns of the “*Times*,” that in this diocese of the Marais-la-Vie, the people in response to the Encyclical Letter of their King and Father, are offering week-day Masses for his triumph and the triumph of the Church over which God has placed him.—*Tablet*.

A tolerable *jeu de mots* is circulated in official circles; *On vient de supprimer la petite Bretagne, en attendant la suppression de la Grande Bretagne*. This would lose its salt in English so we give it in the vernacular.

The suppressed *Univers* has made its appearance under another title. M. Taconet, its proprietor, has purchased a small semi-daily paper, published in Paris, called *La Voix de la Vérité*, and has obtained the leave of the Government to change it into a daily paper, with the new title *Le Monde*. No. 1 of this revival of the *Univers* appeared on Saturday last, printed in precisely the same type and manner as its able predecessor. Its articles are signed by Messrs. Chantrel, Rapert, and Barrier. But we miss such names as those of M. Louis and Eugene Veuillot, and Coquilley. We are told that in authorizing the new paper, the Government stipulated that these writers should be excluded from its editorship. We cannot but wish success to our new communion in arms, in our very militant part of the service of the Church.—*Weekly Register*.

There is this difference between anti-Christ and Louis Napoleon: anti-Christ's hostility to the church will be a fanaticism, and absorbing passion, for the success of which he will readily, like Sannio, pull down the world upon his head. Louis Napoleon, perhaps, would pull down the Church for his own interest, but he would not sacrifice the trust of his own interests for the ruin of the Church. So far

from feeling a fanatical hatred to her, he probably respects her, and would certainly pay a heavy price to ensure her allegiance to him; but he is utterly ignorant of her principles, and cannot enter into her views, and is perhaps as profoundly surprised at the turn which she has taken against him as the Catholic sponsors for the goodness of his principles are mortified at the turn against her which she has given to his policy. He is probably as annoyed at the hostility of churches, as the directors of a railway company at an ecclesiastical society which threatened to throw out their bill because they violated a disused burial-ground, or removed the last remains of a ruined abbey. Neither Louis Napoleon nor the directors can understand the metaphysical and æsthetic opposition to their utilitarian and very disinterested schemes.—*Weekly Register*.

ITALY.

PROMISSOR.—By a Royal decree, the Electoral Assemblies are convoked for the 25th of March, and Parliament is to meet on the 24 of April.

I may to-day affirm more positively the accuracy of the leading facts mentioned in my letters of Sunday and yesterday. The propositions for the “*Settlement of the Italian question*” reached M. Cavour, at Turin, yesterday morning, and his reply, said to have been received, will be in time for the opening of the French Chambers, which will take place with the accustomed ceremonial at the Louvre to-morrow. These propositions are, as you are aware, the abandonment of the annexation of Tuscany to Piedmont, the Tuscan people being allowed to select their own sovereign, with the exception I have noticed. With respect to the Duke of Genoa, it is not so certain that this young Prince will be a Candidate. The Duchies of Parma and Modena are to be annexed to Piedmont and Victor Emmanuel will also administer the Romagna under the suzerainty of the Pope, if the Pope accept it, and, if not, I suppose without it. I omitted to mention on Sunday that in case this arrangement were not accepted by the Piedmontese Government the French army was to be recalled from Lombardy. This looks like a menace; but whether the army returns to France or marches to Tuscany is not stated.

I have already said that one of the exceptions in the choice of the Tuscans was Prince Napoleon, the son-in-law of King Victor Emmanuel. Prince Napoleon is by etiquette a member of the Imperial family, and therefore stands in the list with those who were proposed to be excluded, from their relation to a great reigning family. But it may be as well not to forget what was hinted on Monday last about another prince who is related to the Emperor, but is not of the Imperial family, for it seems the distinction is important. He is, as you know, a son of the late Prince Charles of Canino—his name is Lucien; he was invited to come to France a few months ago, and he has since got the title of “*Most Serene Highness*.” It was whispered a few days ago that he may be the candidate for Tuscany; and it is to-day rumored that he was to have left Paris for Florence yesterday. I do not refuse to the Emperor the credit of sincerity when M. Poniatowski and other such agents went to Florence to do what St. Patrick was more successful in Ireland—to bring the natives to a sense of their situation. Unfortunately, the Tuscans were not so amenable to reason as King Leogair and his Druids. They would not have their fugitive duke back at any price. It may have been at this moment that the thought of the young prince occurred to the Imperial mind, for it is probable that from the date of the preliminaries of Villafranca to the present hour, the Emperor's resistance to the annexation of Tuscany to Piedmont has not abated. The Tuscans are free to choose, with restrictions, which, however, do not hamper them so much as Figaro's liberty of the press; but it is not so certain that if the young Prince Lucien Bonaparte becomes by any chance a candidate, the popular voice will acclaim him.

To the propositions comprised in the note sent to Turin, it is announced that M. Cavour's acceptance is known, but with the addition that the various populations—Tuscans, Modenese, Parmense, Savoyards, and Niard, shall be consulted by means of universal suffrage—but universal suffrage fairly and truly carried out. This sounds plausible, but M. Cavour apparently thinks that as “*4 y a 500,000 de fuyots*,” there may be “*two sorts of universal suffrage*.”—*Times* of 29th ult.

The Pope and his Discontented Subjects.—The new French paper, *Le Monde* successor to the *Univers*, publishes the following:—

“We have received the following from Rome, dated Jan. 23, with reference to the so-called manifestation attempted on the previous Thursday by the Revolutionists, and to the measures taken by General de Cavour to put it down:—

“A stranger who, walking through the streets of Rome last Thursday, would have beheld the display of military forces, and would then have proceeded to Monte Pincio, would have beheld the strangest contrast. There the Pope, surrounded by a crowd of the people, received a tribute which it is given to no other man in the world to receive. Some threw themselves at his feet, and passionately kissed them; others piously touched the hem of his garments; some said, “*You are our father and our King, say you will leave us*,” others exclaimed, “*Lunghe anni! Lunghe anni a Pio!*”

“*Pio IX.*, with joy in every glance, with a smile on his lips, raised them up, allowed them to touch his sacred hands, saying: “*My dear children, won't you let me walk?*” and all felt that the amiable and holy Pontiff was happy in being thus surrounded. I heard among the groups voices that said, “*Povero Santo Padre! don't you think he looks very much altered?*” “*It is to be wondered,*” said others, “*when they do all they can to injure him? They want to serve him like the other Pios.*” “*Bah!*” exclaimed an old man, “*the Lord can't allow an old man like me to see the same thing three times over. Pio Nono will get a life out of it. The Madonna is on his side.*” “*Oh there is no doubt of that.*”

“I remarked above all an old beggar woman, because she reminded me of the woman in the Gospel crying to Jesus, “*Blessed be the womb that bore thee!*” The poor old Roman followed the Pope, repeating incessantly, “*May the Lord bless you, Santo Padre! may the Lord bless you!*”

“While I beheld the crowd clustered at the feet of Pio IX., I thought of the crowd of emigrants, paid by Revolution, whose barren rage the sword of General de Cavour was keeping down, and I said to myself—These are, indeed, the two powers that dispute the empire of the world. On the one hand Religion supported by faith and love; on the other Revolution, inspired by the genius of impety and hatred, ripe for mischief of every kind, for the most atrocious violence, and yielding only to brute force.”

The *Milan Gazette* states that several priests have been arrested at Bergamo on the charge of “*having openly preached revolt against the King's authority*,” which means, of course, that they support lawful and legitimate authority and not that of usurpers.

The Tuscan Government, by a decree of the 20th, appointed a commission for the purpose of a better distribution of the revenues of the Catholic Church in Tuscany among the secular clergy. The commission is instructed to send in a list, in August next, of all the priests whose revenue is less than 800*fr.* per annum.

The Pope Gaining Ground.—The Pope is gaining ground in Italy. Ever since France laid serious claim to the Duchy of Savoy, the hearty support which Lord John Russell previously gave to the Italian insurrectionists has been exchanged for a very mitigated form of consular approbation, and for recommendations to do things decently and in order. In fact, the Emperor of the French has given the direction which English agents were preaching to the subjects of the Pope in Italy as sort of practical application of which our revolution-loving Government had not the remotest idea when it allowed our noble Minister for Foreign Affairs to receive secretly agents

from the revolted subjects of the Pope and the Grand Duke of Tuscany. While professing neutrality, our Government was charmed with the proposed secession of the Romagna from the Pope to form part of the dominions of the King of Sardinia. It did not seem to matter a fig to Lord John Russell that the Pope was most hostile to such an arrangement; and called it treason and robbery. But when it stood revealed that Savoy was to part company with its old sovereign, and be henceforth united with France, the whole aspect of the question assumed a different hue. Lord John saw that his bigotry had betrayed him into a false position; and that Napoleon had only made use of the Romagna conspiracy to commit England to the principle of advocating the absorption of Savoy by France. We have now before us a return made to the House of Lords on Thursday of the dates of all communications between the Secretary of State and Her Majesty's Ambassadors at Paris on the subject of the annexation of Savoy and Nice to France, from the accession to office of the present ministry; and we find the number of such communications, from the 4th of July last to the 13th inst., both days inclusive, just twenty-three—seventeen of them being written in January and February. Indeed, the growing anxiety of our Government is shown by the fact that ten letters were written in the first thirteen days of the present month! Now, why should not Savoy and Nice have the same rights of revolution accorded to them as Tuscany and Romagna? They belong geographically and linguistically to France. The inhabitants speak French, and have as much right to sell their allegiance to the Emperor as the Romagnols have to pocket the bribes and receive the emissaries of the King of Sardinia. Neither Victor Emmanuel nor Lord John Russell fathomed the designs of the French Emperor, when they rubbed their hands and thought it such fine sport to plunder the Pope. But when he had sufficiently committed them, he then let them into his little secret about relieving a friend of a strip of his only estate, which he had discovered would suit him, Napoleon, exactly. We can readily imagine how angry Lord John is at finding himself thus outwitted and out-generalled. And in proportion as he objects to the French occupation of Savoy does the Emperor now lead towards the Pope, who is slowly recovering his hold upon the revolted States of the Church. We expected from the first it would be so, because we know that the whole of the Italian revolution was the work of strangers, and of the Secret Societies. Now no revolutions are worth a button which are not made by the people themselves, or which owe their existence to the corrupt influence of foreign gold. If Sardinian influence was withdrawn from Florence the Grand Duke might return to his palace next week, with the certainty of being received with loud cheers by his late subjects. Indeed, there are thousands of small landed proprietors of Tuscany who mourn the disappearance, from among them of one of the most enlightened promoters of agriculture and of the fine arts in Italy.—*Hull Advertiser*.

A CONTRAST.

Passing by Sardinia and the British Whigs—and not condescending to bring the name or the acts of the Pope into such disreputable company—let us look for a moment at the contrast between the French and Austrian Emperors, and ask to which of these potentates, if the world were in its senses, it would yield its tribute of admiration and of help. We will not look back to the partly doubtful and partly disgraceful antecedents of the French potentate. We will not call him a parricide, or remind him of the progress of hypocrisy, perjury, and bloodshed through which he made his way to absolute power. In the same spirit of charitable forbearance we will overlook his closeness with Count Cavour at Compiègne, when they planned the Sardinian marriage and the Milan programme, and all the carnage which was to repay the former and be the basis of the latter. We pass all this over to look at two Emperors concluding terms of peace at Villafranca. And, viewing the conduct of each from that startling point, we ask to which of these men ought England—the fountain head, as all the world knows, of truth and honour, and every other virtue—to award her admiration. We will remember the terms of the Treaty of Villafranca. Lombardy was given up; an Italian Confederation, with the Pope at its head, was to be constituted; the Grand Dukes were to return to their Sovereignties; and a general amnesty was to be granted. It was hardly necessary for the Emperor of the French to proclaim his desire to ameliorate the condition of his subjects, for was he not the Apostle of Liberty, and what better moment could be selected to give effect to his generous desires than that in which Fortune had enthroned him upon Victory? Yet in the first fervor of success he unhesitatingly political offenders, cancelled the warnings to the Press, and indulged the Parisians in a pugnant on his entry into Paris. But the Emperor of Austria was by nature and family tradition a despot; and when in his manifesto, published immediately after the treaty, he said that the blessings of peace were “*donably precious*” to him because they would enable him “*to found in a durable manner the internal well-being and the external power of Austria by the happy development of her moral and material forces, and by ameliorations conformable to the spirit of the time in legislation and administration*,” the enlightened gave him no credit for sincerity, nor believed that he would keep his word.

But how does the case stand now, and what is the contrast between the puerile Emperor and the legitimate one—between the elect of the popular will and the monarch reigning by right divine? The Emperor of Austria has kept his word, and more than kept it. He has emancipated the Protestants under his rule by concessions which we would to heaven our English and Irish Catholics could obtain from our Whig rulers, but which they steadfastly refuse us. Finding that his generosity has not filled the measure of expectation, he has re-upped the question, and has committed to the Hungarian Deputies the task of proposing amendments to the patent of September, and has given them his promise that in a legal way their legitimate wishes shall soon be fulfilled. He has projected a plan by which every province will receive a separate constitution and administration, according to the wants of the different nationalities. And since the commencement of the present year he had removed one after another the Jewish disabilities till there remains scarcely a shadow of distinction between Jew and Christian.

To none of these reforms did he pledge himself specifically. Yet they are *fulfil accomplis*—phrases dear to French and British Liberals. How has he acted in Italy? Has he sought to evade the treaty of Villafranca? No. He has fulfilled it to the letter. He has ceded Lombardy without cavil or subterfuge. Venice was to have a constitution when it became part of the Italian Confederation. But the Confederation is not yet formed; and even if he desired to give Venice the reforms he has given to his immediate possessions, the intrigues of the Italian Anarchists prevent him. He has acted, then, with truth and honor. Submitting to defeat, he has risen above it, and has displayed the grand spectacle to a degenerate age of a monarch fulfilling a vague promise with unexampled liberality, and resisting, defeated as he is, the chicane of his conqueror, backed by his own ancient but now treacherously. The Emperor of Austria has given to his subjects more of—we will not say constitutional, for that term has become infamous, but of—paternal generosity than he promised them. How has the Emperor of the French—whom the freedom-loving British nation so hugs to its heart of hearts for the open market he promises to its wool and cotton—how has he acted?

Where is the Italian Confederation? Gone. Where is the Honorary Presidency of the Pope? Gone. Where is the Grand Duke who was to return to his parricide's throne? Not returned to them yet. Where is that General Amnesty to which he pledged him-