

by the one side, looked upon as a renegade to his order and class; by the other, as a lukewarm reformer whose sympathies were after all with the nobility and church to which by birth he belonged. At that time, Cavour may be said to have been one of the most unpopular men in the country, abused and interrupted in the House, hissed and hooted by the populace outside, accused of anglomania, and styled in scorn and contempt "Lord Camillo" and "My Lord Risorgimento." As might have been expected by those who knew the intrepidity of character with which he was gifted, and the unswerving firmness of his will, these demonstrations did not seem to affect him much, and certainly did not induce him to alter in any way the line of conduct he had marked out for himself. On one occasion, when the storm of turbulent passion with which he was assailed seemed stronger than usual, he remarked, "Whoever interrupts me does not insult me, but the Chamber, and the insult I divide with my colleagues." It is the only remonstrance he offered. The following year he was not returned; but on a dissolution which shortly followed he was again elected, and from that time to the day of his death held a seat in the Legislature. In 1850 he made a speech in favor of ecclesiastical reform, and from that day his popularity may be said to have become unbounded.

It has been often remarked that the influence of the Church of Rome, wherever it has asserted itself as a preponderant power in the State, has proved to be most hurtful to progress and civilization. Italy, Spain and Portugal, all under priestly dominion, were, and still are, very much behind the rest of Europe in education, civil liberty, and material prosperity. It was not difficult for a man of the penetration of Count Cavour to discover the cause from whence this blight proceeded, and he determined, if possible, to free the

State from the control of the Church. The undertaking was a very bold one, full of difficulties and dangers calculated to daunt even a brave man; but the world has rarely produced a man of such moral intrepidity as the Italian statesman, and having once fully determined within himself that the only means of securing the prosperity of his native country was to sever the chain by which the Pope held it in bondage, he set about the task of doing so at once. In 1851, Cavour was named Minister of Foreign Affairs; in 1852 he was called upon to form a ministry, and became Prime Minister, President of the Council and Minister of Finance; in 1855 the bill for the suppression of convents and support of the clergy by the State was passed. These three years had been one of continuous and arduous strife, the Minister on one side supported by the favor of the people, and the voice of the public opinion of all Europe, and gallantly backed by the King, who from the day he put his interests in Cavour's hands always upheld him to the full extent of his power and authority; and on the other the hierarchy, maddened at the thought of losing their long-exercised power, their immunities and privileges, their ill-gotten gains and usurped authority, calling to their aid all the ecclesiastical censures, threats and denunciations, with which the papal arsenal is so liberally supplied, answering arguments by execrations, and acts of Parliament by bulls of excommunication. Cavour persisted in his designs, and whether or not it is that these ecclesiastical censures gain prominence and apparent power, as some objects are said to acquire beauty, from distance, or that familiarity has in Italy gravitated towards contempt, certain it is that a papal excommunication seems to inspire very much less awe in Europe than in America. The poor old Pope, propped up and stimulated by his wily advisers the Jesuits, poured forth the vials of his impotent wrath in