

THE LATE KING OF ITALY.

Victor Emmanuel will not be allowed to pass from the stage of life without much note and comment. He has been a notable character in a great drama, playing his part well. Fortune helped him—he did well unto himself, he did well for his people. Not great as a soldier—not great as a statesman—not great in any direction—by earnestness and patience he was enabled to achieve a great work, and leave a lasting reputation behind. He has left to Italy a constitutional government—just laws, giving equal rights—and a free church in a free state. To his son he has left the priceless legacy of a good name.

The House of Savoy—of which the late King was a scion—if not illustrious, is sufficiently old in the princely line to satisfy the proudest of ancestry worshippers. The genealogy goes back until it fades off into the gloom of mediæval times. In the eleventh and twelfth centuries it ruled a small tract of country on the western slopes of the Alps. Near the close of the fourteenth century, by fortune of war and shifting circumstances, Nice was added. Early in the fifteenth century a change of title occurred, the Count of Savoy taking to himself the name of Duke. Then Duke was exchanged for King, early in the eighteenth century, when Sicily was acquired. Sicily was given up—Sardinia being the price—but the royal title remained. In 1815 the map of Europe was reconstructed, Genoa and the territory surrounding being tacked on to the Kingdom of Sardinia, which had become an important political division of distracted and disintegrated Italy. The direct male line of the House of Savoy ceased with Charles Felix in 1830, and Prince Charles Albert, a descendant of a younger collateral line, was raised to the throne. Of him Victor Emmanuel was son and successor.

In 1848 the revolutionary wave of disaster—the “Sturm und Drang” movement—swept over the little Kingdom of Sardinia. In the following year, after the battle of Novaro, Charles Albert was compelled to abdicate in favour of his son, as the only means of saving his kingdom from utter destruction. Victor Emmanuel was twenty-nine years of age. A bold and reckless rider, of haughty bearing, and an avowed conservative. He obtained favourable terms of peace, and began a hard but hopeful work of regeneration. The nation was in a state of chaos. Finance—military defences—civil administration—public works—education—trade—all were in disorder. With patience and skill the King set himself to the work of internal reform. Repressing his autocratic spirit he ruled, in a constitutional way, in the interests of justice and the general good.

The great end he set before himself was the “unification” of Italy, and toward that end he worked his way, and fought his way, as steadily as did Bismarck for the consolidation of the German Empire. Great difficulties stood in the way. The Papacy—ever as eager to hold temporal possessions and power as to assert spiritual supremacy—as bold to claim princely rule by human right, as the power to remit sins, or curse everlastingly, by right divine—had built a wall of circumvallation round Victor Emmanuel and his advisers. The Pope made appeal to law—thundered in the name of the gospel, and was supported, with more or less of earnest interest, by the bayonets of France. It required courage of no mean order to commence that war—it required a rare temper of patient hope to carry it on. The struggle once begun was for life or death. An Italian kingdom or Italian chaos—French sympathies—Austrian intrigues—Romish tradition, and the chronic indifference of a great portion of the Italians were all against the King. England could give no help were she ever so much inclined. She was occupied with watching the course of events, and the unification of Italy had not become mixed up with any British interests.

But Fortune, or what we ought to call Providence, perhaps, favoured the King. In his conflict with the Papacy, and in the formation and conduct of diplomatic relations with other European powers he had as chief adviser, the now celebrated and justly revered Count Cavour, one of the most distinguished statesmen and diplomatists of modern times. Than Cavour, it would be difficult to conceive of a man better fitted to instruct and guide the King in the achievement of his purpose. Although early trained in the art and spirit of war—the Count took great interest in the political events of his time, and held faith in diplomacy as being better calculated than violence and revolution to bring about reform in society and government. He was an earnest student of the times, paying repeated visits to Switzerland, and other parts of Europe, with the object of becoming personally acquainted with the agricultural, industrial, social and political institutions of the great and prosperous nations. England, with her free Constitutional Government, her free Senate, her free Press, her free People was the special object of his interest. The graceful, courteous, well-informed Count became a familiar figure in England’s highest social and diplomatic circles. In his early efforts to establish educational institutions in Italy he was baffled by the priests who had exercised great influence with the Government. Turning his attention to letters, he assisted others in the establishment of a first-class political daily newspaper, which soon became the most influential journal of the middle-classes, and in which

was boldly shadowed out those theories of political and administrative reform which have since been termed “*Cavourian Ideas*,” as also those views respecting the temporalities of the Church which became the policy of the Italian Government. As Minister of Commerce and Agriculture, and subsequently of Finance, his home policy was characterised by the inauguration of Free Trade, the promotion of education, the appropriation of monastic property to State purposes, the development of the national resources of the country by means of railways, the improvement of postal communication, the reform of finances, the reorganization of the army and the reconstruction of national fortifications. On attaining to the position of President of the Council the “unification” of Italy and the consolidation of her liberty were made the confessed end of all Cavour’s exertions. Victor Emmanuel was wise enough to know and trust his counsellor. From thenceforward all events and all circumstances were made to bend that way. The attempt, though futile, to get a liberal concordat from Rome, as well as the part taken by Piedmont in the Crimean war helped to define and develop the preconceived idea. The alliance formed with England and France against Russia, the despatch of a contingent to the Crimea, marked a great step toward an Italian Monarchy, and its admission into the Councils of Europe as a sixth great power. Perhaps the greatest piece of diplomacy ever achieved by Cavour was when he managed to throw on Austria all the responsibility of the war of 1859. The war was needful to Sardinia, for Austria was in Italy holding territory which had been won by the sword; but it was also necessary that Sardinia should secure the sympathy of England and the help of France. The double object was accomplished. The battles of Magenta and Solferino disposed of Austria’s interference.

But another figure—great and notable in its way, as that of Cavour—entered into the drama of Victor Emmanuel—that of a man who was patriotic to the heart’s core, and will be to the last hour of life a passionate lover of freedom—a fierce hater of priestly domination and intolerance—with genius for most things which mortal may have to do, and courage for anything—Garibaldi. The late King, stern in purpose as he was—earnest in patriotism—wisely counselled by Cavour—could hardly have won such great successes but for the timely help of Garibaldi’s sword. How that help was rendered is a story too well known to need record here. Even the young will remember the surprising audacity with which the effete Bourbon King was driven from the throne of Naples by the Man from Caprera—who wore a red shirt and was called a “*filibuster*.” He was Rome’s deadly and triumphant foe—but he was Italy’s true and constant friend.

After the Convention of September, 1864, events rapidly followed each other, which made it more and more plain that Victor would succeed in fulfilling his hopes as to the unity of Italy. France took Nice and Savoy as the price of her aid in driving Austria out of Lombardy, but Italy recovered Venetia. The Convention provided for the occupation of Rome by French troops for two years. At the outbreak of the Franco-Prussian war they were actually withdrawn, and the King of Italy entered the Capitol of Italy to rule over a peaceful and increasingly prosperous people. He has left the rich legacy of a good name to his son—has created a love of liberty in the breasts of the people—has shown them and the world that the Church of Rome is not so great a power as she claims to be—and may be successfully defied in the sacred names of Freedom and Justice.

Prince Humbert has succeeded to a great position and a great work. The Papacy in Italy is still at war with the civil power in Italy—ecclesiastical interests are opposed to the liberty and interests of the people. If the present King is endowed with the courage and perseverance of his late father, the work so well begun will be carried to a successful issue. If not—Italy may expect to be driven backward—to lose its dearly bought liberties—to be shattered and scattered by the iron hand of Popery.

PRACTICAL SCIENCE.

1.—On the Harmony between Theory and Practice.

There are two elements which ever enter into the study of nature belonging respectively to the world of sense and to the world of thought. The one, Theory, arises from our endeavours to subject observed facts to definite laws; and the other, Practice or Experiment, arises from our attempts to verify laws by practical results. This Theory and Practice when applied to the ordinary requirements of life become what is called Practical Science.

All persons who intend to follow professions connected with the constructive arts, should have a theoretical as well as a practical training. They should become acquainted with the fundamental rules and principles upon which the art is founded, for on the development of these in practical work will depend the almost every pursuit, and although the theoretical and practical courses are essentially distinct and different, yet an harmonious combination of the two in never gain a practical knowledge of his profession from books alone; nor could a lawyer by mere reading ever qualify himself to practice as a barrister and to plead in open court. The lover of nature will never be satisfied with what is written in books of plants and rocks, however accurately they may have been