

and Italy; the political rights of the people were not secured in any way, unless the vague clause which laid down that there were to be assemblies of Estates in all the constituent states of the German Confederation be regarded as an exception. The work accomplished by the Powers in 1815, therefore, was essentially reactionary, inasmuch as it attempted to reinstate a political condition of things which the Revolution had striven to destroy. So far, then, from ending the conflict with revolutionary ideas, the settlement of 1815 marked, as will be seen in the sequel, the beginning of that struggle in a new form.

For the moment the forces of reaction were almost everywhere in the ascendant. An act recorded of Victor Emanuel of Piedmont symbolises the new spirit very fittingly. On his return to Turin his first action was to call for the Court Almanack of 1798, and reappoint all the surviving officials to their old positions. This might have passed for mere peevish antiquarianism, but the King followed it up by an edict which abolished all laws of a later date than 1800. Piedmont, in short, reverted to its old paternal despotism. The aristocracy once more dominated the army and the administration; the clergy regained all its old privileges and authority. "Every Piedmontese was driven to communicate at Easter; shops were compulsorily closed on religious festivals; cabinet-ministers observed fast-days on pain of losing office; twice a year classes were suspended at the University for a week of religious observances."¹ The old disabilities were reimposed upon Jews and Protestants. The inhabitants of some other of the Italian states suffered more than the

¹ Bolton King, *History of Italian Unity*, vol. i. p. 44. Chapter III. of this work contains an admirable description of social and political conditions in Italy after 1815.