PHILADELPHIA EVENING BULLETIN, THURSDAY, JUNE 23, 1870.

FOREIGN CORRESPONDENCE

LETTER FROM ROME.

[Correspondence of the Philada. Evening Bulletin.]

Masonic—The Garibaldian—The Roman Question—Significant Debate in the Florentine Chamber of Deputies.

ROME, Italy, 6d June, 1870.—General Medici, Civil and Military Governor of Sicily, has visited Florence lately. From there he has given up his post. The belief, however, is that he has come to ask for a reinforcement of troops instead of resigning. He thinks the Republican party, of which Mazzini, is the Grand Mogul, is so perfectly disciplined in Sicily that if there should be a general uprising throughout the peninsula, that island would be in full possession instantly of the Mazzinians, and the government party without hope of help from the continent, for the Italian forces would be occupied in chasing the insurgents the full length of the Apennines, from Mt. Cenis to the Straits of Messina.

I mention this because it has been very strongly upon Rome, of course. There are signs of trouble all around us as well as on the borders. The late troubles at Catanzaro, Ravenna, Reggio, &c., were made by some leaders who are not submissive to Mazzini. The journals are full of contradictory reports. I heard some persons talking the other evening, and as some of them have a chance of knowing what takes place behind the curtain, "in among the clock-works," I took some mental notes, and these are the results.

Luckily for Rome and Victor Emmanuel, too, the Republicans—as this party of agitators is called—are divided by mortal hatred. The Mazzini letter, which has been published this spring, does not help in the way of peacemaking. The letter was written in May, 1859, but not published then. The discouragement it displays, the disgust and want of confidence he openly avows which he feels for the members of his party, or rather for the Italian people, is anything but flattering to them.

"Setting aside some elect souls," he writes, "I do not esteem the generation for whom I work—it has no faith, no opinions. It denies God, immortality, love, eternal promises, the future of those whom it loves, faith in a providential, intelligent law, all the lights of the beautiful and holy in the world, all the heroic traditions of the great religious thinkers, from Prometheus to Christ, from Socrates to Keppler, to Israel before Christ, Buchner, &c. It studies phenomena which pass, and suppresses the principles which produce them: it admits laws without legislators, forms without substance, means without end."

And thus the great agitator goes on grumbling and abusing this generation, which he says also is deprived of moral sense and without what he calls "*religion of the oath!*" Poor Mazzini! He planted the seed of the Dead Sea fruit, and reaped the consequence that his apples are filled with dust and dry ashes.

But he does not give up his Dictatorship. What man ever did? He hopes, by remaining in his place, to influence the first act of the revolution. "The whole of an epoch can depend on the character of the initiative."

There is no love lost between the Garibaldi family and Mazzini. There cannot be two Cæsars in any party. Menotti Garibaldi was at Catanzaro at the time of the uprising. The Government tried to report that he offered his services to put it down. This is not so. He offered to maintain order among the insurgents, who were without a leader. The whole movements seem to have been planned so as to tally with the expected revolution in Paris. Also the attempt at mining the Cimarra barracks in Rome, and these simultaneous rising of bands throughout the country, establishes the existence of a plot which extended to Paris. The Emperor was to be assassinated, and a great revolution was to burst out over France and the Peninsula at once. But it ended in smoke. The only really serious trouble was in Calabria, at a place called Filadelfie. There they had a fight which lasted nearly two hours; a dozen or so of men were killed. The chief of the insurgents was a runaway unfrocked priest, Piccolo, who calls himself Chief of the Staff of the Universal Republic. Garibaldi himself was engaged in it. There are few privates in these Italian insurgent parties; they are made up for the most part of officers—and there is the trouble.

In the conversation I have mentioned above, my visitors told me a great deal of a striking debate which took place a fortnight ago in the Florentine Chamber of Deputies, and of a remarkable speech a member, Toscanelli, made. This speech is one of the valuable straws which tell how the wind sets towards Rome. The Italian Government seems fated to a downfall. Just now, when it needs troops for its own defence and for the protection of Sicily, it is seized with an economical fit. It is true, the Government is horribly in debt. The army in Italy in proportion to numbers is unpopular among the people—its expenses are grudged. An army is like fire, a good slave, but a fatal enemy, somebody has said. So, to propitiate its people, the Italian Government has been cutting down the sinews of war and peace. Toscanelli spoke to this question with great success, and when he was through many of the Deputies crowded around and congratulated him. The orator was in favor of maintaining the full military force. Some of his remarks smack of old Roman times, when the Pretorian Guards elected the Emperors.

"The great masses," said Toscanelli, "are governed by two forces, moral and material. At the present day the moral force is weakened; therefore the material force must be strengthened. Two years ago it was said the army was made for war, and not for peace. On the contrary, I say *the army is made to maintain peace*. What would happen if the army was not ready to sustain the national will? Every day the minority wishes to impose itself upon us by violence. The mission of the army is the present day is to make the rights of the majority respected."

Now there is a pretty acknowledgment of premeditated military tyranny! What is to become of the rights of a minority with an armed majority to terrify its members into submission? But the most interesting remarks Toscanelli made were in regard to the Roman question. Ah, you little know in America how much trouble this Roman question causes in European politics. The Monarchical Governments cannot rule without Roman moral help, and they are not willing to pay the price demanded for such aid,—admission of the Roman pontifical divine right of jurisdiction over all matters spiritual. The Victor Emmanuel Government broke loose from the Church and its rules, and the show is independence of the old Vatican power. There is a constant hankering after the possession of Rome itself. To this desire Toscanelli also replied. He went over the various ways proposed for seizing on Rome. One is to march directly to the Eternal City, take it, and establish the Italian seat of power.

"Suppose the Government is transported there," said Toscanelli, "would it not need a powerful army to sustain it? Three millions of men would be required. One of the plans is to settle the Roman question by convention. This is the wisest. It is true the French occupy Rome, the Pontifical State. But the Emperor Napoleon is sixty-two years old. *Government change easily.* If, for example, we should hear to-morrow of the death of the Emperor and the proclamation of a Republic in France, what would happen? The French troops now occupying Rome would leave and *join their countrymen!*"

And the conclusion Toscanelli drew was that the Italian Government could in that case take possession of Rome. Yes, the Italian Government, but not that of Victor Emmanuel. The Roman house may be swept and garnished by a Revolution, but seven devils enter quickly therein, if such ever occurs. That party of Revolutionists composed of all officers and no privates will make horror enough for awhile. Victor Emmanuels, and Bourbons, popes, cardinals and all the old powers, will be upset until the true Pentecost of the people brings order and harmony of tongues.'

There has been a pretty little incident at the Vatican lately. A Sister of Charity brought from Sinigaglia two nieces of the Pope to Rome, one eleven and the other thirteen. The little girls have had five audiences of their uncle. Holy Father took them all over the Vatican, and showed them its wonders and its beauties. It is a pretty thing to think of. This old man, harrassed with Council troubles and Government difficulties, has had a few sweet domestic moments just like other human beings. He has held the little soft hands of these two children in his, and listened to their prattle while he showed them the great works of art. Michael Angelo and Raphael, the superb adornments of the Vatican Library; for these little girls know the outside beauty of fair sights, such as tapestries, pictures and vases. The rare missals and beautiful altar adornments, sacred vessels and vestments were doubtless among the treasures shown to them.

A friend and I met a day or two ago the Sister who brought them from Sinigaglia to Rome. She is a handsome woman of twenty-eight or thirty, with splendid teeth, rich brown eyes, and a complexion like those golden roses which grow in the Quirinal garden—full of sun and mellow fragrance are those rare roses of the Dead Sea fruit, and the complexion that has apples are filled with dust and dry ashes.

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