

**THE RULE OF THE MONK;
OR, ROME IN THE
NINETEENTH CENTURY;
IN TWO VOLUMES: VOL. II**

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The rule of the monk; or, Rome in the nineteenth century; in two volumes: Vol. II by Giuseppe Garibaldi

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GIUSEPPE GARIBALDI

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THE
RULE OF THE MONK;

OR,

Rome in the Nineteenth Century.

By

GENERAL GARIBALDI.

IN TWO VOLUMES.

VOL. II.

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THE RULE OF THE MONK.



CHAPTER XLI.

THE RECLUSE.

IN the Italian Archipelago, which may be said to begin in the south at Sicily, and to extend northwards to Corsica, there may be found a nearly deserted island, composed of huge granite crags, down which delicious streams of pure water flow, that never quite fail even in summer. It is rich in vegetation of low but pretty growth, for the tempestuous winds which rush over it prevent the trees from attaining any great height. This, however, is compensated by the healthiness of this little island, in which one may always enjoy fresh and sweet air. The plants that grow out of the crevices in the

rocks are chiefly aromatic, and when a fire is made of the leaves and twigs, they send forth a fragrance which perfumes the whole vicinity.

The wandering cattle that graze over the promontories of the island are small in size but very robust. So are, also, the few inhabitants, who live not, indeed, in affluence but in sufficient comfort upon the produce of their tillage, fishing, and shooting, while, moreover, they are supplied with other necessaries from the continent by the generosity or commerce of their friends.

The inhabitants being scanty, police and government are superfluous, and the absence of priests is one of the especial blessings of this little spot. There God is worshipped, as he should be, in purity of spirit, without formalism, fee, or mockery; under the canopy of the blue heavens, with the planets for lamps, the sea-winds for music, and the green sward of the island for altars.

The head of the principal family on this little island is, like other men, one

who has experienced both prosperity and misfortune. Like other men he has his faults, but he has enjoyed the honour of serving the cause of the people. Cosmopolitan, he loves all countries more or less; but Italy and Rome he loves to adoration.

He hates the priesthood as a lying and mischievous institution, but is ready, so soon as they divest themselves of their malignity and buffoonery, to welcome them with open arms to a nobler vocation, a new but honest profession, and to urge men to pardon their past offences, conforming in this, as in other acts, to a spirit of universal tolerance. Though not suffering them as priests, he pities and yearns towards them as men; for priests he regards as the assassins of the soul, and in that light esteems them more culpable than those who slay the body. He has passed his life in the hope of seeing the populations ennobled and, to the extent of his power, has championed always and everywhere their rights, but sadly confesses that he has

lived partly in a false hope; for more than one nation, raised to freedom and light by Providence, has paltered again with despotism, whose representatives become perhaps even more unjust and arbitrary than the patrician.

Still, this man never despairs of the ultimate amelioration of mankind, albeit he is deeply grieved at the slowness of its coming. He regards as the worst enemies of the liberty of the people those democratic doctrinaires who have preached and still preach revolution, not as a terrible remedy, a stern Nemesis, but as a trade carried on for their own advancement. He believes that these same mercenaries of liberty have ruined many republics, and brought dishonour upon the republican system. Of this there is a striking example in the great and glorious French republic of 1789, which is held up at the present day as a scarecrow by despots and their crew against those who maintain the excellence of the popular system. He defines a perfect republic to be a government of honest