



Roman Republic (1849)

MUNUC 33

ONLINE



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CHAIR LETTER

Dear Delegates,

Welcome to the Roman Republic of 1849! I will be your chair for the weekend of MUNUC, during which time I'll represent Giuseppe Mazzini. I'm incredibly excited to welcome you to a little-known (and less understood) time in history! The Roman Republic of 1849 represents how people tried to bring ideals of individuality, freedom, and equality to reality. Although the real-world Republic fell to a French invasion, I hope that you can gather your creativity, knowledge, and collaboration to change history and build a Republic that will last.

I'm a current senior at the University of Chicago, studying Biology with a specialization in Endocrinology on the pre-medical track. I staff MUNUC, run our collegiate conference ChoMUN as Director-General, and compete on our travel team. Outside of MUN, I do research in a genetic neurobiology lab with fruit flies, volunteer at the UChicago Hospital, and TA for courses such as Organic Chemistry, Genetics, and Core Biology. I also like to write poetry, paint, and perform Shakespeare! If at any point you want to share something or ask a question, on anything from your favorite novel to college life, just reach out to me at kdelong@uchicago.edu.

Our committee brings together the Enlightenment, Renaissance, and Classical eras in a classic question of individual freedoms. Take this chance to learn about the influential artists and thinkers who shaped Italian (and much of Western) history! I hope to see you all take on the mantles of these leaders and learn about the struggles, decisions, and interactions that come with leadership. MUNUC is about learning: if you can't understand a source, you're confused about how MUN works, the topic doesn't make sense, or you just feel stuck, don't worry! Please reach out with any questions at any time.

In committee, we expect you all to be professional and collegial. Please remember: we are dealing with issues of nationalism and religion at times during this committee, and we expect you to handle those issues respectfully. There is a place for everyone at MUNUC, and I hope to help you find yours!

Best,

Katie DeLong

kdelong@uchicago.edu

CRISIS DIRECTOR LETTER

Dear Delegates,

Welcome to the Roman Republic of 509 BCE *checks notes* uh...1849! I will be your Crisis Director for this committee, and I am beyond excited to see what ideas you will all bring to the table. As someone who loves Roman history and took Latin in high school (yikes), the existence of a Roman Republic right before the full unification of Italy is phenomenally interesting to me, and I hope it is to you all as well! My hope for this weekend is that, by studying this period of history, we can all learn more about what exactly it takes to make revolutionary social movements long-lasting and powerful.

I am currently a third year at the University of Chicago studying Neuroscience on a pre-med track, while also minoring in Health and Society. Along with MUNUC, I oversee committees for ChoMUN, our collegiate conference, as an Under-Secretary General and compete on our traveling team. Outside of MUN, I do research in an Alzheimer's lab, teach sex ed on campus as a Peer Health Advocate, and volunteer with the American Red Cross. Are you starting to see why Katie and I are such good friends? In my spare time, I also thoroughly enjoy doing crossword puzzles, seeing plays downtown, and missing my cats back home in Arizona.

As your Crisis Director, I am thrilled to see what interesting ideas and arcs you'll come up with in the backroom. While crisis is of course meant to be fun, I also believe that it is a fundamentally educational activity. I urge you to take this opportunity to really learn about Italian history and use it in your backroom plans. We will be discussing potentially sensitive topics in committee, so please be considerate in the way that you decide to interact with crisis updates and take individual action through backroom notes.

Above all else, we here at MUNUC are committed to making Model UN as accessible as possible. MUN, especially crisis, can be very confusing at first, and the Roman Republic of 1849 was quite a complex point in history. If you are feeling confused, stuck, lost, or just want to send me pictures of your cats, please do not hesitate to reach out to me! I am looking forward to meeting all of you soon!

Best wishes,

Shayna Cohen

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ANCIENT ROME

Mythology

To tell a proper history of Rome, it is most fitting to begin with a translation of Vergil's *Aeneid*, a work that describes the mythological hero Aeneas, ancestor to the founders of Rome.

English Translation ¹	Original Latin
Arms, and the man I sing, who, forc'd by fate, And haughty Juno's unrelenting hate, Expell'd and exil'd, left the Trojan shore. Long labors, both by sea and land, he bore, And in the doubtful war, before he won The Latian realm, and built the destin'd town; His banish'd gods restor'd to rites divine, And settled sure succession in his line, From whence the race of Alban fathers come, And the long glories of majestic Rome.	Arma virumque cano, Troiae qui primus ab oris Italiam, fato profugus, Laviniaque venit Litora, multum ille et terris iactatus et alto Vi superum saevae memorem Iunonis ob iram; Multa quoque et bello passus, dum conderet urbem, Inferretque deos Latio, genus unde Latinum, Albanique patres, atque altae moenia Romae.

Aeneas' story begins in the Trojan War, which was fought between the Trojans (theorized to have lived at Troy, located around modern-day northwestern Turkey) and the Ancient Greeks from the Peloponnesus. Aeneas, a leader of the Dardanian tribe from close to Troy, fought with other Trojan leaders like Hector and Paris—the sons of Priam and Hecuba who were, respectively, King and Queen of the Trojans. Paris started the war by stealing Helen, the bride of a Greek named Menelaus, in an event involving the goddesses Venus (Aphrodite), Minerva (Athena), and Juno (Hera) known as the Judgement of Paris.² Menelaus and other high-ranking Greeks—like his brother Agamemnon, two different Ajaxes, Odysseus, and famously Achilles—were upset with Paris and the Trojans. War

¹ Dryden, J. "The Aeneid (Dryden Trans.) - Online Library of Liberty." <https://oll.libertyfund.org/titles/virgil-the-aeneid-dryden-trans>.

² "JUDGEMENT OF PARIS - Greek Mythology." <https://www.theoi.com/Olympios/JudgementParis.html>.

broke out. After 10 long years of fighting and divine intervention, there was still no clear victor emerging. Cunning Odysseus got crafty and fashioned the well-known Trojan Horse, a “gift” offered to the Trojans that secretly had Greek soldiers hidden inside.³ The wooden horse was let into Troy, and the Greeks escaped and sacked the city. Troy, as its inhabitants knew it, would be gone forever.

As referenced in the first line of the *Aeneid*, Aeneas was one of the only Trojans able to flee, carrying his father Anchises on his back and holding his son Ascanius’ hand, but unfortunately leaving his wife Creusa behind at her behest.⁴ As the rest of the *Aeneid* chronicles, Aeneas journeyed far and wide following his flight from Troy, most famously ending up in Carthage



(modern day Tunisia) with Queen Dido.⁵ At the orders of Juno, queen of the gods and an enemy to the Trojans, Cupid—a god of love—disguised himself as Ascanius and used his bow and arrow to make Dido fall in love with Aeneas. When Aeneas made plans to leave to pursue his divine destiny of discovering Rome, Dido was heartbroken and tragically killed herself on a funeral pyre.

After all these events, Aeneas arrived at Latium, a region in Italy where Rome would soon be, to find two peoples: the Latins and the Rutulis. Juno, wishing to bring as much harm to the Trojan settlers as possible, incited a war between the Trojans and the Rutulis, who were led by a soldier named Turnus.⁶ In the end, Aeneas and the Trojans won the war and Aeneas became known in Roman mythology as the first true Roman hero.

³ Homer, and Richard Alexander Lattimore. *The Odyssey of Homer*. New York, NY: HarperCollins, 1991.

⁴ Image: “WebMuseum: Barocci, Federico: Aeneas’ Flight from Troy.”

<https://www.ibiblio.org/wm/paint/auth/barocci/aeneas/>.

⁵ Dryden, J. “The Aeneid (Dryden Trans.) - Online Library of Liberty.” <https://oll.libertyfund.org/titles/virgil-the-aeneid-dryden-trans>

⁶ *Ibid.*

Aeneas is the speculated ancestor of twins named Romulus and Remus, said to be the sons of war god Mars and Rhea Silva, a priestess of Vesta, goddess of the hearth.⁷ King Amulius, the ruler of the Latium region, viewed the twins as a threat to his rule, and they were consequently cast off along the Tiber River to their presumed deaths. Despite Amulius' best efforts, the twins survived primarily by being suckled by a she-



wolf as infants, an event speculated to be celebrated in Ancient Rome through the holiday of Lupercalia (*lupa, ae f.* "female wolf").⁸ As Romulus and Remus grew older, they set out to build their own city but feuded over which of the seven hills in modern day Rome to use as its center. This dispute eventually erupted into a brawl between Romulus and Remus, and Romulus killed his brother. Romulus built Rome, named after himself, on the Palatine Hill. Thus, Rome was officially founded on April 21st, 753 BCE.⁹

The Kingdom, The Republic, and The Empire

Ancient Rome can best be broken down into three phases characterized by different forms of government: The Roman Kingdom (753-509 BCE), The (First) Roman Republic (509 - 27 BCE), and the Roman Empire (27 BCE - 476 CE).¹⁰

The Roman Kingdom began with Romulus as the first King of Rome.¹¹ In his reign, Romulus established a senate and instituted some other republican institutions. He was also responsible for more sinister actions like kidnapping the Sabine women from other city-states near Rome. Nevertheless, Romulus was incarnated as a local god of Rome named Quirinus, with the Quirinal Hill

⁷ Image: Capitoline Wolf Statue - Ancient History Encyclopedia. "Romulus and Remus." https://www.ancient.eu/Romulus_and_Remus/.

⁸ LacusCurtius. Roman Religion. The Lupercalia (Smith's Dictionary, 1875)." http://penelope.uchicago.edu/Thayer/E/Roman/Texts/secondary/SMIGRA*/Lupercalia.html.

⁹ Ancient History Encyclopedia. "Romulus and Remus." https://www.ancient.eu/Romulus_and_Remus/.

¹⁰ "Roman Republic (509 BC – 27 BC) - History of Rome." <https://www.rome.net/roman-republic>.

¹¹ "Roman Kingdom: The Epic Guide. | Know the Romans." <https://www.knowtheromans.co.uk/roman-kingdom/>.

in Rome being named in his honor. In total, the Roman Kingdom featured seven kings, each with different priorities ranging from peace and religion to military might and hostility.¹² The Kingdom ended with Lucius Tarquinius Superbus as the last King of Rome. Superbus, the grandson of the fifth King of Rome, violently overthrew the sixth King of Rome, Servius Tullius. After a scandal involving his wife and the son of the King, Lucius Junius Brutus overthrew Superbus by gathering an army of Roman people demanding the deposition of the King.¹³ This event marked the end of the Roman Kingdom and the beginning of the Roman Republic, where Brutus served in a leadership position known as the consul.

The Roman Republic was marked by a shift away from monarchy and toward more representation for the people. The Republic was officially known as SPQR,¹⁴ standing for *senatus populusque Romanus*, which translates to “the senate and the Roman people.” The government was made up of two consuls that were kind of like presidents, a number of other executive-branch positions and magistrates like tribunes, who officially represented the wishes of the people, and the senate, a group of wealthy aristocrats who had a great amount of influence and power over the appointed magistrates. The Republic carried Rome through a series of conflicts, ranging from civil wars characterized by plebeians and slaves striving for equality to the three Punic Wars fought against Carthage. This surge in military development and conquering of lands led to Roman generals gaining a great amount of popularity, with the most famous being Gaius Julius Caesar. In 60 BCE, Caesar won the election for one of the consul positions but also formed an informal alliance, known as the First Triumvirate, with two other high-ranking Romans: Pompey and Crassus. After a rocky term dealing with the ruling Roman aristocracy, Caesar narrowly avoided prosecution and instead found himself with his military in Gaul (modern day France) conquering Gallian and Germanic tribes, as is chronicled in his book *Commentarii de Bello*



¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Image: SPQR in tile, Roman Villa. <https://runningironreport.com/film-book-reviews/spqr/>

Gallico (Commentaries on the Gallic War).¹⁵ Pompey feared a military takeover of Rome from an ambitious and successful general like Caesar, and as Caesar planned to return to Rome, Pompey's Senate ordered Caesar to disband his army.¹⁶ Despite these orders, Caesar crossed the Rubicon River into Rome, effectively declaring war against the Roman Senate, famously saying "*alea iacta est*" or "the die is cast."¹⁷ After a civil war waged against Pompey, Caesar defeated him and held the new role of dictator. He enjoyed general support from the Senate and the people of Rome due to his new reforms, outside of a few conspirators in the Senate who feared his great accumulation of power.¹⁸ On March 15th, 44 BCE, also known as the Ides of March in the Roman calendar, a group of senators led primarily by Marcus Junius Brutus assassinated Caesar in front of the Senate building.¹⁹ Interestingly, it is often speculated that Marcus Junius Brutus is a descendant of Lucius Junius Brutus, the man responsible for the overthrow of the Roman Kingdom.



¹⁵ "The Internet Classics Archive | The Gallic Wars by Julius Caesar." Accessed June 17, 2020.

<http://classics.mit.edu/Caesar/gallic.html>.

¹⁶ Society, National Geographic. "Rome's Transition from Republic to Empire." National Geographic Society, July 6, 2018.

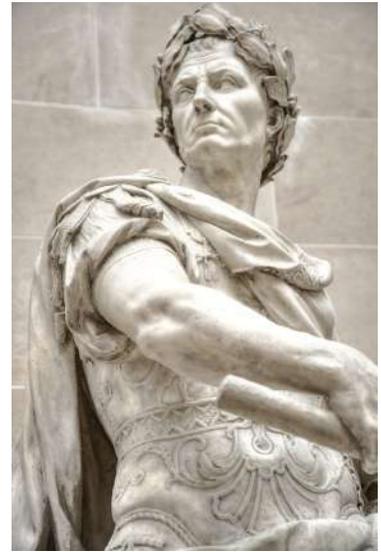
<http://www.nationalgeographic.org/article/romes-transition-republic-empire/>.

¹⁷ Image: Julius Caesar in marble, Corona Civica <https://pixabay.com/photos/julius-caesar-roman-italy-rome-2789915>

¹⁸ *Ibid.*

¹⁹ Image: Detail of The Death of Julius Caesar, Vincenzo Camuccini. 1825-29

After Caesar's assassination, his son Octavian, his trusted advisor Mark Antony, and another nobleman named Lepidus formed a Second Triumvirate and a joint military campaign to defeat the conspirators that killed Caesar. After Brutus and the other conspirators were defeated at the Battle of Philippi, things started to become hostile between Octavian and Mark Antony. Another civil war broke out between them, and Octavian ultimately defeated Mark Antony at the Battle of Actium. This event signaled the beginning of the Roman Empire, with Octavian being crowned as the first emperor of this new era in Roman history.



As the Roman Empire arose from the ashes of the Roman Republic, senators were careful to avoid the tyrannical events from the past, so Octavian was renamed to Augustus, meaning "the venerated," and given the title of *princeps*, meaning "first citizen." While many aspects of the old constitutional structure remained in place, the position of emperor gave Augustus ultimate control over matters of the state and military.²⁰ It is rumored that, to add legitimacy to Augustus' rule, Virgil wrote the Aeneid around 29-19 BCE and tied Aeneas, a figure beloved by the Roman people, directly to Augustus and the rest of the Julio-Claudian dynasty. A hallmark of Augustus's reign is the institution of the *Pax Romana* (literally translated as "Roman Peace"), a period of Roman history defined by peace, development, and greater stability for Rome as an empire. Following Augustus, the Roman Empire was characterized by all sorts of emperors, with some appointing their horse to the Senate (Caligula), setting fire to the entire city of Rome (Nero), building the Colosseum (Vespasian), conquering a great deal of land for the empire (Trajan), bringing in more Greek traditions (Hadrian), and converting to Christianity (Constantine).

The most commonly regarded last emperor of the Roman Empire was Romulus Augustulus, who technically only presided over the Western Roman Empire, while the Eastern Roman Empire continued on under the reign of Justinian after the Western Roman Empire had fallen. Augustulus was a very young emperor and was installed in power in 475 BCE by his father, Orestes, who refused

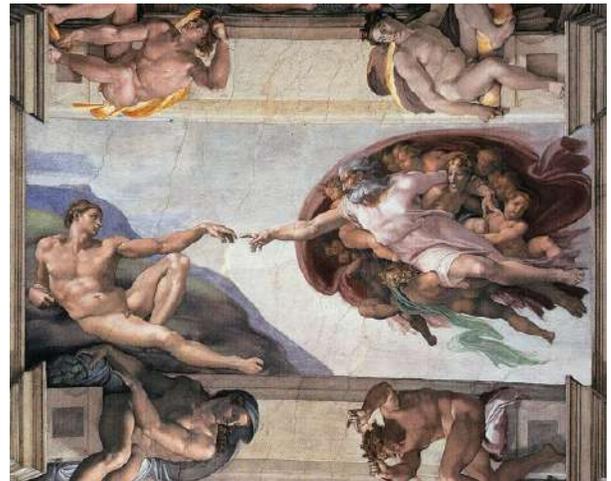
²⁰ Lee, Timothy B. "40 Maps That Explain the Roman Empire." Vox, June 19, 2018.
<https://www.vox.com/world/2018/6/19/17469176/roman-empire-maps-history-explained>.

to become emperor.²¹ After this appointment, a group of barbarian mercenary troops known as the *foederati* grew upset with the fact that Orestes allotted them no land of their own. Led by a soldier and statesman named Odoacer, the *foederati* led a revolt against Orestes, declared Odoacer *rex Italiae* ("king of Italy"), and captured Ravenna in northern Italy.²² After this sequence of events, Augustulus felt compelled to abdicate the throne, and Odoacer founded the Kingdom of Italy. The Roman Empire as Augustus originally knew it was no more.²³

Religious Overview

Author's Note: In committee, delegates will not be expected to understand any religion in depth, as these beliefs are detailed, nuanced, and often reliant on personal choice or community influence. Religious beliefs are often re-interpreted over time and hold different levels of significance for each person. However, a general understanding of the core beliefs of Judaism and Christianity will help delegates to understand the philosophy and thought behind the Roman Republic of 1849. To this end, we have created an overview of the tenets of Judaism and Christianity; it should not be considered comprehensive or all encompassing.

Judaism is a monotheistic religion characterized by the belief in one God who revealed himself to ancient Hebrew prophets and by a culture based on the Torah, a collection of five books of scripture in the Hebrew Bible. Judaism is a way of life that covers theology, law, and many cultural traditions. The five books of the Torah are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, chronicling the creation of the world, the travels and trials of the ancient Israelites, the laws, the censuses of families,



²¹ "Romulus Augustulus | Roman Emperor | Britannica." Accessed June 17, 2020.

<https://www.britannica.com/biography/Romulus-Augustus>.

²² "Odoacer | King of Italy | Britannica." Accessed June 17, 2020. <https://www.britannica.com/biography/Odoacer>.

²³ Pedia, W. and Cohen, S. *5 Years of Latin - A Classicist's Tale*.

and the sermons of Moses. Notably, this history is also accepted in Christianity, and the Torah makes up the Old Testament in complement with the New Testament in the Christian Bible.

In the beginning, or Genesis,²⁴ both Judaism and Christianity believe God created man and woman, Adam and Eve, in the Garden of Eden. Eden represented paradise on Earth, but humanity was outcast from the garden when Adam and Eve ate the fruit of the Tree of the Knowledge of Good and Evil. This loss of innocence is referred to in Christianity as “original sin”: a fundamental flaw that exists within all people and allows them the ability to not only understand good versus evil but also to choose evil over good through free will. This state of sin was permanent until the death of Jesus Christ, at which point all people were offered the chance of redemption and forgiveness for sins. The branches of Christianity differ on how that forgiveness may be achieved. Judaism, on the other hand, does not view people as inherently sinful, but sees the killing of Abel by his brother Cain as the first introduction of violence and an open door to other sins.

Genesis continues on to tell the story of the great flood, when God recognized that the world had fallen into sin and chose only Noah and his descendants to survive on the Ark. Noah’s descendants include Abraham and his grandsons Isaac and Jacob, whose name changed to Israel. The children of Israel made multiple covenants with God in return for a future of greatness, narrowing the scope of God’s promises from all of mankind (Noah’s children) to the Jews (Isaac and Jacob’s children). Exodus chronicles the gift of the Ten Commandments to Moses and the escape of the Israelites from slavery in Egypt towards the promised land of Canaan. They encountered many hardships, such as starvation and the temptation of idolatry, but created a binding covenant with God and established a community. Jews traditionally do not believe in an afterlife.

Judaism is not only a religion but also an ethnicity. Many people identify as being secular Jews who do not actively practice Judaism as a religion. Therefore, Judaism has a significant cultural and community-focused element. The religion is practiced in a synagogue, with many important holidays such as Passover, Rosh Hashanah, Yom Kippur, and Hanukkah.

²⁴ Image: Creation of Adam, Sistine Chapel Ceiling. Michelangelo. 1508-1512, Vatican Chapel, Rome.
<http://www.italianrenaissance.org/michelangelo-creation-of-adam/>

The beginning of Christianity can be traced to the birth and death of Jesus Christ and the spread of his word through his apostles. A cornerstone of Christianity is that Jesus fulfilled many Old Testament prophecies to be recognized as the Son of God, as specifically argued in the Book of Matthew in the New Testament.²⁵ Many Psalms and the writings of Hebrew prophets such as Samuel, Isaiah, Micah, and Hosea detail events in Jesus' life and death that form the foundation for Christian belief in Jesus Christ as the Savior.



Christ's earliest followers were known as "catholic", which meant "universal;" the Roman Catholic Church is currently one of the three main branches of Christianity alongside Eastern Orthodox and Protestantism. Beliefs and practices can vary widely not only between but also within the main branches. General tenets of Christianity include that Jesus Christ was born to the Virgin Mary to take on the sins of mankind and die to facilitate their forgiveness and ascent into heaven. Mary was asked by the Archangel Gabriel to carry Jesus, as granted to her by the Holy Spirit, in the Annunciation.²⁶ He was recognized by the Magi,²⁷ wise men who saw the star above Jesus' birth and traveled to Bethlehem in Judea in accordance with Hebrew prophets.



His childhood was marked by Herod's Massacre of the Innocents, where the King ordered children murdered in an attempt to remove Jesus as a rival.^{28,29} He spent his early years speaking with leaders and scholars of temples, and at 30 he was baptized by John the Baptist. John preached a message of repentance and personal transformation during a time of turmoil and religious expectation. Many

²⁵ *The Holy Bible*. Revised Standard Version, Second Catholic Edition. Ignatius Press, San Francisco. 2006.

²⁶ Image: The Annunciation, 1630 Artemisia Gentileschi; Museo di Capodimonte.

²⁷ Image: The Adoration of the Magi, 17th Century Bernardo Cavallino; Kunsthistorisches Museum.

²⁸ Matthew; *The Holy Bible*. Revised Standard Version, Second Catholic Edition. Ignatius Press, San Francisco. 2006.

²⁹ Image: Massacre of the Innocents, 1824 Leon Cogniet; Musée des Beaux-Arts, via Alamy.



Jews looked forward to a new age, the coming of the Kingdom of God and the long-promised Messiah, the “anointed one.”³⁰ Jesus entered the desert for 40 days and nights, reminiscent of many Biblical stories, and resisted temptation from the devil before returning and preaching the gospel in earnest.³¹ He became recognized as the King of the Jews, which translates to “Christos” and subsequently Christ.

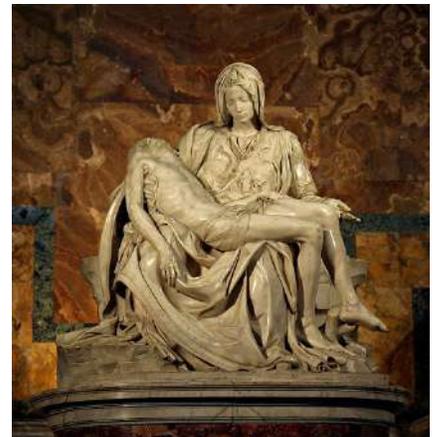
His following threatened the Roman state, leading to his arrest at the

hands of

Pontius Pilate. He was crucified and entombed before rising into heaven. Although many artworks have been created about the Bible as a whole, these last few days of Jesus’ life have inspired artists for thousands of years.³²



Catholicism as it is now has a strong hierarchy and sense of tradition, with a wealth of history, research, and discussion that have combined to define and refine a specific type of belief and worship. Catholics believe that there is one God as seen in three coeternal and consubstantial persons in God the Father, Jesus Christ the Son, and the Holy Spirit. Additionally, Catholic belief venerates the Virgin Mary as well as many recognized saints, which are considered heavenly and interested to intercede in human affairs. There are feast days and holy holidays that memorialize the events of Jesus’ life.



³⁰ Religious Literacy Project, Harvard Divinity School. *Life and Teachings of Jesus*. OpenScholar. <https://rlp.hds.harvard.edu/religions/christianity/life-and-teachings-jesus>.

³¹ Image: The Temptation of Christ [TENTAÇÃO DE CRISTO] (1663), Philips Augustijn Immenraet, Museu João Paulo II, Varsóvia.

³² Image: Pieta, 1498-1500. Michelangelo; <http://www.italianrenaissance.org/michelangelos-pieta/>.

"And so we came to Rome": an Abridged History of the Development of the Roman Catholic Church

The New Testament's Acts of the Apostles depicts a tale of demoralized disciples led by Peter and Paul after the crucifixion, culminating with a new beginning: "and so we came to Rome" (Acts 28:14).³³ The early Church had therefore found the beginnings of a seat of power in Rome which would expand across the world.³⁴



St. Peter's primacy as an apostle and his ties with Rome act to establish Rome as a state of authority within the Church. Peter's importance is explicit within the New Testament, most importantly as Jesus declares "you are Peter, and upon this rock [in Greek *petra*] I will build my church" (Matthew 16:18-19).³⁵ Peter's connection to Rome, while more tenuous, came with his crucifixion in Rome during the persecution of Nero in AD 64.³⁶ Therefore, the city where Peter and other disciples taught and were martyred, was accepted to be a central city for the practice of Christianity, with some naming Peter as the first Bishop of Rome.³⁷

In addition to being home to the martyrdom of many of the early leaders of Christianity, Rome's importance as a leading city in the developing world lent credence to the argument that it should act as a central authority for decisions, teaching, and tourism of the Church.³⁸ The Roman Empire's well-structured and maintained network of roads and waterways made travel and communication easier than ever before, while the Pax Romana ensured safety. All inhabitants were encouraged to learn

³³ *The Holy Bible*. Revised Standard Version, Second Catholic Edition. Ignatius Press, San Francisco. 2006.

³⁴ Image: St. Peter's Basilica, Photograph, Roma Experience <https://www.romaexperience.com/st-peters-basilica/>.

³⁵ Ibid.

³⁶ Knowles, M. D., Cunningham, L, et. al. *Encyclopaedia Britannica* "Roman Catholicism". Encyclopaedia Britannica, Inc. 15 May 2020. <https://www.britannica.com/topic/Roman-Catholicism>.

³⁷ Joyce, George (1913). "The Pope" . In Herbermann, Charles (ed.). *Catholic Encyclopedia*. New York: Robert Appleton Company. <https://www.catholic.com/encyclopedia>.

³⁸ Bokenkotter, *A Concise History of the Catholic Church* (2004).

Greek, leading to the development of a common vernacular that allowed ideas to be easily expressed and understood. Although at first Christianity was practiced alongside Judaism, by year 50, the apostles convened the first Church council, the Council of Jerusalem, to resolve doctrinal differences and establish formal rules of worship.³⁹ By the end of the second century, Christian communities became more structured, with a central bishop in politically important cities exerting greater influence and authority than others. Theologians and teachers, known as the Church Fathers, further defined and refined Catholic teachings. Tertullian's *Apologeticus* founded the process of Apologetics, the discipline of defending doctrine through systematic and structured argumentation and discourse.

The Apologetics were practiced out of a necessity to defend Christianity during a time of prosecution. Rome was at first widely tolerant of religious sects, although both Judaism and Christianity were looked down upon for not following Roman tradition. Christian refusal to worship the gods, combined with the mischaracterized tradition of communion and relatively new founding, led to isolated incidents of prejudice and persecution. Emperor Nero

began to systematically persecute Christians as scapegoats for the Great Fire of Rome in AD 64, which economically devastated the Roman population.⁴⁰ Tacitus' *Annals* detail various punishments meted out in order to detract blame from Nero himself, leading to widespread "pity" for Christians and undermining Nero's authority.^{41,42}

A general lack of historical consensus surrounds the question of persecution after Nero, through emperors Domitian, Trajan, and Hadrian. Rome's tradition of justice maintained general tolerance of



³⁹ Ibid.

⁴⁰ Tacitus. *Annals*. 15.44 (2-5). Translated by Cynthia Damon. Penguin Books. 2012.

⁴¹ Ibid.

⁴² Image: Nero and the Burning of Rome, 1897. Henry Altemus; <https://www.orartswatch.org/artswatch-weekly-on-fiddling-and-rome/>.

the growing religion: magistrates such as Pliny the Younger acknowledged Christianity as a religious group, although they were considered non-citizens and therefore treated harshly under the law.⁴³ Up until AD 250, Christian persecution became more sporadic, with a focus on pressuring believers to recant.

Through 284-306, Diocletian's passion to restore Roman glory presaged the most pervasive persecution in Roman history.⁴⁴ He purged the army of Christians, condemned Manichaeans to death universally, and appointed public opponents of Christianity to office. Diocletian's Edicts in the Great Persecution detailed the destruction of churches, burning of scriptures, seizure of Christian property, and execution of senior clerics.⁴⁵ He sought to fracture communities by pressuring clergy to apostatize. However, throughout the length of the Great Persecution, the Edicts were not widely followed by senior Roman leadership. With Diocletian's eventual resignation, Roman attitude towards Christianity reversed.

Constantine is well known as the "liberator" of Christianity.⁴⁶ With his ascension in AD 306, Constantine ended ongoing persecution, offered restitution, and raised Christians to full citizens of Rome. Constantine, as the Western Roman Emperor, and Licinius, the Emperor of the Balkans, drafted the Edict of Milan in AD 313 to establish Christianity as a legal religion within the empire. Constantine was baptized towards the end of his life⁴⁷, and by AD 380 Christianity was declared the state religion under the Edict of Thessalonica.



⁴³ Carrington, P. *The Early Christian Church*. Vol. 1. 11 Aug 2011. Cambridge University Press.

⁴⁴ Barnes, T. *Constantine and Eusebius*. Pg. 24, citing Eusebius, *de Martyribus Palaestinae*. Harvard University Press, 1981.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Image: Penni, G. *The vision of the cross, 1520-1524*. Fresco, Raphael's workshop, room of Constantine. Vatican museums.

This period is marked by schisms, edicts, and councils who formalized major practices, created an official version of the Bible, and established Roman papal primacy.^{48,49} These decisions added to the breakdown in relations between Rome and Constantinople, which led to the breakaway of many Eastern Churches from the Roman Catholic Church.⁵⁰



After the fall of the Western Roman Empire in 476, Christianity spread throughout Europe; in Italy, the papacy became a kingdom that politically maintained the religious hierarchy within the Church. Charlemagne's coronation by Pope Leo III in AD 800 as the first Emperor since the fall of Rome marked a temporary strengthening of the power of the Western Church. At this point, Charlemagne's land became known as the Holy Roman Empire. However, in the long run, the church ran into conflict with the state and lost power. For example, during the Investiture Controversies, emperors attempted to appoint clergy. Thus, after Charlemagne's empire disintegrated, the weakened Church fell prey to incursions of Islamic forces and scattered secular interests.⁵¹

During the 11-12th centuries, churches became schools for advanced learning and thought, as well as advancements in metallurgy, farming, and music. Thomas Aquinas produced the *Summa Theologica*, linking Aristotelian thought and the Gospel in an exploration of the human experience. In this time, the East-West Schism permanently divided the Eastern Orthodox Church and the Roman Catholic Church. The first Crusades began in an attempt to reconcile East and West Christianity in the face of a Turkish expansion but soon became a brutal war to conquer holy sites. Many atrocities were committed during the Crusades across centuries, and the legacy of violence soured relations between all involved groups. The end of the Crusades coincided with the Protestant Reformation, as led by the monk Martin Luther and his 95 Theses of protest against corrupt Church practices.

⁴⁸ Boyd, W. K. *The Ecclesiastical Edicts of the Theodosian Code*. 1905. Columbia University Press.

⁴⁹ <https://archive.org/details/ecclesiasticaleookenngoog>.

⁴⁹ Image: Fresco of the Council of Nicaea. 1590, Sistine Chapel.

⁵⁰ Carrington, P. *The Early Christian Church*. Vol. 1. 11 Aug 2011. Cambridge University Press.

⁵¹ Ibid.

The Renaissance, definitionally a 're-birth', was a period of renewed interest in art and classical study centered in Italy.⁵² Cathedrals and churches used art to tell Biblical stories and emulate religious themes, and throughout the Renaissance the Church sponsored artists to create some of the world's most famous artworks. Although many artists incorporated humanism into their works, themes of spirituality abounded as they explored theology from the Ancient Greeks to Christianity.



⁵² Image: Madonna of the Goldfinch, Raphael. 1505-1506. Uffizi Gallery, Florence

THE MODERN CONTEXT OF ROME AND THE PAPAL STATES

Development of Tension

Just as the French revolutionaries brought great changes to France's political and social systems, the Papal States were not immune to revolutionary sentiments. Throughout the late 1790s, French forces established a few sister republics in Italy, notably including the Cisalpine Republic of 1796 in a portion of Northern Italy and the Roman Republic of 1798, which succeeded the Papal States for a little over a



year. These efforts to establish sister republics throughout Italy and other nearby countries were a large part of the French Revolutionary Wars, in which France fought against other large European monarchies that feared revolutions similar to France's. The Papal States were restored in 1800 by the French Consulate—the ruling body that had replaced the Directory from earlier in the revolution. This allowed Pope Pius VII to take office. During the time of the French Consulate, however, a military commander named Napoleon Bonaparte, who gained prestige through the Revolutionary Wars, began to establish himself as an authoritarian ruler for France and founded the French Empire in 1804.⁵³ Through the heavily expansionist Napoleonic Wars, the Papal States and many other territories in Western Europe were again annexed. After the fall of Napoleon's Empire, the 1814 Congress of Vienna⁵⁴ set out to redraw borders and shares of powers in a way that would promote long-lasting peace in Europe, and thus most of the original territory belonging to the Papal States was restored to Vatican control. However, Austria gained control of multiple kingdoms and cities in Italy, including Venice and Milan. Austrian control only cultivated Italian nationalistic and revolutionary sentiment.

⁵³ "Napoleon I | Biography, Achievements, & Facts | Britannica." <https://www.britannica.com/biography/Napoleon-I>.

⁵⁴ Image: Lentz, T. "The Congress of Vienna: *La Balance Politique*". Napoleon.org, Jan. 2020.

Following all the turmoil and instability initially brought on by the French Revolution, the political sentiment in the Vatican was rather conservative and reactionary, particularly under Gregory XVI, who took residency in 1814 following the Congress of Vienna. Gregory XVI disapproved of many initiatives that he believed would directly or indirectly give greater power to advocates of liberal reform.⁵⁵ He went so far as to oppose and ban technological innovations such as gas lighting and railways that could help the bourgeoisie and thereby also increase demands for revolutionary measures that could diminish the monarchical powers of the papacy. These policies eventually gave way to a great divide between conservative and liberal factions that would be left after Gregory's death in 1846 and be left for the newly appointed Pope Pius IX to manage.

The Enlightenment and Beginnings of Liberal Revolution

The Enlightenment was a European intellectual movement that developed the foundation of many modern liberal theories of individuality, religion, society, and politics.⁵⁶ Beginning in the 1600s and lasting until the early 1800s, Enlightenment thinkers⁵⁷ celebrated the use of reason to understand the universe and improve the human condition. Ideas about religious tolerance, skepticism, and individual freedoms predominated conversations. These ideas formed the basis of many societal and cultural changes, not to mention explicit revolutions as in the United States and France.



The Enlightenment, in part, represented a conflict between Church and State. It began with the Renaissance and Reformation. The Renaissance as a movement reflected new interest in education and art under the feudalistic Holy Roman Empire. The Protestant Reformation of the early 1500s had fundamentally questioned the base principles and mechanics of the Church, challenging Roman authority. Regular people began to educate themselves, with the help of Gutenberg's printing press,

⁵⁵ Encyclopedia Britannica. "Gregory XVI | Pope." <https://www.britannica.com/biography/Gregory-XVI>.

⁵⁶ Duignan, B. "Enlightenment". Encyclopedia Britannica, Encyclopedia Britannica Inc. Dec. 2019.

⁵⁷ Image: Lemonnier, A. C. G. 1812. Reading of Voltaire's tragedy of the Orphan of China in the salon of Marie Thérèse Rodet Geoffrin. Musée national des châteaux de Malmaison et de Bois-Préau.

and challenge institutions like the monarchy and the Church. The Thirty Years War dismantled the Holy Roman Empire, leaving France as the Western European stronghold. People were dissatisfied with fixed social and economic situations, and they began exploring and demanding individual rights. Growing skepticism about authority, both of monarchies and churches, laid the foundations for revolution.

Enlightenment thinkers started to form modern secular theories of psychology, sociology, and ethics. Although the Enlightenment begins with Newton and his *Mathematical Principles of the Universe*, many important thinkers focused on philosophy. Man's State of Nature is often referenced: philosophers began to ask what lay



at the core of mankind, before the creation of society or politics. Thomas Hobbes, famous for his description of the "state of war", suggested that pure force reigned before reason could create law and that all people are fundamentally driven to compete through individual incentives.⁵⁸ John Locke proposed a state of equality and freedom, ruled by natural laws and ultimately only undone by man's ego.⁵⁹ These theories exemplify some revolutionary concepts: first, that men could exist without subjugation by a monarch, and second, that character might be built by experience or by innate qualities. Locke, for example, believed that the mind began as a blank slate. Hobbes, in contrast, suggested that some qualities such as self-preservation were innate. These questions directly challenged, if not contradicted, the declarations of the Church. Locke's concept of the "social contract", or the necessity of consent for a just government, undermined all monarchical assertions and sparked movements.⁶⁰ Jean-Jacques Rousseau stated that governance could only come from the "general will" of the people.⁶¹ These concepts may seem high-falutin, but they fundamentally changed how common people considered themselves in reference to their governments. Individual agency began to be taken seriously.

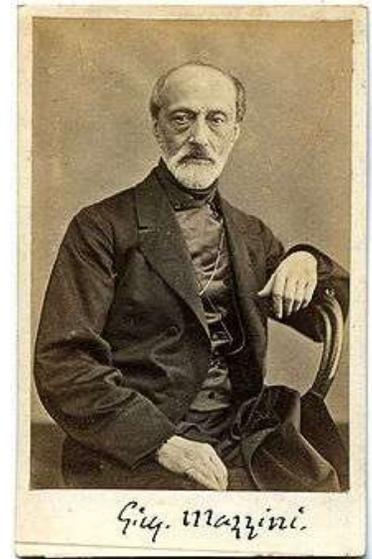
⁵⁸ Hobbes, T. *Leviathan*. Baltimore: Penguin Books, 1968. [Image as well.]

⁵⁹ Locke, J. *The Second Treatise of Civil Government*. Oxford :B. Blackwell, 1948.

⁶⁰ Ibid.

⁶¹ Rousseau, J.; Frankel, C. *The Social Contract*. New York: Hafner Publishing Co, 1947. Print.

Revolution in Rome, however, differed from other European movements. Rome, as the seat of the Catholic Church, held a spiritual mysticism that fundamentally changed how it viewed its own role in the future. In Giuseppe Mazzini's⁶² eyes, Rome would dictate a new doctrine of nationality and democracy: a "Rome of the people would succeed Rome of the Popes, just as Rome of the Popes had succeeded Rome of the Emperors."⁶³ Mazzini envisioned Rome as a cultural center of the world, and the revolution became a question of worldwide freedom and equality. His political society, Giovine Italia (Young Italy), promoted Italian unification and a subsequent European-wide movement. In the name of "God and the People", Mazzini and his followers pushed for liberal and secular themes in Italian politics⁶⁴. By 1833, he'd fled in political exile and there were over 60,000 followers in Young Italy. He organized several unsuccessful insurrections, received various death and life sentences, and eventually moved to London in 1840, where he continued to influence European politics. He gained support from the British liberals and met with many revolutionaries and leaders during brief trips across Europe. By 1848, he reached Milan to join Garibaldi's force and work more directly with Italian ideals. Although he focused on Northern Italy for a time, his favorite pursuit was the unification of Italy and the rise of Rome in a liberal mission. Mazzini arrived in Rome on the day the Republic was declared, 9 February 1849, and was appointed as one of the triumvirate leading the Republic. Beyond his official titles, however, Mazzini was the guiding light and vision behind much of Europe's liberal movements in the 1840s.



⁶² Lama, D. "Portrait of Giuseppe Mazzini." PD-US.

⁶³ Johnston, R. M. *The Roman Theocracy and the Republic; 1846-1849*. New York: the MacMillan Co., 1901.

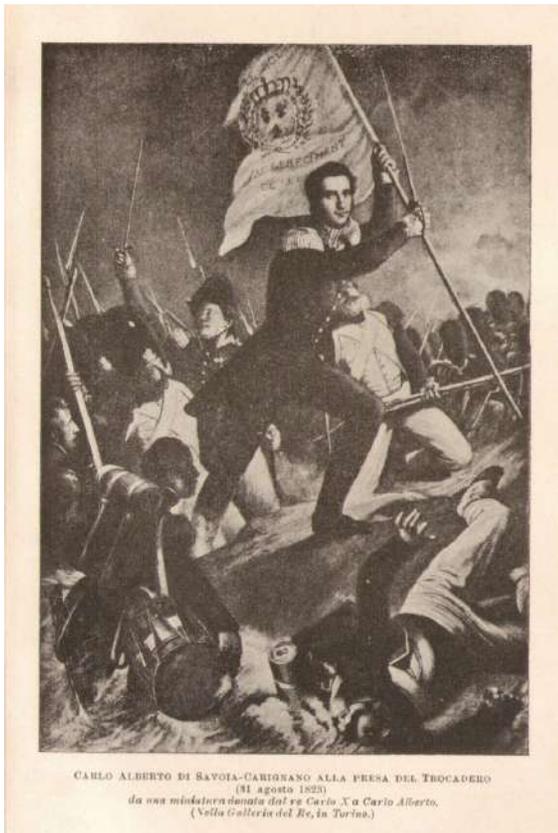
⁶⁴ Johnston, R. M. *The Roman Theocracy and the Republic; 1846-1849*. New York: the MacMillan Co., 1901.

Sardinia-Piedmont and the Austrians

1848, under the influence of the Enlightenment, continental harvest failures, rising nationalism, and conservative policies, was a time of revolution across Europe. Vienna, the capital of Austria⁶⁵, rose against the Habsburg monarchy in 1848 shortly following the Paris revolutions. The unrest of revolution, promised reformation, and Habsburg counter-reformation measures kept Austria unstable, with a cycle of



leaders moving through important positions.⁶⁶ Multiple constitutions were proposed and rejected by one side or the other as the people or the monarchy gained temporary influence. The screw of counter-revolution began to turn, however, as the conservatives in the Habsburg court slowly took back control over the Austrian kingdom.



In 1848, Austria controlled much of Northern Italy, despite general Italian unrest and dissatisfaction. Major cities in the area known as Piedmont-Sardinia were the main centers of revolution against the Austrian occupation. Milan declared revolution against the Austrians in March, and King Charles Albert of Piedmont hesitated before joining the movement in July.⁶⁷ King Ferdinand of Sicily was too slow to declare support or provide substantive help, and Tuscany was unable to agree with Piedmont on proper strategy.⁶⁸ Most importantly, the Papal State's infamous Allocution of April 1848 withdrew God's support from the war. At one point, Venice voted to merge with

⁶⁵ Image: von Alt, R. "Crossroads in Vienna" 1876. Wien Museum. PD-US.

⁶⁶ Kirby, G. and Fellner, F. "Austria: Revolution and Counter-Revolution, 1848-59." Encyclopedia Britannica. <https://www.britannica.com/place/Austria>

⁶⁷ Image: Unknown. "Carlo Alberto of Savoy-Carignano won the Trocadero", Scan of Alfredo Comandini *L'Italia nei cento anni del secolo XIX*, Vol. I (dal 1801 al 1825), Milano 1901. PD-US.

⁶⁸ Johnston, R. M. *The Roman Theocracy and the Republic; 1846-1849*. New York: the MacMillan Co., 1901.

Piedmont-Sardinia in an early move towards unification and thus joined the revolution. In late July, after a decisive defeat in Custoza, Northern Italy remained under Austrian control, and Prince Charles Albert lost his place as the leader of Italian *Risorgimento* [Reunification]. The Italian Peninsula therefore was torn between the modern and radical movements of Mazzini and the political conservatives.

These Italian states that had celebrated King Albert's independence attempts became internationally discredited after his defeat at Custoza. Sardinia-Piedmont had signed an armistice with Austria after the defeat, but many people in Northern Italy demanded that King Albert attempt another revolution. Radicals in Genoa threatened to overthrow King Albert, leading to the King hastily gathering more men and promising that the armistice would be temporary.⁶⁹ The Tuscan radicals, particularly student rebels in Florence, called for a pan-Italian convention and unification along enlightenment values as influenced by Mazzini and directly opposed to the monarchical lines of King Albert and Ferdinand.

After the Armistice and King Albert's abandonment of Milan to the Austrians, Mazzini entered a self-imposed exile in Switzerland where he founded "The Italian National Committee of Defense" to coordinate radical liberating action on the peninsula.⁷⁰ He opposed the "royal" war and declared instead a "people's" war.⁷¹ In a similar move, Giuseppe Garibaldi moved into Northern Lombardy with a small group of fighters. Garibaldi had first fled Italy under the threat of death from King Charles Albert but returned in hopes of unifying Italy under a popular revolution alongside Mazzini. However, conflict slowly grew between the two as Mazzini refused to compromise with monarchists while Garibaldi supported temporary compromise in the pursuit of a greater good.⁷² Over time, Garibaldi's force dwindled as his fighters' morale dropped, and the war in Lombardy came to a close with an Austrian victory.

Venice became the rallying point for the revolution. Refugees and volunteers from all over Italy flocked to Venice in support of *Risorgimento*. Over 12,000 immigrants arrived to support Venetian

⁶⁹ Duncan, M. "The Flight of the Pope." *Revolutions Podcast*. 7.27. 18 Feb. 2018. <http://www.sal.wisc.edu/~jwp/revolutions-episode-index.html>.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

revolt, under the leadership of General Guglielmo Pepe from Naples. Venice was surrounded by Austrian forces, but its dense network of over fifty forts allowed it to hold out during the siege. The naval blockade in turn was easily subverted by local knowledge of the dangerous Venetian waters. Politically, the city struggled, as it had agreed to merge with Piedmont before Piedmont's defeat to the Austrians. The question of leadership loomed large as Venice remained the only stronghold of revolution in the north, and the Venetians refused to follow the defeated King Charles Albert.⁷³ Mazzini and his Italian Club took the opportunity to begin collecting support against the monarchist provincial government. In the political center, the statesman Daniele Manin supported Venetian revolution against the provisional government while supporting greater Venetian independence than Mazzini. King Charles Albert's defeat at Custoza sparked the rise of radical republican voices and movements across Northern and Central Italy.

Meanwhile, Southern Italy was undergoing a harshly conservative counter-revolution. King Ferdinand of the Two Sicilies had lashed back at the revolutionaries in Naples on May 15, ordering the military to take the capital back by force.⁷⁴ He effectively undermined the slightly democratic parliament and covered his tracks by blaming a few notorious criminals for the violence and promising to maintain civil rights under a new parliament.⁷⁵ After the defeat of the Battle of Custoza, King Ferdinand became bolder: the liberals' influence seemed to be waning in the peninsula, and so his ministers blatantly and openly ignored the liberal demands of the people and parliament. The King returned to his life-long obsession of regaining control over the island of Sicily. Some historians claim that the Sicilian Revolt, back in January of 1848, had been the spark that presaged the Constitutional fervor across the Italian peninsula. The Sicilians had removed the Neapolitan Army, the Army of Naples, from the island and demanded a constitution from King Ferdinand that essentially granted independence. The Sicilian parliament voted to depose the king when Ferdinand refused to grant independence, and only escaped immediate invasion because King Ferdinand was forced to send troops to aid Piedmont to the north and then reassert control over Naples. By August, King Ferdinand had completed the dismissal of liberal leaders in Naples and organized a reconquest

⁷³ Ibid.

⁷⁴ Duncan, M. "The Flight of the Pope." *Revolutions Podcast*. 7.27. 18 Feb. 2018.
<http://www.sal.wisc.edu/~jwp/revolutions-episode-index.html>.

⁷⁵ Ibid.

of Sicily. The Neopolitans slowly regained control of Messina in a bloody fight that only ended under French and British pressure.

Entering the Fall of 1848, there were a number of visions for Italy's future. Those like King Ferdinand wanted a return to old, monarchical rule; Piedmont hosted liberal monarchists that wanted a unified Italy under King Charles Albert; Austria wanted to maintain control of Piedmont; and the radical liberals throughout Italy wanted unification and democracy under a constitution. Mazzini, now back in Rome, envisioned a messianic, expansive revolution encompassing all of Italy, and his followers in the Italian Club were willing to fight for it.

Pope Pius IX and the Papal States

Giovanni Maria Mastai Ferretti, who took on the name of Pius IX⁷⁶, was elected Pope on June 16th, 1846.⁷⁷ The conclave of cardinals accelerated the election process to subvert the expectations and influence of the Austrian emperor.⁷⁸ Pius IX began radical, nigh-revolutionary changes within his first few months: he granted amnesty to political convicts, appointed a liberal Cardinal to Secretary of State, and began railway construction.⁷⁹ By 1847, he'd instituted relative freedom of press and began the establishment of various committees that introduced faint secular aspects to the government.⁸⁰ With these changes, newspapers and "circles" of thought emerged in Rome, collecting and distributing the latest in political and social thought. The amnesty for and subsequent return of revolutionaries, such as Mazzini and Sterbini, increased the fervor and interest in liberal revolution in Rome.⁸¹ Over 100



⁷⁶ Image: Pope Pius IX by George Peter Alexander Healy (1813-1894).

⁷⁷ Gianicolo. La Repubblica Romana del 1849. Geoliguori, Atrevista.

<http://www.geoliguori.altervista.org/Doc/Roma/Gianicolo/4%20-%20LA%20REPUBBLICA%20ROMANA%20DEL%201849.pdf>.

⁷⁸ Ibid.

⁷⁹ Dwight, T. *The Roman republic of 1849: with accounts of the inquisition, and the siege of Rome, and biographical sketches*. New York: R. Van Dien, 1851.

⁸⁰ Ibid.

⁸¹ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84.

www.jstor.org/stable/24409081.

independent political journals and associations arose in the first few months; the paper *Il Contemporaneo* organized movements and protests in Rome, while the political club *Circolo Popolare* connected the most fervent revolutionaries.⁸² By allowing the communication and congregation of political radicals, Pope Pius IX was encouraging the momentum of a movement that ultimately called for his own downfall.

However, at the time, Pius IX was exalted by the populace of Rome: he was cheered on as a savior of the people, the head of the modern Roman revolution.⁸³ By this point, from 1847 into 1848, the line between leader and citizen became blurred. Pope Pius IX's leadership was so heavily influenced by his sympathy for and support of the radical demands that the popular movement seemed to be directing policy⁸⁴. In one proclamation, Pius IX declared "oh, perciò benedite Gran Dio l'Italia" ["Oh, bless therefore, great God, Italy."]⁸⁵ This statement was one of the earliest visualizations of Italy as a nation rather than a conglomerate of separate states. It echoed the nationalism of the time, where revolutionaries envisioned a united Italy. This perspective was heavily influenced by the current threat of Austrian invasion. Romans identified themselves with the northern states that felt the brunt of Austrian force, reinforcing nationalistic sentiments. As Pius IX was swept along, his actions reached a radical peak in March 1848, when he officially granted the Constitution.

The Roman Constitution included many liberal ideals and was revolutionary by the standards of past Papal ordinances. Two councils were introduced to suggest laws: The High Council, consisting of Church officials appointed by the Pope, and the Council of Deputies, of citizens elected by census.⁸⁶ With this, the Pope had officially and near-permanently introduced secular representation into the government for the first time. However, secularity was not wide-spread or fully acknowledged. Government censorship was abolished, but ecclesiastical censorship remained. Only Catholics were allowed to represent Rome in the government or take any political action, excluding some 12,000 Jews at the time.⁸⁷ Although such a constitution barely raised eyebrows in Western Europe, it was

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

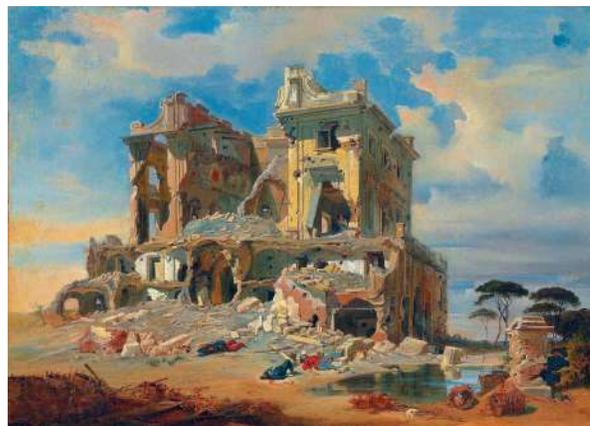
⁸⁵ Bretagna, G. *Correspondence Respecting the Affairs of Italy: from January to June 30 1848*. P. 81-82. Harrison and Son, London. 1849.

⁸⁶ Dwight, T. *The Roman republic of 1849: with accounts of the inquisition, and the siege of Rome, and biographical sketches*. New York: R. Van Dien, 1851.

⁸⁷ Ibid.

novel for a Pope to arrange for governmental representation. However, the popular movement was overall disappointed by the constitution and continued to push for further changes.⁸⁸

Before Pope Pius IX could be further pressured, the First Italian War of Independence began in late March 1848.⁸⁹ Riots in Milan and Venice against the Austrian occupation were sparked out of the general revolutionary and nationalistic sentiment in Italy. Austria had threatened Italian establishments for years; in 1847, Austria had begun to occupy Papal cities, enraging Roman citizens and pushing the Pope



into a more reactionary position. The Austrian presence sparked the Risorgimento, or Italian unification from distinct states to the nation we know today. The First War played a role beyond Venetian independence: Romans seized this chance to heighten Roman sentiments of brotherhood with Northern Italy (also referred to as Piedmont). Outlying areas in the Papal States were still suffering from harvest failures and famine-like conditions, creating general anger and willingness to confront the oppressive Austrian regime. Romans volunteered to fight alongside Piedmont in the 'Army of Observation', a force of native and foreign troops joined by members of the Civic Guard. The Civic Guard was a Papal institution made up of citizens, with the general implication that they protected the revolutionary achievements against counterrevolutionaries.

However, at this point Pope Pius IX stood against the popular movement. In the Allocution of April 29, 1848, he declared that he would not wage war on Austria but would allow subjects to volunteer to fight of their own accord.⁹⁰ The Pope could not condone aggression against another Catholic country, as he feared that war would lead to a religious schism between the churches of Austria and Rome. He recalled official Roman troops from the front, effectively reversing any initial victories against the Austrians and causing the revolution to falter. The Romans responded with bitter disappointment. Many members of the elected Council tendered resignations, and the Civic Guard

⁸⁸ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84. www.jstor.org/stable/24409081.

⁸⁹ Image: Heinrich, C. F. The Battle of the Casino dei Quattro Venti During the Siege of Rome, 1849. Bridgeman Images
⁹⁰ Ibid.

divorced itself from control of the Church. The Circolo Popolare and the moderate Circolo Romano, major political clubs, began making more political demands⁹¹. In effect, a new government rose to power. The Pope appointed a previous political prisoner, Mamiani, as Minister of the Interior in an attempt to regain favor; notably, Mamiani refused to swear loyalty to the Pope upon his return to Rome, and so represented a purely secular and popular interest while maintaining independence from the political clubs. Roman division of authority became more pronounced over time as the Pope attempted to mediate for peace with the Germans while simultaneously asserting he represented the "Italian Nation."⁹² Mazzini's influence here is clear: Mazzini desired an integrated nation-state with one Constitution, an idea publicly supported by the political clubs and a majority of the Council of Deputies.⁹³ Mamiani, in contrast, wanted war with Austria and attempted to legitimize the volunteer force. Although some deputies, such as Sterbini and the Prince of Canino, wished to ignore the Pope altogether, Mamiani hoped to preserve the Papal States and the Pope while abolishing the Pope's Temporal Power, or sole control over the government.⁹⁴ By late July 1848, however, Piedmont was conquered by the Austrians.

As Mamiani faded out of power, Pope Pius IX wished to regain control over the crowds of dissatisfied revolutionaries and returning soldiers in Rome. Hostilities had ceased in the north, but nationalistic sentiment did not die. It's unclear how disrupted Rome became in the summer of 1848: historical sources range in bias, and a



peaceful protest to some can manifest violence for others depending on whether or not one agrees with their sentiments.⁹⁵ Pope Pius IX invited Count Pellegrino Rossi to become the Minister of the Interior and Minister of Finance to help regain control of Rome. Rossi was highly competent, defeatist, and harsh. His first act to restore order was to declare fire-arms illegal, to fill the streets with *carabinieri* (loyal troops) and put down nationalistic efforts. His main goals were to maintain the Constitution of March, to keep the Papal States out of war with Austria, and to suppress radical

⁹¹ Ibid.

⁹² Trevelyan, G. M. *Garibaldi's Defense of the Roman Republic, 1848-9*. Thomas Nelson and Sons, Ltd., 1920.

⁹³ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84.

www.jstor.org/stable/24409081.

⁹⁴ Ibid.

⁹⁵ Ibid.

movements that he feared would invite foreign intervention.⁹⁶ He envisioned a Papal-lead Italian League for Italy and reached out to Piedmont and Naples for interest in unification only to realize that each faction of Italy had a different idea for the future. The radicals in Rome, now backed up by the bitter veterans of the Northern War, were energized to fight Austria. Rossi shut down revolutionary gatherings one after another, and tension reached a peak. On the 15th of November 1848, Rossi was murdered by revolutionaries Sterbini and Ciceruacchio as a conspiracy within the Circolo Popolare, similarly to Julius Caesar's murder.⁹⁷ The revolutionaries claimed that Rossi represented the anti-revolutionary force and would tear down the constitution in the name of the Pope.⁹⁸ Rossi was the last vestige of papal power, and the next day, on the 16th of November 1848, the insurrection began.

Roman Republic of 1848-49⁹⁹

The revolutionaries were well prepared and organized after Rossi's assassination. Protests in the street called for a new constitution and war with Austria. A crowd stormed the Quirinale, the Papal palace, to demand the institution of Mamiani, Sterbini, or Galletti as a leader in the new government. Galletti, however, had already been appointed Minister of the Interior; that act now looked like a Papal



surrender to revolutionaries. The Civic Guard's loyalty wavered, unwilling to turn against citizens, and the Ministers resigned en masse. It allowed the new government to assert its legitimacy at first, an argument derided by Mazzini and the Pope, as the government called for a purely secular Constitution for a unified Italy.¹⁰⁰ In response to Rossi's murder and the subsequent violence, the Pope fled to the southern port city of Gaeta to attempt to use his international influence and receive

⁹⁶ Ibid.

⁹⁷ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84.
www.jstor.org/stable/24409081.

⁹⁸ Ibid.

⁹⁹ Image: Proclamation of the Roman Republic. 1861. Museum With No Frontiers.
http://www.sharinghistory.org/database_item.php?id=object;AWE;it;253;en.

¹⁰⁰ Ibid.

aid. There, he established himself as the true “defender of constitutional government” in exile and promised that he would always abide to the March constitution.¹⁰¹ To all outside forces, the situation in Rome seemed untenable: a prime minister assassinated, the parliament stormed by mobs, a new ministry instituted by force, and the exile of the spiritual leader of the world shocked everyone. Catholic Europe was shocked by the flight of the Pope, which cleaved the revolutionaries from the international Catholics who may have been sympathetic to the cause¹⁰². Pope Pius IX was now staunchly headed away from his liberal roots and towards counter-revolution, ready to use formal entreaties to Catholic heads of state in Austria and France to regain his seat in Rome.

The new government of Rome, cobbled from the leftover institutions of the Constitution and political clubs, began instituting socialist measures. In one act, they established a fund for public artwork to employ builders in Rome; in another, they abolished a corn tax that unfairly targeted peasants.¹⁰³ These decisions began to slowly bankrupt the government, but they quickly quieted the fervor of the populace and established relative peace and order.

To form the Republic itself, the Pope’s old Council of Deputies handed over power to a temporary group to arrange for the election of a Constituent Assembly (Constituente). On the 5th of February, the Constituent Assembly was elected, highlighting some known figures such as Mamiani, Sterbini, and Garibaldi. On the 9th of February 1849, the Constituent Assembly voted to end the Pope’s temporal power, establish the Roman Republic of 1849, and grant Mazzini citizenship and leadership.¹⁰⁴ In the name of “God and the



¹⁰¹ Duncan, M. "The Flight of the Pope." Revolutions Podcast. 7.27. 18 Feb. 2018. <http://www.sal.wisc.edu/~jwp/revolutions-episode-index.html>.

¹⁰² Ibid.

¹⁰³ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84. www.jstor.org/stable/24409081.

¹⁰⁴ Johnston, R. M. *The Roman Theocracy and the Republic; 1846-1849*. New York: the MacMillan Co., 1901.

People”, the third Roman Republic¹⁰⁵ had begun.¹⁰⁶ The declaration was met with cheering and support in the streets.

A week later, the leader of Sardinia-Piedmont denounced the Austrian armistice and was swiftly defeated before Rome could organize to help. In the light of that crisis, a triumvirate was elected: Mazzini presided, with Carlo Armellini and Aurelio Saffi representing various sides of the movement.

It is here where we enter the committee room. Austria threatens our Italian siblings to the north; the Pope is attempting to convince Bonaparte to reinstate him in Rome, and the people are concerned about famine, industrialization, and education. Can you learn from history to steer the Roman Republic towards success?

¹⁰⁵ Image: Flag of the Roman Republic, 1849. Dio e Popolo, God and the People.

¹⁰⁶ Ibid. [Johnston 1901]

CURRENT ISSUES

Agriculture

The food shortages of 1846-1847 from successive harvest failures have worried farmers in the outskirts of the Papal States. The Roman Republic handled past revolts by offering the Austrians as a scapegoat and focusing the city-state on impending war and revolution. However, the people become disillusioned quickly and may not want to follow leaders who do not acknowledge their struggles. The Roman Republic must decide whether it represents the interests of only those in the city of Rome. If not, how can it support the outskirts?

Italy used to be a world center for art, wine, and foods. Lately, trade has shifted to trans-Atlantic markets, leaving Italy without stable trading partners or international connections. Italy faces a threat of emigration and subsequent population loss and stagnation in the face of political fractionalization.

Education

Education and literature have been under the control of the Catholic Church for centuries. Public discussion and open debate have only been allowed in the past few years; in 1847, Pope Pius IX removed ecclesiastical censorship and effectively secularized popular media. This allowed for the spread of ideas as never seen before; schools, however, were slower to follow. Schooling remains unformed and often limited to the wealthy, with no regulation or recommendation outside of Church-run institutions.

However, some of the oldest and most respected universities exist in Italy. What recommendations or changes will you make to ensure Rome educates her people?

Industrialization

Connected to the issues of agriculture, Italy lags behind the world in industrialization due to the lack of progress under the previous Pope. While the rest of the trading world is enjoying machines that ease and speed transportation, textile work, agriculture, mining, glassmaking, and cement mixing, not to mention the chemical advancements of the time, Italy is not included.

Unfortunately, Italy has few natural resources, so initial efforts have struggled to take off. The lack of iron ore and coal has significantly impeded production of steel, which is necessary for the machines and structures of industrialized nations. Mineral resources, such as marble and feldspar, however, are plentiful and provide great potential for exports.

Italy's trading strength lies in textiles, food products, and low-level manufactured goods. What will become Italy's greatest asset or export?

Taxation

The removal of the Corn Tax in 1848 immediately lifted a weight from the farmers and peasants in the outskirts of the Papal States. Other tax cuts, made in the last few months of 1848, were incredibly popular with the Roman people. However, the Roman Republic needs funds to achieve any of its goals. Social projects, while well-intended and often well-implemented, are costly. The coffers are already running low. How can the Republic attempt to bring in national income? What hard choices will leaders need to make in order to achieve a greater good? How will you keep public sentiment positive throughout?

Religion

Rome has been a center for the Roman Catholic Church for millennia. The history is evident at every turn. However, the Pope has fled the Papal States; what does this mean for Rome? The Roman Republic must decide whether to welcome the Pope in Rome and in what capacity; the international community is watching closely.

The Roman Republic was founded on principles that included freedom of religion. Pope Pius IX, for all his moves towards secularization, excluded non-Catholics from participation in political movements. How will the Roman Republic move forward? What example will they set for the rest of the world?

International Relations

Italy has a trading tradition that stems from antiquity. Its position as a peninsula in the Mediterranean Sea gives it a strategic advantage and increased trading potential with Eastern Europe, North Africa, and the Middle East. Italy has historically managed to maintain active relations with nations in these areas, even through times of high political tension.

Additionally, Italy was recognized as a cultural center due to the first Roman Republic and subsequently became a hotspot for tourism, a key source of national income. Some of these travelers were religious, while others valued art, the countryside, or education available in Rome and other major cities. Now that secular education is being introduced and the Pope has fled, will that change who decides to travel?

The creation of a new government, with the promise of a comprehensively re-worked constitution, will make any international allies take pause. They will not know what to expect, and they may be wary that the Roman Republic's radical, liberal sentiments would spark revolution in their own countries. How will you approach such a situation? Austria to the north remains a threat, while the Pope is being harbored in Gaeta. France, as a majority Catholic nation, may be more sympathetic to the Pope than the Republic. Will you try to make amends and encourage friendships with other governments, or will you encourage their people to rise as you have? The United States and Great Britain remain mostly apathetic to your struggle; how might you gain international favor?

MAP



<https://sites.google.com/a/martavalle.org/napoleon/>

CHARACTER BIOGRAPHIES

Armellini, Carlo; Triumvir and Lawyer

Carlo was born in Rome, and, ever since a young age, he had a strong interest in politics and the papacy. Throughout his youth, Carlo observed the ways in which the traditionalist rule of Pope Gregory XVI limited progress and advancement in Rome. Though Carlo had always considered himself a reasonable moderate, Pope Gregory's actions and his portrayal of popular technological innovations as radical and revolutionary made Carlo feel the need to become more of an activist. Carlo believed that the best way to become more of an advocate of the people was to study the nuances of Roman law, and thus became a well-known and accomplished lawyer and jurist. His popularity served him well following the assassination of Pelligrino Rossi and exile of Pope Pius IX, since he was voted into the Constituent Assembly, receiving the second most votes behind only Francesco Sturbinetti, the former leader of the Council of Deputies.

In 1812, he married the Italian pastelist Faustina Bracci, the daughter of Roman architect Virginio Bracci and granddaughter of the famous sculptor Pietro Bracci, who had a hand in sculpting Neptune at the Trevi Fountain in Rome. Carlo thoroughly enjoys spending time at the Forum observing the art of members of the Academia di San Luca, particularly Faustina's self-portrait. While his love of his wife, their child Augusto, and art are always his strongest motivations, Carlo has had significantly less time to spend with his family since he was recently elected to serve on the Triumvirate with Giuseppe Mazzini and Aurelio Saffi.¹⁰⁷ With this position (and with his wife's family's influence) comes great respect, power, and influence over the people of Rome, especially when it comes to writing the Constitution and codifying the laws of the Roman Republic, where Carlo's expertise may come in handy. He views himself as less radical than his younger co-triumvirs Mazzini and Saffi and wishes to protect the Pope's position as the leader of the Catholic Church, just as he protected the Santo Bambino of Aracoeli from arson a year ago.

¹⁰⁷ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84.
www.jstor.org/stable/24409081.

Balleydier, Alphonse; French Chronicler

Born into a wealthy and bourgeois family in Lyon, France, Alphonse never really understood the revolutionary sentiment spreading across Europe, particularly in Italy. Despite his immense privilege the conflict between revolutionary sentiment and more traditionalist thinking was very personal for him; his cousin Cesar was a soldier killed fighting with a revolutionary group in France, while his other cousin Jean-Louis was guillotined for being a royalist. Confronted so personally with the two sides of conflict, Alphonse felt the best use of his time was to observe the history happening before his eyes and write it all down as a historian. In Lyon, he got his first start writing for a conservative newspaper, and later moved to Paris to get more exposure in the field of journalism. Once he started hearing news of revolutionary tides turning against Pope Pius IX, he knew he had to go to Rome.

In Rome, Alphonse writes extensively about the Roman Republic. Though he hates the idea of democracy due to his personal history, he tends to paint some leaders of the Republic rather sympathetically.¹⁰⁸ A favorite subject of his is Ciceruacchio - his well-known orations rival Thucydides' reporting of Pericles' speeches! Alphonse also sometimes thinks that Ciceruacchio reminds him of his cousin Cesar, but he would never admit that out loud. Alphonse does wish to portray the Republic in an unbiased fashion, but he knows that whatever he reports back to his connections in France could have some strong repercussions. Due to his noble birth, he has quite a few friends in some very high places and has been grappling with his distaste for democracy and his sympathy toward some revolutionaries.

Bassi, Ugo; Barnabite Friar

After getting his heart broken after a short-lived summer romance at age 18, young Ugo knew there was only one thing to do: join the Barnabite order of clerics. After years of study under more senior Barnabites, Father Bassi set out to enter his own ministry and became a popular figure around Italy, known especially for his engaging sermons and great charity. As Pope Pius IX began to implement some liberal policies, Father Bassi took the emphatic words of Christ to heart and joined the military to serve his nation in the First War of Independence against Austria. He devoted himself to good

¹⁰⁸ Hearder, H. "The Making of the Roman Republic, 1848-1849." *History* 60, no. 199 (1975): 169-84.
www.jstor.org/stable/24409081.

deeds in all aspects of life, and after the end of the Roman involvement in the war, he began to edit the popular political journal *Il Contemporaneo*. When Pope Pius IX fled, Father Bassi courageously joined Giuseppe Garibaldi's forces protecting the Roman Republic from the French. In the army, Father Bassi mostly tends to wounded soldiers, unafraid to put his own life at risk in order to help a fellow volunteer.

Above all else, Father Bassi is motivated by his commitment to Christ and his vows of poverty, chastity, obedience, and an additional vow to never strive for political office. Father Bassi has a number of friends from his education at the University of Bologna, his years as a Barnabite novice, and his time giving enthusiastic sermons to large crowds across Italy. Father Bassi has a great ability to rally people around a given cause or way of life, provided that he himself believes it to be a true pursuit of goodness under Christ.

Bonaparte, Carlo; Prince of Canino

Carlo grew up with loads of family history looming over him. His father Luciano was Napoleon's younger brother, but the two brothers could not have been more different. While Napoleon quickly took overwhelmingly authoritarian power during the French Revolution, Luciano held revolutionary sentiments more aligned with the people. Carlo learned a lot from his father, and knew that real leadership comes from the people, not dictators. Carlo and his father left France for Italy, and, growing up, Carlo spent time studying in both Italy and the United States, becoming renowned in the field of ornithology (his favorite bird is the great spotted cuckoo - he likes to think that they symbolize the revolution well). Though he was beginning to get involved in revolutionary movements in Italy, like his father had encouraged him to do, he returned to France after the Revolution of 1830 in Paris. After taking some time to lay low and focus on his birds in the wake of significant upheaval, he began organizing meetings of Italian scientists to promote the unification of Italy. Carlo also served on the Council of Deputies with Mamiani, where they became close friends.¹⁰⁹

As the Roman Republic was declared, Carlo earned himself a spot on the Constituent Assembly. While he has some pro-revolution friends in France, most of his connections lie in the scientific

¹⁰⁹ *Ibid.*

community. Carlo's worst fear is to end up like his uncle Napoleon; at the end of the day, Carlo just hopes that his dad would be proud of him for his role in the Roman Republic. In his heart of hearts, Carlo truly believes in the revolution, and envisions a thriving Rome in the hands of the people through pure democracy.

Brunetti, Luigi; Student at Sapienza University of Rome

With his father being one of the most well-known revolutionaries in all of Rome, Luigi grew up a part of the Roman Republic every step of the way. Specifically, Luigi was a significant figure in the Circolo Popolare political club headed up by his father. Circolo Popolare appeared to be the main organization behind the conspiracy to assassinate Pellegrino Rossi, and some believe that Luigi himself was not only among the group of conspirators but was also the assassin that delivered the fatal blow itself. In order to protect himself, he sometimes goes by Luigi Bossi, so that his last name does not associate him with his father, Circolo Popolare, and the assassination of Rossi. Though he greatly admires his father, he also wants to carve his own path as an activist and not just follow exactly in his father's footsteps.

Luigi is well-liked among members of the Circolo Popolare for being a Brunetti and for his role in Rossi's assassination. Additionally, he is one of the only leaders of the revolution currently studying in college, so he has a unique ability to rally students for his cause. Luigi truly believes that he and his fellow students represent the future of the Roman Republic, and he hopes to start making waves quite soon.

Cattaneo, Carlo; Milan Activist

Carlo was always fond of revolution, but firmly believed that fancy words and eloquent speeches were never enough to truly rally people toward change. Born in Milan, he had often felt on the frontlines of revolution and strongly disliked the Austrian soldiers roaming around his city. He joined a northern sect of the Carbonari secret society but knew that he had to educate himself and find more practical ways to establish democracy. In this line of thinking, he began to study philosophy under the mentorship of Giandomenico Romagnosi due to Romagnosi's practical and interdisciplinary style of philosophical thinking. In 1839, Cattaneo detailed his philosophy in his

periodical *Il Politecnico*, espousing many liberal ideas while also applying math, science, and fine arts to his arguments. Most recently, he led the people of Milan in an insurrection against the Austrians to start the Italian War of Independence, in an event some have been calling “The Five Days of Milan.”

In Milan, he had formed a council of sorts with fellow activists Enrico Cernuschi, Giulio Terzaghi, and Giorgio Clerici. He maintains contact with these men regularly and hopes to incite further insurrections and operations directed entirely against Austrian occupation of northern Italy. Carlo believes in the Republic very strongly, and he is more upset with the Allocution than even some other devoted revolutionaries. Despite this, he is less concerned with establishing a prosperous new government without the Pope than he is with fighting Austria tooth and nail, without any fear or reservation. He has a large following in Milan, and it is well-known among his followers that he is willing to die in battle for the protection of his beloved Milan.

Ciceruacchio -- Brunetti, Angelo; Leader of the Circolo Popolare

Born in the Roman district of Campo Marzio, Brunetti (popularly known as Ciceruacchio due to his plump-ish figure) came from humble beginnings and began to make a name for himself as a wine merchant throughout Rome.¹¹⁰ Though he does not have the intellectual and legal backgrounds of some of his contemporaries, Brunetti is known for his “politics of conviviality” and ability to gather individuals of opposing sides through his rhetoric and events.¹¹¹ He was quite active in the Carbonari and in Young Italy throughout the 1830s, and was one of the Romans praising Pope Pius IX for his early reforms. In true Ciceruacchio fashion, he held loads of picnics, parades, and banquets to celebrate not only the founding of Rome but also the Pope and his achievements. Brunetti also was sure to welcome those outside of Rome to his events and was well-liked by both the nobility and the masses for how he was able to maintain order while expanding opportunities for education among the lower class.¹¹² Of course, following the 1848 Allocution, Brunetti stopped throwing picnics for the Pope and started turning the civic guard against him.

¹¹⁰ *Ibid.*

¹¹¹ “Angelo Brunetti.” Accessed September 9, 2020. <https://www.ohio.edu/chastain/ac/brunetti.htm>.

¹¹² *Ibid.*

As a popular street orator known for throwing parties, Brunetti is beloved by many in Rome (and even some outside of Rome!). Brunetti leads the militia from his home district of Campo Marzio and the papal civic guard. Perhaps most importantly, Brunetti leads the Circolo Popolare, a political club connecting some of the most important progressives in the newly established Roman Republic.

d'Azeglio, Massimo; Milanese Activist

Massimo embodied the “Rome”-antic ideal by rejecting his conservative and militaristic upbringing to pursue art in Rome at an early age. Descended from a noble Piedmontese family, Massimo expected to join the military and pursue a political career. His father, Cesare, served as a Piedmontese envoy to Pope Pius VII; he took Massimo to Rome, first introducing him to Rome’s long history of art and music. Massimo took to the artist’s life quickly and dedicated himself to a wide range of works, from Romantic landscapes and operatic compositions to celebration of Italian historical figures. He was fascinated by the thinkers, leaders, and artists throughout Italian history and subsequently found himself in artistic and philosophic discussion circles. After moving to Milan, he organized the *Salotto Maffei* salon alongside Clara Maffei as a place for lively debate and an exchange of ideas. He associated himself with novelists, historians, and politicians. Massimo was soon inspired to write his own novels, which both held strong themes of nationalism and anti-Austrian sentiment.

His most famous work was a pamphlet entitled *Degli ultimi casi di Romagna* [Of the latest cases of Romagna], a work that criticized the current state of governance and insurrection in Romagna, even questioning Mazzini’s more covert efforts in favor of open revolution. Massimo was subsequently exiled from Florence; he returned to Rome with stronger ideals and an interest to reconnect with his circles of artisans and philosophers. After becoming frustrated with the lack of papal action, he fought in defense of Vincenza until he was wounded and was once again expelled from Tuscany for opposing the monarchists. Now back in Rome, he strongly opposes any submission to Austria while hoping that the new Roman Republic will unite Italy through Enlightenment values. His connections with the artists and philosophers of Milan and Venice through the *Salotto Maffei* give him a sense of

urgency and patriotism. Massimo represents the thinkers of the north, promoting explicit actions on behalf of the people with clear purpose.

Di Roma, Gabino; Professor of Classics, Sapienza University of Rome

Gabino di Roma has loved classical history since his father first read him the Greek and Roman myths as a child. He dove into his studies with a single-minded focus: to learn everything he could about the past of the Mediterranean. His parents and teachers often laughed as he tried to memorize the Aeneid or Plato's Republic, but they supported his passions. Eventually he developed a specific taste for the history of the Roman Empire and the emergence of Italy as a world power, leading to his strong revolutionary fervor.

He excelled as a student at Sapienza University and was soon offered a position as a professor with many published papers to his name. In his time as a professor, he has traveled to many other nations (including France, Austria, and England) to speak on and debate Enlightenment ideals. He was widely recognized as a great translator of classic works. His time abroad has exposed him to new ideas and allowed him to build networks of contacts among his Classical colleagues. He believes that a secular government and education will allow Rome to rise once again to influence the world, and he has convinced many of his academic colleagues to share his views. His career has led him to publish many books, one of which gained him the attention of Mazzini and his subsequent invitation to join the inner circle of the Roman Republic. He holds immense popularity with the liberal student body, and often holds well-attended talks and lectures on Italian ancient and modern politics. Even when he's debating modern problems, he loves to remember the stories and messages of Dante, Machiavelli, and Aeneas to inspire his own actions.

Durando, Giacomo; Army of Observation Leader

Giacomo was involved in matters of the state early on in his life. He went to Turin to get his law degree, and, Piedmontese by birth, he gathered the scattered southern forces to create the Army of Observation to support Piedmont in its fight against Austria. Although he was defeated, he maintained the spark of revolution and returned to Rome to help fan the flames of the Republic. Armed with his law degree and the ability to use actual firearms, he knew he would without a doubt

be an asset to the Roman Republic. His brother Giovanni is of similar persuasions and could likely be convinced by his brother to also come to Rome.

In Rome, Giacomo decided to use his skills from writing loads of legal briefs in school to start the newspaper L'Opinione in order to sway more Romans to the cause of the revolution. While there are certainly other newspapers with this goal in Rome, Giacomo primarily uses L'Opinione to recruit more soldiers to fight under him in support of the Republic. Giacomo has a decorated history as a general and believes that the best way to help the Roman Republic is to gather people together to fight, just like he did when fighting against Austria.

Farini, Luigi Carlo; Director of Public Health, Editor of Il Piemonte

Luigi began his life never dreaming of being anything other than a physician. His father was a pharmacist, and his Uncle Girolamo was a renowned doctor himself. He began his studies in his hometown of Russi at a young age, with many of his relatives tutoring him in a wide variety of disciplines. He went to university to continue his studies, specializing in medicine, but took some breaks to be politically active, particularly during an 1831 revolution led by the Carbonari. Luigi, like many other liberal activists, has become quite involved in Carbonari and Young Italy efforts, even finding himself fleeing the Papal States after police began to grow suspicious of him. With the amnesty reforms brought around by Pope Pius IX, Luigi was able to return to Rome and was even appointed secretary-general to the Minister of the Interior. This appointment was short-lived, though, as Luigi resigned and de-affiliated himself with the papacy after Pope Pius IX refused to declare war on Austria. As Circolo Popolare pushed for Terenzio Mamiani to be appointed Minister of the Interior, Pius surprisingly followed their demands, and Luigi found himself yet again as secretary. Eventually, he was appointed to be Director-General of Public Health by Pellegrino Rossi due to his strong medical background.

Once the Pope fled and the Roman Republic was officially declared, Luigi resigned his post yet again, left for Turin, and became acquainted with the House of Savoy dynasty. He currently believes that the best way for the people of Italy to find proper, democratic representation is through action of the House of Savoy, as past popular uprisings have failed without strong support from such influential nobility. Luigi also serves as the editor for *Il Piemonte*, a newspaper that he primarily uses to espouse

his beliefs all across Italy. He has some old friendships from the secret societies of his youth, but now that he is out of Rome and explicitly tied with the House of Savoy, most of his connections are with them and other nobles in northern Italy.

Fuller, Margaret; Journalist, New York Daily Tribune

Fuller never backed down from any challenge, taking on roles from translator to journalist to women's rights advocate as she worked to satisfy her interest in the rapidly evolving world. Born in Cambridge, Massachusetts, she was educated by her father Timothy until his death in 1835. From there, she pursued more formal education and became the first woman allowed access to the Harvard library (although they refused to grant her classes). She founded the Conversations series, a sequence of classes meant to offer women the education they were often denied. She soon wrote *Woman in the Nineteenth Century*, the first major feminist work in the US. By 1844, she had joined the staff of the New York Tribune under mentor Horace Greenley and become the first American female war correspondent.

Her time in Europe for the Tribune connected her with Giuseppe Mazzini and sparked her interest in the Italian revolutions. She sympathized with Mazzini's liberal cause and worked to spread awareness and support across the Atlantic. Her wide connections, through circles of thinkers and journalists, allowed her to bring the question of Italian reformation to greater prominence in America. Horace Greenley continued to publish her work, and her companions in the Conversations discussion circles allowed her to influence public sentiment. Her grasp of modern policy and international relations as a journalist makes her input fundamentally important to the Roman Republic.

Fusconi; Doctor, Former Councillor of the Papal Curia

Fusconi always believed he would live a straightforward and uninteresting life. He was educated in northern Italy by private tutors; he followed expectations by becoming a doctor; he married Sofia, from a family of similar status to his own; and he's maintained his Catholic faith. However, as his children have begun to enter school, he realized just how frustrated he was with current Roman educational standards. His son returned from second grade unable to recite the *Aeneid* or discuss the

moral implications of Dante's political commentary. Dismayed with the lack of Roman history and culture in the school system, outside the approved Catholic doctrine, Fusconi decided to homeschool his children and began involving himself in radical circles of thought in Rome, such as the Circolo Popolare, to refresh his political understandings.

As he explored the liberal side of philosophy, he continued to climb the ladder within the Papal system. He worked as a well-respected and successful physician in the palace, often asked to tend to Cardinals and therefore privy to many political secrets. He held his cards close to his chest. When the revolution began, Fusconi was one of three representatives who traveled to Gaeta to ask the Pope to return to Rome and officially recognize the new Roman Republic. When the Pope refused, all three tendered their resignations and joined the Roman Republic as revolutionary leaders. Fusconi therefore has strong interests in changing the educational system of Rome to raise its children to be strong world citizens, and he uses his knowledge of past Roman politics to influence international discussions.

Galletti, Giuseppe; President of the Constituent Assembly

Like many of the other revolutionaries, Galletti first got his start with politics through law school. In 1825, he married his wife, Carlotta, who was a huge influence in getting him involved with the revolutionary movements throughout Rome. Together they would riot at a number of insurrections, particularly ones affiliated with the Carbonari. As Giuseppe and Carlotta began to make a name for the Galletti family, Giuseppe was elected to be on the assembly for the provisional government of the United Italian Provinces, slightly to the north of Rome and the Lazio province. After the United Italian Provinces collapsed, Giuseppe and his family were some of many revolutionaries who were exiled, but then able to come back due to amnesty reforms under Pope Pius IX. Upon his return, Giuseppe found himself among a slightly more moderate crowd, supporting the Pope's reforms as a part of the *Conferenza economico-morale* led by his new friend Marco Minghetti. These efforts led to Giuseppe's appointment as Minister of Police, though he was among those who resigned following the 1848 Allocution.

Giuseppe was chosen to be the President of the Constituent Assembly due to his convivial nature and ability to create compromise between almost anyone. As someone who has occupied more radical and more moderate circles of the revolution, he has the unique ability to pull support for his ideas from both ideological sects. He has a number of contacts from the old *Conferenza* organization, and his friendship with Marco allows him to potentially create a great deal of change in the economic policy of the new Roman Republic.

Garibaldi, Giuseppe; Leader of the Italian Legion

Ever since birth, Garibaldi was no stranger to the stresses of war and conflict. Born in Nice just two years after it was annexed by the French Empire, the beginnings of Garibaldi's life were significantly shaped by activism and revolutionary ideas. In light of this, Garibaldi devoted his life to liberating his homeland, joining the revolutionary group Young Italy, founded by none other than Giuseppe Mazzini. A strong proponent of Italian reunification and democratic principles, Garibaldi became involved in numerous insurrections, almost being convicted and given a death sentence by a Genoese court. Exiled, Garibaldi found shelter in various areas of South America, participating in the Ragamuffin War in Brazil and eventually settling down in Montevideo, Uruguay with his new wife, Anita. Anita influenced Garibaldi significantly, teaching him about gaucho culture and inspiring the red shirt attire for his army, fittingly known as the Redshirts, when they fought in the Uruguayan Civil War.

Like many other liberal activists, Garibaldi initially praised Pope Pius IX for his progressive reforms, but he returned to Italy after the Allocution of 1848 meant that Pius was against war with Austria - a decision that hit a little too far home for Garibaldi.¹¹³ With Mazzini's support, Garibaldi has control over the Roman Republic's military forces and is seen as one of the greatest military commanders in Rome, if not *the* greatest. He also has connections to some Freemasons and members of the Young Italy group from his youth. Regardless of the Roman Republic's fate, Garibaldi believes one thing above all else: "*Ovunque noi saremo, sarà Roma*" (Wherever we go, that will be Rome).

¹¹³ *Ibid.*

Gioberti, Vincenzo; Piedmont-Sardinia Representative

Vincenzo was born in Turin and unfortunately was orphaned at quite a young age, only later being taken in by some clerics. His time with the clerics pushed him in the direction of theology, so he studied theology at university and went on to become an ordained minister. Through his travels throughout Italy, he met and befriended the novelist Alessandro Manzoni, who introduced him to the Risorgimento movement. Through his friendship with Manzoni and the powerful rhetoric of Manzoni, Vincenzo knew that the emancipation of Italy was of prime importance. Unlike some liberals, the papal authority was incredibly important to Vincenzo, and he believed that Italy also needed to be emancipated from modes of thought that contradicted the institution of the papacy.

Vincenzo became known for his ideology of liberal Catholicism, a current in Catholicism tied to the French Revolution. After he lost his parents, the community of Turin helped him be able to survive and make a difference in the world through the Church, so the protection of Piedmont from outside forces like Austria is supremely important to him. He was so young at the time that he was orphaned that he never really knew what had happened to his parents, but he has always believed very strongly that Austrian soldiers in Piedmont had something to do with it.

Icardi, Alessandra; Editor of *Gazetta di Roma*

Icardi has always loved to read the newspaper. From snippets her father brought home as an editor for the Papal censors to rumors she heard at the market, she collected information about the world. As soon as she could, she traveled to Paris to engage with modern, Catholic thinkers in an extension of her education. Although the world of the Parisian Salon had died down, she was able to dive into the world of the ambitious middle class and active intellectuals to expand her mind and experience. After a few years, she returned to her family in Rome and began working with her father to collect Roman Catholic thought in a personal historical and intellectual project. Rome heavily restricted public writing at the time, but Catholic intellectuals flocked to the Papal palace. Icardi took full advantage of Rome's place as the center of Catholic thought and organized many meetings to discover new ideas.

Pope Pius IX's election meant a drastic change in Papal control over newspapers, with nearly all censorship lifted and secular works allowed. Icardi started and edited the *Gazetta di Roma*; with her connections and practiced journalistic mind, the Catholic newspaper became incredibly popular among the Roman Catholic majority who sought to understand their place in a changing world. Icardi commented on Austrian occupation, on Rome's role as a center of Catholic thought, and on Italian unification. Although her faith guided much of her work, she brought an open mind to every article and supported the rise of a secular constitution and freedoms. Her greatest conflict with Mazzini lay in his complete rejection of the Pope, a figure she sees as fundamental to Rome's influence and history. As a well-respected Catholic thinker and idealist, she was invited to join the Roman Republic and pursue a great Roman and Italian future.

Mamiani, Terenzio; Count of Sant'Angelo in Lizzola, Minister of the Interior

Count Mamiani was certainly no stranger to fighting for liberal reforms. Born in Pesaro in 1799, also a time of great upheaval and revolution, Mamiani was exposed early on to the revolutionary effort. When Pope Gregory XVI ascended into power, Mamiani was one of the loudest voices in opposition, protesting the Pope and his traditionalist views in Bologna. His ensuing popularity among the people allowed him to become Minister of the Interior in the United Italian Provinces, a short-lived provisional government established in the Romagna, Umbria, and Marche territories of the Papal States. This government collapsed once the Austrians invaded, and Mamiani found himself fleeing Italy for his own safety. Even with the amnesty granted by Pope Pius IX in 1846, Mamiani did not return, refusing to swear loyalty to the Pope and only proclaiming allegiance to the laws of Rome.¹¹⁴ Regarded as an intelligent but extremist liberal, Mamiani was idolized among many revolutionaries, and many demanded that he be made Minister of the Interior again upon his return. Surprisingly, Pope Pius IX agreed, but this appointment was short-lived when the reaction to the Pope's Allocution created great social upheaval and the establishment of the Republic.

During his time as Minister, Mamiani very strongly pushed for war with Austria, but also believed in the preservation of the Papal States. Mamiani now serves on the Constituent Assembly, and has many supporters based in what used to be the United Italian Provinces. Despite being considered

¹¹⁴ *Ibid.*

one of the protagonists of the revolution, Mamiani dreams of living a somewhat quiet life, but supports the unification of Italy above all else.

Maurogonato, Isacco Pesaro; Venetian Minister of Finance

Born in Venice into a prominent family originally from Ferrara, Isacco was quite excited to go to university ever since he was a kid. His motivation and hard work ethic enabled him to graduate with a law degree from the University of Padua a few years early, at the age of 21.¹¹⁵ Isacco then moved back to Venice to practice law and began learning about political economy from his brother David, also going through legal training. While Isacco, a true eternal scholar, continued learning, he also began to see signs of revolution popping up throughout Italy. As a Venetian, Isacco feared Austrian domination over Venice, and as a Jew, Isacco also highly valued guaranteed religious freedom to protect him and his community.¹¹⁶ For Isacco, the decision was a no-brainer: he had to join the revolution for the Roman Republic, even though he generally held support for monarchies over republics.

Isacco was first appointed to direct the Venetian Post Office, but now serves as the Minister of Finance. He does not have an easy task ahead of him; Isacco is responsible for raising enough money to fund the war effort, and money in the Roman Republic is already getting tight.¹¹⁷ He has strong ties to the academic community at the University of Padua and local rabbis and Jewish community leaders who support him in his quest for religious freedom and a thriving Venice, free of Austrian threats.

Montecchi, Mattia; Interim Minister of Commerce and Public Works

Mattia's life thus far has been largely characterized by his extreme commitment to the cause of Italian unification. Ever since the age of 18, he was heavily involved with the Carbonari, a secret society that held revolutionary ideals, boasting Mazzini, Saffi, and Garibaldi as members, among

¹¹⁵ "MAUROGONATO, ISACCO PESARO - JewishEncyclopedia.Com." Accessed September 9, 2020. <http://www.jewishencyclopedia.com/articles/10498-maurogonato-isacco-pesaro>.

¹¹⁶ "MAUROGONATO PESARO, Isacco in 'Dizionario Biografico.'" Accessed September 9, 2020. [http://www.treccani.it/enciclopedia/isacco-maurogonato-pesaro_\(Dizionario-Biografico\)](http://www.treccani.it/enciclopedia/isacco-maurogonato-pesaro_(Dizionario-Biografico))

¹¹⁷ *Ibid.*

many others. Despite the Carbonari's diminishing influence after the 1831 uprisings, Mattia was able to make many important connections to revolutionary leaders throughout the Papal States at a young age. Papal police became familiar with his allegiance to the progressive left, and he began to make a name for himself in stronger revolutionary circles. After graduating from Sapienza University with a degree in law in 1840, he became involved in a plot to organize an insurrection against the papal administration in central Italy. His leadership in the conspiracy ended with his arrest in 1844, even being sentenced to life imprisonment in 1845. Fortunately for Mattia, the amnesty reforms implemented by Pope Pius IX allowed him to go free and resume his conspiratory activities, most recently rejoining some Carbonari members in Rome.

Mattia serves on the Constituent Assembly and was appointed the Interim Minister of Commerce and Public Works, but he still holds these powers even with the new triumvirate in place. Mattia is fortunate to have a wide array of connections from his days in the Carbonari and as an underground vigilante, knowing everyone from revolutionary poets and philosophers to prominent Freemasons.

Muzzarelli, Emanuele; Cardinal Deacon, First Minister

Cardinal Muzzarelli has been involved with the papacy ever since his teenage years. At the age of 16, he began serving in the papal service, eventually earning the title of sub-lieutenant of the Roman Guard, which is the household guard for the Pope. Along with his military ability and strong dedication to the Church, Muzzarelli is known to be quite gifted with words, propelling him to roles in the administrative side of the papacy known as the Curia. The higher up he got in authority in the papacy, the more that he gained the trust of Pope Pius IX, who appeared to be approving multiple liberal reforms. When Pellegrino Rossi was shockingly assassinated, Pius appointed Muzzarelli First Minister and then fled, leaving the government essentially in Muzzarelli's hands.

While many clerics chose to leave Rome in solidarity with the Pope, Cardinal Muzzarelli did not, and was subsequently painted as a radical. Now that the Roman Republic is established, Muzzarelli still retains a position in leadership because he is believed to be a radical. As someone heavily involved in the Catholic Church, Muzzarelli is a bit hesitant about a total restructuring of the papacy, but he does generally believe in the more moderate ideology of the Republic. He knows the papal administration

like the back of his hand and is committed to keeping the institution of the Church strong even with the advent of the Republic.

Orioli, Antonio Francesco; Cardinal, Secretary of State

Cardinal Orioli's primary motivation is without a doubt his faith. At a convent in Bologna, he officially joined the Franciscan order as a friar. He has spent a large portion of his life thus far teaching theology at universities throughout Italy. As he became a higher profile figure in theology and the Church, he started to become more involved with the papacy. In 1838, he was officially made a cardinal by Pope Gregory XVI, despite the fact that Cardinal Orioli did not agree with many of the more traditionalist policies Gregory was enacting. Orioli considered himself to be a moderate, even participating in the 1831 uprisings, but certainly not going as far as many critics of the next pope, Pope Pius IX. For some time in 1848, Orioli served as Secretary of State under Pius, and also founded a newspaper called *Bilancia*, which aimed to provide a moderate and balanced assessment of current events.¹¹⁸

Though Cardinal Orioli is closer to Pope Pius IX than many other revolutionaries were following the Allocution, Orioli feels generally committed to quite a few of the goals of the Roman Republic. Mazzini does not trust him very much at all, but his past participation in riots was just enough to allow him to still be involved in the Republic. He views himself as a necessary counterpoint to the more radical wing of the Republic and sees *Bilancia* as a direct answer to the newspaper *Contemporaneo*.¹¹⁹

Saffi, Aurelio; Triumvir and Aristocrat

Though initially from outside of Rome, Aurelio has made it his life's mission to promote Italian unification and democratic representation, which he believes has been significantly lacking under the administration of the Papal legates. His passion for democratic republicanism largely began in his time at the University of Ferrara, where he studied jurisprudence. At university, he met his dear

¹¹⁸ Bannoni, Mario. THE ITALIAN LETTERS OF MARGARET FULLER: OF GIOVANNI ANGELO OSSOLI AND THEIR CORRESPONDENTS IN THE FULLER COLLECTION. APPENDIX: THE OSSOLI FAMILY. Mario Bannoni, n.d.

¹¹⁹ *Ibid.*

friend Attilio in his law classes, who moved to the United States after graduation and sent Aurelio letters detailing the system of government and separation of Church and State. Fueled with excitement and Attilio's support, Aurelio began demonstrating against the Papal legates in his hometown of Forli, a bit northeast of Rome. As Giuseppe Mazzini gained popularity in Rome, Aurelio knew that he had to head to Rome to have a strong and lasting impact. Despite being a well-known aristocrat and member of the nobility, Aurelio took very strongly to many of Mazzini's ideas, and was eventually elected to serve with him on the Triumvirate alongside Carlo Armellini.¹²⁰

Though he is relatively young, Aurelio has a significant amount of influence over the wealthier nobles in Rome, as they feel that he is able to represent their wishes in political affairs. He and his good friend Attilio from college, currently an activist in the United States, frequently write to each other detailing their experiences, with Attilio always joking that Aurelio owes it to him to name his first-born child Attilio someday. Furthermore, Aurelio considers himself extremely close to Mazzini, often saying that Mazzini and Attilio are his two greatest friends.

Saliceti, Aurelio; Minister of Justice

Growing up poor on the streets of Mosciani Sant'Angelo taught Aurelio the importance of companionship and compassion from a young age. Even while facing troubled times in his youth, Aurelio always looked for the good in others and continuously sought to help those in need, even if he barely had the means to help himself. When Aurelio was in his teens, his friend Dante from school told him about Young Italy, believing that the revolution could perhaps help Aurelio and his family climb up the social ladder. Aurelio, excited at the opportunity to get involved in a movement so focused on the people of Italy. In Young Italy, he got to know Ciceruacchio, who encouraged him that the best way to help himself and help others was to get an education. Once he heard that, Aurelio knew that he had to go to school and become a lawyer. After getting his degree, he had a short tenure as Minister of Justice for the Constitutional Government after being unable to accomplish his goals due to lack of support for his ideas for reforms. It was then that Aurelio realized

¹²⁰ *Ibid.*

he needed to return to the original revolutionary movement that helped give him his start in the first place.

Aurelio has come to Rome and is tasked with serving on the Executive Committee of the Roman Republic with Carlo Armellini and Mattia Montecchi, where they have been working together to write a constitution. Aurelio and Dante still keep in touch, as Dante is supportive of the Roman Republic but prefers to have a more direct relationship with the people as opposed to serving in strong leadership positions. Aurelio still lives a life of relative poverty so that he never forgets his humble beginnings and can relate to the people he represents in the Republic, making him one of the most trusted leaders of the revolution.

Sterbini, Pietro; Editor of Il Contemporaneo

A true Giovanni-of-all-trades, Pietro has worn many different hats, including poet, dramatist, physician, journalist, and, of course, political activist. He studied medicine and surgery at the University of Rome, but first began to have issues with the papal administration when one of his plays, *La Vestale*, was censored by papal police in 1827.¹²¹ After some unsuccessful attempts at getting Romans to join insurrections in Central Italy, Pietro found himself in exile (and NOT the cool Taylor Swift/Bon Iver kind). Similarly to Mattia Montecchi, Pietro was able to return to Rome thanks to initial reforms from Pope Pius IX, and his past experiences getting censored by papal forces did not dissuade him from further activism in any way. Despite general support for the Pope among himself and other revolutionaries, Pietro was beginning to understand that so much more could be achieved if the people - not the Pope - were the ones in charge.

With this philosophy in mind, Pietro obtained editorial control of a newspaper named *Il Contemporaneo* and made it a much more obviously revolutionary piece of media. Along with being editor-in-chief this powerful newspaper, Pietro was elected to the Council of Deputies and Constituent Assembly and is also a popular member of the Circolo Popolare political club. Pietro often uses his influence to advocate for war against Austria, especially after the Allocution, and is not afraid to strongly express his support for the Roman Republic and the abolition of the Pope's

¹²¹ "Sterbini, Pietro." Accessed September 9, 2020. <https://www.ohio.edu/chastain/rz/sterbin.htm>.

temporal power. His push for Garibaldi to be the dictator of the Roman Republic have led to a tenuous relationship with Mazzini, but Pietro still holds a great amount of influence, especially through his paper.

Venturi, Emilie Ashurst; English Author and Artist

Despite growing up in Britain, Emilie became acquainted with Mazzini and the Italian unification effort at a young age thanks to her father, William Venturi. William was a strong proponent of Italian unification along with a number of other causes, like abolition of slavery. As a result, Emilie was raised to be active in politics and took to writing about her father's stories at a young age. Her siblings were very similar, with her closest sister Matilda eventually developing connections to many abolitionists and even Ralph Waldo Emerson and William Lloyd Garrison. One of her brothers also works in the Post Office, which has enabled her to send letters across the world with relative ease for quite some time. When she finally met Mazzini, she had already heard so much about him that he felt like a brother to her.

Emilie is passionately dedicated to promoting Italian unification, the abolition of slavery, and women's suffrage, particularly in Britain. She is a well-respected fiction writer and artist, who typically hides her activism in easily accessible and popular tales. Above all else, she wishes for Britain to come to the aid of the Roman Republic and aims to do this through making popular pieces of media about the Republic for the Brits. She is still very close to her siblings, and they are all just as dedicated to the Republic as Emilie herself is.

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