

LOUIS FAGAN

**THE LIFE
AND LEGACY
OF SIR ANTHONY
PANIZZZI, K.C.B.**



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The Life and Legacy of Sir Anthony Panizzi, K.C.B.

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Introduction, Studies and Commentaries by Erin Holloway

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CHAPTER I

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Introduction; History of Brescello; Birth; Parentage; Education Carbonaro[4]; Piedmontese and Neapolitan Revolutions, 1820-1; I Processi di Rubiera.

The labour attached to the biographer's task depends on the amount and quality of incident in the career, as well as the peculiar characteristics of the person whose life is portrayed, provided there be a sufficiency of salient points in these respects to have made him conspicuous in the eyes of the world. It would be difficult, both to writer and reader, to follow the career of a conventional country gentleman or clergyman, however diligently and conscientiously either might have discharged the duties allotted to him in his particular sphere. The life of the Curé of Ars[1], however, although in reality as much hidden from the public eye as that of the most ordinary squire or parson, must ever be reckoned, if only for the psychological study it presents, amongst the most interesting and, from certain points of view, the most instructive of biographies.

The subject of the following "Memoirs," so far as regards the two points above mentioned, would seem to offer most favourable conditions for the pen of the biographer; nevertheless, the writer confesses that the very facility presented has caused difficulties to spring up in his way. Though utterly a novice in such work, an ardent longing has possessed him to write of one with whom he lived for twenty years on terms of the most intimate friendship, little,

if at all, inferior in warmth to consanguineous affection. He has deemed it his duty, after duly weighing the many communications received from his friend in hours of confidential intercourse, and regarding them as illustrative not only of the life of the man himself, but in their wider sense as pertaining to contemporary history, and elucidating the opinions of the great statesmen and other notable individuals with whom the subject of this memoir was in daily intercourse—to show forth his life to the world, calling to aid personal memories of the events recorded, original documents in the writer's own possession or those he could obtain from others, besides information given orally by friends.

That life, chequered even at the outset by struggle and adventure, devoted to incessant activity, and bound up, as it were, with all the stirring public events of the most active period of our age, being of necessity gathered from documents so voluminous as to constitute a veritable "*embarras de richesses*"—a plethora of material—the mere task of condensation and selection has proved a formidable one; whilst the arrangement of facts following closely on one another has presented at times considerable difficulty.

Other causes have stimulated the biographer in his work, inasmuch as he himself was not unconcerned in some of the more important and exciting events of the life which he records. The struggles of oppressed nationalities, the numerous revolutions and changes of dynasty, the intrigues of politicians throughout Europe, the face of which may be said to have been changed during the middle of this century, the varied events at home, and the vicissitudes of

the country which his friend had adopted for his own, and for which he evinced unswerving affection and fidelity, have supplied matter which must be treated at some length in order to depict his life in its true light, and to represent adequately the motive power which prompted his ways and actions.

These matters may be but feebly and imperfectly shadowed forth here, and scant justice may possibly have been done to the varied details; nevertheless, these pages will be recognised as an earnest endeavour to sketch the life of a meritorious, able, and—it might without exaggeration be added—in his way a great man.

Where events follow their forerunners with extreme rapidity, where it is sometimes necessary to record circumstances which are simultaneous, it requires the greatest care and discrimination to avoid confusion, and to present the subject clearly to the reader's mind. The utmost pains have been taken in these volumes to maintain correct chronological order: dates are almost always given, so that no doubt shall arise and no uncertainty exist as to the time of action. Should quotations appear at any time too copious or prolix, the author asks the indulgent reader to impute this to his idea of the importance of perspicuity in dealing with an intricate subject.

With these remarks we enter upon our arduous but pleasant task, with a profoundly sincere hope that from a life of so much energy and perseverance, our readers may extract for themselves an example worthy of admiration and imitation.

Men have not lived in vain when, either by indomitable spirit they have left behind encouragement for their fellow-men to enter as keenly as themselves into the battle of life, or have proved in their own persons how strict integrity and undeviating rectitude finally bring their reward; and such an example, we venture to declare, was the subject of this memoir.

In the territory of Modena, on the right bank of the River Po, stands an ancient town formerly called *Brixellum* or *Brexillum*, *hodie* Brescello. Father Bardetti (Lingua dei primi abitatori d'Italia) informs us that the name of "*Brescello*" is derived from the remote Gallo-Germanic words *Brig*, a bridge, and *sella*, to observe. With all due respect to the learned father, to his skill in philology, and to his knowledge of the Gallo-Germanic dialect, our opinion is that the names *Brixellum* and *Brescello* are simply the common diminutives of *Brixia* and *Brescia* respectively, a town not one hundred miles from Brescello.

However that may be, it is certain that Brescello is a place of most respectable antiquity, for according to Pliny the younger[2] it was a Roman colony, founded during the period of the Republic. It is equally certain that Brescello has, from the time of its foundation, undergone as many of the vicissitudes of fortune, and suffered as much from the horrors of war, as many towns of far greater size and importance in the eyes of the world. A brief notice of its history will, however, cause our readers to marvel, not so much at the ruin and destruction which has fallen with such persistent recurrence upon Brescello as at the almost

miraculous power possessed by this phoenix among cities of straightway rising again from its own ashes.

The first event of local historical importance which strikes us is the suicide (A.D. 69) of the Emperor Otho^[3], which took place while he was encamped here, on receiving the news of the total defeat of his army by Vitellius. A tomb erected in the town to the memory of the unfortunate Emperor, for whom we have always entertained a certain amount of sympathy, possibly arising in a great measure from our contempt of his rival, is mentioned by Plutarch as having been seen by himself.

From A.D. 69 to A.D. 388 nothing is known of the history of Brescello. This interval, however, seems to have been one rather of obscurity than of quiet; for the name next occurs in a letter of St. Ambrose, of the last-mentioned date, wherein he speaks of the place as amongst one of the many ruined cities, and ranks it with the equally oppressed towns of Bologna, Modena, Reggio, and Piacenza. It may be conjectured that by the year 452 Brescello must have been wholly rebuilt; for in a letter of Eusebius to Leo I. (St. Leo), commencing "*Ciprianus Episcopus Ecclesie Brixellensis*," it is stated that the town not only gave name to a see, but was the dwelling place of a bishop.

In the troubled times of the Longobardi it was destroyed by King Autharis, circa. A.D. 585, but even then gave promise of future vitality; for again it was rebuilt, and a monastery existed there in the tenth century. In the year 1099, for the first time, the Castle of Brescello comes to our knowledge, with the addition of fortifications to the town.

It is needless to follow the fortunes of Brescello throughout the wars between the Cremonese and Parmese, of the many horrors of which, and notably those which occurred in the year 1121, it was the scene. The following brief statement of facts will probably supply as much of the history of this much-suffering place as may be desired.

In 1247, while Frederick II. Emperor of Germany was besieging Parma, his ally Ezzellino IV., *the Tyrant*, took possession of Brescello and Guastalla, in order to deprive the inhabitants of Parma of all means of subsistence, and thus reduce them to submission by famine. During this campaign the first-named town was partially destroyed; but Frederick and Ezzellino made up to a considerable extent for the damage inflicted on the Brescellese by building for them a bridge over the Po.

The Parmese, always the bitter foes of Frederick, retook Brescello two years later—*i.e.*, in the year 1249—and erected important fortifications, which, however, were destroyed in 1251 by the Cremonese, under the leadership of Uberto Pallavicino.

Peace was declared two years afterwards, and the conquered town became a portion of Parmese territory. A congress took place here between the Parmese and the Cremonese in 1295, and in 1303 Giberto of Correggio was made Lord of Brescello. This nobleman at once fortified his new possession so strongly that the Cremonese, after a most furious attack, were obliged to beat a hasty retreat. A second bridge was constructed during the same year, but it was soon destroyed by the strong currents of the river.

Twelve months had hardly elapsed when the Cremonese, undaunted by their previous defeat, again attacked Brescello, and this time with such success that the town was set on fire and utterly destroyed; only, however, to be rebuilt by the determined citizens, who soon afterwards were under the dominion of the Marquis Obizzo III., of Este, at whose death, in 1352, the government of the town passed into the hands of the Visconti, and continued so up to 1421. In 1425 the Venetians took possession of Brescello, and held it until 1432, when it was captured by the Duke of Milan, who, in the years 1442-3, gave it to Erasmo Trivulzio.

In 1479 Brescello passed into the possession of the Duke Galeazzo Maria, Ercole I., and in 1512 and 1551 was under the yoke of foreign troops. In 1552, Ercole II., re-fortified the town with very strong forts, which were, however, totally destroyed in 1704 by Gallispani.

Here, on the 16th September, 1797, was born the subject of our memoir, Antonio Genesio Maria Panizzi; a great portion of whose chequered life seemed, in its changes and chances, to reflect the early fortunes of his birth-place.

The similarity in the unsettled state of both is striking, and it is a source of gratification to watch, how, in progress of time, Panizzi was enabled to surmount misfortune, and, freed from private as well as political trouble, to end his life in assured peace and security. His father, Luigi Panizzi, was the son of Dottor Antonio Panizzi, a lawyer. His mother, Caterina Gruppi, was descended from a respectable line of ancestors, many of whom had earned for themselves honourable distinction chiefly in the profession of the law.

At an early age Antonio Panizzi was sent to a school of the better class at Reggio, where he was placed under the care of the Abbate Fratuzzi, Professor of Rhetoric and Director of the Lyceum, with whom, as stated by a contemporary, Dr. Zatti, he soon became a special favourite. Of this school Panizzi seems always to have cherished happy memories, and the author remembers hearing him narrate a rather amusing incident of his school-days.

This anecdote is presented to our readers with some apology, and with the recommendation, after the manner of facetious novelists when about to introduce a more than ordinarily racy chapter, to use their own discretion as to its perusal.

It is the custom at schools in Italy, even at the present day, for one of the pupils to be chosen to serve at mass. For this office the Abbate Fratuzzi on one occasion selected Panizzi. It so happened that the priest was administering the sacrament to a man, whose head was of conspicuous uncleanliness, and was uttering the usual sentence, "*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam.*" Young Antonio, interrupting the priest at the word "*custodiat,*" murmured to himself "*pediculos tuos,*" then looked at the priest, who omitting the "*animam,*" in a great hurry concluded the sentence, perhaps unconsciously, "*in vitam æternam. Amen.*"

Surely never yet had man and his tormentors in combination so rich a blessing invoked on them[1q].

Having finished his first course of studies at the Lyceum, early in the year 1814 Panizzi entered the University of

Parma, where he kept the terms necessary to qualify him for the legal profession. In August, 1818, he obtained the Baccalaureat, with the title of "Dottor" Panizzi. The original certificate conferring this degree was taken away from him when subsequently he became involved in political troubles; but a second fully certified copy was sent to him on the 22nd of May, 1827, most probably at his own request, for about this period there was a possibility of his appointment to the chair of Italian professor at the London University.

As every detail is important to our subject, it may be mentioned here that, within a month of his obtaining his degree, he was attacked so violently by typhoid fever, that his life was for awhile despaired of.

It was Panizzi's good fortune at this time to stand on the best possible terms with the ruler of his State, Francis IV. Duke of Modena, who esteemed the young man so highly as to appoint him, though still a mere youth, to the office of Inspector of Public Schools at Brescello. This office he seems to have discharged with more than common industry and conscientiousness, bestowing on every detail, whether of management or expenditure, the most careful supervision. For the favour with which the Duke regarded him, he was indebted to an intimacy existing between Francis IV. and the Advocate Cocchi, with whom Panizzi acted as a sort of legal partner, and whom he constantly assisted in the various causes before the Tribunal at Reggio.

One who knew Panizzi about that time, thus describes his personal appearance: tall, thin, and of dark complexion; in temper somewhat hot and hasty, but of calm and even judgment, which commanded respect and caused him to be

looked up to by all. He must have been most diligent in his pursuit of knowledge, losing no opportunity of study, for he is described as constantly engaged in reading, even while walking from his house to the office.

As regards his professional reputation, he may be said to have certainly occupied more than an average position, both as counsel and as a legal authority. His powers of eloquence were of no mean order; they were especially conspicuous in a law suit, in which he was engaged for the defence, and was opposed by the celebrated advocate Tizioni, well-known as a most formidable, and (as was said) unscrupulous opponent.

It was about this period that the political condition of Italy began to engage, and shortly afterwards to absorb his attention; and, in this place, it will be best to notice a charge, openly brought against Panizzi, that he was a Carbonaro. The truth of this assertion must be at once and freely admitted; for although no one ever heard him confess it in England, nor is there in his book "Processi di Rubiera," of which more hereafter, any allusion to his having been of the Association, yet it is indisputable that he was not only a Carbonaro, but one of the most active members of that Society. We have it on the evidence of Doctor Minzi (one of his greatest friends), that in the month of January, 1821, he, Dr. Minzi, and an ex-captain of the Napoleonic army were admitted by Panizzi as members of the Society, that such admission took place in Panizzi's own bedroom, and that he himself had then been a member since the month of March, 1820.

In this country all secret Societies are apt to be regarded—to use the mildest term—with disfavour. It is true that ridicule attaches to the general denunciation of Freemasonry indulged in by the Roman Catholic Church; for, except that the manner of creating a Freemason, and the sacred signs by which he may hereafter be known, are kept in darkness from the profane world, the Institution itself is about as much a secret society as a London club; there is, however, unfortunately, in a portion of these realms a dark and dangerous organisation,^[A] unjustifiable, we conceive, as regards its purpose, and unscrupulous as to the means which it employs to carry out its designs. From the condition of this conspiracy, and of the country where it is carried on, we are doing an injustice to other and widely different nations to judge of the causes from which their societies spring by the same standard; for, let us frankly and impartially put ourselves in the place of some at least of these, and we may possibly find a sort of exculpation if not a justification even of the Carbonaro.

A. “Ribbonism^[5]” a society organised in Ireland about 1820, to retaliate on landlords any injuries done to their tenants, not scrupling even at assassination. An Act was passed to suppress it, 16th June, 1871.

Where the law is so weak that justice cannot be obtained at its hands, some other organisation will naturally be resorted to for the protection of life and property, and this organisation being beyond, and therefore to a certain extent antagonistic to the law as existing, or at least as administered at the time, must, if it would be effectual, be secret. No peaceful and well-conducted inhabitants of

certain *cities* in the *Far West*, have yet, to our knowledge been heard to complain of the existence or action of that most terrible of *Vehmgerichte*, the “Vigilance” Committee. Where, on the other hand, despotism, uncontrolled by law, exercises an uncertain and galling tyranny, or being acquiesced in by the majority, reduces sovereign and subjects to the lowest moral and intellectual, and it might almost be added physical level, whatever there is of life and spirit in a nation will be forced into some plan of action for the preservation both of itself and the country; and this action will of necessity be *secret*.

Conditions such as these existing, as will be hereafter seen, in Panizzi’s own country, may fairly be alleged as an excuse—if excuse be needed—for his complicity with Carbonarism.

It is not brought forward as a further justification, but simply adduced as a fact, that such distinguished and eminent men, as Silvio Pellico, and the Principe della Cisterna, are known to have been deeply imbued with Carbonarism, and the late Emperor Napoleon III. was among the number of those accused of taking an active interest in the doings of this society.

Into the condition of Italy at the time of which we are writing it is unnecessary to enter as yet. Suffice it to say that the restraints upon personal liberty and the despotic conduct of the ruling powers aroused the spirit of Panizzi, and he longed to liberate his country; ardent patriot as he was, it seemed to him that freedom could only be secured by the expulsion, in the first place, of certain persons whom he deemed tyrants. With a view of bringing about this result,

he thought it necessary to belong to a sect, or secret society, whose predominant ideas were—to free Italy, to unite her several States, and to expel the “*stranger*.”

In order that the reader may not be misled in any way in judging of the early political principles of Antonio Panizzi, it will be well to give in this place a short account of the source whence Carbonarism sprung, of its original purpose, and of the more ambitious aims which it in aftertimes developed. Let it be first of all clearly understood that the Carbonari of 1820 had nothing in common with the Communists of the present day.

The Italian society of Carbonari dates from the period of the French Revolution (1790); its name was derived from that of a similar association which had existed in Germany from a very early period. The necessity of affording aid to one another induced the charcoal-burners who inhabited the vast forests of Germany to unite against robbers and enemies.

By conventional signs, known only to themselves, they claimed and afforded mutual assistance. The criminal attempt of Conrad de Kauffungen (executed 14th July, 1455), to carry off the Saxon princes, failed through the intervention of the charcoal-burners; and, at a more recent period, a Duke of Wurtemberg was compelled by them, under threat of death, to abolish certain forest laws, considered offensive and cruel. This association gradually acquired more consistency, and spread itself all over Germany, France, and the Netherlands—the oath its members took being called “the faith of colliers or charcoal-burners.” It is asserted that several members of the French

Parliaments were enrolled in its ranks in the years 1770–1790, and it may be remarked, en passant“\$2”\$3, that in France there had long existed, in the department of the Jura, an association known as the “*Charbonniers*” or “*Bucherons*,” and that amongst its members it was known as “*Le Bon Cusinage*.” This society was revived and brought into activity by the Marquis de Champagne, in the reign of Napoleon I.

But it is Italy which claims our immediate attention, and in treating of the rise and progress of Carbonarism in that country a somewhat remarkable personage must be introduced—no other, in fact, than he to whom Carbonarism owed its existence. This was one Maghella, a Genoese of low extraction, who had risen from the position of clerk in a counting-house to that of minister of police in the Ligurian Republic. He was in high favour with Murat, who had made his acquaintance during the French campaign in Piedmont.

Shortly after Murat had succeeded Joseph Bonaparte on the throne of Naples he sent for Maghella, and in course of time made him minister of police. It may be a matter of question whether or no the king found in his newly appointed officer the best of counsellors or the most faithful of friends. Maghella was actuated by two feelings of equal intensity—hatred of Napoleon and a desire for the independence of Italy. With these views he took upon himself to urge on Murat not only that he should refuse to join in the campaign now (1812) projected by Bonaparte against Russia, but should openly declare himself against the Emperor. How Murat received this advice, which, proffered from such a quarter to such a man, appears to us

now to betoken madness, there is no record to show. As he shortly afterwards appeared in the field as general of Napoleon's cavalry, his proper sphere, it is pretty plain that he did not adopt it.

The unfortunate termination of the Russian expedition, and the complete disaster which befel the French army therein, gave fresh encouragement to Maghella to carry out his patriotic schemes. Now, he conceived, there was a golden opportunity for driving the French troops out of Rome, Tuscany, and Genoa, and for placing himself at the head of the insurrectionist party. In this, as is well known, he signally failed. That the occasion he took for the accomplishment of his project was not, however, so ill-timed as might generally have been supposed, is proved by the subsequent revolution at Milan, which broke out on the 20th April, 1814, and which showed that the government of Eugène de Beauharnais was much less stable than had been fondly imagined.

Although Maghella's plans had thus failed, he still had means at command to employ for the benefit of his enslaved and distracted country. Of these the society of Carbonari presented the readiest; and he accordingly set himself to work to introduce the association into Naples. In this he was successful, and a duly constituted branch of the institution was established there by his efforts; the object aimed at being stated, in express terms, to be the liberation of Italy from a foreign yoke. That qualification of character was required for admission into the ranks of the Neapolitan league appears from the following extract from their rules:—"General doctrine of the order." Article 4. "Tried virtue and

purity of morals, and not Pagan qualities, render men worthy of belonging to the Carbonari." Although the ordinary Neapolitan Carbonaro might possibly have failed to fulfil these rather severe conditions, yet we do not believe, still less is there any evidence to prove, that the Carbonari of Naples in general were animated by any less worthy motive than by a thoroughly sincere, if not very enlightened, spirit of patriotism.

It cannot, however, be denied that whatever may be said of these new Southern Members of the Society, the men of Northern Italy, who in 1819 and subsequent years joined in considerable numbers, were of a class vastly superior, so far as regards social standing, culture, and education, energy and decision of character, to their confrères of the South—and amongst the Northern Italian associates was Antonio Panizzi.

By 1820 Carbonarism had spread all over the Peninsula; it could scarcely be called any longer a secret society. There were head centres in almost every town. It had reached a numerical strength far above that of any other society, and it is hardly too much to say that, by this time, it had made itself respected as the expression of a national idea.

The system had, as will have been seen, now developed itself into something very different from, and, to the various rulers of divided Italy, far more formidable than the innocent convention for mutual support and defence of the German charcoal-burners. It is not, therefore, under the circumstances, surprising that certain people outside the pale of the society, though we can hardly suppose them altogether ignorant of its professed objects, should have

come to regard it with a vague and uneasy feeling of fear and aversion. In the Lombardo-Venetian Kingdom, as it was then styled, His Majesty the Emperor of Austria had, in August, 1820, issued a decree against the Carbonari, which, after accusing them of high treason, went on to declare that "*The precise object of the Carbonari is the subversion and destruction of all governments.*" Now, with whatever danger to the Austrian Government the organization might have been suspected to be fraught, and it must be readily granted that there were grounds for such suspicion, the foregoing universal proposition presents a remarkable variation from the truth. The aim of the Carbonari was, it is true, to liberate their country from the yoke of the foreigner, but there cannot be a doubt that it pointed in an equally direct degree to the unification of Italy, or at the least to a confederation of her several States under Italian government or presidency.

Having thus endeavoured to trace the origin, growth, and aim of Carbonarism, it behoves us to consider how it affected the state of Naples, what was the condition of that place at the time of its introduction, and what were its immediate and subsequent results. To do this it will now be necessary to recapitulate the events of the memorable years 1820 and 1821.

Whilst the secret societies and the people united in endeavouring to upset the existing state of affairs, the government of Naples, utterly unconscious of all danger, continued its arbitrary career. Such, indeed, was its feeling of security, that it had the amazing stupidity to imprison any person, who from excess of zeal or mistaken patriotism gave

intimation of approaching danger. Danger there was, however, and in 1820 the revolution broke out in Naples. Two months afterwards a similar revolution, caused by the obstinacy and arbitrary acts of Ferdinand VII. of Spain, occurred at Cadiz. All Europe greeted these movements with applause. The Neapolitans, more eager and more active than the others, obtained their political reforms at the cost of but little bloodshed, and no public injury; had the revolution presented itself with its usual accompaniments of risk and disaster, the Carbonari, and, indeed, the Liberals, would not have felt inclined to proceed. Never was there greater excitement amongst the former, and never did their numbers and strength increase so rapidly.

Thus encouraged they made essay of their strength on the ranks of the regular army, and were fortunate enough to be able to add to their Society no inconsiderable number of associates, both of the rank and file, and of officers.

The Government was completely taken by surprise. Calabria, Capitanata, and Salerno issued various proclamations, whilst the army joined the Carbonari against King Ferdinand I.

One morning five Carbonari, the most distinguished of the sect, entered the royal palace, announcing that they came in the name of the people, and that they desired to speak with the King or some high authority of the Court. Whereupon the Duke d'Ascoli presented himself, and was informed by one of the delegates in unmistakable words that tranquility could not be preserved in the city unless the King granted the constitution demanded. On the 6th of July, 1820, Ferdinand was compelled to issue an edict "To the

Nation of the Two Sicilies," in which he solemnly promised to "publish the basis of the constitution within eight days' time." New ministers were appointed, and shortly afterwards a document appeared stating that the King had resigned the royal authority to his son. The people suspected this to be a stratagem, and insisted on the establishment of the "Cortes" at once. The Viceroy Francis was induced to publish a decree declaring that the constitution of the Two Sicilies should be the same as that adopted in Spain in 1812. Thus the Government was constituted on its new basis amid general approbation.

In Palermo, however, a rebellion had broken out which forced the King to send 2,000 soldiers to reduce the town to obedience. Emboldened by his success over the Sicilian rebels, he now fancied himself safe, and forthwith entered upon extreme measures. A general disarmament of the civil population commenced, death being the sentence of all found in secret possession of arms. The liberal-minded monarch further proceeded to prohibit or suspend the action of all public schools, universities, and lyceums, and to disband the militia.

Such was the wretched state of Naples, when premonitory and alarming symptoms of disaffection appeared in the north. On the 11th of January, 1821, a band of young men, wearing the red cap of liberty, appeared at the theatre of the Ardenne, in the district of Novara, and raised a tumult. This ebullition of enthusiasm was put down by the troops on guard at Turin; but the revolutionary spirit was checked only for the moment, and soon broke out again supported by men of wealth and influence. In the month of

80 Refers to the island prison (also called Santo Stefano) in the Pontine Islands off the Italian coast, used by the Bourbon/Neapolitan authorities to detain political prisoners in the mid-19th century.

81 The name of the screw steamer chartered for the attempted rescue; the vessel put back for repairs and was later lost in a storm off Yarmouth on 25 October 1855, ending the expedition.

82 A French phrase literally meaning 'hunt for the Reds,' used in the 19th century to describe campaigns or persecutions directed at political radicals or republicans.

83 A private subscription fund raised to assist Luigi Settembrini, an Italian political prisoner at Santo Stefano; the money was intended for his liberation or to support him and his family if release could not be achieved.

84 A Latin term meaning 'good faith,' commonly used in legal and diplomatic contexts to refer to honesty, sincere intent, or trustworthy guarantees.

85 In the 19th-century Neapolitan context 'the galleys' referred to the penal system associated with galley service or confinement on penal ships and in related naval prisons — effectively a form of forced maritime labour or detention rather than ordinary civic imprisonment.

86 'Stromboli' here is the name of a vessel that had been fitted up as a prison to transport political exiles; the name likely alludes to the volcanic island Stromboli in the Tyrrhenian Sea, a common ship name of the period.

87 Queenstown is the historical name for the seaport town now called Cobh in County Cork, Ireland; the town was officially named Queenstown from about 1849 until it reverted to Cobh in 1920.

88 Victor Emmanuel II (1820–1878) was King of Sardinia who became the first King of a united Italy in 1861, playing a central role in the Italian unification (Risorgimento).

89 The Peace of Villafranca was the 1859 armistice between France and Austria that ended the Second Italian War of Independence; it produced immediate cessation of hostilities but left several territorial and political questions unresolved.

90 The Quadrilateral refers to a mid-19th-century Austrian defensive system of four fortified towns in northern Italy—Mantua, Peschiera, Verona, and Legnago—forming a strategic stronghold for Austrian control in the region.

91 “Bomba” is a contemporary nickname for Ferdinand II of the Two Sicilies (reigned 1830–1859), used by critics to attack his repressive and militarized rule; it appears here in political commentary of the period.

92 “Plonplon” is a satirical or derogatory nickname frequently used in 19th-century British and Italian commentary for Napoleon III (Louis-Napoleon Bonaparte), the Emperor of the French from 1852 to 1870.

93 Refers to the Crimean War (c. 1853–1856), a conflict in which Britain, France, the Ottoman Empire, and Sardinia fought against Russia, notable for major military and logistical failures that prompted later British army reforms.

94 A coastal resort town in southwestern France on the Bay of Biscay that became a fashionable imperial and aristocratic holiday destination in the mid-19th century, frequented by Napoleon III and his circle.

95 A fortified port town in southern Italy that served as the last stronghold of King Francis II of the Two Sicilies during the final stage of Italian unification, holding out under siege in late 1860–early 1861.

96 Refers to the French steamship services (commonly known as Messageries Maritimes), a mid-19th-century company that ran mail and passenger steamers on Mediterranean routes; the specific vessel is not named in the text.

97 A ducat was a historical coin and later a unit of account used in various Italian and European states; its value varied regionally and over time — here the author states 100

ducats as equivalent to about £16 in mid-19th-century British money.

98 Giuseppe Garibaldi (1807–1882), an Italian general and nationalist leader of the Risorgimento, famed for his military campaigns toward Italian unification; he made a widely noted visit to London in 1864 referenced in the chapter.

99 Henry John Temple, 3rd Viscount Palmerston (1784–1865), a prominent British statesman who served twice as Prime Minister; his death on 18 October 1865 is noted in the chapter.

100 A United Kingdom statute from 1859 that established provisions for pensions and retiring allowances for public servants; the chapter cites specific sections (e.g., sections 2 and 9) in relation to Panizzi's proposed pension.

101 Refers to Henry Poole & Co., a prominent London bespoke tailoring firm (based on Savile Row) noted in the 19th century for making high-quality garments for aristocracy and public figures.

102 Likely refers to the mid-1860s controversy arising from Governor Edward John Eyre's suppression of the 1865 Morant Bay uprising in Jamaica and the execution of George William Gordon, which provoked major legal and political debate in Britain.