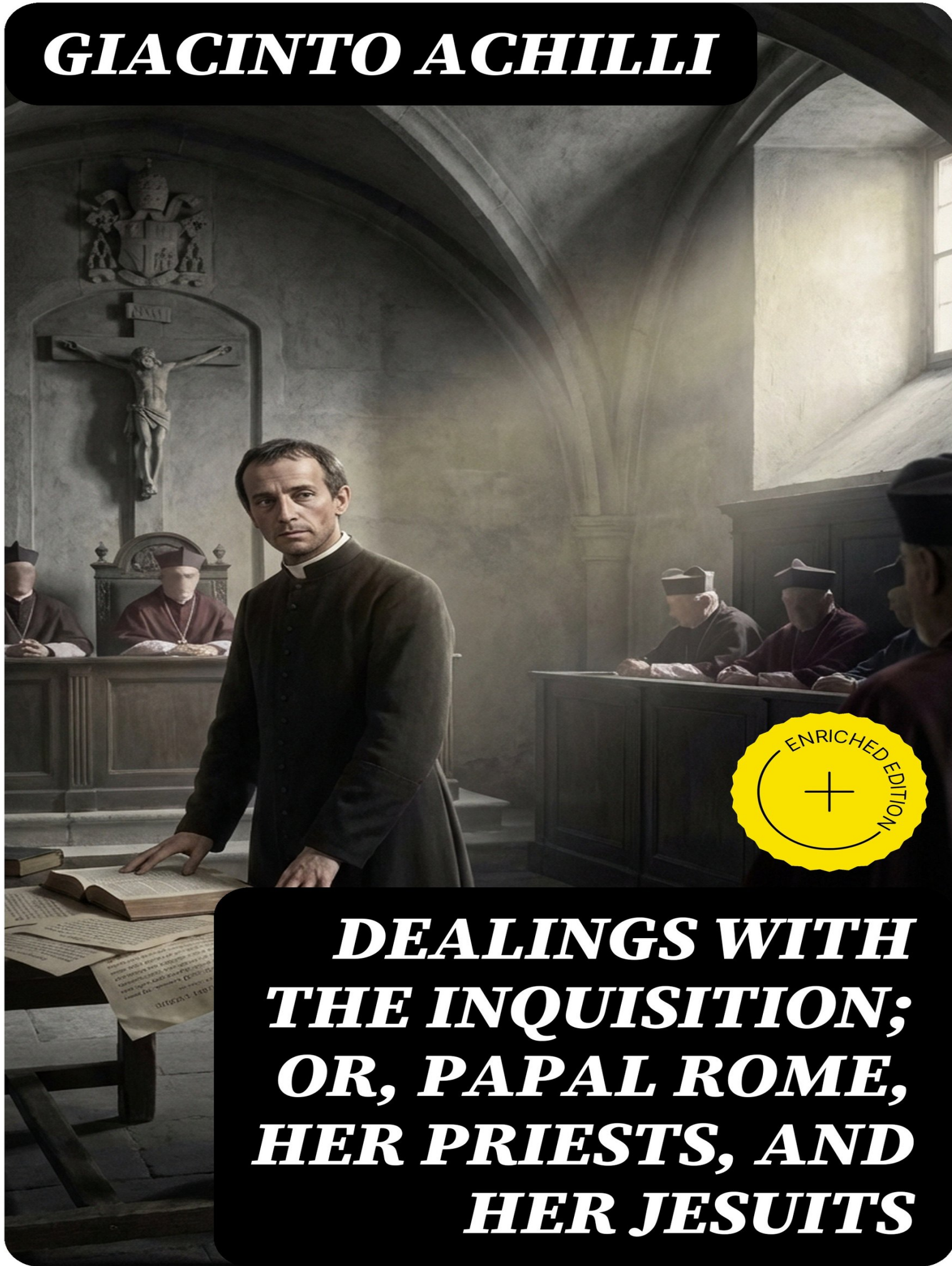


GIACINTO ACHILLI



***DEALINGS WITH
THE INQUISITION;
OR, PAPAL ROME,
HER PRIESTS, AND
HER JESUITS***

Giacinto Achilli

Dealings with the Inquisition; Or, Papal Rome, Her Priests, and Her Jesuits

Enriched edition.

Introduction, Studies and Commentaries by Tyler Ashford

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Introduction

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When personal conscience collides with an entrenched theocratic system, testimony becomes both shield and spear. *Dealings with the Inquisition; Or, Papal Rome, Her Priests, and Her Jesuits* sets its drama within that collision, presenting a firsthand account by Giacinto Achilli of life under ecclesiastical scrutiny in Rome and beyond. The narrative focuses on the pressures exerted by institutional religion upon individual belief, and on the strategies of surveillance, discipline, and persuasion that marked the Roman Inquisition's reach. Without preempting its turns, this introduction frames the book as a charged meeting between a cleric-turned-witness and an apparatus that seeks to codify conscience.

Published in the mid-nineteenth century, the book stands at the junction of memoir and polemical exposé, composed by an Italian former Dominican writing under his own name. Its geographical canvas is the Papal States, with a strong emphasis on Rome, where ecclesiastical courts, religious houses, and civic authorities intersect. Though grounded in personal recollection, it addresses a general readership, aiming to describe procedures, daily pressures, and the moral atmosphere surrounding the Roman Inquisition as it functioned in that era. Readers approaching it as history will find context; readers approaching it as narrative will find scene, character, and a continuous thread of suspense.

At its core, the narrative follows a cleric whose faith and conscience lead him into collision with ecclesiastical jurisdiction, tracing the consequences of that collision across corridors, chapels, and offices in Rome. The plotline is intentionally narrow and experiential: encounters with officials, examinations of belief, negotiations over obedience, and periods of constraint that test resolve without reducing complexity. Achilli writes in the first person with an urgent, plainspoken cadence, mingling episode and argument. The tone is at once accusatory and reflective, inviting readers to assess his credibility while feeling the closeness of his fears, calculations, and daily choices.

Stylistically, the book alternates between measured description of places and procedures and charged indictment of the system that administers them, a rhythm that sustains narrative momentum. Scenes unfold through close observation of rooms, routines, and the choreography of questioning, while institutional vocabulary and titles anchor the story in recognizably Roman settings. Although keen to persuade, Achilli often builds his case through cumulative detail rather than flourish, letting small moments of intimidation, compromise, or kindness carry interpretive weight. The result reads as both testimony and case study, a hybrid that asks readers to weigh evidence even as they follow a personal ordeal.

Among its central themes is the contest between conscience and authority, not as abstraction but as lived negotiation within a hierarchy that claims spiritual and temporal jurisdiction. The book probes secrecy and publicity, showing how procedures, oaths, and controlled

spaces can discipline thought while also generating counter-testimonies. It raises questions about due process, the legitimacy of coercive pedagogy, and the fragility of consent when power is uneven. Equally persistent is the theme of identity—how belief, vocation, and citizenship are reshaped when an individual moves from obedience to dissent. These concerns are articulated through situations rather than abstractions, granting the narrative both urgency and a textured sense of place.

For contemporary readers, the book matters less as a relic of sectarian controversy than as a study in how institutions maintain authority and how individuals contest it. Its pages speak to ongoing debates about transparency, institutional accountability, and the ethics of discipline, resonating with modern discussions of due process in religious, academic, and governmental settings. It also models the possibilities and limits of testimony: the way a single voice can illuminate opaque practices, invite corroboration, and court skepticism simultaneously. In an age of whistleblowing and disclosures, Achilli's insistence on narrating procedures remains strikingly current.

Approached today, *Dealings with the Inquisition* can be read as a vivid portrait of Papal Rome's religious machinery and as a self-consciously evidentiary memoir that asks to be scrutinized as much as believed. It offers an introduction to the textures of clerical life and legalistic oversight without requiring specialized knowledge, while leaving interpretive space for readers to weigh motive, method, and meaning. Without foreclosing its turns, one can say that its power lies in proximity: the sense of doors closing, voices murmuring,

and decisions cascading. To read it is to enter a contested arena where narrative, conscience, and authority test one another.

Synopsis

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Giacinto Achilli's *Dealings with the Inquisition; Or, Papal Rome, Her Priests, and Her Jesuits* is a nineteenth-century autobiographical exposé that blends personal testimony with polemical analysis. Writing in English for an international audience, Achilli frames his narrative as a record of encounters with Roman ecclesiastical authority, especially within the Papal States, and as a commentary on the culture of clerical power. He sets out to show, from his perspective, how institutions shaped belief, behavior, and control, alternating between scenes from his own life and reflective chapters that interpret them. The book's stated aim is to illuminate methods of discipline and influence he attributes to Papal Rome.

He opens by recounting his formation within Catholic religious life, entering the Dominican order and advancing through study, preaching, and pastoral routine. The chapters foreground the expectations of obedience, the regimen of confession, and the intellectual environment shaped by approved texts and masters. Achilli describes youthful fervor gradually meeting institutional realities, using vignettes of monastic discipline and clerical organization to establish his central conflict between conscience and authority. These early sections set the tone for the work's dual movement: a chronicle of inner conviction tested by external pressure, and a critique of

structures he views as prioritizing institutional preservation over spiritual candor.

From there, the narrative broadens into observations about priests and religious orders, with particular attention to Jesuit pedagogy and influence. Achilli presents episodes that, in his telling, reveal how clerical networks shape education, public opinion, and discipline, especially through the confessional and catechetical instruction. He contrasts official ideals with everyday practice, noting tensions between pastoral care and institutional interests. While adopting an adversarial stance, he intersperses anecdote with appeals to canon and custom, positioning his testimony as illustrative rather than isolated. These chapters frame the Jesuits as decisive actors in training minds and managing loyalties, a portrayal central to his critique.

A central section details his dealings with the Roman Inquisition, focusing on procedures that regulate inquiry, silence, and discipline. Achilli describes examinations, constraints on movement and correspondence, and the secrecy that, in his view, shields process from scrutiny. He uses these experiences to analyze the juridical logic of ecclesiastical tribunals, contrasting pastoral language with penal outcomes. Rather than cataloging every incident, the book emphasizes patterns: how suspicion is initiated, how testimony is weighed, and how recourse is limited. This treatment advances his overarching theme that conscience and scripture are subordinated to centralized authority, intensifying his personal and theological rupture.

Subsequent chapters shift from courtroom and cloister to the wider civic sphere, tracing the social and political

ramifications Achilli associates with Papal governance. He recounts periods of displacement and surveillance alongside episodes of support from communities outside Roman jurisdiction, using these contrasts to argue that religious liberty depends on civil safeguards. The narrative situates clerical power within broader struggles over education, the press, and public order, suggesting that confessional control extends beyond churches into civic life. Without resolving every thread, these passages mark a passage from inward conflict to outward witness, as personal experience becomes a platform for public critique.

Interwoven with events is an argumentative core that measures doctrine and practice against scripture as Achilli interprets it. He critiques sacramental theology, the sacrament of penance, and the claims of Papal supremacy, contending that these sustain a system incompatible with individual conscience and open inquiry. The Jesuit role, in his account, exemplifies strategic adaptation that preserves authority while appearing pastoral. He invites readers to examine sources and weigh institutional claims, presenting his own path as a test case rather than a universal template. The tone remains urgent, yet the book's structure keeps polemics tethered to narrated experience and cited norms.

Without disclosing later turns of his life beyond the scope he recounts, the book concludes by reinforcing its principal concerns: the accountability of religious institutions, the limits of obedience, and the stakes of freedom of conscience. As a document of its era, it illuminates the contested meanings of the Inquisition and the reach of

clerical power in the modern age. Its broader resonance lies in the questions it poses about transparency, due process, and the relation between spiritual authority and civil rights—questions that continue to frame debates on institutional power, reform, and the ethics of belief and dissent.

Historical Context

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Giacinto Achilli (1803–1860), an Italian ex-Dominican friar, wrote *Dealings with the Inquisition* amid the political and religious turmoil of the mid-nineteenth century. He had been formed within the Dominican Order in the Papal States, where the Roman Inquisition still functioned as an arm of ecclesiastical governance. After the Society of Jesus was restored in 1814, Jesuits resumed prominent roles in education and counsel, symbolizing a resurgent ultramontane Catholicism centered on papal authority. Achilli's book emerges from this environment of strict clerical discipline, censorship, and confessional polemics, offering a first-person account positioned against institutions—Papal Rome, its priests, and the Jesuits—that framed Catholic life in Italy.

Founded in 1542 by Pope Paul III, the Roman Inquisition (Sacred Congregation of the Holy Office) investigated heresy, proselytism, and doctrinal error within the Papal States and beyond. Its tribunals coordinated with local bishops and religious orders, maintaining prisons, interrogating suspects, and issuing sentences that could include penances, confinement, or handover to secular authorities. In Rome, the Holy Office operated near St. Peter's and worked closely with Dominican theologians. Clergy accused of heterodoxy, like Achilli, could face secret proceedings and restrictions. His narrative is shaped by these procedures: arrests, detentions, and examinations

intended to enforce orthodoxy and to suppress Protestant influence in Italian territories.

When Giovanni Maria Mastai-Ferretti became Pope Pius IX in 1846, initial concessions—an amnesty, a consultative assembly, and a civic guard—raised expectations of reform in the Papal States. Across Europe in 1848, revolutions pressed for constitutional government and national rights. In Rome, the assassination of Minister Pellegrino Rossi and the pope's flight to Gaeta precipitated the Roman Republic of 1849, influenced by Giuseppe Mazzini. During that upheaval, prisons were opened and political and religious detainees were released. Achilli's account situates his own liberation within this brief interlude when papal judicial mechanisms, including the Inquisition's custody, were disrupted by revolutionary authorities and their provisional decrees.

The Roman Republic ended when French troops intervened, besieging and capturing Rome in 1849 to restore papal rule. Pius IX returned, reversed many liberal measures, and reinforced controls over dissent, publishing acts that reestablished censorship and ecclesiastical tribunals. Surveillance by the Holy Office resumed, and persons associated with revolutionary or Protestant causes faced renewed scrutiny. Many dissidents fled to territories under British protection, including Malta and the Ionian Islands, where Protestant missions operated with legal tolerance. Achilli's movements through these Mediterranean enclaves and his preaching among Italian expatriates reflect the post-1849 geography of refuge, print, and proselytism beyond the reach of papal police.

In Britain, Achilli found a ready audience during the crisis provoked by the restoration of the Roman Catholic hierarchy in 1850, denounced popularly as 'Papal Aggression.' Parliament's Ecclesiastical Titles Act of 1851 targeted papal jurisdictional claims, and newspapers amplified anti-Roman sentiment. Evangelical networks such as the Evangelical Alliance (founded 1846) organized lectures by continental converts and critics of Rome. Published in London in 1851, *Dealings with the Inquisition* catered to this climate by blending testimony about Roman tribunals with broader attacks on papal governance and clerical culture. The book's themes resonated with Protestant anxieties over liberty, conscience, and the specter of foreign ecclesiastical power.

The Society of Jesus, suppressed in 1773 and restored in 1814, had by mid-century rebuilt its influence in education, missions, and confessional direction of elite Catholics. Across Europe the order became a lightning rod: liberals and nationalists linked Jesuits to reactionary politics, while conservative Catholics saw them as bulwarks of orthodoxy. In Switzerland after the 1847 Sonderbund War, Jesuits were banned; similar expulsions recurred elsewhere. This contested status informs Achilli's sustained focus on Jesuits as emblematic of centralized papal authority and discipline. His criticisms tapped into a transnational discourse that cast the order as the strategic nerve center of ultramontane revival.

Reception of Achilli's claims quickly became entangled in English legal and confessional battles. In 1851 John Henry Newman, a recent Catholic convert, attacked Achilli's character during lectures on contemporary anti-Catholicism.

Achilli sued for libel; the Queen's Bench trial in 1852 produced a verdict against Newman, who was fined and burdened with substantial costs. The proceedings, widely reported, turned on evidence about Achilli's past and the credibility of witnesses, not on doctrinal issues. The case heightened attention to Achilli's book, sharpened partisan divides, and demonstrated how disputes over Papal Rome and the Inquisition were refracted through British courts, press, and public opinion.

Achilli's work belongs to a wave of mid-nineteenth-century memoirs and polemics that used personal experience to illuminate and indict institutions. It records encounters with the Holy Office during the final decades of papal temporal rule, shaped by the shocks of 1848-1849 and the consolidation that followed. By targeting priests and Jesuits as agents of repression, the book mirrors anxieties of liberals and Protestants confronting resurgent ultramontanism. At the same time, its sensational reception and courtroom afterlife reveal the era's polarized media and politics. As such, it serves both as testimony about Papal governance and as an artifact of transnational confessional conflict.

DEALINGS WITH THE INQUISITION; OR, PAPAL ROME, HER PRIESTS, AND HER JESUITS

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PREFACE.

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THE first edition of the ensuing pages having been disposed of very shortly after the publication of it, the Author has availed himself of the opportunity afforded him by a second being called for, to make several important additions, which will be found in the Appendix; and to subject the whole to a minute and careful revision: nor can he send forth his work again before the Public, without expressing the heartfelt gratification it has given him to find the simple narrative, which has been written "for conscience sake," so generally appreciated in the very light in which he was most anxious for it to be viewed; viz. as the humble instrument of use in the cause of religious freedom and gospel truth; a cause sacred in itself, and indissolubly connected with the moral and political prosperity and happiness of the whole family of the human race.

DEALINGS
WITH THE INQUISITION.

CHAPTER I.

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MY REASONS FOR GIVING THE HISTORY OF MY IMPRISONMENT TO THE WORLD.

IT was in the month of July, 1842, that I was released, by order of Pope Gregory[1], from my first imprisonment in the dungeons of the Inquisition. On this occasion, one of the Dominican monks who serve the office of Inquisitor, inquired of me, with a malicious look, whether I, also, intended, one day, to write an account of the Inquisition, as a well-known author had done before me, with respect to Spielberg, in his celebrated work, "*Le mie prigioni*"[2]. Perceiving at once the object of this deceitful interrogation, which was only to afford a pretext for renewing my incarceration, at the very moment when liberty was before me, I smiled at my interlocutor, and exclaimed, "How is it possible, *Padre Inquisitore*"[3], you can imagine I can have any idea of vindicating myself, on account of the imprisonment I have undergone? No, be assured, whatever injustice you may have committed towards me, I shall attempt no vindication. You know full well that in this country there exists no tribunal higher than your own: even that of conscience is silent here, and prostrate before you. Should I make my complaint elsewhere, and appeal to the justice of another land, how could I hope, unknown and unfriended as I am, that my story would be listened to? Distrust is natural to man. One only Tribunal remains; from that neither you nor I can escape; and it is to that same Tribunal that I shall be

able to summon the Pope and his Cardinals. Nay, setting aside the idea of my own appeal, they will be summoned there by the great Judge himself. I believe in the declaration of Scripture, 'We shall all appear at the judgment-seat of Christ.' And it is there, *Padre Inquisitore*, that our cause will be tried, and the justice of your decrees adjudicated. Moreover, I shall not, at the present time, describe my imprisonment; not because I have not sufficient materials, but because it shall not be said that I seek to avenge myself, in publishing to the world what you study to hide. This time I shall make it my business to write concerning my liberty, rather than my confinement. The latter, indeed, might gratify the merely inquisitive; but the former will be a source of satisfaction to many kind hearts. If I speak of my imprisonment alone, I merely enjoy the advantage—perhaps a useless one—of engaging for awhile the ear of the public; but if I treat of the liberty I have gained, *O Padre Inquisitore*, the holy and the real liberty I have achieved, then indeed I may hope to see around me those generous spirits who, also escaped from their imprisonment, flock to the true standard of liberty—to the word of God."

At these words the Inquisitor appeared perplexed, and, abruptly remarked: "You say you shall not write an account of your imprisonment this time; have you then any idea of returning here?"

"At any rate, you may rest assured, that should I ever again be shut up in the Inquisition, no consideration will then prevent me from giving a full account of all I may have seen or heard, as soon as I am released."

"Oh! another time you would not get away so easily."

"I can readily imagine it. Indeed, I do not know how it has happened that I have got off so cheaply in the present instance, with only three months' confinement. But in case you should lay hands on me again, would you then, *Padre Inquisitore*, permit me to give a short account of my treatment?"

"Only let us see you back, and then it will be time enough to talk about it," replied the Inquisitor, with an air of spiteful derision, that sufficiently indicated what kind of treatment I might expect.

Now, as it has happened that my return did take place, I feel myself authorized, and indeed called upon, to keep my word. The Inquisitor no doubt resolved that if I ever again fell into his power, I should not a second time escape; and his purpose was very near being realized. Every precaution was taken to render my confinement more severe, and every means of escape provided against. And as it was imagined that the prisons of the Inquisition were less secure than those of the Castle of St. Angelo^[4], I was speedily removed to that fortress. In fact, everything indicated a determination, on the part of the Church of Rome, to keep me in perpetual incarceration; so that I should altogether have despaired of ever knowing the blessing of liberty again, had my chance of obtaining it rested on the will of my enemies. Often, no doubt, the Inquisitors have said among themselves, "Ah! this time our prisoner will have no opportunity to write his narrative." And I, on the other hand, kept repeating to myself, "This time I shall effect my escape, even better than the last: they trust in their gaolers, and in

their doors of iron; and I in that invisible hand which throws open the doors, and lays the gaolers asleep."

They had apparently as much reason and probability on their side as I had on mine. Their prognostications, however, completely failed, while mine were realized; a proof, at any rate, of the superior value of my principle, compared with their own. How often may they not have been tormented with the thought that I might possibly effect my escape! And all the while I had no intention of the kind. I shall show, hereafter, how many offers of assistance were made, both to myself and to my friends, in case of my attempting flight, which they, as well as myself, had the resolution to refuse. In short, the Inquisitors were miserable, lest they should fail in their promise to retain me in their custody whenever they caught me again. Why should not I observe mine towards them? Since our first contest is decided, the performance of it naturally follows.

But ought this to be my sole motive why I should give an account of my imprisonment? No, indeed, there are others of a better and a higher nature; and the principal one of all arises from the reverence I feel for the truth, to my devotion for which my imprisonment bears testimony.

The Church of Rome, which has become the church of Satan,[\[1\]](#) incessantly boasts itself as the sole Church of Christ, under the title of Catholic and Apostolic; and, according to its old practice of lying, it has endeavoured to persuade the world that we, the people of Rome, are so penetrated with its doctrines, and so attached to its rites, that the denomination "Roman" may be considered synonymous with that of "Papist." And in order that it may

not belie itself, it has established a sacrilegious tribunal, wherein the Romans are taught that neither human reason nor divine authority ought to stand in their way of promoting its views; and that, if they are but faithful to the system it has framed, all imaginable sins will be pardoned them; nor will the means of leading a life of pleasure be withheld;—but, on the contrary, if they express an opinion adverse to this priestly sect, every species of malediction will be showered upon their heads; they will be imprisoned, persecuted, and even put to death; their families consigned to want or exile, and their very names loaded with infamy and held in execration.

An actual hell seems indeed to be at the command of this Church, and it may be known by the name of the Inquisition.

What direful evils have not been reported respecting this institution! and few indeed of them have been overcharged. I do not intend here to repeat concerning it what may be found in various historical relations. The "History of the Spanish Inquisition," by Llorente, and the "Mysteries of the Inquisition," by Fareal, afford abundant information on the subject. But, without consulting history, so universal is the present detestation of the Inquisition, that its name alone is sufficient to excite in the minds of all rational beings a sentiment of horror and repugnance, little inferior to what Christians experience with respect to hell itself; with this difference—that with the idea of hell, however terrible, is associated that of eternal justice, which punishes only sin; while the Inquisition, based on extreme wickedness, strives to persecute virtue and to punish good actions. No one

complains of the existence of hell; not even the unhappy wretches who are confined there can impugn the justice of the eternal Legislator; but every voice is lifted up against the Inquisition, and every unfortunate being who may be thrown into its dungeons will raise his cry against so detestable a tribunal. Let us suppose a soul released from the horrors of hell; such a one would doubtless abundantly praise the Divine mercy; but should any one be freed from the Inquisition, even on the score of mercy, still he would complain of the injustice that had confined him there, though it were for a short time only, and would detest it ever after accordingly.

The Inquisition is truly a hell invented by priests[19]. To unmask and to destroy their infernal work is, therefore, the main object I have before me, in writing this account of my imprisonment.

It has of late years been pretty generally believed that the Inquisition at Rome—thanks to the civilization of the age—had been altogether abolished, or at any rate so greatly deprived of power as to be merely employed in settling points of controversy, censuring books, or granting dispensations: very few had any idea that it still exercised in the present day the power of imprisoning those among the Italians who, although they believed in the Bible, had no faith in the Council of Trent. Who would then ever have credited that under the pontificate of Pope Pius IX[5], and the constitution he had granted, there would have been found any vestige of it remaining? For my own part, I can truly aver, that having been absent seven years from Rome, I could not have believed it possible. How could the

Chamber of Deputies and the Inquisition be compatible with each other? A Chamber of Priests alone could be expected to support so execrable a tribunal.

Impressed with this idea, it was about the beginning of last year that I left London for Rome. I well knew that the Inquisition had existed in full vigour during the whole period of the pontificate of Pope Gregory; but I naturally thought it was extinct under Pius IX. Indeed I felt quite persuaded that the Inquisitors, not only in Rome, but throughout the whole of the Papal States, had no longer any opportunity for the exercise of their abilities; that the localities of the Holy Office, throughout all the States of Rome, were converted to other uses; that all its prisons were thrown open; that the immense host of secretaries, officers, clerks, familiars, of every description, who were its spies and agents, were altogether dismissed, and that its very name would no longer be known in Rome.

On the 5th of February, 1849, the Constituent Assembly met at Rome; on the evening of the 8th, it was solemnly decreed that the temporal power of the Pope should cease, in consequence of his flight from the city, and his desertion of his subjects; and the new Government assumed the title of the Roman Republic. The day following, this decree was proclaimed from the Campidoglio, and in a moment the aspect of all things was changed. The Rome of the popes became the Rome of the people. The papal arms were torn down, ecclesiastical rights and privileges abolished, onerous taxes done away with—everything was altered. To the priests, no other possession remained than the Church; and

even of this the property was vested in the popular authorities.

A fortnight after the new Government had been in power, it was arranged that the deputies, the triumvirate, the military, and the people, should assemble together, on the Sunday, in the Church of St. Peter, to offer up their solemn thanksgiving in a "*Te Deum*." I was myself present on the occasion, accompanied by some friends; and we all of us, from our hearts, offered up our thanks to the Lord, for having delivered our country from the heavy yoke of the pontifical government; and to my thanksgiving I added a prayer for the overthrow of the popish religion—the most pernicious and corrupt system of moral slavery that has ever been invented by the ingenuity of man.

"Oh!" I exclaimed, "let us pray that the infamous government, which, for worldly ends, has violated everything that is most sacred—our religion—may never more be re-established. Let us supplicate that the idolatry of popery may be abolished, and that, from the present period, the worship of statues and pictures, expressly forbidden by God in the second commandment of the Decalogue, may be discontinued, throughout the whole world. Let us pray that the 'mystery of abomination' may at length be taken away, and that to all the people may be discovered and made known 'the man of sin,' the son of perdition, the adversary; he who exalts himself above every one, and is called a divinity or god, who sits in the temple of God, as God, showing himself to all, and asserting that he is God. Let us pray that the holy name of Jesus Christ may be no longer profaned and blasphemed by a class of people who have

51 Member of the Carbonari, a network of secret political societies active in Italy in the early 19th century that promoted liberal and nationalist aims; the term here alleges association with such clandestine groups.

52 'The Toledo' refers to Via Toledo, a principal and historically busy thoroughfare in Naples noted for shops, crowds and civic bustle since the early modern period.

53 Mount Soracte (Monte Soratte) is a limestone ridge north of Rome in the Sabina region, long a visible local landmark with references in classical and later Italian literature.

54 The Ionian Islands are an archipelago in the Ionian Sea including Corfu, Zante (Zakynthos) and Cephalonia; in the mid-19th century they formed the British-protected United States of the Ionian Islands (1815–1864).

55 Attilio and Emilio Bandiera were Italian nationalist brothers who, after leaving Corfu, led a failed expedition to Calabria and were captured and executed in 1844; they were widely commemorated as martyrs of the Risorgimento (Italian unification movement).

56 The Dublin Review was a 19th-century Catholic periodical (founded 1836) influential in theological and political debates of the era; it published critical and polemical articles such as the 1850 piece the author cites.

57 Pope from 1846 to 1878 who initially adopted some liberal stances but fled Rome during the 1848–49 upheavals; his exile and later restoration with foreign help were central events in mid-19th-century Italian politics.

58 A mid-19th-century English evangelical and baronet known for philanthropy and involvement in the Evangelical

Alliance; he hosted and supported Protestant causes in Britain.

59 A well-known Italian translation associated with Giovanni Diodati (a Geneva-based Protestant scholar); produced around the turn of the 17th century, it became popular among Italian Protestants and was often proscribed by Catholic authorities.

60 Here refers to the Roman Inquisition (the Holy Office or Congregation of the Holy Office), the Catholic Church's institution for policing doctrine and heresy from the early modern period, which exercised censorship, trials and imprisonment.

61 A 16th-century Italian humanist and reformer who wrote on justification by faith; he was condemned and executed by Roman authorities for heresy in the 1560s-1570s.

62 An Italian humanist and ecclesiastical figure of the 16th century who was accused of heresy and executed by the Roman Inquisition in the 1560s; he was associated with reformist circles.

63 A popular political club or citizens' association in Rome during the 1849 Roman Republic where liberal and national topics were discussed and where members sometimes combined political and religious debate.

64 A Latin phrase meaning literally 'the will stands for reason'; historically used to describe a doctrine or attitude where desire or will overrides rational argument, often quoted in polemical contexts rather than as a formal theological maxim.

65 French light infantry or skirmisher troops ('chasseurs') associated here with Vincennes; in the 1840s–1850s French military units were employed during interventions in Rome, and the phrase denotes soldiers escorting officials in that context.

66 The Vulgate is the Latin translation of the Bible largely attributed to St. Jerome and long used as the Catholic Church's standard Latin text; 'Vulgate edition' here refers to that Latin version commonly known and quoted in the 19th century.

67 An Italian name used in the text for a particular cell or section of the Castle of St. Angelo's prisons; literally 'the Second Gemella' and indicating a designated ward rather than a general term for prisons.

68 Short for the Roman 'College of the Propagation of the Faith' (Propaganda Fide), a Vatican institution and seminary established to train missionaries and clergy for work in non-Roman Catholic regions and to coordinate missionary efforts.

69 The name given in the text to a French general (commonly spelled Baraguey/Baraguay d'Hilliers) who commanded French forces involved in interventions in Rome around 1849; here he is cited as issuing an order concerning visits to the prisoner.

70 An Italian cardinal (Luigi Lambruschini, 1776–1854) who served in the Roman Curia and acted as a high-ranking papal official and diplomat; he was secretary of state and a prominent adviser during the pontificate of Gregory XVI (early-mid 19th century).

71 A local representative or diplomatic agent of the Papal States (a papal consul) named Mosca mentioned in the letter; such consuls acted on behalf of papal civil and commercial interests abroad in the 19th century.

72 The island of Corfu in the Ionian Sea; in the period here (1842–1846) Corfù formed part of the British-protected United States of the Ionian Islands (1815–1864), and was a common place of refuge for Italians and political exiles.

73 Literally ‘Lamb of God’; in Catholic practice the term also denotes small wax discs or devotional medals (often blessed by the pope) used as sacramentals and sometimes associated with indulgences.

74 Pope Gregory XVI (reigned 1831–1846), the head of the Roman Catholic Church during the period of these letters, noted for conservative policies and opposition to certain modernizing movements in the mid-19th century.

75 Refers to the Fourth Lateran Council convened by Pope Innocent III in 1215, a major medieval ecumenical council that issued numerous canons affecting doctrine, church discipline, and relations between church and society.

76 ‘Ergastolo’ is an Italian term for penal servitude or a state prison; the Ergastolo of Corneto refers to a prison at Corneto (historically the name for the town now called Tarquinia) where ecclesiastical offenders were sometimes confined in the Papal States.

77 Paul IV. was the papal name of Giovanni Pietro Carafa, pope from 1555 to 1559, noted for strict moral reforms and vigorous enforcement of the Roman Inquisition.

78 Pius V. (Antonio Ghislieri), pope from 1566 to 1572, was a leading figure of the Counter-Reformation who