



**YEDİTEPE UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES**

**INFLUENCES OF ITALIAN NATIONALISM IN THE CAPITAL OF OTTOMAN
EMPIRE: MAZZINI, GARIBALDI, AND MASONRY**

by

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A thesis submitted in conformity with the requirements
for the degree of Master of Arts
Department of Political Science and International Relations
Institute of Social Sciences
Yeditepe University

Istanbul, 2013

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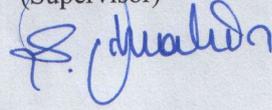
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Date of Approval by the Administrative Council of the Institute 30/05/2013

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Özet

İtalyan Milliyetçiliğinin Osmanlı Başkentindeki Etkileri: Mazzini, Garibaldi ve Masonlar

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Türk Siyasal Hayatı Yüksek Lisans Tezi

Siyaset Bilimi ve Uluslararası İlişkiler Ana Bilim Dalı

Sosyal Bilimler Enstitüsü

Yeditepe Üniversitesi

2013

Bu tezin amacı İtalyan milliyetçiliğinin Osmanlı topraklarında milli birlik ve hürriyet fikirlerinin oluşumunda nasıl bir hızlandırıcı rol oynadığını incelemek ve milliyetçiliğin yukarıdan aşağıya nasıl inşa edildiğini göstermektir. Bu çerçevede, İtalyan milliyetçiliğinin önde gelen isimlerinden Giuseppe Mazzini'nin fikirlerinin Cumhuriyet öncesi Jön Türk hareketine nasıl bir tesirde bulunduğu incelendi. Cumhuriyetin kuruluşu öncesinde İtalyan Carbonari tarzındaki örgütlenmelerin rolü çalışıldı. İstanbul'daki İtalyan İşçi Cemiyeti ve İtalyan Masonluğunun önde gelen üyelerinin oynadığı rol incelendi.

Abstract

**Influences of Italian Nationalism in the Capital of Ottoman Empire:
Mazzini, Garibaldi and Masonry**

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Master Thesis on Turkish Politics

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2013

This thesis aims to demonstrate how the Italian nationalist ideas have been a catalyst to the creation of national unity and freedom to the Turkish people, prompting a drive for freedom that originated from the *élite* and moved to the masses in a top-down manner. The conspiracy ideas particularly of Giuseppe Mazzini, one of the greatest figures in the Italian national struggle, gave strong impetus to the birth of the pre-republican Young Turks. The birth of the Turkish Republic was ideologically supported by Italian Carbonari kinds of associations. In order to illustrate this link, the role of some eminent delegates of the Italian Workers Association and the Italian Freemasonry in Istanbul/Constantinople are examined.

Acknowledgements

I am indebted to my advisor Dr. Şakir Dinçşahin that with fortitude and perseverance followed all the steps of my writing, from whom I learned a lot. I was kindly introduced by the Italian Consul General in Turkey, Dr. Gianluca Alberinito the President of the Italian Workers Society in Istanbul/Costantinople Eng. Enrico Boari and its Director Dr. Sedat Bornovali that I thank, together with all the people I meet in Casa Garibaldi, from whom I always perceived exquisite enthusiasm. I received the same genuine help from the Grand Lodge of Turkey, where I could feel harmony and sincere attention. I would also like to thank all my friends that were always present on my path, sustaining me, and my family, my mother and father, that are always the sources of my encouragement. Finally, as student, I will ask forgiveness for all the errors that may have inadvertently dispersed into this thesis.

Chapter 1

Introduction

The purpose of my research is to demonstrate how the Italian nationalist ideas might have been a catalyst to the creation of national unity and freedom to the Turkish people, prompting a drive for freedom that originated from the *élite* and moved to the masses in a top-down manner. I will try to outline how the conspiracy ideas particularly of Giuseppe Mazzini, one of the greatest figures in the Italian national struggle, gave strong impetus to the birth of the pre-republican Young Turks. Further, I will explore how the birth of the Turkish Republic was ideologically supported by Italian Carbonari kinds of associations by investigating the role of some eminent delegates of the Italian Workers Association and the Italian Freemasonry in Istanbul/Constantinople.

The starting material giving impulse to this study is an Italian translation of some letters sent at the end of the nineteenth century from the creators of Italian nationalism to the members of the Italian Workers Association of Constantinople, which were published by the Italian Institute of Culture in 1995¹. Additionally, Angelo Iacovella's relevant and thoroughgoing research about Italian Masonry in Turkey provoked my curiosity and led me to explore the relationship between the great but fragile Empire and the agonizingly divided Italian peninsula. I thus put forward the thesis, that there are discoverable links of Italian influence on Turkish national development that began from within a narrow environment of intellectual elite to the wider social *stratum* that eventually led to the formation of today's Republic.

With the presence of the Freemasonry deeply rooted in the Ottoman territory it can be demonstrated that the first ideas of change were distilled in universities among groups of students who were tired of the carnage and the obedience to the sultan. This environment created a ground in which some organizations flourished. Just such a group is the Italian Workers Society of Mutual Aid (*Societa' Operaia di Mutuo Soccorso, S.O.*), consisting of

¹*La Societa Operaia Italiana di Mutuo Soccorso in Costantinopoli*, (Istanbul: Istituto Italiano di Cultura, Güzel Sanatlar Matbaası A Ş, 1995).

doctors, workers, travelers, craftsmen, merchants, sailors and others. The S.O. is assumed to have contributed to a fertile cultural and social exchange of ideas and political activity, which in turn fed this new liberal climate on the banks of the Bosphorus, which, we can hypothesize, produced a progressive approach towards the local populations, disseminating the ideas of change through everyday means. Measuring by substantive quantifiable means the possible influence of S.O. within the Turkish society would be rather difficult. However, the frequent trips of reformers, such as Giuseppe Garibaldi, the social and cultural activities of the Italian Workers Society and Italian Freemasonry, marked by political trends, are clearly indicative of certain influences and symbioses between Italy and Turkey during this formative transition period for both countries.

Therefore, this thesis will be organized around the following chapters: the first will investigate how the intellectual *elite* constructed a framework for the nationalist cause, infusing society with a new epistemological vision of the perceived reality around them that allowed ordinary people to envision a new concept of the social order. The second chapter will describe Italian nationalism by providing a chronological structure, followed by a description of the lives and struggles of the key figures Garibaldi and Mazzini. The last two chapters will evaluate their lives and activities in Constantinople, the role of the S.O., and the connections between Italian Freemasons and Turkish nationalists.

This initiative will draw on documents in the archives, and then narrate those dealings of the Turkish and Italian secret societies up to the beginning of the Italian-Ottoman war in Libya (1911), that marked the decline of the relations of these youthful states. By analyzing Giuseppe Mazzini's life and activities, we are able to discern his desire for the creation of the Republic as a possibility of wealth for all social classes against the background of nineteenth century political Europe. Here I will underline the contact points between Young Italy, *La Giovine Italia*, and Young Turks, *Jöntürk*. The primary documentary resources for this thesis are several important letters that are kept at the headquarters in Istanbul of the Italian Workers Society of Mutual Aid. Four letters are written by Mazzini, who was honorary President of the Society, and nine short letters are composed by Giuseppe Garibaldi, effective President of the Society. These letters are of great value but largely unknown to Italian historians (see appendix). Their only

cataloguing and publication was organized in 1995, by Adriano Marinovich, with an introduction to the text by the Italian Ambassador in Turkey Luigi Fontana- Giusti.²

The Italian Workers Society of Mutual Aid had very pronounced political tendencies and holds a certain fascination of its own. A visit in this absorbing building today reveals lively former times. There it is possible to read messages of thanks from the S.O. for the welcome given to Garibaldi to British workers in London in 1864.³ Another interesting document is the 1865 handwritten letter in which the Society wrote in favor of the creation of the bust of Cesare Beccaria, the man who contributed to the abolition of the death penalty, known for his treatise ‘On Crimes and Punishments’ (1764). The S.O.’s contributions to freedom of the press by subscribing to Mazzini’s newspaper ‘People of Italy’, gives us another clue about the Society’s political inclinations.

Over the years the Italian Workers Society became a fruitful centre of proliferation of nationalist ideas. It affirmed Italianism, which is the belief that defines Italian nature, imprints, habits and institutions, while contributing to the development of the concept of a Homeland and Republic on Turkish soil for Turks, establishing itself as a force for active political assistance and as a charitable organization. As such, it received on several occasions the thanks of Sultan Abdülhamid for services rendered to Italians and Turks of Constantinople.

Beyond the above-mentioned letters by Mazzini and Garibaldi, sources and literature on this subject are quite scarce. Some essays and articles contribute to segments of knowledge. For instance, some biographical literature exists on the life and works of Mazzini, as it does also for Garibaldi, but beyond a couple of books published by the Italian Culture Institute in Istanbul there is very little literature on the influences of Italian nationalism in Turkey, or the union and a growth of Italian and Turkish independence, as one might typically expect to find through letters of correspondence, official minutes of meetings, or collaborative notes followed by a neatly framed theory of nationalism.

²*Ibid.*

³Abbreviation of ‘Societa Operaia’, *i. e.* Workers Society.

In many biographies of Garibaldi, no information is given about his contacts and *sojourn* in Constantinople. One source mentions that he stayed three years, ‘no one knows why Garibaldi spent three consecutive years in Constantinople’.⁴ However, few scholars have examined this important period, and have shed light on the relationship between the Masonic orders and the Workers Society of Mutual Aid.

An article written by Altay Birand⁵ proposed a history of Freemasonry in the Ottoman Empire up to the foundation of the Turkish Republic in 1923. The book is divided according to some temporal gaps starting from the period 1738-1826, where the author attested to the presence of the few Lodges that did not include Muslims. The period between 1826 and 1856 saw a proliferation of Lodges of foreign jurisdiction that ‘tried to defend different aims of the main European countries and their ideals’.⁶ In the same period, the Ottoman Empire started a process of westernization and liberalization under Sultan Abdülmecit in 1839. The twenty years from 1856 to 1876 saw a heightened development of Masonry. Murat V, Kemalettin and Nurettin, the three brothers of Sultan Abdülhamid, were initiated at the Union d’Orient Lodge in Istanbul. What is important for the purposes of my research is the Italian Masonic network mentioned by Birand. Istanbul contained fifteen lodges, and at least five of them belonged to the Grand Orient of Italy. He mentioned the location of the Lodges on the Aegean Coast, in the city of Smyrna and those in Salonika, which played a significant role in the preparation of the Young Turk Revolution. How the Lodges conducted business provides insight for the understanding our arguments to prove the point that the Masonries created a top to bottom nationalist movement that permeated Turkish society. Its philanthropic activities, the charitable works and educational institutions run throughout the Turkish community. The article ends with the birth of the Turkish National Freemasonry (1908-1918), but unfortunately specific detail about Italian-Turkish relations are reduced to a few sentences: “The Young

⁴ My translation. The original text in Italian is as follows: ‘nessuno sa perché Garibaldi si fermo’ per tre anni consecutivi a Costantinopoli’, Alfonso Scirocco, *Protagonisti della Storia, Giuseppe Garibaldi*, Ed. Speciale per il Corriere della Sera, Milano 2005, Original title: *Garibaldi, Battaglie, Amori, ideali di un cittadino del mondo*, Ed. Laterza 2001.

⁵ Birand Altay, *A Concise History of Freemasonry in the Ottoman Empire*, (Turkey; online available)

⁶ *Ibid.*, p. 3.

Ottomans were obviously formed analogous to the Italian liberal patriot [33° Freemason] Giuseppe Mazzini's Young Italy and Young Europe; they agitated for a constitution and parliament, with the inevitable result that in 1867 their leaders went into exile, mostly to London and Paris [where both English and French Freemasonry resided]. They returned in 1870, and in 1876, with the help of some pressure from the European powers, they were able to persuade the sultan to proclaim a brand new constitution, providing for a parliament, with a nominated senate and popularly elected chamber.”⁷

Paul Dumont⁸ in his 2005 article ‘Freemasonry in Turkey: a by-product of Western penetration’, explored the European Masonic network in Turkey, underlining what was going on behind the doors of their workshops. He emphasizes the activities of the Lodges, in a very appreciable production: ‘The lodges were also places for the discussion and exchange of ideas about current themes: socialism, feminism, venereal diseases, progress of science, *et cetera*. Some mingled with politics, displaying a highly nationalistic discourse. The politicization of Ottoman/Turkish freemasonry climaxed during the years of the Young Turk revolution (1908-1914), when an autochthonous obedience was created’.⁹ Dumond provides information that mixed together the Italian, French, German and British orders, omitting again, maybe because of the space margins imposed by the articles, a more profound analysis of the Italian role. However, he does not hesitate to cite a number of Freemason Young Turks, such as Ahmet Rıza Bey, Mehmet Talat, Nazim Bey, Djemal Bey, Midhat Shukru, Huseyin Hilmi Pasha, who were tied to the Italian Lodges of ‘Macedonia Risorta’.

A more organic work by Şükrü Hanioglu¹⁰ described the existing *liaison* between masonry and Young Turks, briefly mentioning such figures like Ali Shefkati and Scalieri, their contact with the Italian freemason groups, and their involvement in the editing of the newspaper *Istikbal*, that according to the author, was founded in the Italian city of Naples

⁷*Ibid*, p. 5.

⁸ Dumont Paul, ‘Freemasonry in Turkey: a by-product of Western penetration,’ *European Review*, Volume 13, Issue 03 (2005): 481-493.

⁹*Ibid.*, p. 481

¹⁰ Şükrü Hanioglu, ‘Notes on the Young Turks and the Freemasons, 1875-1908,’ *Middle Eastern Studies* (1989): 186-197.

back in 1881. “It is important to emphasize at this moment that up until about 1895 the Masonic lodges had operated in a largely clandestine fashion and had avoided any direct link with groups confronting the government through the press.”¹¹ The information he provides, absolutely rare and precious, shows his expertise in researching this field, an accomplishment made possible by some Greek language books and articles he tracked down. Moreover, Hanioglu utilized an essential writing by Ahmet Riza, ‘Farmasonlar’, *Şura-yi Ümmet*¹², further revealing his talent for research.

For the celebration of the hundred years of Freemasonry in Turkey, Grand Lodge of Turkey¹³ published a book, including precious information about the birth and development of Lodges from the Ottoman times all the way up to 2009. He provides a specific history of Turkish masonry, explaining its efforts in the social field, focusing on the separation of the Ottoman Grand Orient, the Grand Lodge of Turkey and other ones in Istanbul, Ankara and Izmir. Being a Masonic edition, it is one sided and covers a period of time too contemporary and out of focus for my purposes. Indeed, the period that I examine starts with the last decades of the nineteenth century and ends with the Libyan war of 1911.

Another scholarly work by Ozan Arslan and Çınar Özen¹⁴ is rather closer to our topic, aiming to clarify the data concerning the birth of the Ottoman Liberty Committee (OLC) in Salonica and its subsequent mutation into the Committee of Union and Progress in Macedonia in 1900, and analyzing the role played by the Freemasonry and Masonic lodges. In their paper, they focus on more leading figures of the OLC that were members of Italian Lodge Macedonia Risorta (‘Macedonia Resurrected’), such as Mustafa Rahmi (Evrans, later Arslan) Bey, Ömer Naci Bey, Naki (Yücekök) Bey, Manyasizade Refik

¹¹*Ibid.*, p.190.

¹² Ahmet Riza, ‘Franmasonlar’, *Sura-yi Ummet*, 29 April 1903/1 Safer 1321. p.3 in Şükrü Hanioglu

¹³Celil Layikteş, *Short History of Freemasonry in Turkey 1909- 2009*, (No reference. Documents kindly received from Grand Orient of Turkey, Istanbul).

¹⁴Arslan, Ozan and Özen Çınar, ‘The Rebirth of the Ottoman Committee of Union and Progress in Macedonia through the Italian Freemasonry,’ *Oriente Moderno*, Nuova Serie, Anno 24 (85), Nr.1 (2005): 93-115.

Bey, Ismail Hakki Canbolat Bey and Hakki Baha (Pars) Bey. These figures felt protected by the efforts of the foreign freemasons to express their ideas, corresponding freely with the Young Turks that were living abroad and could risk their life in case of return to their motherland. The goal of the article is to show how the Committee in Monastir battled for the Constitution of 1867 (paving the way for the Revolution of 1908) with a very elaborate historical framework.

Extremely important is the work of Iacovella¹⁵, which shed light on the events that saw the cooperation of the Italian Masonry in Salonika and the Young Turks. Making use of documents from AFGOI (Historical Archives of Grand Orient of Italy) at Giustinani Palace in Rome, he provides, among other important information, the documents of the Masonic diploma of Mehmet Talat, on 12 June 1903. Even if this work is a prodigious reconstruction of the facts, the article by Arslan and Özen provides a more composite historical framework as well as solid coordinates for a better understanding on the Turkish side, using Iacovella as their main source.

In consequence, in spite of the scarcity of information, we will attempt to reconstruct the history that brought Italy and Turkey to a common destiny, which has been largely hidden, abandoned, and forgotten.

¹⁵ Iacovella Angelo, *Il Tringolo e la mezzaluna, I Giovani Turchi e la Massoneria Italiana*-(Istanbul: Istituto Italiano di Cultura, 1997).

Chapter 2

Framework and Method

2.1. Epistemological Questions

Before embarking on an interpretation of documents and historical facts, it is important to explicate a conceptual framework that takes into account the 'awareness of history'. In this analysis, I follow Carr's framework. Here we may ask with Carr, 'What is an historical fact?' Carr notes that there are certain basic facts, which are the same for all historians and that form the backbone of history. However, the historian himself is not concerned primarily with the facts, because, recalling Housman, 'accuracy is a duty, not a virtue' and, 'it is a necessary condition of [the historian's] work, but not his essential function'.¹⁶

Secondly, I have chosen quite consciously to give a particular slant to the events of late 19th century. At this point too, I use the enjoyable pirandellian explanation provided by Carr:

(...) these basic facts rest not on any quality in the fact themselves, but on an *a priori* decision of the historian. (...) It was, I think, one of Pirandello's characters, who said that a fact is like a sack - it won't stand up till you've put something in it.¹⁷

Nevertheless, after this humor, Carr adds more incisively:

The historian is necessarily selective. The belief in a hard core of historical facts existing objectively and independently of the interpretation of the historian is a preposterous fallacy, but one which it is very hard to eradicate.¹⁸

¹⁶Carr Hallett Edward, *What is history?* (Alfred A. Knopf, 1965).

¹⁷*Ibid.*, p.9.

¹⁸*Ibid.*, p.10.

For this reason I would like to give a detailed explanation about how we elaborated the idea of objectivity in our field of knowledge in the last centuries, producing what different authors define as ‘fetishism of documents’¹⁹ in the specific case of history, that comes from a general, positivist ‘fetish for measurements’²⁰, if we consider the means by which we comprehend and interpret the perceived reality apart from us.

In these recent years, a new paradigm of International Relations, Social Constructivism, offers, in contrast to positivist traditions of epistemology, an alternative epistemology for discerning reality in all fields of knowledge, and has provided a ‘provocative, intriguing and fruitful’²¹ approach to our understanding of the external world.

At its core, social constructivism relates to what we consider to be knowledge of reality, with the assumption that the object of our knowledge is not independent from our interpretations. Thus, applying this reflectivist approach to a historical overview, it is valuable to examining the process that is at the foundation of our assumptions of our perception of reality.

2.2. Historical Background

To have a better understanding of this process we should go back to the seventeenth century. Here we meet Descartes (1596-1650) whose contributions in cognition set the foundations for empirical investigation in science, which has created over the years a reductionist current of knowledge. This worldview focusing on a strict line of rationalism, established in the sixteenth and seventeenth centuries, is the system of value that we use today, and needs to be re-evaluated.

This contribution has led increasingly to a move away from the social perspective, promoting the building of economic empires due to pressures of the Western capitalist model, and the encouragement of competitive behavior as an alternative to cooperation. Separating man from nature, this flow of thought has caused an unequal distribution of

¹⁹*Ibid.*, p.15.

²⁰ Hedley Bull, as cited in Paul Viotti, Mark Kauppi, *International Relations Theory*, (Longman 1993), p. 246.

²¹*Ibid.*, p. 276.

resources that creates disorder and violence in a polluted and inhospitable world, useful only for the affirmation and increasing power. Heidegger says:

Contrary to popular conception and the superficial sentiment, technology and humanism coincide and take on the connotation of equivalent terms. They are not antagonists, one dependent on the other, because the technology presents the culmination of Western metaphysics and its appropriation of the world turning around a sovereign "I". Western metaphysics and technology consist of a common will to rule the world in a subjective and enthralled image. The world is cognitively framed, to appear before the subject as object, ready to be grasped and mastered, led under its sovereignty and its control. This subjectivism is the antechamber of the next instrumental use of the world around us.²²

As Heidegger claims in 'The epoch of the image of the world':

The world becomes picture and the man subiectum" and this is "the fundamental stretch of the Modern World."²³

The concept of a living, organic, spiritual universe was replaced by that of the world machine, ruled by a monarch-god imposing his divine law. The mechanistic development was determined by changes in the physical sciences and astronomy, the work of Copernicus, Galileo and Newton. They laid the foundations of the dominant research method in the modern era: a mathematical description of the nature and analytical reasoning method conceived by Descartes. Descartes at the age of twenty-three had a kind of inspiration that led to review all his knowledge. He saw a method that would allow him to create a unit of science based on clear principles. 'All science is certain clear

²² Heidegger Martin, *Che cos'è la metafisica?*, Adelphi, 2001.

²³ As cited in Iain Chambers, *Culture after Humanism*, (London: Routledge, 2001), pp. 68-69.

knowledge', he wrote. 'We reject any knowledge that is merely probable and judge that we should create only those things that are familiar and about which there can be no doubt.'²⁴

The core of the method of Descartes is the Radical Doubt. He does not accept as a basis the revelation and he refuses to accept uncritically what is perceived by the senses. He invests with his doubt what our senses tell us, finally arriving to his famous observation: *Cogito ergo sum*. I cannot doubt about my existence as it is due to the fact that I am thinking and, the existence of the world, derives from the fact that God has given me a strong inclination to believe in the existence of the world and it is impossible that God wanted to deceive. Descartes' philosophy led Western man to identify himself only with his own mind rather than with the entire body, to perceive himself as an abstract 'ego' that inhabits a body to be controlled. This notion has caused the appearance of conflict between the conscious will and the drives, the instincts, the emotions that seem to arise from the body and that the 'I' consider 'out of himself'²⁵. The basic philosophy of Descartes is very different from the philosophy of the ancient Greek thinkers. Here the starting point is not the fundamental or substance principle, but the attempt to discover a fundamental objective knowledge. Descartes simplified dangerously the basis of his argument, having as its starting point the triangle 'I-World-God'.

God is separate both from the world and the *ego*. While the ancient Greek philosophers sought some fundamental unifying principle, Descartes tried to establish order through some fundamental subdivisions. But his three subdivisions lose their essence if considered separately from the other two. The insistence on personal religion separated the *ego* and his relationship with God from the world, and if the animals began to be regarded simply as machines, it was difficult to not think the same for men. Therefore, with the aim of safeguarding the parallelism between the mental and physical experience, even the mind

²⁴ Heisenberg Werner, *Über den Inhalt der anschaulichen quantentheoretischen Kinematik und Mechanik*, "Zeitschrift für Physik" vol. 43, 1927; now *Gesammelte Werke*, Berlin 1984, pp. 478-507; W. Heisenberg, *Ordnung der Wirklichkeit*, in *Gesammelte Werke*, 1984, pp. 217-306 / Italian Translation: *Indeterminazione e Realta*, (Naples: Alfred Guide Publisher, 2002), p.47.

²⁵ Werner Heisenberg, *Indeterminazione e Realta*, p. 48.

must be in its activities, completely determined by the laws of physics and chemistry. Hence, the problem of the necessity of free will.

All this system appears highly superficial today and betrays the great defects of Cartesian dualism. But dualism is an approach to knowledge that underpins much of philosophy, theology and Western science, all somehow related to the Ancient Greek philosophy. With the Greeks had also started the 'ontology', namely the investigation of the ultimate nature or reality of universe. In the following centuries, Western thought has continued to produce dualisms in other forms, as instinct/intellect, space/time, empiricism/rationalism, fate/free will, unity/variety, wave/particle, matter/energy, in a list without end.²⁶ Werner Heisenberg wrote:

Natural science does not simply describe and explain the nature, it is a part of the interaction between us and nature, describes the nature in relationship to our systems used for questioning it. It is something, this, which Descartes could not have thought, but that makes impossible a clear separation between the world and the ego.²⁷

It was during the end of the eighteenth century, that the "divorce" between philosophy and science took place, due to the sustainers of the "empiric science"²⁸.

2.3. The Objectification of History Writing

But what are the social sciences and where should they be placed? Is their rightful place in the field of 'humanities' or in the 'pure sciences'? Up to these days no acceptable answer has not been given. The 'social sciences' are in the middle between the 'humanities' and 'pure sciences', but they are not at home in either.²⁹ Hence, social scientists of the twentieth

²⁶ Wilber Ken, *Lo spettro della conoscenza*, Theosophical Publishing House, 1977 Illinois / Italian Translation: *The Spectrum of Consciousness*, (Spigno Saturnia (LT): Ed Chrysalis, 1993), pp. 29-41.

²⁷ Heisenberg, *Indeterminazione*, p. 99.

²⁸ Wallerstein Immanuel, *Comprendere il mondo. Introduzione all'analisi dei sistemi-mondo*, (Trieste: Asterios, 2013), p. 20.

²⁹ *Ibid.*, p. 23.

century tried to develop a new form of knowledge, not a third way, but a middle point, but again division soon manifest itself and two branches appeared. Those who favored the sciences, the ‘scientific’ vision of social sciences and those who favored the humanities vision, creating more and more a dualistic system in our analysis of reality.³⁰

A discipline such as history, certainly the oldest of the social sciences, has practice dating back thousands of years. But the nineteenth century saw a revolution even within this discipline. Let us mention Leopold von Ranke, ‘who coined the slogan that the story had to be written *wie es eigentlich gewesen ist* (‘as it really was’)³¹’ What Ranke denounced was ‘the tendency of historians to write hagiographies, telling stories, sometimes invented, who celebrated monarchs or countries, and proposed instead a more scientific story, far from speculations and legends’.³² Ranke suggested a way to document history by reading the reports of events, *i.e.* the reading and analysis of what we now call archives. This was a kind of scientific vision of history, in a sense, more objective and removed from the subject creator. But at the end, scholars concluded that the discipline of history should be placed with the humanities. Historians sought to employ empirical methods, but were viewed with suspicion by those in the pure sciences, because they did not formulate scientific laws, did not generate hypotheses, ‘but often claimed that every single event had to be analyzed in terms of its specific history.’³³

Formerly the question arose about which events merited the attention of historians, which were in reality their objects of study. What we witnessed was that, in practice, the historians of the nineteenth century began to write the story, studying first their country and then those that were considered historic nations, whose history can be analyzed, dissected and transcribed, owing to the presence of documents and archives. This new approach to knowledge led to another separation. Wallerstein has noted that probably 95% of these historians were concentrated in just five geographic areas:

³⁰*Ibid.*

³¹*Ibid.*

³²*Ibid.*

³³*Ibid.*, p. 24.

France, Britain, the United States, and different areas that would constitute then Germany and Italy. Therefore, the story first written and thought was that of these five countries. But there was another question to be answered: What should have been included in the history of countries like France or Germany? What were their geographical or temporal boundaries? Most historians decided to start to study history as far back as possible and to take the territorial boundaries of the present, or even those that, at that time, were claimed as such.³⁴

What appears is that perhaps, for practical reasons, starting to study the history within the geographical boundaries established by the historiography of the nineteenth century, it has been decided to omit, at least initially, the study of relationships, of contact points and the various influences that existed between the various states. If this is so, it has great significance for this study. We will analyze here in particular the influences between Italy and Turkey. Italy, one of the five states where the historiographical survey took shape is viewed differently from Turkey, which was in a middle position. Turkey was not only a distant place with a different culture, but also what is considered as ‘advanced civilization,’ according to a definition of Wallerstein, along with China, India, Persia and the Arab world.³⁵

All of these areas were in the past, and somehow continued to be the site of bureaucratic "world-empires", which had spread over large areas developing thereby a common language, a common religion and many common traditions. This is why we intended to call them advanced civilizations.³⁶

The geographic region of importance for our analysis was greatly influenced at that time by the presence of Italians, and it would correspond today to an area bounded by Greece

³⁴*Ibid.*, pp. 24-25.

³⁵*Ibid.*, p. 27.

³⁶*Ibid.*, pp. 27-28 My translation. The original text in Italian is as follows: ‘Tutte queste aree erano state nel passato, e in qualche modo continuavano ad esserlo, la sede di “imperi-mondo” burocratici, che si erano estesi su vaste aree sviluppando quindi una lingua comune, una religione comune e molte usanze comuni. Questo è quello che si intendeva nel chiamarle civiltà avanzate.’

and Macedonia, inhabited and claimed also by the Bulgarian people, but under the late reign of the Ottoman Empire, who exercised hegemonic power and influence. Re-reading the pages of Italian press of the time (around 1908; see footnotes 81-82-83) and using Carr's instructive analysis,— they demonstrate an immediate empathy that journalists held for the condition of the Young Turks, and for the people that lived in those territories. Italian journalists sought to convey a strong passion that would assist the growing nationalist movements in the Balkans, leading to independence and freedom. Journalists conveyed this passion through a strong spirit of mazzinian brotherhood that Italians processed, absorbed and scattered throughout Europe. In fact, the movement of the Young Italians then fomented the creation of the Young Europe, Young France, Young Poland, Young Germany, Young Switzerland and finally the Young Turks, the subject of our study. However, it cannot be denied that during the years of expansionism in Italy, with the decision to invade Libya in 1911, which was under Ottoman control, relations with Turkey grew cold. In the following years this paradoxically created the impression of Turkey as a distant place whose culture differed significantly from that one of Italy. Incrementally Italian journalists contributed to the perception that Turkey was increasingly the distant 'other' and 'enemy'. This romanticized and idealized setting, this cooperation, this almost holistic historiographic reading that comes from these events, is the most seductive and compelling aspect of the historical contacts between Turkey and Italy of this thesis.

Further, there is another question I would like to add to those at the beginning of the chapter, whose explanation comes again from Carr. Why I did choose to see a kind of cooperative events between Italy and Turkey, in a more holistic framework? Is it just a reflection of my own ideas or it is what I lived in my own life experience that makes me come to these conclusions? Is this process that Benedetto Croce called 'contemporary history', *i.e.* history consists in seeing the past through the eyes of the present and its problems?³⁷ As a partial answer to this question it is again helpful to cite Carr, who, in this case, uses a more intuitive but nevertheless rational idea:

³⁷ Carr, *What is History*, p. 22.

‘No document can tell us more than what the author of the document thought – what he thought had happened, what he thought ought to happen or would happen, or perhaps only what he himself thought he thought.’³⁸

Moreover, Carl Becker in 1910 argued provocatively that ‘the facts of history do not exist for any historian till he creates them’.³⁹ Therefore, I feel more akin to a novelist, but if you will follow me with patience, I will keep on telling this mysterious *hi-story*, introducing the history of Italian *Risorgimento*.

³⁸*Ibid.*, p. 16.

³⁹*Ibid.*, p. 22-23.

Chapter 3

The Italian Historical Setting

3.1. Introduction

The secret societies, which then became the nest of nationalistic ideas, was a unexpected consequence of the political and economic frustration created by the restoration. Similar to all other European countries, the political movements of dissent were banned or severely restricted; sects and secret societies arose as a means of political struggle. In this chapter, the historical setting, which gave birth to secret societies and nationalistic ideas, will be studied.

The period from 1789 to 1815 saw a series of events on the European scene, with upheavals giving way to the French Revolution, continuing through the Napoleonic wars. The decades following Napoleon's exile, referred to as 'age of restoration', witnessed the attempt by the European ruling classes to reinvigorate the old institutions and traditions. The clash between old and new led to the rise in the first half of the nineteenth century of political standards, forms of association, thoughts and cultural movements that can be considered the predecessor of our modern institutions and ideas.

During this time arose such terms as liberalism and socialism, and the reactionary movement to the Age of Reason by Romanticism that emphasized natural beauty and sensualism. In these years at the turn of the century, Romanticism became established in England and in France with William Wordsworth, Samuel Taylor Coleridge, with the historical novel by Walter Scott and François René de Chateaubriand. The Genevan eclectic writer Madame de Staël with the book "De l'Allemagne"⁴⁰ published in 1810, described and exalted the German intellectual experiences that penetrated Italy, glorifying

⁴⁰ My translation. '*Sulla Germania, About Germany*'; Original Edition: Madam De Steal, '*De l'Allemagne*', (Paris: Libraire Editeur, 1844).

the romantic culture and finding supporters among the Lombard intellectual magazine 'The Conciliator'.⁴¹

The importance of Romanticism was not limited to the world of culture and the arts, but coincided with a mindset, a cultural phenomenon, a way to pose, inspired by a series of ideal and imaginary models, like the *Young Werther* of Wolfgang von Goethe's novel, or the skepticism and the melancholy of George Byron. The style engaged a sensitivity to remain vigilant in maintaining a pure spirit, uncontaminated by the conventions of society. The result of these ideas was 'the expression of a sincere search for new values, a strongly felt need for authenticity'.⁴²

Romanticism was not identified with a dominant current of thought but gave inspiration to all the political movements of the nineteenth century, lending itself to be a promoter of the restoration, and critical of Enlightenment rationalism promoted by the Jacobins. The appeal to tradition and history took the form of *nostalgia* and rediscovery of the religious dimension. Romanticism was synonymous of tradition, throwback, and freedom that the individual claimed against convention. These were the values that inspired the battles of Liberals and Democrats and those who opposed the restoration.

Thus, the term liberalism, founded on the values of freedom proposed by Locke and Montesquieu, advocated tolerance and freedom of expression, the separation of powers, and protection of the individual against the abuses of society, whereby the authority of the central government was controlled by a political and intellectual *elite*, a group of restricted citizens. Liberalism became detached from democratic thought, and latched onto the concept of popular sovereignty, because it follows from the reflection of Rousseau and the experience of the French Revolution. The Democrats supported the republic, expressed by an elected assembly by universal male suffrage; the Liberals praised the legal and institutional mechanisms to ensure individual rights by limiting the dangers inherent in the implementation and exercise of power.

⁴¹ Giardina A.; Sabatucci G.; Vidotto V., *Nuovi profili storici*, (Bari: Ed. Laterza, 2008) p. 450.

⁴² *Ibid.*, p. 451.

Although substantially different in theory, Liberals and Democrats were not distinguishable from each other in their view and struggle against absolutist regimes. The constitution, the elected parliament, and the guarantee of fundamental freedoms were the cornerstones for both, with new political and cultural value to support at the European level. The need for liberation from foreign domination and the claim of national independence aided the development of the nation as a concept more deeply rooted than the eighteenth-century's concept of empire, which intended a more general, uncertain and less congruous purpose.

The modern idea of the nation was born with Rousseau and the conception of the state as an expression of a people, of a 'moral and collective body' capable of expressing a common will.⁴³ Yet the idea of nation of Rousseau and the German romanticism were the basis of distinct traditions. The concept of nationalism nevertheless is a very tricky one. According to Martin Griffiths and Terry O 'Callaghan:

Despite the importance of nationalism, there is a lack of consensus about what it is and why it has maintained such a firm hold over so much of the world's population. Any examination of nationalism must be preceded by some kind of definition of what constitutes a nation. This question is complicated by the manner in which people often use the terms nation, state, and country interchangeably. The last two terms refer to political entities. The first is a term used to describe a group of people who may or may not live in the same state or country.⁴⁴

Returning to Romanticism, in all those countries where independence had to be achieved, the patriotic sentiment acquired revolutionary origins, as in the case of Italy, in partnership with the democratic and liberal ideas, but very often highlighting a supranational character. Freedom was not only for their own country but also for other nations, which took shape through the great nineteenth-century figures such as the Polish patriot Adam Mickiewicz, the Hungarian Lajos Kossuth and especially the Italian Giuseppe Mazzini. These

⁴³ *Ibid.*, p. 454.

⁴⁴ Martin Griffiths and Terry O' Callaghan, *International Relations: The key concepts*, (London: Routledge, 2002), p. 205.

movements could combine the will of democracy and national sentiment in all their romanticized expressions, such as Manzoni's conception of the nation as "one of arms, of languages, of altar, of memories of blood and heart."⁴⁵

3.2. The Restoration

In Italy the restoration retarded the process of social development. The restoration of the old dynasties, in the Reign, led to King Victor Emmanuel I of Savoy repealing the Napoleonic legislation, purged the public administration, re-established the control of the Church on education, and brought into force discrimination against religious minorities.⁴⁶ Inside the Church clashed moderates like Pope Pius VII and the secretary of state, Cardinal Consalvi, and supporters of the theocratic restoration. Even in the Kingdom of Naples, the moderate stance of Luigi de Medici had to contend with the reactionary tendencies of King Ferdinand I. The legislation was also extended in 1816 to Sicily, through a legislative unification that gave rise to the Kingdom of the Two Sicilies. In Tuscany, Grand Duke Ferdinand III and his ministers re-started enlightened absolutism while a synthesis of authoritarianism and good administration characterized the Austrian occupation of Lombardy-Venetia.⁴⁷

Aristocracies returned to occupy important positions in those states that had experienced the Napoleonic domination. In terms of social relationships, the restoration led to a downgrading of the community and return to feudalism, even if it never was able to recover them all. In southern Europe, for example, on the Iberian Peninsula and southern Italy and the islands, the de-feudalization was faster, but it could not affect the traditional social hierarchy or the structure of land ownership, marked by the presence of the *latifondium* and the church property.⁴⁸

⁴⁵ Alessandro Manzoni, *Marzo 1821*, from *Collezione di Classici Italiani con note*, established by Tommasini Mattucci, supervised by Balsamo-Crivelli, 1921. Original poem: 'una d'arme, di lingue, d'altar, di memorie, di sangue e di cor.'

⁴⁶ Giardina, Sabatucci, Vidotto, *Nuovi profili storici*, p. 470.

⁴⁷ *Ibid.*, pp. 468-471.

⁴⁸ *Ibid.*

3.3. The birth of the secret societies

Beginning in the 1820s, the order imposed by the Congress of Vienna on Europe (1815) began to falter and was threatened by riots that quickly spread, fueled not only by economic discontent but also by a network of international connections between different revolutionary forges. As in nearly all European countries the political movements of dissent were banned or severely restricted, sects and secret societies arose as a means of political struggle. These associations often drew inspiration from Freemasonry, but they were in some way connected to the most important of the sects active during the Restoration, the *Carboneria*, present mainly in Italy and Spain. The item of ‘Carboneria’ in the dictionary of the Italian language ‘Treccani’ is defined as:

A secret society born in the south of Italy. In the first half of the nineteenth century, prob. as internal schism of the Freemasons, and then spread to other Italian states, with the program to oppose the absolute governments and to obtain the granting of a statute.⁴⁹

The origins of the *Carbonari* link to French political associations arose at the end of the eighteenth century in the Franche-Comté, where the society of *Charbonniers*, or Spanish *Comuneros*, dissimulated their political programs in Mutual Aid Associations. French officers in the wake of Gioacchino Murat, a French general, King of Naples and a marshal of the Empire under Napoleon Bonaparte, later probably introduced the Carbonari in southern Italy. To garner the religious sentiment of the masses they adopted symbols derived from the cult of St. Theobald and the worship of Christ's passion. It was divided into sections called ‘sales’, with members called ‘good cousin’ and the internal hierarchy was divided into apprentice, master and grand master. After 1814 it spread throughout Italy and served as a guide to all the revolutionary movements. In 1817 and 1818 the Austrian police discovered some groups and imprisoned several of the leaders, including Silvio

⁴⁹ Giorgio Treccani, *Vocabolario della Lingua Italiana*, Istituto della Enciclopedia Italiana, Milano 1986, p.631. My translation. Original Italian text: ‘Società segreta sorta nell’Italia merid. Nella prima metà del sec. 19°, prob. Come scisma interno alla massoneria, e diffusasi poi negli altri stati italiani, col programma di opporsi ai governi assoluti e di ottenere la concessione di uno statuto.’

Pellico and Pietro Maroncelli.⁵⁰ The demise of the Carbonari coincided with the failure of constitutional revolts of 1820-21, and it was replaced mainly by the Young Italy movement of Mazzini.⁵¹ The boundaries of these secret societies were quite uncertain. They could develop links with many associations coordinating their activities of different groups in many countries, with strictly extra-legal and unrecognized structures.

In 1820 soldiers from the fringes of the *Carbonari* started riots in Spain that forced the king to recall into force the Constitution of 1812 and to hold elections for the elected chamber, the *Cortes*. The liberal-democratic regime established in Spain was dragged down by the hostility of the king and by the influence of the Church on the peasantry but, as a direct result of the revolutionary activities in the summer of 1820 and in March 1821, led to riots in the Kingdom of the Two Sicilies, in Portugal and Piedmont.⁵² The revolution's insurgency in southern Spain and Italy appeared as a clear threat to the agreements of the Congress of Vienna and led Austria to restore its power in the Kingdom of the Two Sicilies with Ferdinand I, helping the Savoy to defeat the revolutionaries in Piedmont while France took on the task of soothing Spain, which was intimately tied to southern Italy. The year 1848 saw a series of revolutionary movements throughout Europe, which involved France, Italy, the Habsburg Empire and the Germanic Confederation owing to the economic crisis sweeping across the continent. This extraordinary year opened a new era characterized by the intervention of the masses with urban social as well as political objectives.

3.4. The Unification of Italy

The claim to Italian national identity was defined *Risorgimento*, to emphasize the sense of cultural and political revival from the condition of enslavement to foreign States and by moral decay. The area today known as Italy, which had been unified only at the time of the Roman Empire, had never existed as a state. However, in the period of *Comuni* (XI-XIII sec.) the idea was to construct it, based on a unified language, culture and religion. In the

⁵⁰ Corriere della sera, *I percorsi della storia*, (Enciclopedia, De Agostini Editore, 1997), p. 223.

⁵¹ *Ibid.*

⁵² Giardina, Sabatucci, Vidotto, *Nuovi profili storici*, p. 473.

nineteenth century unified and independent voices emerged within the Jacobin movement, but the Italian Jacobins were subject to foreigner pressure, since their fortunes were linked to those of other nations. With the restoration and consolidation of the Austrian power on the Italian peninsula, the situation deteriorated, but the patriots saw the coincidence of their search for liberal democratic values with the liberation from foreign domination.

3.5. The revolts of 1820-21 and 1831

The revolts started in July 1820. An insurrection in Naples, forced the king to recognize a constitution. However, in March 1821, a revolt broke out in Piedmont and, after a period of initial support by Prince Charles Albert, his successor, King Carlo Felice, strongly suppressed any liberal feeling. In the same year, in the south of Italy, the Austrians put again an end to the Neapolitan revolution.⁵³

A decade after, in 1831, riots originated in the Duchies of Modena and Parma and the Papal State, besides the July Revolution in France, by a conspiracy plot that tried to include the same Duke Francesco IV. The latter, however, revealed his true intent by arresting the leaders of the conspiracy. The revolt also broke out in the Papal Legations and extended later to the Ducati. The novelty of the riots was that the protagonists were the middle classes, supported by liberal aristocracy and by a certain popular mobilization. A new Austrian intervention repressed the insurgency. These uprisings would have important consequences in the not-distant future.

3.6. Mazzini and the Young Italy

The failure of the riots of '31 provoked the final crisis of the *Carbonari*, which had its main supporter in Giuseppe Mazzini. While he gave some attention to social issues, Mazzini's primary effort, however, was focused on the national objectives - independence, freedom and a republic - and to his belief that the only means to reach them was through popular uprising. Founding the Young Italy in wake of the 1831 social unrest, Mazzini's commitment was toward the organization of riots. However, the failure of many initiatives alerted critics to the narrative given to the national problem, and this caused the diffusion of new policy guidelines. Mazzini espoused mainly a romantic religiosity in which God

⁵³*Ibid.*

was identified with the spirit inherent in the history and in the end, with the same humanity.

3.7. The liberal experience in Piedmont and the activity of Cavour

The return of the legitimate sovereigns and the consolidation of Austrian hegemony blocked each attempt of reform and slowed the economic development of the various states. But in Piedmont the activity of modernization of the state was carried out by the same king, preserving a constitutional government. In 1852 Piedmont elected *Camillo Benso Count of Cavour* as prime minister. He was known as a man of broad cultural horizons, pragmatic, liberal and modern. Soon Cavour's Piedmont became the reference point for the preservation of constitutional liberty, economic development, and the hosting of immigrants coming from other Italian states. After achieving diplomatic success in the Crimean War, Cavour was convinced that it was indispensable to the support of Napoleon III to drive out the Austrians, and thus signed onto a military alliance with France in Plombieres in 1858 that broke out the following year. The armistice signed by Napoleon suddenly saw the transfer of only Lombardy to the state of Savoy. With new uprisings in central and northern Italy, Piedmont gained Emilia, Romagna and Tuscany.⁵⁴

3.8 The failure of Carlo Pisacane strategy

The idea of socialism introduced by Carlo Pisacane with his book '*La Guerra combattuta in Italia negli anni 1848-1849*' proposed another point of view to the Italian unification. Pisacane believed that national independence could be guided by the classes, having its goal in the economic and spiritual emancipation, thinking that the south of Italy was a fertile land for the revolution.⁵⁵ Thus he moved towards Sapri, in Campania in June 1857. Unfortunately, the population did not adhere to the plan, and the volunteers were killed by the Bourbon soldiers of the Reign of Naples.⁵⁶ According to Adriano Marinovich, the sad expedition of Carlo Pisacane was paid with three thousand lira coming from Adriano

⁵⁴*Ibid.*, pp. 707-714.

⁵⁵*Ibid.*, pp. 711.

⁵⁶*Ibid.*

Lemmi, a mason, closed friend of Mazzini, that belonged to the Italian community of Istanbul/Costantinople in 1855-56.⁵⁷

3.9. The Expedition of the Thousand and Unity of Italy.

Few years later, democrats started to be disgruntled and began to think of a continuation of the struggle through an expedition to the South. In May 1860, Garibaldi landed in Sicily, in Marsala, with a thousand volunteers (again here there is a connection with Turkey: a small group of volunteers were coming from Turkey, Bidischini Family), and defeated the Bourbon troops, and formed a provisional government. With the intervention of the Piedmontese army, the people in the South Italy were asked to be either part of the Sabaudic State or not in a plebiscite. As a result, majority of people, that is around 80%, voted in favor of annexation⁵⁸. In the following pages we will focus on some of the main actors, whose biographies need to be outlined for a better understanding of the thesis. Thus, the next chapter presents Mazzini, Garibaldi and their activities.

⁵⁷ Adriano Marinovich, *La Societa*, p. 15.

⁵⁸ Giardina, Sabatucci, Vidotto, *Nuovi profili storici*, p. 473.

Chapter 4

The Lives and Struggles of Garibaldi and Mazzini

4.1. Life and Times of Garibaldi

The life story of Mazzini and Garibaldi will be analyzed here to illustrate that the two great figures of Italian nationalism had a very significant role in the shaping of ideas discussed in the circles of Workers Society and Freemasonry. Garibaldi's years in Istanbul was also another significant biographical element in the history of Turkish and Italian nationalisms because he exchanged ideas on nationalism both with the Italian Levantine community and Turkish/Ottoman society.

The birth certificate of Garibaldi, written in French, gives his date and place of birth in Nice, July 4, 1807. His original name is Joseph-Marie, appearing in official documents as Giuseppe Maria. In his hometown, French port city of Nice⁵⁹, Domenico Garibaldi, sea captain and owner or co-owner of a small tartan, *Santa Reparata*, exercised cabotage on the Mediterranean.⁶⁰ The family was of middle class culture, and cared about the children's education. Giuseppe's mother was especially important to this purpose, herself educated, a devout Catholic, compassionate towards the poor and suffering, left her mark on her son. Giuseppe shared his early years with his brothers Angelo, Michele and Felice. But life would separate them. Giuseppe is a boy like any other, 'nothing strange in my youth,' he will write in his memoirs. He was known as a sensitive boy, happy but with a strong and independent character. He claimed to have a propensity for adventures. His parents would have liked to see him become a lawyer, a priest, or a doctor and decided to send him to study in Genoa for a better education.

Mr. Arena, a veteran of the Napoleonic campaigns, taught him Italian and inspired him to read ancient history. Thus, Garibaldi enthusiastically explored the history of ancient Rome, and his passion for the subject never declined. Over the years, he also studied other

⁵⁹ Nice was an Italian city that went back to France in 1804.

⁶⁰ Cf. Scirocco, *Giuseppe Garibaldi*, 2005.

disciplines such as agronomy, literature and poetry. He could recite ‘*I Sepolcri*’ by Foscolo and the compositions of Berchet and André Chénier. Yet he always preferred the historians of Greece and Rome, and novels involving love for the homeland. In the area of social justice he preferred Victor Hugo, Francesco Domenico Guerrazzi, Beccaria and indicates Voltaire and Rousseau too as his cultural pillars and part of the universal science.⁶¹ Also among his books there was ‘The science of legislation’ by Gaetano Filangieri.

In 1821, at sixteen years of age, he wrote his name in the register as ship’s boy, beginning his apprenticeship. In January 1824 he officially embarked for the first time in the brig *Constanza*.⁶² The brig sailed under a Russian flag but the crew was Italian, as Garibaldi recalled. Later, he will begin to follow some of the same routes as he did previously with *Constanza*. In fact, his introduction to the seafaring would take him to the Black Sea, a route that he followed several times in his life, not the least of which was the time of his arrival in Constantinople. He travelled all over the Mediterranean, according to his recollections and ship-registers.

With the *Coromandel* in 1827 he reached the Strait of Gibraltar and the Canary Islands, and soon thereafter, he did sail from Nice with the *Cortese* towards the Black Sea. He encountered great misfortune in this voyage: the vessel was boarded three times by pirates who took the navigation tools and even the sailors’ clothing. In these seas, especially in the Aegean, there were numerous reasons for fearing. Along with piracy were the added difficulties of foreign navies. To this period belongs the uprising of Greece against Turkey, followed by numerous other struggles in the provinces of the Ottoman Empire.

During the return journey to Nice of the *Cortese* in August 1828, Garibaldi became ill and landed in Constantinople. Here he spent almost three years, returning only in 1831 to Nice. We do not know the reasons for such a long stay in Turkey, but it seems partly attributable to the outbreak of the Russian-Turkish war that ended in 1829 with the Peace of Adrianople. What is known with certainty is that Garibaldi profoundly helped the Italian community living in Constantinople, and took up a close friendship with Mrs. Luisa Sauvaigo. We also know that he was gainfully employed teaching mathematics, French,

⁶¹*Ibid.*

⁶²*Ibid.*

and Italian to the children of Mrs. Timoni. Garibaldi also mentions other encounters in Constantinople. In his memoirs he wrote that he first commanded the brig *Nostra Signora delle Grazie* (Our Lady of Grace), to Gibraltar and Constantinople, but according to the author Alfonso Scirocco there is not any record of it. However it is documented that, in February 1832, he was embarked as Second on *Clorinda*. It was a six-month journey to Constantinople and Taganrog.⁶³

Most of the literature on Garibaldi and Mazzini presents them as heroes, elevating and glorifying them, as it happens often in the reconstruction of the history of unification processes. History is frequently adorned with myths and legends, and in the same way, some of the Italian historians illustrated some passages underlining the aesthetic features. All these sketches are part of a specific strategy to ‘*portray*’ the real events. Thus, Garibaldi is described by his contemporaries⁶⁴ as a man physically balanced, with an intense expression, and constantly in motion, travelling, moving, exploring, and sensing a more complex world. The life that he led gave him satisfaction, but he did not feel quite fulfilled. Since the years of his youth he was directed towards patriotic ideals and goals, acutely aware of the political events of his precious peninsula. In 1832, he was still a young sailor, when he heard the echo of the conviction of Ciro Menotti, who was put to death by the Duke of Modena. Menotti was a member of Carboneria since 1817 that had the liberation of the dukedom of Modena from the Austrian yoke as his main goal.⁶⁵ Modena was dominated by Duke Francesco IV d’Asburgo-Este (Austrian family), who saw the land too small for his ambitions. With the prospective of an important gain from the revolts of Italy, he started to make contacts with most European states. Planning to use the riots for his personal interests, he approached and promoted the links with Ciro Menotti, who organized another uprising in Modena, in 1831. The Duke withdrew his support for Menotti with a sudden policy shift imposed by Austria. Then, the Duke executed Menotti⁶⁶. Garibaldi named his first child Menotti Garibaldi because he was upset

⁶³ Anita Garibaldi Jallet, *Impero Ottomano e Impero Russo*, p. 81.

⁶⁴ Alfonso Scirocco, *Giuseppe Garibaldi*, p. 9.

⁶⁵ Cf. VV.AA., *Storia d'Italia*, DeAgostini, 1991.

⁶⁶ *Ibid.*

with the death of his compatriot. With this event Garibaldi began to take an active part in the controversies of Italian politics.⁶⁷

In March 1833, Giuseppe Garibaldi had a strange encounter. The *Clorinda* embarked with thirteen passengers from Marseilles to Constantinople. On board was a group of Saint-Simonians. Count Claude-Henri de Saint-Simon (1760-1825) was considered one of the first theoreticians of socialism. From the period of the French Revolution, he suggested a triumph of *industriels*, which will bring the crisis of the traditional working practices, and a subsequent triumph of the working class. The group included scientists, artists, nobles and military.⁶⁸ Saint Simon promoted the need for a planned society, directed and controlled by bankers and industrialists, with the use of capital, and the most profitable activities that promote a high standard for a longer life. He envisioned a society in which everyone would be rewarded according to their productive capital as expressed by their services to the community. This kind of world economic development favored large public works that would bring benefits to the whole of humanity, and would unite people. This appeared to be a new science - even a new religion - that satisfied irrepressible spiritual needs, and the group that travelled on *Clorinda* followed this creed. Exiled from France, the group moved to Turkey to search for the 'Mother', who would join 'the Father to symbolize the unity' of intellect and feeling in Turkey.

During this sea-crossing Garibaldi came into contact with the ideas of Saint-Simon as explained by the professor of rhetoric, Emile Barrault. These discussions opened the vision of a humanity that moves in the direction of peace and well-being, and may have influenced Garibaldi. In addition to the issues of nationality, Garibaldi fought for the freedom of oppressed peoples in the broadest sense, seeking a profound unity. As for the Saint-Simonians, they landed in Constantinople and then proceeded to Egypt, where they were appreciated for their qualities as administrative officials. A few years later returned to France, where the group disbanded. Several members of the sect, however, continued to

⁶⁷ Alfonso Scirocco, *Giuseppe Garibaldi*, p. 12.

⁶⁸ *Ibid.*

aim at world economic development, occupying important positions in the business world.⁶⁹

Continuing his trip on the *Clorinda* to Taganrog, Garibaldi attended one of the regular meetings of the Italian sailors. It was here that he heard for the first time the name of Giuseppe Mazzini, and the ideas of Young Italy, the Republic, national unity and independence. To Mazzini's phrase, 'Obedience to the will of God is not a choice for a select few, it is a duty for all', the historian Alfonso Scirocco replied: 'Among the recipients of Mazzini's propaganda are also sailors, hitherto neglected by secret societies: precious followers, because, going from port to port, may circulate clandestinely the incendiary prints addressed to all Italians.'⁷⁰ This is the meeting of ideals that would profoundly change the life of Giuseppe Garibaldi and would bind him to the high ideals of independence and unity among all peoples as proposed by Mazzini.

Scholars do not know the exact date of the first encounter between Garibaldi and Mazzini. According to some, the supposed first meeting in Marseille has been disproven by competing dates. Garibaldi's return with the *Clorinda* in August 17, 1833 to Ville Franche-sur-mer, but it would have been too late to meet Giuseppe Mazzini, who had moved to Geneva at the end of June of that year. Furthermore, in 1860 Mazzini claimed his knowledge of Garibaldi came later: 'I heard about him after his failed attempt in Genoa in 1834'⁷¹, and in a letter of 1841, Mazzini called Garibaldi as '*A Garibaldi*', demonstrating that he had no close relationship with him. For his part, Garibaldi claimed that he met Giuseppe Mazzini for the first time in 1848 in Milan.⁷² It seems that the meeting took place, but not so early. This demonstrates that scholars do not have a convention whether Mazzini and Garibaldi really met each other. Moreover, the scholars, who claim that the two had indeed met, do not agree about the timing of the meeting.

In December 1833 Garibaldi did a regular tour of duty in the merchant navy. On December 26, just ten days after his application, he was ordered to appear in Genoa and boarded in

⁶⁹ Alfonso Scirocco, *Giuseppe Garibaldi*, pp. 12-13.

⁷⁰ *Ibid.*, pp.14-15.

⁷¹ *Ibid.*, p. 17.

⁷² *Ibid.*

the *Euridice*. As a rule on the ship, to avoid problems of homonymy, sailors assigned him a nickname. Garibaldi was allowed to take the name of *Cleombrotus*, twin brother of Pelopidas. The story tells that Cleombrotus fought alongside Apaminonda subjugating Thebes to the domain of Sparta. This name also played an important role in its claims of freedom. Unfortunately for some political events, Giuseppe Garibaldi did break his career to become a seaman of third class.

In those years ‘Young Italy’ movement had spread to Genoa, a city belonging to the Kingdom of Savoy. The movement was discovered and identified as a conspiracy network by the king in the spring of 1833.⁷³ The consequences were severe: Twelve death sentences were handed down, two conspirators committed suicide, twenty-eight were sentenced to prison, and the nearly two hundred remaining fled and found refuge abroad. Despite facing great adversity, Mazzini did not surrender, and he prepared another uprising. For him, conditions were still appropriate for a popular movement to demand independence. Garibaldi was not yet affiliated with the Young Italy and, unlike Mazzini, Garibaldi had never organized his thoughts into an organic and comprehensive doctrines. But he had some foundational principles that guided his ideas, beliefs, and to which he remained faithful all his life, namely, Saint-Simonism and the ‘Mazzinism’. The encounter of Garibaldi with representatives of the Young Italy in Marseilles or Nice or Genoa, took place in the middle of this action. Garibaldi was enlisted in the Navy and, together with his friend Metru, sought to make converts to the cause of independence.

On February of 1834 Mazzini organized an expedition towards the Savoy in order to produce another insurgence, but Ramorino, another member of the Young Italy, betrayed Mazzini and stayed in Paris, wasting the money for the preparations of the mission. Thus, on February 3 Ramorino decided to give up. The action –that even Garibaldi was expecting- never took place, and the next day the newspaper of Genoa reported the news of the expedition’s failure. According to the unrealized plans, an uprising in Genoa was scheduled on February 11.⁷⁴

⁷³ *Ibid.*

⁷⁴ Larice R., *G. Mazzini*, Biblioteca della Società Dante Alighieri, (Milano: Casa Editrice L. F. Cogliati, 1911).

In the meanwhile, Garibaldi, on February 3 was transferred with his friend Metru from the *Euridice* to the frigate *Conte de Greneis*, which was leaving for Brazil⁷⁵. Garibaldi had just enough time to start his new campaign. On 4 February he went underground and realized that he could not wait any longer. Thinking that the uprising would take place as planned on 11, he moved to Piazza Sarsana to attack a police station, take a supply of weapons and then grab the money. But he could not find anyone and became aware of the failed uprising. He wandered through the city searching for those also involved in the uprising, stopped in a tavern, and providentially escaped the arrest by the police. He left and did not return to give service on the ship. His absence was quite costly for him, and was notated on his serial identity number.⁷⁶ From this moment on, Giuseppe Garibaldi became a deserter, a fugitive, and would be considered one of the leaders of the sedition movement. One scholar describes the account this way:

In Genoa, a military court had judged him responsible for the failed motion. Garibaldi and two other fugitives accused to be the engines of a conspiracy [...] tended to give rise to the royal troops, and upset the current government of his Majesty, for which they are sentenced 'to ignominious death' and declared 'exposed to public vengeance as enemies of the country and the state and incurred in all the penalties imposed by the royal laws and the prejudices against the bandits of the first catalogue'.⁷⁷

After the failed expedition he moved to Brasil, where he established a Mazzinian association in Rio de Janeiro, among the Italian community. Here Garibaldi became a pirate that did fight for the Republic of Rio Grande do Sul. Being injured during a battle he moved to Argentina and then to Montevideo, the capital of Uruguay. In Laguna he met Anita, the woman that guided him for all his intense life and gave him four children. In 1848, he came back to Italy. In the following years he did struggle for his motherland, but never leaving his vocation as a traveler. He moved to America in 1843 and in 1849

⁷⁵ Alfonso Scirocco, *Giuseppe Garibaldi*, p. 21.

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*

returned to the old continent passing by England. Again in Italy in 1854, he spent the rest of his life taking active part in the political life⁷⁸, dying in Caprera, on 2 June 1882.⁷⁹

4.2. Giuseppe Garibaldi in Turkey

Giuseppe Garibaldi landed in Costantinopoli in 1828. It is important to try to illuminate the events while Giuseppe Garibaldi was a guest of the Ottoman Empire. An article written by one of his direct descendants, Anita Garibaldi Jallet, explains how Garibaldi made a pact of friendship with Giuseppe Bidischini(1807-1882), who would play an important role in Garibaldi's life. They met each other in Smyrna, today's Izmir. Bidischini was probably a resident of Bornova at the outskirts of Izmir, who perhaps arrived in Turkey to escape from the Italian agitations. During the 19th century, Turkey, Greek and other European states received waves of Italian refugees and exiles.⁸⁰

At that time in the city of Smyrna many of the groups who came from Europe had just moved their residence into the suburbs⁸¹ and the Levantine community was careful to take steps to stay alive and keep its identity through marriages with members of the community itself or with other Italians, trying to maintain the connection with the Christian religion. It is mentioned in a publication by Harvard College Library of 1931 that, Garibaldi in Costantinopoli met the family of the exile Calosso, but no other information is given.⁸²

⁷⁸ See the chapter regarding 'Historical framework'.

⁷⁹ Cf. Alfonso Scirocco, *Giuseppe Garibaldi*.

⁸⁰ Some of them perhaps were not refugees or exiles but merchants and immigrants. But as it is possible to understand from the members of the Italian Workers Society of Mutual Aid in Costantinople, some of them were not registered in the lists filled out by the ambassador of the Lombardo Veneto Reign, as mentioned by Adriano Marinovich.

⁸¹ In the Italian official documentation, it is written that the Bidischini are originally from Burano. Anita Jallet points out that in the personal memories of the Italian community there is a legend that states 'a great ship with full sails, enter the port, coming from Schio' (Jallet, p. 82). Making some interviews with some Levantines of the Italian community of Istanbul last year, they repeatedly mention me the same story about this impressive ship. It is a case of collective memory (oral history).

⁸² *Bibliografia di Giuseppe Garibaldi*, (Harvard College Library, Risorgimento Collection, Coolidge Fund, 1931), p. 7.

According to the family documents found in Bornanova, Garibaldi's friend, Giuseppe Bidischini married Lucrezia Zambas or Zambos, a surname, which is probably a reformulation of Zanetti.⁸³ The importance of this is that Giuseppe Bidischini in later years became the father-in-law to Garibaldi's son, Menotti, married Bidischini's daughter, Italia. The Bidischini family seems to have had a high culture, and was careful to keep the customs of the Levantine community. Nevertheless, they appear to have returned to Italy in 1847. In 1848, Giuseppe Bidischini takes an active part in politics at the service of Venice. Therefore, some of the children were born in Turkey, others in Italy. However, following the fall of the Republic of Venice, the family went back to Smyrna. Here, in 1852 Italia, the future bride of Menotti, Garibaldi's son, was born. Bidischini's son, Francesco in 1853 took part in the expedition of the Thousand led by Garibaldi with Francesco Bidischini's sister's husband, Captain Pietro Lavagnolo.

The data about the contact between Bidischinis and Garibaldi is significant because we have very limited information about the three years of Garibaldi in Ottoman Empire. Anita Garibaldi Jallet has collected the only available source of information in the church archives. She also examined the lists of participating members in the Thousand Expedition in the South of Italy. This illustrates the Turkish assistance to Italian 'citizens' during the Italian unification. The contribution of Turkish nationalists in the Italian Risorgimento requires deeper investigation of scholars in the field, however, this aspect of the relationship between Turkish and Italian nationalists remains out of the scope of this thesis.

Focusing again to our topic, another figure that we could mention is Mario Gessi. Gessi covered diplomatic functions in Turkey for the Lombard Venetian Reign and according to Anita Garibaldi Jallet, Garibaldi and Gessi met each other. His son, Romolo Gessi, famous photographer, explorer and anthropologist, was born during a sea voyage between Ravenna and Constantinople in 1831, and fought with Garibaldi in Trentino in 1858-59. Furthermore, Romolo Gessi was a close friend of Ricciotti Garibaldi, the fourth son of Giuseppe Garibaldi.⁸⁴ As already mentioned, this information about Garibaldi's life and family,

⁸³ Anita Garibaldi Jallet, *Impero Ottomano e Impero*, p. 83.

⁸⁴ *Ibid.*, pp. 83-84.

although they may seem irrelevant, offers some insight and connections about the physical presence of Garibaldi in Turkey.

In Constantinople Garibaldi started to teach in Timoni's family⁸⁵, whose members occupied the position of Dragomans⁸⁶ in the Ottoman Empire and the Western Embassies. In this climate delineated by intersections among different cultures, was sited the Levantine community and Garibaldi:

For a long time the Levantine maintained cosmopolitanism almost internationalism, refusing to belong to a nationality. Garibaldi could have taken some lessons from them, if he said he was citizen of the country for which he fought or from which he shared the ideals, and he did not hesitate to say that he rejected an Italy that could assault another population.⁸⁷

Motivated by these virtues, he started to formulate his ideas of freedom. His political tendencies made him a man who fought in Europe and even in America. As a result, he gained the title of 'Hero of two worlds'. In today's world, Garibaldi has become a symbol of international patriotism in favor of peace and cooperation among people with an ever greater impact.

4.3. Garibaldi and the principle of unification between Società Operaia and Freemasonry

Now the thesis will explore the position of Garibaldi in Italy and his views concerning the Italian Government, and also his perspective on the Masonic Lodges. I present this short paragraph because the literature on the topic is so rare. Further, I want to underline the importance of this information because the literature reveals that some scholars deny this

⁸⁵ The date is not certain. It should be between 1828-1831.

⁸⁶ Interpreters that exercised diplomatic functions.

⁸⁷ Jallet, p. 84. My translation. The Italian original text is as follows: 'A lungo i levantini hanno mantenuto un cosmopolitismo per così dire internazionale, rifiutandosi di appartenere ad una nazionalità. Garibaldi potrebbe avere preso da loro qualche insegnamento, se si diceva cittadino del paese per il quale combatteva o del quale condivideva gli ideali e non esitava a dire che avrebbe ripudiato un'Italia che avrebbe aggredito un altro popolo.'

aspect of Garibaldi's life, or completely ignore Garibaldi's participation in Freemasonry. He was involved in both the associations, the Workers Society of Mutual Help and the Masonic Lodges.

In 1867 Garibaldi lived in Florence, specifically in Villa Castelletti, still tired from the aftermath of the battle of Aspromonte and recovering from his injuries. From Castelletti, Garibaldi tirelessly sent proclamations. His primary concern was 'to call for greater relief to the Romans through the centre of migration by himself established in the capital' and 'the appeal of unification to the divided and quarrelsome Masonic Lodges'.⁸⁸

Spadolini presents a part of the writings of Garibaldi:

If the old wolf of diplomacy on the one hand, and the apathy of the people on the other, contend for Rome, who in Freemasonry will ever contend for a homeland, a moral Rome, a masonic Rome? My opinion is that the masonic unity will hold the only policy of Italy.⁸⁹

The call for unity is not only aimed at various lodges, it is extended to the workers' societies, because they found a point of contact and cooperate with the Association of Artisan Brotherhood. But Garibaldi moves beyond this. He invites the lodges to form the "Masonic bundle", an attempt to form a Constituent Assembly in Naples, addressed also to the liberal Committee of L'Aquila. Here below some other writings of Garibaldi, taken from the text of Giovanni Spadolini, since it offers quite interesting unpublished documents for the purposes of our historical exploration. Thus, proposing another connection, at this point between Freemasonry and Brotherhood artisans association, Garibaldi wrote:

[Let us] aggregate into a single group; all the existing societies, which are inclined towards moral and material improvement of the Italian family, "in

⁸⁸ Giovanni Spadolini, *Fra Carducci e Garibaldi*, (Firenze: Le Monnier, 1981), p. 179.

⁸⁹ Garibaldi Giuseppe, *Scritti e discorsi politici e militari*, Ed. Naz., vol V (1862-1867), Bologna 1935, p. 385 da Spadolini. My translation. The original Italian text is as follows: 'Se la vecchia lupa della diplomazia da una parte, e l'apatia del popolo dall'altra, ci contendono Roma, chi in massoneria potrà mai contenderci una patria, una Roma morale, una Roma mass? Io sono di parere che l'unità Mass trarrà a se l'unica politica d'Italia.

order to avoid" the multiplicity of associations, which is the major drawback to the fulfillment of Progress.(...) Why do not we put together Freemasonry, the Workers Societies, Democratic Societies, Rationalists, Mutual Aid, etc..., because they all have the same tendency to the good?⁹⁰

And this is what Garibaldi aspired to; a final conjunction, an overcoming of the conflicts of regional origin and different shades of variation in the political field, which admitted all opinions, apart from those ones against the unity and independence of Italy. Garibaldi belonged to both orders, the Masonic Lodge and the great family of the Workers Society, and, not surprisingly, the government of that time began to wonder and be concerned about what role the Freemasons would have taken. On the 3 of March 1863, the Interior Ministry drafted a circular addressed to all the presidents of the kingdom, which asked to investigate the purpose of the different lodges, inquiring about ‘the leaders and members, the links between domestic and foreign affiliated bodies, the numerical strength and geographic location’.⁹¹It is easy to focus the lens on Thessaloniki and Constantinople when we read between the lines about the meaning of those ‘foreign ties’.⁹²

⁹⁰*Ibid.*, p. 94. My translation. The original Italian text is as follows: ‘Aggregazione in una sola, di tutte le società esistenti, che tendono al miglioramento morale e materiale della famiglia italiana” al fine di evitare “la molteplicità delle associazioni, essendo il maggior inconveniente al compimento del Progresso. [...] Perché non stringeremo in un fascio Massoneria, Società operaie, Società democratiche, Razionalisti, Mutuo soccorso, etc., che tutti hanno la stessa tendenza al bene?’

⁹¹*Ibid.* p. 181.

⁹²I write below some of the letters of the Italian Prefectures (My translation). Giuseppe Garibaldi Grand Orient of Freemasonry. Ministry of the Interior to the Lords Prefect of the Kingdom. Reserved. Turin, March 3, 1863. Because the Ministry can have a precise concept of the Masonic Lodges existing in the Reign, and might be understood clearly to what purposes they tend, it is necessary that each prefect let us know the number of those established in the province and give notions about their importance and occupations, about their masters and main members, and finally, their links with each other, and relations with foreign countries. (...). ASF, Secret Prefecture, 1863-64, envelope 19, issue 8. The original Italian text: ‘Riporto qui di seguito alcune delle lettere delle Prefetture Italiane dell’epoca. Giuseppe Garibaldi Grande Oriente della Massoneria. Ministero dell’Interno ai Signori Prefetti del Regno, Riservata. Torino, 3 marzo 1863. Perché il Ministero possa formarsi un concetto preciso delle Logge massoniche esistenti nel Regno, e possa

The response of the various prefectures was sometimes reassuring, since the goals were largely philanthropic and humanitarian, and sometimes alarming because it was not clear exactly what this "secret" was about, but it seems to be nothing particularly worrisome.⁹³

desumere chiaramente quale sia lo scopo a cui tendono, occorre che ciascun prefetto faccia conoscere il numero di quelle stabilite nella propria provincia e dia nozioni sulla loro importanza e occupazioni, sui loro capi e principali aderenti; e infine sui loro legami tra loro, e relazioni con l'Estero. (...). ASF, Prefettura Segreta, 1863-64, busta 19, fascicolo 8.'

⁹³ (My translation) Special Report; Commission of public supervision at the R. Prefecture of the Province of Florence. Reserved. Florence April 15, 1863. Italian Freemasonry is not essentially a political institution. Its purpose is mainly philanthropic and humanitarian, and it is to educate, moralize and help the poorer classes. In essence it is an association designed to combat the influence of the famous society of S. Vincenzo de' Paoli, and it is for this reason that wanting better to attain, it needs the mystery that surrounds itself. In politics he admits all opinions, except those who oppose the unity and independence of Italy. About religion, it widely professed the principle of tolerance and freedom of conscience. The Lodge of Florence, the only one that exists in the province of Florence, was established about two years ago. Today the number of brothers is closer to 200. Its master and its principal officials belong to the constitutional party. Therefore I could not get the names, because the components are bound by the oath of secrecy. In the body of the society prevail elements even moderate, that is, represented by respectable people by wealth, social position, and for the public esteem they have. It is said that are registered many Romans and Venetians expatriates. In recent times it is filtered in the Society some Garibaldi 's supporters. These new members have been trying to proselytize, and to recruit other affiliates within their own party. But the majority, conscious of the secret order of these people, that is to buy little by little a predominant influence in the lodge, entered into distrust, and the entrance of Garibaldi's or Republican supporters in the Society become very difficult. The Lodge concerns to the general interests of Freemasonry as all the other Lodges that recognize the Italian Orient of Turin. (...). ASF, Secret Prefecture, 1863-64, Envelope 19, file 8.

Italian original text: 'Rapporto speciale commissione di pubblica vigilanza presso la R. Prefettura della Provincia di Firenze. Riservata. Firenze 15 Aprile 1863. La Massoneria italiana non é essenzialmente una istituzione politica. Il suo scopo é principalmente filantropico ed umanitario, e consiste nell'educare, moralizzare e soccorrere le classi povere. In sostanza é una associazione destinata a combattere l'influenza della famosa societa di S. Vincenzo de' Paoli, ed é per questo che volendo meglio riuscirvi ha bisogno del mistero di cui si circonda. In politica ammette tutte le opinioni, tranne quelle che si oppongono all'Unita e all'indipendenza d'Italia. In religione professa largamente il principio della tolleranza e della liberta di coscienza. La Loggia di Firenze, unica che esiste nella provincia fiorentina, fu istituita circa due anni fa. Oggi il numero dei fratelli si

The goal may have been to try to soften and bring the Oriente of Turin to Palermo, the first stemming from government inspiration and moderate tendency, the second more advanced and Republican.⁹⁴ Palermo in fact, awarded Giuseppe Garibaldi the title of Grand Master, giving him the first three degrees of the order, then all grades together, up to the thirty-third in 1860. In 1863, the Minister of the internal Affairs in Turin, solicited from Florence, sent news about the "Society of Concordia", a general meeting for the launch of the statutes and the resignation of the Master Cordova. The fourth Masonic convocation met again in Florence in 1864, and consecrated Giuseppe Garibaldi as Grand Maestro.⁹⁵

avvicina ai 200. Il capo e i principali funzionari appartengono al partito costituzionale. Non mi é stato perciò possibile ottenere i nominativi, perché i componenti sono vincolati dal giuramento del segreto. Nel corpo della società prevale pure l'elemento moderato, che vi é rappresentato da persone rispettabili per censo, per posizione sociale, e per la stima pubblica di cui godono presso i loro concittadini. Si dice che siano ascritti molti emigrati romani e veneti. In questi ultimi tempi si é filtrato nella Società qualche elemento garibaldino. Questi nuovi soci hanno subito cercato di far proseliti, e di reclutare nel loro partito altri affiliati. Ma la maggioranza, accortasi del segreto fine di questa gente, che é quella di acquistare a poco a poco una influenza prevalente nella Loggia, é entrata in diffidenza, e l'ingresso dei garibaldini o repubblicani nella Società é diventato assai difficile. La Loggia corrisponde in ciò che riguarda gli interessi generali della Massoneria con tutte le altre Logge che riconoscono l'Oriente Italiano di Torino. (...). ASF, Prefettura segreta, 1863-64, Busta 19, fascicolo 8.'

⁹⁴ Spadolini, *Fra Carducci e Garibaldi*, p.182.

⁹⁵ (My translation) Special Report; Commission of public supervision at the R.Prefecture of the province of Florence. Reserved. Florence May 25, 1864. The constituent assembly of Italian Freemasonry united on the 23rd in this town in the local residence of the Masonic Lodge of Florence, located in Via della Vigna Nuova, has elected as new Grand Orient of the Order the person of General Giuseppe Garibaldi. There was first some contrast if it was possible to elect not because of the differences of the Scottish Rite to which it belongs Garibaldi, while the Masonic society of Italy follows the French rite, but eventually the majority, judging to adopt from here on the Scottish Rite, the more satisfying the ambitions for the greatest number of offices and badges, warmly supported the proposal and the result was a splendid election. The choice was of apparently satisfaction for the Freemasonry, and even the most moderate, hoped in this way to bring Garibaldi to the constitutional monarchist party for the true good of Italy.- Leopoldo V.ASF, Secret Prefecture, 1863-64, envelope 22, File 148. Italian Original text: 'Rapporto Speciale; Commissione di pubblica vigilanza presso la R. Prefettura della Provincia di Firenze. Riservata. Firenze 25 maggio 1864. L'assemblea costituente della massoneria italiana

Therefore, the Masonry played a very important role in the unification processes of Italy and other nation-states. It was considered by Garibaldi as an association that should cooperate with the others, in order to achieve collective well-being. Furthermore, efforts of Garibaldi to unify Masonry and Workers Society indicate that he gradually became more connected with Freemasonry although he was once a strong proponent for the dissemination of Worker Societies all around the world. The co-existence of the Masonry and the Workers' Society and their joint activities in Constantinople/Istanbul were in harmony with his ambitions and desires.

4.4. Mazzini's life and struggles

Now I will introduce and explore the life and struggles of Giuseppe Mazzini, another patriot with strong links between Italy and Turkey. Giuseppe Mazzini was born into a fairly wealthy family in Genoa, June 22nd, 1805. His father was a physician and professor of anatomy at the University, and his mother, Maria Drago, was a woman of uncommon intellect. Biographies of Mazzini describe him as a frail child, gentle, beloved by the family, who grew up surrounded by loving care. He began to go out from home at the age of five, where an incident occurred that he would never forget. He met a man on the stairs of Annunziata Church begging charity by beating a stick on the ground. The young Giuseppe left his mother's hand and ran to hug this man who said, "Take good care of him, Madame, he is one person who will love his people."⁹⁶ Recognizing that this story is likely

adunatasi il di 23 in questa citta nel locale di residenza della Loggia Massonica di Firenze, posto in via della Vigna Nuova elesse il nuovo Grand'Oriente dell'Ordine nella persona del Generale Giuseppe Garibaldi. Vi fu prima qualche contrasto se si fosse potuto o no eleggere per la differenza del rito scozzese al quale appartiene Garibaldi, mentre le societa massoniche d'Italia sono quasi tutte di rito francese: ma finalmente la maggioranza, giudicando anzi doversi da qui in avanti adottare il rito scozzese, piu soddisfacente alle ambizioni per il maggior numero delle cariche e dei distintivi, appoggio' calorosamente la proposta in favore e ne risulter' una splendida elezione. La scelta é stata a quanto sembra di soddisfazione della Massoneria, ed anco dei piu moderati nella speranza di ricondurre con questo mezzo il Garibaldi al partito monarchico costituzionale per il vero bene d'Italia. - Leopoldo V. ASF, Prefettura segreta, 1863-64, busta 22, fascicolo 148'.

⁹⁶ R. Larice, *G. Mazzini*, Biblioteca della Società Dante Alighieri, (Milano: L. F. Cogliati, 1911), p.8.

apocryphal, it nevertheless befits Giuseppe Mazzini, who had the great merit of spreading ideas of freedom and republic in Europe.

Mazzini was educated at home until twelve years old. There he learned French and Latin and became interested in the study of the classics and history. At fifteen, he enrolled in the medical school to please his father, but he had other interests. After several years his father let him study law, while his inner calling was actually towards literary studies.⁹⁷ Probably the events of his childhood shaped him enormously. He was nine years old when the Napoleonic Empire collapsed and Genoa was transferred to Piedmont, witnessing a softening in their desire to recover their independence and restore the ancient republic. And too, the uprisings of 1820-21 left their mark on Mazzini's soul. The uprisings in southern Italy and in Piedmont failed and the Piedmontese moved to Genoa and San Pier d'Arena to go into exile in Spain or Greece. They were organized into secret societies, the main one of which was the Carbonari, which aimed to gain freedom and independence for the motherland. A true anguish gripped Mazzini in the face of a life of exile that became the fate of many Italian conspirators⁹⁸. A proud and sad-looking young man, whose aspiration to make his mark in the liberation movements grew into an obsession. He became, "dark, deep, tormented by indefinable anxiety, excited by the fever to retry the failed test of Carbonari and oppressed by the inability to act as he was, he escaped from his friends and begins to dress in black, as mourning for his homeland that, since then, remained at the top of his thoughts."⁹⁹

The readings of his youth inflamed him, like *The Last Letters* of Jacopo Ortis, which he learned by heart. Mazzini enjoyed the friendship of the Ruffini brothers and their mother Eleonora. Together they discussed literature, history, and philosophical questions and invented schemes to smuggle banned books and newspapers. This was a way to rest his

⁹⁷ *Ibid.*

⁹⁸ R. Larice, *G. Mazzini*, p.10

⁹⁹ *Ibid.*, p. 10 My translation. The original text is as follows: '...cupo, assorto, tormentato da un'angoscia indefinibile, eccitato dalla febbre di ritentare la prova fallita dei carbonari e oppresso dall'impossibilità di fare in cui si trovava, sfugge i compagni e comincia a vestire di nero, come per portare il lutto della patria che, da allora, rimase al vertice dei suoi pensieri.'

spirit.¹⁰⁰ On 6 April 1827, he obtained a degree in law from the university of [...] and took part in the association created by Amadeus VI, called the *Avvocatura dei poveri*,¹⁰¹ and strove from that time to understand the problems of the poor and sought to bring them relief. Literature and music absorbed him: he was never separated from his guitar and his books, preferring the works of Dante, Shakespeare, Goethe, Byron, Alfieri, and the Italian philosophers such as Giordano Bruno and Giambattista Vico. He read the essays of the disciples of the French Revolution, Voltaire and Rousseau, but he never sympathized with the rationalism of the eighteenth century that deliberately denied the god in which he believed, the god that he saw in humanity and history. For political purposes Mazzini took part in the drafting of the newspaper *Il Conciliatore*, followed by *L'Indicatore Genovese* and by *L'Indicatore Livornese*, but they were all suppressed by the relentless censorship.¹⁰² His strong political consciousness led him to take an active part in the secret societies. Thus, Larice describes Mazzini's entry in the Carboneria:

It was 1828 or maybe 1829, on the last floor of a Genovese house in via San Giorgio where Giuseppe Mazzini bent his knees, uttered his oath of Carbonari of First Instance, while Raymond Doria, according to the ritual, placed on his head the unsheathed dagger. Doria, a Spanish adventurer who was not a member of the illustrious Genovese family tree, was there as a spy, one of the many that followed, observed, and persecuted Mazzini throughout Europe.¹⁰³

For Mazzini the Carbonari was a big disappointment. It upheld within its ranks noble people who felt the political discontent of the time, but did not have an explicated program

¹⁰⁰*Ibid.*

¹⁰¹Practical law for poor people.

¹⁰² R. Larice, *G. Mazzini*, p.12.

¹⁰³*Ibid.*, p. 15 My translation. The original Italian text is as follows: 'Era il 1828 o forse il 1829, ad un ultimo piano di una casa genovese in via San Giorgio, Giuseppe Mazzini, piegato in ginocchio, pronunziava il suo giuramento di carbonaro di primo grado, mentre certo Raimondo Doria, secondo di rito, gli teneva sguainato sul capo il pugnale. Il Doria, un avventuriero spagnolo che non appartiene all'albero genealogico dell'illustre famiglia genovese, era una spia, una delle tante, che seguirono, sorvegliarono, perseguitarono il Nostro, attraverso tutta l'Europa.'

of federation of national unity; they were neither monarchists nor republicans. The maximum bond of union among the members was a yearning for freedom. Mazzini did not like this ambivalence, which created in him a sense of mistrust. One day he heard that a member had to be turned out because he had criticized the leaders. This event appalled him and he threatened to withdraw. His superiors, however, must have had to respect his objections because they gave him a chance to move on to the second degree within the Carbonari. With growing recognition and power within the ranks, he was invited to move to Tuscany where, with the help of Carlo Bivi, he recruited a group of conspirators. Here it was the first infusion of the ideas of freedom and independence of Italian unity. He left a strong imprint upon the Tuscans, an almost indelible one. Then he returned to Genoa, and asked for a passport to travel to Bologna on the pretext of some studies of Dante, but it was denied. He continued to conspire in Genoa, recruiting affiliates without the Carbonarian formalism and inspiring his friends simply to act.¹⁰⁴

In 1830, the police watched him and a spy set a trap for him that had complete success. He was summoned to go to *Lion Rouge* to meet a man called Cottin. It was actually a set up. The contact was, in fact, a policeman in disguise, who witnessed the scene, and a few days afterwards Mazzini was arrested and taken to the prison of Savona. It seems that Mazzini had suspected the possible trap, and in a prior conversation with his mother and Ruffini, had planned a way of secret correspondence in case of arrest. In prison he could receive monthly letters that passed through the hands of the governor, but were comprehensible only to him. In the first month of captivity he did not receive any kind of books and spent his time taming a little bird and playing the guitar. Later he received a Bible, the works of Tacitus and Byron, and in that solitude was able to develop his patriotic mission and to determine more specifically the visions and his mission.

He was released based on the lack of evidence but he was asked to make a choice between exile and confinement in a small town. He chose going to an exile in Geneva, crossed the Alps for the first time leaving his family behind. There he met the historian Sismondi and Pellegrino Rossi. After he then moved to Lyon, an important centre of proscribed Italians. Then he went on to Marseilles and Corsica to support the insurgent movement in Italy.

¹⁰⁴ R. Larice, *G. Mazzini*, p.15.

There he learned that Austria had suffocated the revolt. With indignation at this time, he returned to Marseille and threw a furious tirade against the nation and the government of Luigi Filippo.¹⁰⁵

Meanwhile, on April 27 1821 Carlo Felice came to the throne, succeeding Carlo Alberto of Savoy-Carignan. Everyone saw him with new eyes, “A new sun rose on the Piedmont horizon.”¹⁰⁶ as proclaimed Vincenzo Monti, and Giordani described him, “The only hope for the poor Italy”.¹⁰⁷

Then Mazzini, inflamed by these mottos, decided to write a letter to the new king. The letter said:

"Sire, if I believed that you were a vulgar king with an incompetent or tyrannical soul, I would not send the Word of a free man. Kings of this stature do not leave to the citizen that the choice between the arms and the silence. But you, Sire, you are not of such nature. The nature creating you at the throne has created even other high concepts and strong thoughts; and Italy knows that you have more royalty than purple. Vulgar kings ruin the throne on which they set and you, Sire, to kidnap it from infamy, to destroy the cloud of curses that aggravate the centuries, to surround it with love, you did not need anything than to hear the truth: but I have to tell you, just because I think you are the only one worthy of hearing and because none of those around can tell it all. The truth is not the language of the courtier, it sounds just on the lips of whom that do not hope or fear another power."¹⁰⁸.

¹⁰⁵ Ibid.

¹⁰⁶ My translation. The original text is as follows: “un nuovo sole sorto all’orizzonte piemontese”.

¹⁰⁷ My translation. The original text is as follows: “ l’unica speranza della povera Italia”.

¹⁰⁸ My translation. The original text is as follows: ‘Sire !Se io vi credessi Re volgare, d’anima inetta o tirannica, non vi indirizzerei la parola dell’uomo libero. I Re di tal tempra non lasciano al cittadino che la scelta fra l’armi e il silenzio. Ma voi, Sire, non siete tale. La natura, creandovi al trono, vi ha creato anche ad alti concetti e a forti pensieri; e l’Italia sa

The letter quickly spread through the underground press and arrived soon in the hands of Carlo Alberto, who at the end of the reading ordered the immediate arrest of Mazzini, if he crossed the border. Consequently, Mazzini became even more committed to the ideals of Young Italy. Larice wrote:

It was at that time a large discourse of cosmopolitanism, of brotherhood and universal freedom. Who dreamed humanity ordered in uniformed phalansteries, some in federations of communes: and states and nations had to disappear. Mazzini dreamed of a very high ideal of freedom and human solidarity, and saw humanity faces start to move, driven by the eternal law of progress. But humanity said, it must have as a base the nation, must be the federation of nations, workshops where the individual can work according to his peculiar genius and the genius of the race. Every people, like every individual, has a special mission to carry out the division of labor being necessary for the progress of industry equal to the progress of humanity. Do not suppress, therefore, the nations, but it was necessary to rebuild them, make them into free and independent states, put them in a position, that is, to move and to act at home, to contribute to the common refinement.¹⁰⁹

che voi avete di regio più che la porpora. I Re volgari infamano il trono su cui si assidono e voi, Sire, per rapirlo all'infamia, per distruggere la nube di maledizioni di che lo aggravano i secoli, per circondarlo d'amore, non avete forse bisogno che di udire la verità: però io ardisco dirvela, perché voi solo estimo degno d'udirla e perché nessuno di quanti vi stanno intorno può dirvela intera. La verità non è linguaggio di cortigiano; non suona che sul labbro di chi né spera né teme dell'altrui potenza.'

¹⁰⁹ Larice, *G. Mazzini*, p. 24. My translation. The Italian original text is as follows: 'Si faceva in quel tempo un gran discorrere di cosmopolitismo, di fratellanza e libertà universale. Chi vagheggiava l'umanità ordinata in falansteri omogenei, chi in federazioni intercomunali: e gli stati e le nazioni dovevano scomparire. Anche il Mazzini vagheggiava un altissimo ideale di libertà e solidarietà umana, e vedeva l'umanità incamminar visi, sospinta dall'eterna legge del progresso. Ma l'umanità- affermava- deve avere per base la nazione, dev'essere la federazione delle patrie, officine dove l'individuo può lavorare

Mazzini was talking about ideals of humanity, freedom and human solidarity, driven by the eternal law of progress. He believed that humanity had as its basis the nation, *i.e.*, a federation of nations, where the individual could develop his genius having a special mission. Hence the aim of Young Italy was the redemption of the homeland, the great historical mission to tidy up the homeland in a great free, independent and democratic state.

According to Mazzini, unity is essential, because without unity there is no true nation; no security, no strength. And nationhood meant 'existence'. He did not believe in the possibility of having a state that could tolerate the monarchy, as exemplified by the perfidy he had seen in Francesco IV of Modena, Luigi Filippo and the ambiguity of Carlo Alberto. For this reason he hoped in the strong republican tradition of Italy, the republic of the great traditions of ancient Rome.

Mazzini claimed a fruitful political revolution, which would bring the redemption of the masses, freeing them from oppression and misery. 'The revolution must be made by the people and for the people.' This was one of its fundamental principles.¹¹⁰

Life is a duty, and duty is sacrifice. Thus, the Young Italy started as an educating and regenerating association, so it was necessary to use all the possible means that absolutism left open, *i.e.*, open schools, educating girls and boys, circulation of newspapers, almanacs, and pamphlets that speak of moral and patriotic ideals without raising the suspicions of the police. But the best means of education and propaganda was action; action that was clandestine, anywhere and at any time, organized through guerrilla bands and initiative-taking leadership, in order to inspire revolt for all the people. It was necessary to trust

secondo il suo genio particolare e il genio della stirpe. Ogni popolo, infatti, come ogni individuo, ha una sua speciale missione da compiere: la divisione del lavoro essendo necessaria al progresso industriale del pari che al progresso dell'umanità. Non sopprimere, dunque, le nazioni, ma ricostruirle occorre, farne degli stati liberi e indipendenti, metterle in condizione, cioè, di muoversi e di agire a loro agio per concorrere al perfezionamento comune'.

¹¹⁰*Ibid.*, p. 26.

God with the motto ‘God is the people’, and not wait for foreign aid. He was convinced that ‘Every martyrdom is a battle won [...] now and forever’.¹¹¹

The Association of Young Italy had as symbol a branch of cypress in mourning for the martyrs of the homeland, and a regularly published journal. His white, red and green banner had on one side the sentence: *freedom, equality, humanity*, and on the other: *unity and independence*. To join them it was necessary to be under the age of forty except in extraordinary circumstances, be bound to a monthly fee of fifty cents, and adhere to the program of the Association. Its first members signed on in Genoa, by Ruffini, Campanella and Belga.

Politically and morally Young Italy promoted a great advance on the existing society. Politically, the unifying principle was advocated with zeal; morally, the arid rights doctrine inherited from the French Revolution replaced the noble and educator theory of duty. Furthermore, it suppressed the death penalty that threatened to all the secret groups from their sedition. Young Italy failed as a means of preparation for war. The general insurrection did not take place, and the partial insurrections were reduced to ‘sterile, bloody gagging’.¹¹² But the movement educated the next generation to ‘reckless bravery, the infused heroic perseverance, the virtue of sacrifice in such a bright light in the era of our redemption’.¹¹³ With this foundational understanding of the lives and political ambitions of Garibaldi and Mazzini, we now shift our analysis to their relations with the capital of the Ottoman Empire.

¹¹¹*Ibid.*, p. 27.

¹¹²*Ibid.* ‘Sterili, sanguinosi conati’.

¹¹³*Ibid.*, p. 29.

Chapter 5

Activities in Constantinople/Istanbul: Relations between Italian and Ottoman Society

5.1 Introduction

Since it is impossible to investigate the life and activities of Garibaldi in Constantinople, we will examine rather what effect this may have had, given his entry back into Freemasonry. Further, we want to investigate how the Italian secret orders in Constantinople had been able to have contact with both Garibaldi and Mazzini. In order to figure out the origin of these contacts, we will trace the path to the lodges of Istanbul prior to the ascent of Sultan Abdulhamid II to the throne.

5.2 Abdulhamid II – Short intro

Abdulhamid reigned as the Ottoman Sultan-Caliph for thirty-three years, between 1876 and 1909. The Young Ottomans and the Young Turks defined Abdulhamid period as *İstibdad*, the regime of oppression. Unlike his brother Murad, Abdulhamid did not have a Western-style education and did not study foreign languages, but according to Arslan and Özen, Abdulhamid was known especially as a keen and insightful observer of events, even from his childhood period of reign. An anecdote is reported about the years of his adolescence where he was able to foresee the European powers that would ally with the Ottoman state against the Russian Empire in the Crimean War.¹¹⁴

Prior to his coming to power his uncle reigned, the Sultan Abdulaziz. Abdulaziz was forced to abdicate because of a *coup d'etat* of the young Ottomans who demanded a constitutional monarchy. Therefore, his place was taken by Murad, who reigned only ninety-three days owing to a mental health problem, and was succeeded by Abdulhamid II. Under the pretext of extraordinary conditions that led to the Russian-Turkish war of 1877-

¹¹⁴Arslan, Ozan and Özen Çınar, 'The Rebirth of the Ottoman Committee of Union and Progress in Macedonia through the Italian Freemasonry,' *Oriente Moderno*, Nuova Serie, Anno 24 (85), Nr.1 (2005): 93-115, pp. 95.

78, Abdulhamid abolished the constitution creating a regime of oppression able to keep everything under absolute control of the state. In this way, he suppressed the press and gradually banished the Young Ottomans who were forced to flee to Egypt or Europe.

However, the Sultan's efforts were not enough to quench the thirst for reforms of Ottoman intellectuals that in 1889 founded the Ottoman's Union Committee (*Ittihad-ı Osmani Cemiyeti*). Most of the founders of Ottoman's Union Committee were students of the Imperial Military Medicine Faculty of Istanbul. Thus, the Ottoman Committee renamed itself the Ottoman Committee of Human and Progress (*Ittihad ve Osmanlı Terakki Cemiyeti*) and tried to re-instate the constitution that Abdulhamid had in 1876.

Among the supporters of the members of the group of Ottoman intellectuals we find Ahmet Rıza Bey, 'a positivist Young Turk intellectual',¹¹⁵ Mizancı Murat Bey and Prince Sabahaddin. 'The committee was organized in cells of four people based upon the model of Italian Revolutionary Carbonaris'¹¹⁶.

Thus, at the beginning of the twentieth century, Macedonia was a region of the Ottoman Empire where Bulgarians, Albanians, Greeks, Serbs, Romanians and Turkish Muslims coexisted. Each of the neighboring states of Bulgaria, Greece, Serbia, sought to admit Macedonia that consist of three provinces: Thessaloniki, Kosovo and Monastir (today's Bitola).¹¹⁷

Sultan Abdulhamid II lived under the pressure of the opposition forces that scholars describe as 'Young Turk opposition'¹¹⁸.

5.3 Starting contacts

The author Angelo Iacovella wrote:

¹¹⁵*Ibid.*, p. 96.

¹¹⁶*Ibid.*

¹¹⁷*Ibid.*

¹¹⁸Hanioğlu Şukru, *Notes on the Young Turks*, p.186.

From the beginning, a red thread linked the fortunes of Italian Freemasonry to the Young Turks. This marriage, in spite of its considerable political and diplomatic implications, in our opinion, has never really been clarified.¹¹⁹

Şükrü Hanioglu underlines as the activity of the CUP was quite insignificant prior to 1894/5, but other associations, such as the Turco-Sirian Committee, Le Parti Constitutionnel en Turquie, la Cemiyet-i İlmiye and others, were also active during this period. According to Hanioglu, some Tanzimat statesmen and dignitaries belonging to the Freemasons 'played a crucial role in bringing Sultan Murat V to the throne for a brief period in 1876.'¹²⁰ A key figure in this process was Cleanthi Scalieri. An Istanbul Greek by birth, Scalieri was introduced into the ranks of the French Masonic Lodge of the Ottoman capital, L'Union d'Orient, in 1865.¹²¹

The activities of Scalieri linked to Freemasonry continued until the sultan was deposed. Subsequently Scalieri left Istanbul, 'sped away from the turmoil of the capital to Piraeus by an Italian ship rented by several of his Greek and Italian mason friends.'¹²² This episode demonstrates the existence of contacts between European Freemasonry in the Ottoman state, but at this stage, it is quite difficult to try to quantify the degree of influence or cooperation among these organizations. By nature the lodges were secretive and maintained clandestine structure and activities, attempting to avoid any kind of public confrontation with the government or the press. But this began to change in the decade of the 1880's and early 1890's:

Only one man seems to have provided a link between Young Turk groups and the Freemasons. This was Ali Shefkati, member of the lodge overseen by Scalieri, and

¹¹⁹ Angelo Iacovella, *Il Tringolo e la mezzaluna, I Giovani Turchi e la Massoneria Italiana-* (Istituto Italiano di Cultura di Istanbul, 1997).

¹²⁰Hanioglu Şukru, *Notes on the Young Turks*, p.186.

¹²¹*Ibid.*

¹²²*Ibid.*,p. 188.

editor of the newspaper *Istikbal*, which he founded in Naples and began to write entirely on his own as of 1881.¹²³

How Ali Shefkati arrived in Italy and why he chose to come, we cannot know. What can be confirmed is his friendship with Ahmet Rıza (1859-1930), a young and rising leader of the Young Turks, President of the first Ottoman Parliament and Ministry of education for the Liberal Union party. The two met in London shortly before the publication of *Mechveret*, the main instrument of the CUP that disseminated its first copies in the French capital. Şükrü Hanioglu emphasizes the correspondence in 1903 of Ahmet Rıza with another member of the Young Turks, Talat Bey that, as we will see later, became an affiliate of the Italian Masonic lodge 'Macedonia Risorta' in July of the same year. Hanioglu writes:

Throughout this period, the Masonic organizations continued to support the Young Turks in their publications. The significance of this for the Palace is illustrated in an incident of 1905. That year a Russian citizen tried to enter the country with a copy of the banned newspaper *Skrip*. Despite being banned in the Ottoman Empire, *Skrip* did not change its editorial stance. This comes as no surprise since the editor was the younger Scalieri who was still striving to draw the Freemasons together to create a coherent political program. By 1906, Palace intelligence channels had taken note of the increase in the number of Masons travelling to Istanbul and maintained constant contact with the Rumeli Inspectorship (*mufettishlik*) to learn about Freemason activities in Salonica.¹²⁴

The towns of Cavalla, Janina and Salonica were full of lodges in the early twentieth century: there were at least ten lodges, including the Italian *Grand Orient*, the French *Grand Orient*, the Greek *Meghali Anatoli*, the Spanish *Grand Orient*, the Rumanian *Loja National* and the lodge *Droit Humain* which admitted both men and women. In Constantinople there were rooted various European Masonic lodges, five of which belonged to the Grand Orient of Italy.¹²⁵

¹²³ *Ibid.*

¹²⁴ *Ibid.*, p. 193.

¹²⁵ Altay Birand, *A Concise History of Freemasonry in the Ottoman Empire*, pp. 4-5.

As a result, Sultan Abdulhamid II, aware of the role that Freemasonry assumed in Europe, received valuable information from the network of spies who infiltrated in these environments. Becoming aware of the presence of kings and princes among the initiates, he moved very carefully.¹²⁶

To get more insight in this story, it is useful to understand the historical circumstances of these animated years in the Ottoman province of Thessaloniki, trying to describe the feeling, the experience, and the social history of the Macedonian suburbs of the empire.

The Italian magazines of the time give details of the Ottoman political field, perhaps to suggest to their readership the need for a change. The newspapers describe the most atrocious repression, hatred exercised between the different ethnic groups. Between the lines of these articles it is possible to read anxieties and cruelty. The *Illustrazione Italiana*,¹²⁷ in 1908, writes:

Last year, for example, the palace must have taken some measures against a number of students who, somebody thought, took liberties to criticize any act of the Sultan, despite the fact that he is ... the shadow of God on earth. The fact is that a number of these students have disappeared, and must have paid with their lives for this act of independence. About this they all agree. Some estimates suggest the number of students is limited to four or five ringleaders, and not more, while others claim hundreds of people had been put on a boat, were transported to the Black Sea, and drowned en masse. Who is telling the truth?

There is much news from Monastir and Thessaloniki received from Vico Mantegazza¹²⁸:

¹²⁶*Ibid.*, The article mentions the different behaviour of the sultan in front of the Anglosaxon, French or Italian masonry. The last two were the only ones to suffer the pressure of the Sublime Porte.

¹²⁷*L'Illustrazione italiana, Dalle Rive del Bosforo*, anno 1908, volume I, 1573, p. 514. A newspaper that I could browse in the library of the Italian Worker Society of Constantinople.

¹²⁸*L'Illustrazione Italiana, Dalle Rive del Bosforo*, pp. 602-604.

Monastir has always the air of a city under siege where not only the authorities and guards watch, but also the population. [...] The Turks, of course, for now, are the owners. And they cannot conceal their resentment for this species for taking possession of Europe, which has sent up here some officers responsible for monitoring and reporting.¹²⁹

¹²⁹ The article, after a series of specific details, mentions also Thessaloniki : ‘Purtroppo é triste, quasi macabra questa lettera mia da Manastir. Ma da parecchi giorni, dacché giro un po in Macedonia, mi sono accorto che non si puo discorrere d’altro. Mentre in Europa i giornali parlano delle riforme come di una cosa seria, qui, nessuno da importanza al nuovo progetto che sarà escogitato dalle cancellerie. Tutti sanno che le cose continueranno tal quale come prima se non peggioreranno. Vi sono di quando in quando dei periodi di calma relativa, ma poi d’un tratto si ritorna al solito regime, non solo di conflitti sanguinosi nelle campagne, ma anche dei soliti delitti che rimangono impuniti e che avvengono nelle città, persino a Salonico, sotto gli occhi dell’ispettore generale delle riforme, e dei suoi collaboratori. In città, nelle vie principali, a poca distanza dalla sede di parecchi consolati, é stato ucciso poche settimane fa il dragomanno del Consolato greco. A breve distanza di tempo, ugualmente in pieno giorno, furono tirati dei colpi di revolver dai greci contro qualcuno del Consolato bulgaro. E anche questi delitti erano la conseguenza di altri delitti, di altre aggressioni... Da una parte e dall’altra si calcola chi ha avuto il sopravvento, e se tocchi ancora ai bulgari di uccidere un greco, o ad un greco di uccidere un bulgaro! Per eccitare gli animi si vendono le cartoline col ritratto dei morti e con le parole di vendetta. Alle scuole greche, si insegna ai bambini di otto o dieci anni a odiare il bulgaro come il mortale nemico: si raccomanda di esercitare il braccio, di diventare forti per distruggere questo nemico. Ho pranzato giorni sono a Salonico in una casa di amici.[...] E’ un ambiente saturo di odii. Dopo aver passato qualche giorno in questo ambiente, a non sentir discorrere che di cose tristi, di assassini, di impiccagioni, di massacri di donne, di bambini, dopo che avete veduto qua e la le fotografie diffuse un po dappertutto che rappresentano queste orribili scene di ferocia, di eccidi sanguinosi, vi assicuro che si sente il bisogno di un po d’aria diversa, si vagheggia il giorno di andarsene, di parlare d’altro, e si pensa con un senso di profonda tristezza alla grande canzonatura della diplomazia a proposito delle riforme!’. English Trad.: 'Unfortunately, it is sad, almost macabre this letter from Manastir. But for several days, since I am a little bit around in Macedonia, I realized that we cannot talk about anything else. While in Europe the newspapers talk about reform as something serious, here, no one give importance to the new project that will be devised by the registrars (cancelleria). Everyone knows that things will continue as before, if not worse. There are occasionally periods of relative calm, but then suddenly we return to the usual regime, not only of bloody conflict in the countryside, but also the usual crimes that go unpunished and that take place in the cities, even in Thessaloniki, under the eyes of the general inspector of the reforms, and his collaborators. A few weeks ago in the main streets

With hindsight we may contemplate the assertion, 'The Turks, of course, for now, are the owners'. It seems that Mantegazza was able to savour the future fortunes and misfortunes of those lands.

The arrival of General Nicolis Di Robilant in Thessaloniki, to replace the late General De Giorgis is noted in an article in the Italian press in the same year of the emergence of the Young Turks. The new general, after greeting King Vittorio Emanuele in Rome, went to Constantinople to the official recognition by the Sultan, and then continued his journey to Thessaloniki.

He arrived there when the bloody activities of the bands, not only Macedonians, but the spirit of insubordination of Turkish soldiers, had suffered a step down. A major, indeed, was killed by a group of mutineers. From Resna, another major with two officers and two hundred men equipped with rifles and ammunition, escaped to the mountains, while these bands were putting up posters of Young Turks in Monastir, and making claims for a constitution.¹³⁰

of the city not far from the home of several consulates, the dragoman of the Greek Consulate was killed. Just a short time after, also in daylight, there has been shots from a Greek revolver against someone in the Bulgarian Consulate. And even these crimes were the consequence of other crimes, other attacks.... People keep track with their hands who is winning, and even if it is the Bulgarian's turn to kill a Greek, or a Greek's turn to kill a Bulgarian! Postcards are being sold with pictures of the dead with words of revenge to excite the minds. In the Greek schools, to the age of eight or ten years children are taught to hate Bulgarians as the mortal enemy, making them strengthen their arms, to become strong to destroy this enemy. I had lunch some days before in a friend's house in Thessaloniki. [...] It is a place full of hatred. After spending a few days in this environment, hearing nothing but sad things, the assassinations, executions, massacres of women, children, once you have seen here and there photographs spread everywhere that represent these horrible scenes of ferocity, of bloody massacres, I assure you that you feel the need for different air, thinking about the day to leave, talking about something else, and thinking with a sense of deep sorrow to the great banter of diplomacy about reform!

¹³⁰*L'Illustrazione italiana*, 1908 vol. II, *L'arrivo del generale Di Robilant a Salonicco- La grave situazione in Macedonia*, p. 52. 'Il generale Chemsî pascià si preparava a partire da Monastir con due battaglioni, per sedare quel tentativo di ribellione, quando fu assassinato, c'è chi dice, da tre ufficiali, subito scomparsi dalla città. Il ministero turco, di fronte a tale stato di cose, pare abbia deciso di prendere subito energici provvedimenti: sedici

Italian magazines reported everything about Turkey: thoughts, reflections on the status of women, witty reflections on the behaviour of high authorities:

I said in my last article that in Constantinople and Turkey they are repeating the Forty-eight.¹³¹ All the daily news confirms me about my persuasion. To read the correspondence, which is more or less fantastic, arriving from the countries of the crescent moon, I see Italy of Pius IX and Ferdinand II. The Sultan Abdul-Hamid, who, as well as the political sovereign, is the pope of his people, takes precisely attitudes by Pius IX. He talks to the people, turns to walk the streets of Constantinople; tastes the demonstrations and applause. Things never seen before, in a country where he was not even allowed to display in public the effigy of the sovereign. But now, Habdul-Hamid is everywhere, as Pius IX in Rome between 1846 and 1847. And are these actions trustworthy? Will it last? ... Will they last in the sovereign and in the Court? Will they last in the people? ...¹³²

To these questions of the Italian journalist, we will give answers based on the evidence of the control taken by the Young Turks. In May 1909, a few days after the fall of Sultan Abdulhamid II, a general jubilation welcomed the idea of the new Young Turks in power. All the European powers trusted the men of the '*Union and Progress Committee*' as they were willing to re-modernize the country and put it up with the times.

In Italy as elsewhere there were those who applauded the Young Turks. One of the first to congratulate them for their victory with the government of Constantinople on behalf of the

battaglioni sono già diretti a Monastir, e vi é stato mandato anche Osman Pascia con pieni poteri e quattrini. Ma con tutto questo la Turchia dichiara di non poter accordare che si introducano maggiori riforme [...].' English Trans.: 'General Pasha Chemsî prepared from Monastir two battalions, to quell the rebellion attempt, when he had been assassinated; there are those who say, by three officers, immediately disappeared from the city. The Turkish ministry, in light of such a state of things, seems to have immediately decided to take firm measures: sixteen battalions are already directed to Monastir, and has also been sent Osman Pasha with full power and money. But with all this Turkey said it could not give permission to introduce further reforms [...].'

¹³¹ It refers to the Italian riots in 1848.

¹³² *L'Illustrazione italiana, Corriere*, p. 125.

Italian Freemasonry was the Grand Master of the Palazzo Giustiniani Ettore Ferrari. Below the greeting as fully published in the columns of the Masonic magazine:

The newspaper reports the various wonderful events that have taken place and are taking place, they say that finally and decisively, the Turkish people, awakened by the consciousness of its rights, has thrown off the secular yoke claiming freedom. Those events we followed with an anxious and admired mood, in the hope that the generous [...] effort was worth it to win the tenacious resistance of the past centuries, placing the young nation in the rightful place in the history of civilization and human progress.¹³³

The Grand Master was pleased of the great part taken by our brothers from Thessalonica and Constantinople. At that time the contribution of Italian Freemasonry was crucial since the revolt of the 'Union and Progress Committee' was kindled in the lodge *Macedonia Risorta* in Thessaloniki, a lodge which depended on the Grand Orient of Italy whose Master was Emanuel Carasso.

However, it is not known to what extent the Masonic lodges of Turkey participated in the revolt of 1908 and, how much Garibaldi and Mazzini's philosophies influenced it. An Italian Freemasonry, called "Italia"¹³⁴ came to the Bosphorus in 1862, the same year of the founding of the 'Respectable Lodge of Italy at the East of Constantinople', inaugurated on

¹³³ *Ibid.*, Original text: Le notizie riportate dai giornali sulle varie meravigliose vicende, che si sono svolte e vanno svolgendosi costì', ci affermano che finalmente ed in modo decisivo, il Popolo Turco, svegliato alla coscienza dei suoi diritti, ha scosso il giogo secolare, rivendicandosi a libertà. Quelle vicende noi abbiamo seguito con animo ansioso e ammirato, auspicando che il generoso [...] sforzo fosse valso a vincere le tenaci resistenze di un passato di secoli, collocando la giovane nazione al posto che le compete nella storia della civiltà e del progresso umano.'

¹³⁴ A Lodge that obeyed to 'Grande Oriente Italiano' in Turin, with Master E. F. Veneziani, I Sorvegliante avv. C. Cresci, II Sorvegliante G. Hekimian, Orator S. Salvotti and Segretario Augusto Thomas. In December 1863 the Lodge asked for a new mason ambassador in the Sultan's Empire, to continue the work of his predecessor, Brother Camillo Caracciolo di Bella. From *Massoneria Universale, Grande Oriente d'Italia, Palazzo Giustiniani; Logge Italiane in Turchia con appendice degli appartenenti*, Luglio 2005, mentioned by Iacovella, p. 3.

May 28. The lodge was inaugurated with the Ambassador of the Reign, Marquis Camillo Caracciolo di Bella, who was also a Mason. Within a few months the number of Italian Freemasons grew to 125. Anyone was free to knock at the 'doors of the Temple', Turkish or Italian, without differences of religion, 'to ask to be allowed in'.¹³⁵ On May 3 of the same year (1863) the Workers Society of Mutual Aid became a very important centre in the colony, which inspired both the Masonic lodges and the Italian Workers Society. Clearly they can be connected to the principles of the *Risorgimento* embodied by Mazzini and Garibaldi.

5.4 Young Turks and the 'Macedonia Risorta'

Through the Carbonari the ideals of the *Risorgimento* penetrated into the Ottoman Empire and began to be part of what Iacovella refers to as the 'political baggage of the Italian-Turkish community'.¹³⁶ As an evidence, after the failure of the uprisings of 1820-21 that forced Garibaldi into exile, and the revolution of '48, hundreds of conspirators from the ranks of the Carbonari and Young Italy sought shelter in Turkey. This mass influx modifies significantly the Italian community of Istanbul and contributed in a decisive way to its 'politicization'.¹³⁷

Thus, Mazzini's words, began to spread among the community of Italian immigrants, and among them stood a young Italian, a native of the Grand Duchy of Tuscany, Adriano Lemmi, who was destined to become a close friend of Giuseppe Mazzini.

Clearly there may be established a link between Italy and Turkey at the beginning of the twentieth century. However, series of strange coincidences are especially worthy of note. In February 1908 a law student of the school of Thessaloniki wrote to a relative of Manastir that some friends asked him to join a secret organization, reporting, 'The membership of this society would involve the swearing of a sacred oath and the acceptance

¹³⁵Iacovella, *Il Triangolo e la Mezzaluna*, p. 23.

¹³⁶*Ibid.*, p. 22.

¹³⁷*Ibid.*, p. 26.

of prohibited literature'.¹³⁸ It is to the credit of Iacovella, who among the members of the Young Turks identified several members of Italian Freemasonry. The first among them to enroll in the Committee of Union and Progress were Mehmet Talat, Rahmi Ben Rıza, Midhat Şükrü, all regular members of the Italian Masonic lodge Macedonia Risorta in Thessaloniki since 1903. To these may be added İsmail Hakkı Cambulat who took part in that Lodge only in 1907. With this discovery, Angelo Iacovella supports the argument that the CUP had a time of 'incubation' prior to the date of 1906.

It is important at this juncture to introduce Emmanuel Carasso, a Jewish lawyer from a wealthy family. Both Rahmi Ben Rıza and Carasso were elected to the Ottoman parliament for the college of Thessaloniki. The facts show that the central role played by Emmanuel Carasso, true link between the 'Grand Orient of Italy' and the 'Young Turks'. He was the one that developed 'the idea of inviting the Young Turks to meet in Masonic lodges'.¹³⁹ Between 1901 and April 1908 in the Macedonia Risorta there are 188 members, 23 of which are senior officers on active duty in the II and III Corps in Rumelia.

The signs of an increasingly weak sultanate, the Grand Master of the Palazzo Giustiniani Ettore Ferrari wrote the following in the Masonic Journal XL in 1909:

[...] Those events (that) we followed with anxious mood and admired, in the hope that the generous [...] effort was worth to win the tenacious resistance of the past centuries [...] And another time our brothers appeared animators and regulators of this uprising of public awareness [...] on the banks of the Bosphorus.¹⁴⁰

More specifically he added in the same article that his satisfaction was due to 'the enormous power of our Brothers from Salonika and Constantinople'.¹⁴¹ But from what point may we discover the presence of Italian Freemasonry in the Ottoman Empire? In 1863 was founded the 'Respectable Italian Lodge at the East of Constantinople', whose

¹³⁸ Feroz Ahmad, *The Young Turks-The Committee of Union and Progress in Turkish politics 1908-1914*, (London: Oxford University Press, 1969), p. 1.

¹³⁹ Iacovella, *Il triangolo*, p. 56.

¹⁴⁰ Ferrari, The Masonic Journal XL in 1909 in Iacovella.

¹⁴¹ Ferrari wrote again in an essay in 1910, 'The Italian masonry and the Turkish Revolution': see note 6 Iacovella p. 19-20, in Acacia, II (1910), pp.126-127.

members were both Turkish and Italian. Probably, as we saw shortly before, the lodge tended also to attract members of the same Italian community. In this regard Angelo Iacovella highlights:

Not differently from the Workers Society, founded also in May 1863, the Italian Masonic lodge soon ascended to the rank of 'nerve center' of the colony. Both associations were inspired and could be connected directly to the ideals of the Risorgimento, embodied by Mazzini and Garibaldi.

Iacovella research demonstrates that among active characters of the Italian Lodge Risorta of Constantinople several members deserve mention. Among them there is the architect Alessandro Vallauri, the engineer Angelo Gallerini¹⁴², the painter Antonio Callegari, the musician Enrico Furlani, Dr. Riccardo Zeri, Director of the Hospital Italian, and Carmelo Melia, who was responsible for the Embassy.

I conducted a research in the archives of the Workers Society in Istanbul where I found the names of the architect Vallauri, a member of the S.O. to which was given the task to design its new headquarters, an affiliate of the Worker Society on May 15, 1883; the painter Callegari¹⁴³, builder and decorator whose name appears in the register of members as of June 15, 1863; Dr. Zeri¹⁴⁴ member since 1890 and Melia¹⁴⁵ since 1906. These common names in both places indicate that Italian community thrived in Constantinople, and here new republican ideas flourished. Especially in the aftermath of the failed 1848 uprising, waves of Italian political refugees, inspired by Mazzini, arrived on the shores of the Bosphorus, among which there is the name of Adriano Lemmi.¹⁴⁶ Although Lemmi and

¹⁴² Registration number: 9.

¹⁴³ Registration number: 1.

¹⁴⁴ Registration number: 30.

¹⁴⁵ Registration number: 77.

¹⁴⁶ Adriano Lemmi was born in Livorno in 1822, he decided to immigrate to France in Marseille, then to Malta, Egypt and finally to Constantinople. In Constantinople, according to his statements, he headed a trading house of maritime business. The presence of Lemmi in Constantinople is documented with certainty since 1845. In 1847 he met Mazzini in London and Mazzini made use of Lemmi to build a core group of loyal patriots in Constantinople. He helped himself with his finances the expedition of Carlo Pisacane,

Mazzini never became close friends after their initial meeting in 1847, Mazzini thought of using him to form a Republican cell in Constantinople.

We now return to consider the Worker Society, reviewing some of the initial processes of the foundation, which officially date back to May 17, 1863. The essay edited by Adriano Marinovich says¹⁴⁷:

The founding members numbered forty-one, and, except one, their names are listed on a plaque, are not in the list of the Italians in Constantinople protected by the Sardinian government. They declare that they are workers, but perhaps they are not. If, as it is possible, they are exiles or refugees and we keep in mind on the one hand the importance put by Mazzini to Mutual Aid Society groups as a means of dissemination of the democratic spirit, and, secondly, the presence in Istanbul of two of his trustable emissaries, Bruzzeri and Guerzoni, right at the half of May 1863, it is right to suggest that the Society has been commissioned by Mazzini himself, and the interest offered by the capital of the empire as a venue for policies or conspiracy activities to promote insurrection against Austria in the Balkans, and the fact that from Istanbul he had always received considerable support. In 1847 he already met Adriano Lemmi coming from Istanbul who, in 1855-56 sent him thirty thousand francs to fund the idea of a landing near Naples (the unfortunate adventure of Carlo Pisacane). Lemmi had been faithful to him, sending him other money

earning the nickname given to him by Guerzoni of 'banker of the Italian revolution'. In 1860 he returned to Italy and took part in the expedition of the Thousand. In '63 he was with Garibaldi, Cairoli, Nicotera and others, among the signatories of the memorandum of the Central Committee Unit to promote the popular uprising against Austria that would end with the liberation of Venice. In 1867 he also helped Garibaldi in the preparation of the expedition of Mentana and in these years he was always near Mazzini. The last years of his life were marked by the accession to the lodge Masonic Propaganda (Propaganda Massonica), a special lodge of the Grand Orient of Italy. Affiliated with Freemasonry he was a member of the Executive Council of the Grand Orient of Italy in June 1896 and entered the junta headed by Nathan as treasurer. A nice coincidence that it is worth emphasizing is that, from his marriage to Anna Parini was born in 1857 the son Silvano, that after a trip to Orient, manufactured in Florence the first pack of cigarettes that took the name of 'Macedonia'. See Encyclopedia Treccani, [http://www.treccani.it/enciclopedia/adriano-lemmi_\(Dizionario-Biografico\)](http://www.treccani.it/enciclopedia/adriano-lemmi_(Dizionario-Biografico)).

¹⁴⁷Adriano Marinovich, *La Societa Operaia*, p.15.

and accepting him in Lugano where he had moved. Obviously, this money had been collected between the Italians of Istanbul and Mazzini, and grateful, he wrote to Lemmi: ‘The virtue of active sacrifice should be spread to all corners of our Italy, has been concentrated in Constantinople’.

The patriots of the Risorgimento mentioned by Marinovich are Giacinto Bruzzesi and Giuseppe Guerzoni, the first decorated with several gold medals for valor, the second a writer graduated in literature and philosophy. As a representative of Mazzini's Action Party in Bucharest, he made an attempt to persuade the Romanians to come to terms with Hungary. Both were the protagonists, next to Garibaldi, in the Expedition of the Thousand, the final attempt to the unification of ‘Italy’.

In Turkey, Bruzzesi was involved in an affair with Lemmi in 1848 in the prisons of Kütahya where, he dressed up as a stubborn artist, asked to enter the prison to make a portray on a cameo of the exponent of Hungarian nationalism relegated there, Lajos Kossuth. Following the provisions of Mazzini about how to escape, the jailbreak had success thanks to Bruzzesi, who became an intermediary between Lemmi, Mazzini and Kossuth.¹⁴⁸

5.5. Freemasonry

Over the years, an Italian branch of Freemasonry arose also in Smyrna. The Bolognese doctor Anacleto Cricca left Italy in 1849 aboard a ship in company of Daniele Manin, Luigi Mercantini and Nicolás Tommaseo. He reached with them Corfu, where he started to Freemason Lodge *Fenice* in 1849, then he continued his trip to Turkey alone. In 1864 Cricca founded the first Italian-speaking group at the Orient of Smyrna, called the *Stella Jonia*.¹⁴⁹ After the birth of *Stella Jonia*, which organized four workshops, one in Magnesia and three others in Smyrna. The latter took the name of *Fenice*, in 1867, *Orkaniye* in 1868 and *Armenak* in 1872. These were especially reserved to Greeks, Turks and Armenians, designed to alleviate the difficulties of translation from one language to another. What was happening exactly in these workshops is secret. The Italian masonry was involved in

¹⁴⁸ Iacovella, *Il triangolo e la mezzaluna*, p. 27

¹⁴⁹ Iacovella, *Il triangolo*, p. 36.

education to create awareness for freedom and liberation from oppressors. They worked as charitable organizations too. According to Paul Dumont ‘the lodges were also places for the discussion and exchange of ideas about current themes: socialism, feminism, venereal diseases, progress of science, etc.’¹⁵⁰ In a book published in 1872¹⁵¹, De Nardi claims that the monologue of absolutism would occupy the drama of life if secret societies did not exist. He also argues that there is good and prudent revenge without personal resentment in secret societies. It is not revenge for people, but for people’s ideas, not for men but for insane institutions; it is hate for evil mitigated by tolerance and charity. For him, Masons are people who admire the notions of ‘homeland, truth, freedom’.¹⁵²

Cricca was indefatigable in pushing the national cause. In an 1863 letter he was advertising to take up a collection ‘for the benefit of the poor prisoners of Aspromonte’.¹⁵³ In this letter sent to Giuseppe Garibaldi, Cricca’s signature was over the title, ‘Mason and Captain’. This letter is not unlike those sent by Garibaldi to the Workers Society, asking for financial assistance. Cricca wrote the following to Garibaldi:

Lire 110 (...) and these I send you through the enclosed letter, begging you to accompany them with a word of comfort, to those generous unfortunates who suffer the anguish of prison, because (those unfortunates) vowed to free the capital from our lousy priest and from the exorbitant stranger! May God preserve you, General Citizen, with the affectionate gratitude of your fellow citizens and to the glory of Italy.¹⁵⁴

¹⁵⁰ Paul Dumont, “Freemasonry in Turkey: a by-product of Western penetration,” *European Review*, 2005.

¹⁵¹ De Nardi, *Giuseppe Mazzini, La vita, gli scritti, le dottrine*, Milano 1872.

¹⁵² *Ibid.*, p. 40.

¹⁵³ Iacovella, *Il triangolo*, p.39.

¹⁵⁴ My translation. The Italian text is like follows: ‘Lire 110 (...) e queste vi mando mediante l’inclusa lettera di cambio, pregandovi di farle avere accompagnate da una parola di conforto, a quei generosi sventurati che soffrono le angosce del carcere, perché giurarono liberare la nostra Capitale dallo schifoso prete e dall’esoso straniero! Dio vi

This letter shows the frenetic pace that Garibaldi held both with the members of S.O. and with the members of different Freemasonry as a fellow mason.

All these existing connections, the strong presence of Italian Freemasonry, both in Constantinople and Smyrna, gave birth to the Young Turk movement. This hypothesis has been confirmed, as already mentioned, in some letters or memoranda of meetings written by Ettore Ferrari. Ferrari was a sculptor, a painter, and the Master of Italian Freemasonry, and came to Constantinople on the Orient Express to solicit the minds of the Masons, and raise awareness for the cause in Turkey., According to Iacovella, Ferrari always travelled in private to Smyrne and Thessaloniki to pay homage to the 'dormant brothers' of the Italian workshops. He delivered a secret message to them from the Grand Master Ernesto Nathan,¹⁵⁵ which encouraged the Turks to wake up from their sleep:

To the Brothers of the Valleys of Constantinople, Thessaloniki and Smyrna.

Dear Brothers,

Our dear and illustrious Br. Ettore Ferrari, Grand Master, is coming to that city. His visit has primarily for artistic purposes. But in keeping with his exalted Masonic position, he kindly accepted the invitation to see the brothers dispersed throughout European Turkey, in order to collect and try the reconstitution of the old workshops. The outstanding quality of this man, brother and artist, that is clear in Italy and abroad F.Ferrari, discharge me from any commendation. Please receive him in the manner he deserves, and I hope that his visit will reanimate 'the foundations of the awakening of masonic life in your valleys.'¹⁵⁶

conservi lungamente Cittadino Generale alla riconoscenza affettuosa dei vostri connazionali e alla gloria d'Italia.

¹⁵⁵ Ernesto Nathan is an English-Italian-Jewish politician, mayor of Rome from 1907 to 1913, attracted by the revolutionary ideas of Mazzini.

¹⁵⁶ Iacovella, *Il triangolo*, p. 51 from Loi, *Il risveglio dei Giovani Turchi*, cit. p. 83. My translation. The original text is as follows: 'Ai Fratelli delle Valli di Costantinopoli, di Salonico e di Smirne. Carissimi Fratelli, il nostro caro ed illustre F. Ettore Ferrari, Gran Maestro Aggiunto, si reca in cotesta citta. La sua visita ha precipuamente scopi artistici. Ma per la di lui alta qualita massonica ha gentilmente accolto l'invito di vedere i fratelli

The arrival of Ferrari brought to a dissolution of impassiveness and so, thanks to the complicity of Italian Freemasonry, the Young Turks challenged the Sultan.

5.6. The Worker Society

The *Italia Risorta*, founded in 1863, sprouted from the ancient lodge *Italia*, the same year in which the Italian Workers Society of Mutual Aid was founded in Constantinople. The Piedmontese government frowned upon the presence of this new society, unlike Freemasonry, which was thought to be able to bridge the interests of French Freemasonry in the capital of the Ottoman Empire. These membership groups, although autonomous and independent, did not hesitate to cooperate when public events worked towards the interests of the collective good. It also represented a major milestone for the Italian community of Constantinople, moving them towards 'the first steps on the path of national sentiment'.¹⁵⁷ By way of example, the Masonic Lodge founded an Italian school for the colony in 1864.¹⁵⁸ This permitted the children of the working members of society to attend, and to thank them for the work carried out during the cholera epidemic of 1865.¹⁵⁹ The epidemic of the Bosphorus reunited masons and workers, who worked on behalf of the afflicted, organizing a charity concert that was held in the rooms of the *Café Concordia*.¹⁶⁰ After this event the Masons were quick to praise the services of the workers.

The minutes of the April 15, 1866 meeting of the Workers Society read as follows:

dispersi della Turchia europea, allo scopo di raccogliarli e di tentare la ricostituzione delle vecchie Officine. Le qualità eminenti di uomo, di fratello e di artista, che rendono chiaro in Italia e all'estero il F. Ferrari, mi dispensano da qualunque commendatizia. Egli sarà da voi ricevuto come merita, e voglio augurarmi che la sua visita getterà le basi del risveglio della vita massonica nelle vostre valli.'

¹⁵⁷ Iacovella, *Hiram*, p. 39.

¹⁵⁸ In Iacovella, *Logge Italiane in Turchia*, p. 3.

¹⁵⁹ *Ibid.*, 'a primary school for the sons of the poorer, without distinguishing among nationalities, from six to twelve years old, managed and directed by an excellent professor, Brother Trinca.'

¹⁶⁰ Cf. Iacovella in *Hiram*, *La Società Operaia di Mutuo Soccorso*, (Istituto Italiano di Cultura di Istanbul).

Receiving of a deputation of the Masonic lodge to reward our Society and adorn our flag of remembrance for the services rendered in the time of cholera.¹⁶¹

Apparently, even though some members of the Society were at the same time affiliated with Freemasonry, there were among them those who did not look favorably on these activities and ties. Indeed, the report continues:

After the meeting, the Vice Chairman explained simply that we were waiting for a committee of the Masonic Lodge to donate to our flag and to society dues as a reminder for the services given at the time of cholera; in fact at about 10.45 we were honored with the presence of this honorable committee along with Mr. C*¹⁶². Greppi. Mr. Veneziani gave a reading of a logical and good talk about our performance, which was well appreciated and applauded in general, but when he was about to adorn our flag with two beautiful bands, one of our members asked the Vice President if the society was consulted before accepting it or not, and added that the workers proud of their duty should not embellish, because the Masonic lodge is not superior to ours. In addition to having already 'received a letter of thanks from our representative G. E. Greppi, this was already full of our satisfaction'.¹⁶³

¹⁶¹ *Memorandum* of S.O., 15 aprile 1866. My translation. The original Italian text is as follows: 'Ricevimento di una deputazione della loggia massonica per premiare la nostra Societa a fregiare la nostra bandiera di un ricordo per i servigi prestati nel tempo del colera.'

¹⁶² The documents consulted were in handwriting., I use an asterisk * to replace the missing part where it is not readable.

¹⁶³ My translation. The original Italian text is as follows: 'Terminata la seduta il Vice Presidente fa noto semplicemente, che si attendeva una commissione della loggia massonica per donare alla nostra bandiera ed alla societa dei premi a titolo di ricordo per i servigi prestati al tempo del colera; infatti alle 10 e $\frac{3}{4}$ circa fummo onorati della presenza di questa onorevole commissione unitamente al signor C.*¹⁶³ Greppi. Il signor Veneziani diede lettura di un logico e bel discorso in merito alle nostre prestazioni il quale fu ben gradito e applaudito generalmente ma allorquando stava per fregiare la nostra bandiera di due bellissime fasce, il nostro socio al Vice Presidente se la societa fu interpellata prima di accettarle si o no, e soggiunse che l'operaio fiero del proprio dovere non ne dovrebbe

But what did the Workers Society do, and how did it take the first steps towards the idea of forming a nation? It is possible to trace these steps in some *memorandum* and in some political readings by members of the society. Thus, to understand the position of the Workers Society and its Chairman, I report here set of minutes of meetings, which dissects both the relationship that Garibaldi had with it, and the ideals of the society itself. Following is a quotation where it is possible to read between the lines the effort by the Society to endorse the abolition of the death penalty. In the minutes of the March 5, 1869 meeting, which were taken by Barbaglio we may read the following:

In the latest issue of *Dovere*/ n.49 /I read with pleasure the resolution passed by the Unitarian Democratic Society of Livorno. I fully endorse the idea of the proposal making a link to *, or to the disregard¹⁶⁴ and more exemplary then, in less corrupt times, the conspirators or a perjured government, and I propose to the Workers Society to endorse the resolution of the brothers of Livorno to

fregiarsi, stantecché la loggia massonica non é superiore alla nostra. Inoltre che avendo diggia' ricevuto un lettera di ringraziamento dal nostro rappresentante G. E. Greppi, questa fu gia di piena nostra soddisfazione.'

The memorandum continues, showing that, some of the members, impressed by the disrespectulof other members, decide to leavethe Society: 'Il Vice Presidente propone di votare per seduta edalzata o per alzata di mano, se dove si sia o no accettare. Ma qualcuno fa conoscere che cio non faceva ai nostri regolamenti quindi é necessario di votare per iscrutinio segreto. Allora il sign. Faverio dice di sospendere per intanto e riserbarsi in altra seduta di accettare o no, a seconda che stara' per decidersi. (...) Il socio Basati soggiunge che non trova conveniente un tale rifiuto verso una societa piu anziana della nostra. Liberali dice che le fasce furono gia poste alla nostra bandiera i giorno 19 marzo e che ora é sconvenevole di non accettarle. Il Vice Presidente dice che non é il momento di trattare una simile discussione per riguardo alle persone stimabili che erano presenti e il sign. Veneziani dice che transige a tutto e terra' parola del successo nella sala della loggia onde conoscere cosa, *. (...) Il socio Gerace Antonio con fremito convulsivo prende la parola e dice che é un partito soltanto della societa che fa queste apparizioni ed in oggi, essendo presente il nostro rappresentante non si doveva agire tanto sconvenevolmente e che credeva di far parte di una societa di buoni italiani, ma al contario in oggi si vergogna di farne parte e si ritira dalla medesima. Il Vice Presidente a nome della societa fa sentire il suo grave dispiacere verso la commissione intervenuta per triste successo. La seduta é levata alle ore 11 e ½.'

¹⁶⁴ Here too as previously the asterisk * shows that some words in the manuscript documents have been lost or are not readable.

banned, everywhere, those who betrayed the mandate of representatives of the people. I also propose to our society to respond to the call of the central committee institute in Milan, for the monument to Beccaria. The brothers DeAndrea protested in the name of the Worker's Society of Constantinople against the death penalty, proposing to raise it before the Italian parliament. In the democratic faith to duty I say 'the error of those who wanted to be considered in the government, and now that from Milan a voice calls us to protest in front of the nation and Europe, without dealing with congressmen, we are joining our* and our offerings for helping to celebrate the memories of the great Milanese, to destroy the doctrine of the executioner. The Society agreed to send a donation in favor of the abolition of the death penalty.¹⁶⁵

The decision to send aids to the creation of a monument to Cesare Beccaria, a man who fought for the abolition of the death penalty, forced the Society take a firm political choice. Yet, although it has such different roots from the Freemasons, it had among its workers and artisans members that belonged to the lower middle class, and it had contacts with the grand *elite* of the various countries of the world. Examples may be found through invitations to parties and events from ambassadors and notables. Among them, may be found a letter of condolence written for the sudden and tragic death of the President of the United States of

¹⁶⁵*Memorandum* of S.O. in Costantinopoli, 5 marzo 1869. My translation. The original text is as follows: 'Nell'ultimo numero del *Dovere* /n. 49/ lessi con compiacenza la deliberazione presa dalla Societa Democratica Unitaria di Livorno. Aderisco pienamente alla idea della proposta allacciandomi a * , o al disprezzo e piu esemplarmente poi, in tempi meno corrotti, i complici di uno spergiuro governo, e propongo alla Societa Operaia di fare adesione alla delibera dei fratelli livornesi per esacrare ovunque chi tradiva il mandato di rappresentanti del popolo. Propongo altresì alla nostra societa di rispondere all'appello della commissione centrale istituitasi a Milano, monumento Beccaria. I fratelli De Andrea protestarono in nome della Societa Operaia di Costantinopoli, contro la pena di morte, deliberando di innalzarla al parlamento italiano. Nella sua fede democratica al dovere affermo' l'errore di chi voleva considerarsi nel governo, ed ora che da Milano la voce ci chiama per protestare in faccia alla nazione ed all'Europa, senza occuparsi degli onorevoli, uniamo le nostre * ed il nostro obolo per concorrere a celebrare le memorie del gran milanese, a distruggere la dottrina del carnefice. La societa fu daccordo a mandare un obolo a favore dell'abolizione della pena di morte.'

America,¹⁶⁶ Abraham Lincoln, who was a strong advocate for radical change in American society through the emancipation of the slaves, and was instrumental in holding the nation together in a time of civil war. The facts and the political decisions were not foreign either to 'Our society', or to Freemasons. We have already mentioned that Giuseppe Garibaldi, for example, was elected president of the Worker's Society for both the men's and women's section.

A 1864 *memorandum* of the women's section of the Worker's Society,¹⁶⁷ demonstrates the decision to elect as president Giuseppe Garibaldi (*'l'uomo della provvidenza data a due mondi*) 'the man of providence given to two worlds',¹⁶⁸ together with the decision to elect as honorary member Ms. Cairoli (*'che alla patria sacrificava quanto aveva di piu caro, cioè i suoi diletti figli*) that for the country she had sacrificed what she had of more worthy, more precisely her beloved children.'¹⁶⁹ At the end of the session, when they opposed their signs addressing Garibaldi, they concluded the report calling him the 'wounded of Aspromonte, joy of Italy'.

Years later, on March 20, 1875, we may read of the same honors bestowed on Garibaldi, but this time coming from the Lodge 'Italia Risorta', at the urging of the Grand Orient of Italy, which had been founded on February 28, 1868 by Louis Amiable:

(The Lodge) appointed as its Honorary Venerable for Life, Giuseppe Garibaldi, who, in a letter dated April 19, 1875, accepted "with gratitude the valuable title". It is mentioned in the

¹⁶⁶The minutes of the Ordinary Meeting of May 7, 1865 it is written: "The Vice President says a few words about the tragic death of the President of the United States of America, then he goes for the reading of the letter of condolence written by the commission of the society on April 29 * to the honorable American representative in Constantinople, and of the reply letter that they remitted in Italian, to our Society. "

¹⁶⁷*Memorandum* 26 June 1864 – 7 Dicembre 1865, p. 25.

¹⁶⁸*Ibid.*

¹⁶⁹Important patriots of the Risorgimento. Cairoli Family lost four sons in different battles for the Italian unification. Three of them died in the 'Thousand expeditions' organized by Garibaldi.

"Almanac of the Freemason" published in 1875 by the Symbolic Lodges of the Rite of Milan.¹⁷⁰

The political activism of the members of the Worker Society and their connection with the Masonry (even if it was tenuous), implies that the Italian community in Turkey was an efficient workshop for the incubation of liberal ideas. Furthermore, the election of Garibaldi as the Grand Master and previous President of the S.O. crowned the ideals of both associations, committed to a common purpose.

5.7. Italian colonialism in Libya – The chronicle and the consequent decline of Italian Turkish relations

Unfortunately, the ideals blossomed with Garibaldi and Mazzini that took life in the Italian associations experienced a traumatic decline with the Italian invasion of Libya. Thus, at this juncture I will provide a brief introduction to the history of Libyan war, explore the questions related to the Masons in the context of the Balkans and the attitude of the Italian Masons before these events.

After an agreement with French in 1902, whereby Italy supported the French colonization in Morocco and the French reciprocally backed Italian influence in Libya, Italy invaded Libya in 1911. Giovanni Giolitti (1842-1928), President of the Council of Ministers in the Reign of Italy and his Foreign Minister San Giuliano, were afraid of a possible expansion by the French in that area and started their political game by considering the strategic position of some Libyan ports.

According to Martin Clark's view of the event:

Libya was not so much used in itself- Giolitti did not fool himself that the desert could easily be made to bloom - but it had a few ports, and Italy could not allow them (the French) to fall into potentially hostile hands.¹⁷¹

¹⁷⁰Masonic Journal –Istanbul. My translation. The Italian text is as follows: ‘Nomina ‘suo Venerabile Onorario a vita, Giuseppe Garibaldi, che, con lettera del 19 aprile 1875, accetta “con gratitudine il pregiato titolo”. It is mentioned in “Almanacco del Libero Muratore”, 1875 published by Lodges of Symbolic Ritual, Milan.’

Another significant role had been played by the Banco di Roma that founded a branch in Tripoli in 1907, investing in the North African region in shipping and agriculture, building up major banking investments too. Furthermore, it had a branch of powerful friends:

Its president was Ernesto Pacelli, uncle of the future Pope Pius XII; its vice-president was Romolo TITTONI, brother of Tommaso who had often been Foreign Minister between 1903 and 1909 the bank financed some of the Catholic press, e.g., the *Corriere D'Italia*, which campaigned for war.¹⁷²

In fact San Giuliano¹⁷³ commented that every little incident between Turks and Italians in Libya was magnified by the Catholic press for several reasons connected with money, the bank and their intrigues, which had interests in the Italian occupation of Tripoli. For sure the clerical- moderate part of the Italians would support the invasion against the possibility of an eventual French takeover.

The Nationalists promoted the invasion, followed by some socialists like Bissolati and Bonomi.¹⁷⁴ The press was by no doubt manipulated by the Giolittian government: *La Stampa* e *La Tribuna* described Libya as the Promised Land but at the same time, some Socialists and Syndacalists, most Republicans and some Radicals, conscious of the Crispi's Abyssinian flop twenty years before and against the war in Libya, were accused of lack of patriotism.¹⁷⁵

Immediately the political landscape had been reshaped; Giolitti's decision to intervene was not merely for political and economic interests facing the French and saving investments, but became a way to placate the nationalist and clerical-moderate chorus, trying to

¹⁷¹ Martin Clark, *Modern Italy 1871- 1995*, (London and New York: Longman, 1996), p. 153.

¹⁷² *Ibid.*

¹⁷³ *Ibid*

¹⁷⁴ See Fulvio Conti, *Storia della massoneria italiana- Dal Risorgimento al Fascismo*, Il Mulino edizioni, Biblioteca Storica 2003.

¹⁷⁵ *Ibid.*

reconcile the divided opponents. A matter of foreign policy shifted in an internal political issues debate on conciliation and possible moderation due to the Italian intervention.

Thus, Italy invaded Libya, declaring war against Turkey on 29 September 1911. The initial success lasted three weeks, and then difficulties arose. The Italian expectation was to be welcomed in some ways by the Arabs as liberators from the Turks, but history took another direction. According to Clark:

Soon there were 70,000 Italian troops in Libya, fighting not only the Turks but the Arabs as well. After some months, Giolitti realized that the only real hope of victory lay in putting military and diplomatic pressure on Turkey elsewhere. In May 1912, therefore, Italy occupied thirteen Turkish-held islands in the Aegean, including Rhodes; and in October Italy had a stroke of luck. Montenegro, Serbia, Bulgaria and Greece started the Balkan War, and the Turks were really in trouble.¹⁷⁶

This fortune on the Italian side led to a weakening of the Turkish army that on 8 October formally surrendered Libya (particularly Tripoli and Cyrenaica) to Italy.

The Arab guerrilla campaign continued for years in Cyrenaica where the Italian troops reached the 50,000. In that year of official war the cost was 3500 soldiers and 1,300 lire. The Nationalists complained that the Italian soldiers were not ready to fight, and while they tried to undermine the Giolittian system, they softened up public opinion for the war. 'The soldiers were betrayed by the politicians', was a new point in their propaganda. Nationalists soon became a real right-wing political party that gained five representatives in parliament in 1913.

On the religious side, Catholics pleased the Libyan venture with priests ready for the crusade against the Turkish world, even if the Pope Pius X tried to discourage this behavior at all. In this way Nationalists and Catholics strengthened their relations, considering themselves as part of a national unit. As Clark underlines:

¹⁷⁶ Martin Clark, *Modern Italy*, p. 154

Both Catholics and Nationalists campaigned hard against Freemasonry, for Masons were obviously bound to be pro-Turk; both favoured colonial expansion and praised Italy's 'civilizing mission' abroad; both hated the French Revolution and its detestable democratic principles. Catholic support was vital for the Nationalists (...) The real domestic losers of the Libyan War were the Socialists.¹⁷⁷

The crisis of the Socialist party created a schism that gave birth to the 'Italian Reformist Socialist Party' and the twenty-nine years old Socialist from Romagna, Benito Mussolini was chosen as editor of the new party's newspaper: *Avanti!*

Actually the peace agreement with Turkey provided the Ottoman sovereignty with the Italian management of coastal areas between Zuara and Tobruk. Thus, at the end of World War I are issued the 'Libyan statutes', which recognize Italian citizenship to Libyan citizens, the leaders of the resistance as legitimate, to whom were granted parliamentary representation. The Libyan resistance defended his land from the foreigners with effective strategies, but severe losses were inflicted by Italian fascists. The Italian governors in Tripoli, General Pietro Badoglio and Rodolfo Graziani, the lieutenant governor of Bengazi, created a dozen concentration camps where flowed the semi-nomadic of Cyrenaica. Della Pina writes:

This real deportation had devastating consequences. The interior region was emptied, many tried to escape to Egypt or to the desert, a number still not calculated perished in concentration camps (tens of thousands, out of about one hundred thousand involved: half from Cyrenaica), while nearly nine-tenths of the cattle, vital for semi-nomads, was destroyed. About 270 kilometers of barbed wire had been used on the border between Italian Libya and Egypt, from Bardia to Giarabub, to lock the outer shrines of the resistance.¹⁷⁸

¹⁷⁷ *Ibid.*, p. 155

¹⁷⁸ Marco della Pina, *Il colonialismo italiano in Lybia, Europa e mondo dall'eta' moderna all'eta contemporanea*, Universita' di Pisa. My translation. The original Italian text is as follows: 'Questa vera e propria deportazione ebbe conseguenze devastanti. La regione interna fu svuotata, molti cercarono scampo verso l'Egitto o verso il deserto, un numero

In September '31, the Italian troops captured Omar al-Mukhtar, from the Muslim group Senusiya. His hanging, sign the end of the anti-colonial resistance at the cost of a genocide. The end of the fascist decreed the end of Italian colonialism in Libya.

After this historical introduction we will continue in the path of masonry, describing their behavior during this period characterized by the Italian invasions in Africa. The reforms started, the rising Young Turkish government turned his gaze abroad to get support from other countries. Thus, Ottoman Masons decided that the time was ripe to create an independent Ottoman Grand Orient. The Italian newspaper Masonic Acacia I (1909), emphasizes the news reporting that the Turkish Freemasons, gathered at the *Maresciallo* Fuad Pasha, at the presence of the Minister of Justice and several senators and deputies had put forward the proposal for the formation of a Gran Lodge of Turkey approved unanimously'.¹⁷⁹

According to the French historian Thierry Zarcone, the period from 1908 to 1918 could be called the 'Masonic State'. The Union and Progress Party in power used Freemasonry in its foreign affairs. Deputation of Parliamentarian Freemasons went to Europe (Italy, France, Germany, Hungary), claiming that with their effort, democracy, according to the French slogan of *liberté, égalité et fraternité* was prevailing now in Turkey and that the European power should assisted it.¹⁸⁰

As already mentioned, in several waves, delegations of Young Turks went to Europe, with responsibility to advocate their national cause. In 1908, three envoys of the Union and Progress Party went to France, to Paris, to meet the greatest exponents of the French Freemasonry. The 1909 was the year of Italy: the Grand Master Ferrari, informed the readers of the Masonic magazine that a delegation would arrive, led by President Br Nessib Bey. Here Ettore Ferrari in a quotation from Iacovella:

ancora oggi incalcolato però nei campi di concentramento (decine di migliaia, sui poco più di centomila coinvolti: metà della Cirenaica) mentre quasi nove decimi del bestiame, vitale per i seminomadi, fu distrutto. Furono quindi stesi circa 270 chilometri di filo spinato al confine fra Libia italiana ed Egitto, da Bardia a Giarabub, per bloccare i santuari esterni della resistenza.'

¹⁷⁹ Iacovella, *Il triangolo*, p. 62.

¹⁸⁰ Celil Layiktez, *Short History of Freemasonry in Turkey 1909- 2009*, p. 21.

These brothers received festive greetings, which were not yet satisfied, but excited, in Bari, Venice, Milan, Turin, Genoa, Spezia, Rome, Terni and Naples.¹⁸¹

Even the Tuscan masonry invited for the occasion the Turkish delegation accompanied by her brother Aristide Dello Strologo, having an extraordinary meeting in May 25, 1909, meeting in Borra Street, at 21:30. A document by Ettore Ferrari, entitled 'Honors to the Turk Brothers' reports:

The view that you can enjoy at the moment is great. The walls of the beautiful Temple shimmers in the light of numerous electric lamps, colorful Masonic decorations that adorn the breasts of br. br. Turks with the red *fez* that stand out strongly on the bottom of the black tail coats, giving to the meeting a solemn appeal. All the eyes are turned towards the dear guests, the most affectionate greetings are direct to them. A mallet declares immediate silence, we drop the swords and the Pot. Br. Dello Stregoloto welcomes the Br.Br. Turks with these brief but eloquent words: 'I greet you, illustrious and beloved Brothers, Knights of Humanity and Progress' (...). The year 1909 will remember a great event in the history and the annals of Freemasonry will mark a glorious page for the R.L. Macedonia Risorta and for the other Lodges (sic) his sisters in Thessaloniki, where started the brave initiative that brought to your great country with the Constitution, the Freedom'.¹⁸²

¹⁸¹ Iacovella, *Il triangolo*, p. 63, from 'I Giovani Turchi in Italia', in *Rivista Massonica*, XLI (1910), num. 9-10, p. 231. My translation. The original text is as follows: 'Questi fratelli ricevettero festose accoglienze, delle quali rimasero, non pur soddisfatti, ma entusiasti, a Bari, a Venezia, a Milano, a Torino, a Genova, a Spezia, a Roma, a Terni ed a Napoli.'

¹⁸² Iacovella, *Il triangolo*, p. 64, from E. Ferrari, *Onoranze ai Fratelli Turchi*, p. 275. My translation. The Italian original text is as follows: Il colpo d'occhio che si gode in quel momento é magnifico. Le pareti del bellissimo Tempio scintillano sotto la luce di numerosissime lampade elettriche, le variopinte insegne massoniche che fregiano i petti dei fr. fr. Turchi dai rossi *fez* che spiccano vivamente sul fondo delle nere marsine, danno

Thus, after a period of changes of letters and reflections, the Grand Orient recognized the Ottoman Grand Orient of Turkey, considering the regularity of its documents and its memorandums.¹⁸³This was followed by a 'union treaty' with the 'Grand Orient of Turkey', which was signed on one condition: that the Italian Freemasonry could keep the right to reconstruct, at anytime, the lodges in the territory of the Ottoman Empire dissolved or demolished for any reason, provided with the same title and the same orient.¹⁸⁴

The first signs of conflict with the Young Turks were around the request for independence of Balkan populations, guided by Nicola Ivanaj. In fact, as pointed out by Bernard Lewis, the group of Young Turks had degenerated into a sort of 'military oligarchy'.¹⁸⁵Observed the authoritarian turn the events witnessed, the Grand Master Ferrari adhered immediately

alla riunione una solenne attrattiva. Tutti gli occhi sono rivolti verso i carissimi ospiti, i saluti piu affettuosi son loro diretti. Ad un colpo di maglietta si fa immediato silenzio, si abbassano le spade e il Pot. Fr. Dello Stregolo da il benvenuto ai fr. fr. Turchi con queste brevi ma eloquenti parole: 'Saluto in Voi, illustrissimi e carissimi Fr. Fr. i Cavalieri dell'Umanita e del Progresso' (...). L'anno 1909 ricordera' nella Storia un grande avvenimento e negli annali della Massoneria segnera' una pagina gloriosa per la R. L. Macedonia Risorta e per le altre Loggie (sic) sorelle di Salonico, donde parti l'iniziativa coraggiosa che porto' alla grande patria vostra con la Costituzione, la Liberta'.

¹⁸³*Ibid.*

¹⁸⁴*Ibid.*, p. 65; from *Documento 5, Trattato di Unione col Grande Oriente di Turchia*. Original text: Si legge e si discute il progetto del trattato d'unione col Grande Oriente d'Italia, formulato dal Grande Oriente di Turchia: La Giunta, dopo ampia discussione, delibera di sottoporre al Grande Oriente di Turchia, le seguenti modificazioni: all'articolo 2: alla dichiarazione che il Grande Oriente d'Italia é l'autorita massonica dei primi tre gradi simbolici per il Regno, si aggiunga: e per le Colonie Italiane. All'articolo 7 si riconosca nel Grande Oriente d'Italia la facolta di ricostruire, in qualsiasi tempo, le Loggie (sic) esistenti alla sua obbedienza nel territorio ottomano, disciolte demolite per qualsiasi motivo, purché col medesimo titolo e nel medesimo Oriente. All'articolo 9: che si esprima il desiderio che l'articolo venga soppresso. All'articolo 10: che non si puo sanzionare il principio che non siano ricevuti i Massoni Turchi alle Loggie (sic) Italiane, ed i Massoni Italiani alle Loggie (sic) Turche in ragione alle loro opinioni da loro manifestate: che possa invece confermarsi il principio che vicendevolmente possano essere allontanati i ff. Visitatori delle rispettive obbedienze, quando il Ven.della L. visitata ritenga che essi esprimino (sic) opinioni non conformi alle dottrine massoniche ed all'indirizzo dell'uno e dell'altro Grande Oriente. ASGOI, Fondo verbali di Giunta, il 28 Febbraio 1910.

¹⁸⁵*Ibid.*, p. 66, da B. Lewis, *Islam et Laicité*, p. 188.

to the 'Italian Committee Pro Albania', organized by Felice Albani and Ricciotti Garibaldi. The committee organized several meetings with the intention to recruit a corps of volunteers to send to Albania. In addition, when Ivanaj went to Italy, he met Ettore Ferrari and Ernesto Nathan, who tied in a pact called 'the Masonic triangle'.¹⁸⁶

They moved with extreme caution, given the sensitivity of the issue, with the most cautious prudence. In the end, however, the plan of an Italian intervention in the Balkans did not turn into reality. Leonida Bissolati in a commentary published in the newspaper '*Il Secolo*', February 19, 1911, explains:

Everyone has the right to dream the more absurd and improbable things without giving explanations to everybody.(...) In Turkey, where there are strong mistrust towards Italy(...), there is no doubt that the mere announcement of the planned expedition will 'confirm the belief that Italy is yearning for territorial gains against the Ottoman integrity. Now the attention which Italy pay to Tripoli for fear of a new Tunis, gives shadows to the Young Turks (...). Distrust exists and gives continuing signs, which suffers the peaceful Italian penetration. And instead of overcoming this state of mind, here, Ricciotti Garibaldi announce the expedition in Albany! Go and say to the Young Turks that Ricciotti Garibaldi speaks on his behalf!¹⁸⁷

¹⁸⁶*Ibid.*, p. 67.

¹⁸⁷*Ibid.*, p. 68. My translation. The Italian text is as follows: 'Ognuno ha il diritto di sognare anche le cose piu assurde e inverosimili senza esserne tenuto a risponderne a nessuno. (...) In Turchia, dove sono fortissime le diffidenze verso l'Italia (...), non vi ha dubbio che il semplice annunzio della progettata spedizione servira' a confermare il convincimento che l'Italia anela a conquiste territoriali ai danni dell'integrita ottomana. Gia da ora da ombra ai Giovani Turchi l'attenzione con cui l'Italia guarda a Tripoli per timore di una nuova Tunisi (...). La diffidenza esiste e da segni continui, dei quali soffre la pacifica penetrazione italiana. E mentre si tratta di superare questo stato di spirito, ecco Ricciotti Garibaldi annunciare la discesa in Albania! Andate a dare a intendere ai Giovani Turchi che Ricciotti Garibaldi parla per suo conto!'

There will be also criticism of the visit of the Young Turks in Italy, stressing that they show themselves as a group act to revive the military Ottomanism and the Pan-Islamism¹⁸⁸, against the European civilization¹⁸⁹.

Albania would be only the first state to have to live these dangerous consequences. Iacovella reports:

To be truth, the 'Grand Orient of Italy' could not be accused, if not, perhaps, to did not covered enough its satisfaction for the enterprice of the 'Young Turks'. According to the General Secretary Ulysses Bacci, 'Italian Freemasonry clearly was pleased for the events of 1908 that, in the general opinion, seemed destined to open up a new era of fruitful activity in the empire of the Great Caliph. And if the new regime of young Turkish has neither paid very little to general expectations, this does not mean that the blame for the lack of success of the show... should drop on the spectators who applauded the promising debut. As a matter of many, the whole 'international Freemasonry', including the Grand Orient of Nathan and Ferrari, show 'tender for the destinies of the new Turkey', with the clear intention to oppose 'any possible action of Italy in Tripoli question'.¹⁹⁰

¹⁸⁸ Deniz Duru, *Multiculturalism and Coexistence: from the Ottoman Empire to Modern Turkey*, East Board Net, Cost Action IS0803, University of Sussex, p. 7.

¹⁸⁹ Iacovella, *Il triangolo*, p. 68.

¹⁹⁰ *Ibid.*, from Rivista Massonica, XLII (1911), n. 13-14, p. 326. My translation. The original Italian text is as follows: 'A onor del vero, il 'Grande Oriente d'Italia' non poteva essere accusato, se non, forse, di non aver dissimulato a sufficienza la sua soddisfazione per le imprese dei 'Giovani Turchi'. Secondo l'allora segretario generale Ulisse Bacci, 'la massoneria italiana palesemente si compiacque degli avvenimenti del 1908 che, nell'opinione generale, sembravano destinati a dischiudere una nuova era di feconda attività nell'impero del Gran Califfo. Se poi il nuovo regime dei Giovane turchi non abbia né molto né poco corrisposto alle aspettative generali, questo non vuol dire che la colpa del mancato successo dello...spettacolo si debba far cadere sugli spettatori che ne avevano applaudito il promettente esordio. A dire di molti, tutta la 'Massoneria Internazionale',

In fact, realized that there could be an invasion of Libya by the Italian government, all the different hypotheses about a possible contrariety of Italian Freemasonry rose up in the national press. But the war out broke. Thus, the Turkish and Italian Orient were forced to form two opposite poles. In Italy, that time, the links between Palazzo Giustiniani and the Young Turks were too well known to avoid any blast. The clerical press talked about Italian Freemasonry calling them 'Muslims' and 'whiners of democracy'.¹⁹¹

Incandescent critics were moved by Gabriele D'Annunzio and Corradini, but few were moved to counter the military intervention in Libya:

In the parliament, only the radical and democratic left tried to denounce, from the mouth of Gaetano Salvemini and of the Duke of Sermoneta Leone Caetani, the instrumental purposes of the government, guilty of having moved to promote the interests of the Banco di Roma, *ergo* of the Vatican. To both deputies was clear that the Italo-Turkish conflict, beyond the specious reasons of its officers, in the long run would have favored a precise plan of Giolitti, giving him the possibility and the unique opportunity to propitiate the favor of the Catholic electorate.¹⁹²

From the *memorandum* of the Chamber of Deputies of June 7, 1911¹⁹³:

incluso il Grande Oriente di Nathan e Ferrari, si era mostrato 'tenerissimo dei destini della nuova Turchia', con il chiaro intento di contrastare 'ogni possibile azione dell'Italia nella questione tripolina'.

¹⁹¹ Iacovella, *Il triangolo*, p. 70.

¹⁹² *Ibid.*, p. 72 My translation. The Italian text is as follows: 'In parlamento, solo la sinistra democratica e radicale cerco' di denunciare per bocca di Gaetano Salvemini e del Duca di Sermoneta Leone Caetani, i fini strumentali del governo, colpevole di essersi mosso per secondare gli interessi del Banco di Roma, *ergo* del Vaticano. A entrambi i deputati era chiaro che il conflitto italo-turco, al di la' delle sue pretestuose motivazioni ufficiali, avrebbe favorito a lungo andare un preciso disegno di Giolitti, fornendo a quest'ultimo l'opportunita piu unica che rara di propiziarsi la benevolenza dell'elettorato cattolico.'

¹⁹³ *Ibid.*, p. 71, from Leone Caetani, 'Il pericoloso miraggio', in AA. VV., *Come siamo andati in Libia*, Firenze 1914. My translation. The original text is as follows: 'Discutendo

Then discussing the Italian interests in Tripoli, we speak about the Banco di Roma. I do not want sectarian opinion, but the opinion that the Banco di Roma is the representative of our interests, the interests of the third Italy, in Tripoli, make me become cold. The Banco di Roma, we know, is the Bank in which the Vatican puts all his savings. Now, instinctively, without ill will, is the legitimate suspicion that this primacy of the Bank, the direct expression of the Vatican (...) can not really be directed to the benefit of our interests (Comments). It arises the suspicion that it hides a subtle policy, designed to distract our attention from domestic issues... (Lively comments. Breaks.) It is better to say the truth, and if it is hot, it means that I strike the point!

Those years witnessed a strange coincidence: the tragedy of the new colonial conquest brought also tears to the relationship between Freemasonry and Socialism. Some sectors of the socialist movement began to bring the issue of incompatibility between the membership in the party and the Masonic institution, considered hierarchical in nature. Freemasonry did not have a hostile behaviour, because for the intervention in Libya, the population was already pretty divided. But there was also the socialist wing, who opposed the undertaking of Tripolitania, which was represented by the Grand Orient of Italy and towards which they were directed criticism from nationalists, who accused them of being unpatriotic. The nationalist criticism originated from the reports of the Italian

poi gli interessi italiani a Tripoli, si parla del Banco di Roma. Io non voglio parere settario; ma l'opinione che il Banco di Roma si il rappresentante dei nostri interessi, degli interessi della terza Italia, in Tripolitania, mi getta del freddo. Il Banco di Roma, lo sappiamo, é il Banco nel quale il Vaticano pone tutti i suoi risparmi. Ora, istintivo, senza intenzione malevola, viene il sospetto legittimo che questo primato del Banco, espressione diretta del Vaticano (...) non possa essere veramente diretto al vantaggio dei nostri interessi (Comments). Nasce legittimo il sospetto che nasconda una politica finissima, intesa a distrarre l'attenzione nostra da questioni di politica interna... (Vivi commenti. Interruzioni.) La verita' é bene dirla, e se scotta, vuol dire che ha colpito nel segno!'

relationships and sympathies for the Young Turks, whose participation in the movements toward independence, Palazzo Giustiniani had always claimed.¹⁹⁴

To avoid further problems, in September 29, 1911, the day of the commencement of hostilities against Turkey, Ettore Ferrari sent a circular to the lodges:

The colors of our country sail towards Tripoli. Whatever may be the individual thought, always respectable, about each Brother on the work of rulers, the duty of Freemasonry – that to all antepones the ideal of greatness, the power and freedom of the country - is to wait for events with equanimity and with a firm consciousness, wishing that our flag, engaged in a struggle for civil dominance and human progress, is kissed by the sun of victory. Vigilant, therefore, each Brother in the name of the glorious traditions of the Orient because in every land of Italy, people keep trusting harmony, which is the surest safeguard of our fortunes. The Grand Orient will work to ensure that the democratic structure come back together and prevent, with all its power, that the enterprise is used for a particular purpose, by the new claimers of Italianity and patriotism, deviating from those objectives that the national will has assigned to it.¹⁹⁵

¹⁹⁴ Fulvio Conti, *Storia della massoneria italiana- Dal Risorgimento al Fascismo*, Il Mulino edizioni, Biblioteca Storica 2003, pp. 218-219.

¹⁹⁵ My translation. Iacovella, p. 73 from *Rivista Massonica XLII* (1911), num 15-16, p. 382. The original text is as follows. The Italic has been added by Iacovella: ‘I colori della patria veleggiano verso Tripoli. Qualunque possa essere il pensiero individuale, rispettabile sempre, di ciascun Fratello sull’opera dei reggitori, il dovere della Massoneria – che a tutto antepone l’ideale della grandezza, della forza e della libertà del paese – é quello di attendere gli eventi con animo sereno e con salda coscienza, augurando che il nostro tricolore, impegnato in una contesa di predominio civile e di progresso umano, sia baciato dal sole della vittoria. Vigili, dunque, ciascun Fratello, in nome delle gloriose tradizioni dell’Oriente, perché in ogni terra d’Italia, il popolo mantenga fidente concordia che é il più sicuro presidio delle nostre fortune. Il Grande Oriente darà opera affinché la compagine democratica si rinsaldi ed impedisca, con ogni energia, che *l’impresa venga sfruttata, per fini particolari*, dai nuovissimi assertori di italianità e di patriottismo, deviando da quelle finalità che la volontà nazionale le ha assegnato.’

The document removed any doubt about the feelings of loyalty and patriotism of Italian Freemasonry, sacrificing the principle of solidarity between affiliates in different countries. The circular received a reply dated 19 October 1911. Below, there is the memorandum where it is presented to the members of the letter written by the Grand Ottoman Orient about the Italian-Turkish war:

We read the letter from the Grand Ottoman Orient dated October 19 in which in a nutshell, they are deploring the current conflict between Turkey and Italy, that offends Freemasonry in general and welcomes his enemies, and is accompanied by a proclamation to the Italian Lodges (sic) and invokes an intimate union of the two Masonic families in this difficult situation. The assembly after a short discussion, deliberated that we have to answer the Gran Ottoman Orient that, even the Italian Freemasonry mourns the painful consequences of the war; that it can not at this time taken any action that would constitute an attack to the interests and dignity of the country; therefore it must be limited and confined to exercise its humanitarian function because they have to succor the families of dead and wounded. The Grand Orient of Italy will be happy if it can be concluded on the basis of peace and recognition of events accomplished, without prejudice to the interests and the dignity of the country.¹⁹⁶

¹⁹⁶*ASGOI*, 'Fondo Verbali di Giunta', 2 Novembre 1911, da Iacovella p. 83. My translation. The original text is as follows: 'Si legge la lettera del Grande Oriente Ottomano in data del 19 Ottobre con la quale in sintesi si deplora il conflitto attuale fra la Turchia e l'Italia che offende gravemente la Massoneria in generale e rallegra i suoi nemici, e si accompagna un proclama per le Loggie (sic) Italiane e si invoca un'unione intima delle due famiglie massoniche in questa difficile situazione. La Giunta dopo breve discussione delibera doversi rispondere al Gande Oriente Ottomano che anche la Massoneria Italiana si addolora delle conseguenze dolorose della guerra; che essa non può in questo momento prendere nessuna iniziativa che costituirebbe un attentato contro gli interessi e la dignità del paese; che essa perciò deve limitarsi e si limita ad esercitare la sua funzione umanitaria perché si soccorrano le famiglie dei morti e dei feriti. Il Grande

As a result, the dignity of the country took the first place. The values of the masonry elaborated over years, had to be substituted with the political and financial interests. Freemasonry suffered the great pressure from the Italian nationalists and the Christian party, eventually accepting the painful consequences of the war.

Oriente d'Italia sarà lieto se potrà essere conclusa la pace sulla base e riconoscimento dei fatti compiuti, salvi gli interessi e la dignità della Patria.'

Conclusion

This thesis started with a review of works about the influence of Italian community in the late Ottoman Empire on its social and political structure. Indicating the scarcity of scholarly works on the role of Italian associations, -i.e. Italian Freemasonry, Workers Society, and Carbonari, and of political figures such as Garibaldi and Lemmi, this thesis focused on the relationship between Italian and Turkish societies before and after the 1908 revolution.

To this purpose, I have conducted an archival work in the Italian Workers Society, and the Grand Lodge of Turkey in Istanbul. In order to analyze my findings, I have used a framework of historiography, which provided me with a space for 'subjective' interpretations reflecting the atmosphere of the period. The life story of Mazzini and Garibaldi were also examined to demonstrate the relationship between biography and national history. This also illustrated that the two great figures of Italian nationalism had a very significant role in the shaping of ideas discussed in the circles of Workers Society and Freemasonry. Garibaldi's years in Istanbul was also another significant biographical element in the history of Turkish and Italian nationalisms because he exchanged ideas on nationalism both with the Italian Levantine community and Turkish/Ottoman society.

Italians Freemasonry, promoting Mazzini's ideas of nationalism, also acted as an intermediary between Italians and the Ottomans. Despite the significance of the Italian lodge in Salonica, Istanbul, and Izmir, the relationship turned upside down after the Libyan invasion of Italy in 1911. The ties of the Italian lodge with Italy weakened over years and the lodge became the Grand Lodge of Turkey. One may argue that Italy could be more influential in Ottoman Empire/Turkey if the lodge had not evolve itself into a separate association. Before the invasion, the lodge was under influence of Mazzini's ideas of international cooperation, and even federalism. The Libyan issue has disappointed the people who adhered to the ideas of Mazzini, wiped out the principles of morality that existed inside the masonry, creating a new vision, a new separate reality, in which the Ottomans were an enemy to fight, and Turkey was no longer the land full of brothers united by their love for freedom and equality.

Masons thought of themselves as a kind of imagined community, a nation of Freemasons. The connection between and among brothers led to a great internationalist feeling among the masons. They advocated a federation of motherlands or of nations above motherlands and nations. This feeling was apparent in the letters from Garibaldi and Mazzini to the Workers Society. They greet the workers as their brothers. Such gestures and greetings can be reconnected to the secret societies that laid the basis for feelings of humanity and morality for the emancipation of the lower classes.

As a result, some Italians gave initial ignition sparks to the Young Turks, and encouraged them to move forward and overcome difficulties. They also influenced other segments of the population through educational institutions, newspapers, and brochures. During my research, I have come across with the list of the members of the Italian Lodge, Macedonia Risorta in Salonica. Unfortunately, life stories of these people were beyond the scope of this thesis. I hope future studies will focus on their lives and times; and show the great infiltration of the ideas that born in the Italian lodges, but which developed, came to life and gained consciousness inside Turkish society, eager, hopeful, and thirsty for freedom. This is a great merit that we must give credit to Turkey itself and not to foreign influences.

Appendix I - Giuseppe Mazzini's Letters

First Letter

All'Associazione Operaia Italiana

In Costantinopoli

25 luglio 1863

Fratelli,

Non ebbi la lettera con la quale avete voluto onorarmi eleggendomi a presidente della vostra associazione; ma la vedo in stampa sui giornali, e m'affretto a dirvi che accetto, che vi sono riconoscente, che la vostra fraterna stretta di mano vale per me piu' assai delle croci distribuite dalla monarchia ai piu' sottomessi tra i suoi. Quelle croci significano comunanza di ambizioni: la nostra stretta di mano significa comunione di anime nella piu' pura unita' ch'esista nel mondo, quella d'una fede nelle idee, nei principi che vengono dalla legge morale.

E quelle idee, quei principi prevarranno checché si faccia.

Un popolo come il nostro non puo' lungamente illudersi, né rassegnarsi, porgendo a seguire l'orma di nazioni invecchiate e corrotte dall'egoismo; né imprigionare i propri fati nell'arbitrio dell'altrui volonta', né credere che possa verificarsi la societa' alla quale aspiriamo, fondata sulla virtu', sull'ingegno e sull'opera finché l'ineguaglianza dura al sommo dell'edifizio, finché la direzione delle forze vitali della nazione é fissata all'assurdo dogma dell'autorita' ereditaria. L'Italia sara', in un tempo piu' o meno breve, a seconda degli sforzi dei buoni, Nazione Indipendente. L'Italia avra' un patto dettato dagli eletti della nazione in Roma che non esprimerà le attuali credenze, gli attuali bisogni, le attuali aspirazioni: avra' voto di animi per tutti i suoi cittadini: avra' un sistema di tributi che rispettando la vita, colpirà progressivamente il superfluo; avra' sovvenzione nazionale

per tutti, liberta' di coscienza, di parola, d'associazione per tutti; avra' unita' di vita nazionale ed internazionale, alleanza coi liberi, coscienza della propria missione nel mondo: avra' sovrano il suo popolo, sotto la storia liberamente approvata dai piu' virtuosi tra gli intelletti. Senza queste cose non v'è Nazione. La Sicilia vuole essere tale. Dunque le avra'.

A voi, a noi tutti, spetta di accelerare il compimento dei propri destini. Ordiniamoci, operiamo, persistiamo a quel fine, meritiamo. Emancipiamo Venezia e Roma. Non possiamo, non dobbiamo essere liberi e felici se non tutti, se non costituiti in associazione fraterna dalle Alpi al Mare.

Voi potrete, fratelli miei, giovare doppiamente all'impresa: soccorrendoci di consigli, d'incoraggiamenti, di offerte: stringendovi in unione colle popolazioni tra le quali siete e rappresentando con esse la fede italiana. Quella fede dice: Indipendenza e Liberta' per tutti gli oppressi: ricostituzione d'Europa: emancipazione dei popoli da ogni tirannide straniera o domestica.

Scrivetemi dei vostri progetti e credetemi

Vostro

Giuseppe Mazzini

English Translation

To the Italian Workers Association

In Constantinople

July 25, 1863

Brothers,

I did not receive the letter with which you honored me by electing me as President of your association, but I see it printed in the newspapers, and I hasten to tell you that I accept, that I am grateful, that your fraternal handshake is worth much more to me than the crosses distributed from the monarchy to the more subdued among its owns. Those crosses mean commonality of ambition: our handshake means communion of souls in the most pure unit that exist in the world, that one of a faith in the ideas, in the principles that come from the moral law.

And those ideas, those principles will prevail whatever we do.

A nation like ours can not long eludes itself, nor resign, handing to follow the footprint of nations outdated and corrupted by selfishness, nor imprison their fates in the arbitrary of other's will, nor believe that there might be a society to which we aspire, based on virtue, on genius and hard work until the inequality lasts, until the direction of the vital forces of the nation is fixed to the absurd dogma of hereditary authority. Italy will be, at a shorter or longer time, depending on the efforts of the good people, an independent Nation. Italy will have an agreement dictated by the elected representatives of the nation in Rome that will not deliver current beliefs, current needs, current aspirations: it will have vote of minds for all its citizens: it will have a tribute system that respecting life, will progressively hit the unnecessary, it will have a national subsidy for all, freedom of conscience, of speech, freedom of association for all, it will have unit of national and international life, alliance with the freed, conscious of its own mission in the world: will have sovereign its people, in

the story freely adopted by the most righteous among the intellectuals. Without these things there is no nation. Sicily is intended to be such. So it will have them.

To you, to all of us, is to accelerate the fulfillment of their destinies. Let's order ourselves, serve, persist to this end, let's deserve it. Let's emancipate Venice and Rome. We cannot, we must not be free and happy, if not all, if we are not constituted in a fraternal association from the Alps to the Sea.

You can, my brethren, doubly benefit to the challenge: helping us with advices, encouragements, offers: clasp in union with the populations that live with you and representing with them the Italian faith. That faith says: Independence and Freedom for the oppressed: reconstitution of Europe: emancipation of peoples from all tyranny, foreign or domestic one.

Write me your projects and believe me.

Yours

Giuseppe Mazzini

Transcription –Second Letter

24 agosto 1865

Fratelli,

Ebbi a suo tempo, la vostra pel mio giorno onomastico. Non incolpate il mio cuore s'io non risposi. Il fatto é ch'io sono vecchio, infermiccio, occupatissimo e non posso far fronte a tutti gli obblighi miei. Rispondo sempre coll'anima a quei che mi sono cortesi d'affetto fraterno; non posso sempre colla penna.

Oggi penso piu' a voi perché le tristi nuove del morbo che infierisce in Costantinopoli richiamano alla mia memoria quei tra i nostri che vi si raccolsero in Associazione per onorare la Patria lontana.

Persistete. Non la dimenticate mai. Essa ha piu' che mai bisogno dell'opera di tutti i suoi figli. Ogni anno che passa senza compirne l'unita' é vergogna per essa e pericolo. I nemici della sua vita Nazionale si giovano delle condizioni provvisorie in che versa per attribuire all'Unita' iniziata tutti i mali che derivano appunto dal suo non essere compita.

Per noi Venezia e Roma non sono ora piu' questione di dovere e di onore, ma di salute. Senza frontiere nostre, col nemico straniero impiantato nel core e a una estremita' del paese, col masnadierismo fomentato da Roma, colla diffidenza, coll'antagonismo crescenti fra popolo e governo é impossibile provvedere quietamente al ben essere materiale e allo sviluppo di tutte le sorgenti di vita che esistono sul nostro suolo. A noi bisogna coronar l'edifizio o cadere inevitabilmente nell'anarchia.

Spronate a questo, o fratelli, come meglio potete, colla parola e coll'opera e abbiatemi.

Vostro

Giuseppe Mazzini

English Translation

August 24, 1865

Brothers,

I receive some times ago, yours for my name day. Do not blame my heart if I did not answer. The fact is that I am old, sick, busy and I cannot meet all my obligations. I always answer with the soul to those that are kind with me of brotherly affection, but I cannot always do with the pen.

Today I think more of you because of the sad news about the disease raging in Constantinople recall to my memory those among our people who gathered there in Association to honor the far away country.

Persist. Do not ever forget it. It has more than ever need of the work of all its children. Each year that passes without having the unity is a shame for itself and a danger. The enemies of its National life avail themselves of temporary conditions to give to started Unity all the evils that result precisely from its not being accomplished.

For us, Venice and Rome are now not more matter of duty and honor, but of health. Without our borders, with the foreign enemy implanted in the core and in one end of the country, with fomented masnadierism by Rome, with the distrust, with the growing antagonism between the people and the government is impossible to calmly provide to material well-being and development of all sources of life that exist on our soil. We must crown the edifice or inevitably fall into anarchy.

Urged to this, brethren, as best as you can, with words and with actions and let me be present.

Yours

Giuseppe Mazzini

Transcription – Third Letter

13 maggio 1871

Fratelli,

Ricevo tardi, la lettera avendo dovuto fare un lungo giro per raggiungermi, la vostra, ma senza il Regolamento.

Senz'alcun dubbio, dovete accettare nella vostra Societa' i nativi dell'Istria, del Trentino, di Nizza e di Corsica. Italiani di diritto, lo saranno di fatto, quando avremo ritrovato l'antica anima e l'antico cuore. E' probabile che quando l'Italia sara' Repubblica, anche il Ticino s'unira' a noi: e possibile che un giorno, benché importi assai meno, e benché le ragioni siano minori, Malta pure s'accogla sotto la bandiera d'Italia. Ma in ogni modo, se uomini appartenenti al Ticino e a Malta chiedono d'essere ammessi alla vostra Societa', é una specie di scelta di nazionalita', d'omaggio reso al passato e a un futuro possibile che non dovrete ricusare.

Da lungo non esiste contatto alcuno tra noi e la colonia Italiana di Costantinopoli. E nondimeno, siete colonia importante, che potrebbe un giorno essere utilissima all'incremento della madre-patria.

Dal 9 Febbraio usci' in Roma una pubblicazione settimanale nostra, la 'Roma de Popolo'. Non é scritta in stile popolare ed é diretta piu' che ad altri ai giovani di classe media educati negli studi; ma dovrebbe in ogni modo essere aiutata da tutti i nostri. E se il numero dei sottoscritti coprisse la spesa, aggiungerei un supplemento diretto esclusivamente alle classi Operaie. Il prezzo d'abbonamento per l'anno é di sei lire il prezzo menomo, se non che per voi é aumentato dalle inevitabili spese di Posta. Se potete a ogni modo aiutarlo di qualche abbonato, fatelo e sara' cosa buona. L'indirizzo dell'amministrazione in Roma é 25. Via Monserrato.

Non so' dov'io saro'; ma se v'occorre di scrivermi, fatelo al Professore Gio. Viscardini. Lugano. Ticino. Svizzera.

Le lettere mi giungeranno con minore ritardo.

Vostro Sempre

Giuseppe Mazzini

English Translation

May 13, 1871

Brothers,

I got the letter late, because it had to make a long way to reach me. I have it, but unfortunately without the Regulation.

Without a doubt, you have to accept in your Association the Istria's natives, Trentino's, Nice's and Corsica's. Italians by law, they will be Italians in reality, when we will find the ancient soul and the ancient heart. It is likely that, when Italy will be a Republic, also Ticino will join us: it is possible that one day, although it is less important, and although the reasons are minor, Malta also will move under the Italian flag. But anyway, if men belonging to Ticino and Malta are asking to be admitted to your Association, it is a matter of choice of nationality, in homage to the past and a possible future that you should not refuse.

It is a long time that there is no contact between us and the Italian colony in Constantinople. And yet, you are an important colony, which could one day be useful to the increase of the motherland.

From February 9 is coming in Rome, our weekly publication, the 'Rome of the People'. It is not written in popular style and is directed more than others to the young educated people from middle class, but it should be helped, anyway, by all ours. And if the number of the undersigned will cover the expense, I might add a *supplemento* directed exclusively to the worker classes. The subscription price per year is of six lire, except that, for you, is increased by the unavoidable costs of the post services. If you can help adding some subscribers, do it and it will be a good thing. The address of the administration in Rome is 25, Monserrato Street.

I do not know where I will be, but if you need to write to me, do it to Professor Gio Viscardini. Lugano. Ticino. Switzerland.

The letters will arrive with less delay.

Always yours

Giuseppe Mazzini

Transcription undated letter

Il Veneto, guasto finora dai moderati, va ridestandosi a virili pensieri: s'appresta all'azione e invoca l'aiuto dei suoi fratelli.

Vi mando un bollettino del Com. D'Azione Veneto. Fate di riempirlo, facendolo circolare tra i vostri amici.

Manderete quanto raccoglierete all''Unita' Italiana' in Milano, a credito del Com. D'Azione Veneto.

Addio: vostro Fratello.

Giuseppe

English Translation

The Veneto,

Ruined so far by moderate, is waking up to manly thoughts: it prepares to action and it invokes the help of his brothers.

I send you a newsletter of Action Veneto Committee.

Fill it, make it circulate among your friends.

Send what you are able to collect to 'The Italian Unity' in Milan, to the credit of Action Veneto Committee.

Farewell: your brother.

Giuseppe

Giuseppe Garibaldi's Letters

1.

Ai componenti la Societa' degli Operai Italiani in Costantinopoli

Caprera 14 maggio 1863

Miei cari amici,

Io vi ringrazio del vostro indirizzo e delle lire italiane duemila che mi avete inviato.

Voi avete voluto celebrare con un entusiasmo pari all' affetto che mi serbate, il mio giorno Onomastico e io manifestandovi la riconoscenza e la gratitudine dell'anima mia dal fondo del mio cuore vi mando un fraterno saluto.

Vostro sempre

G.Garibaldi

To the members of the Italian Workers Society in Constantinople

Caprera May 14, 1863

My dear friends,

I thank you for your address and for the two thousand Italian lire that you sent me.

**You have chosen to celebrate with an enthusiasm equal to the love you want me my
Nameday, and -showing you the gratitude and the my soul's gratitude from the deep
of my heart - I send you warm greeting.**

Yours always

G. Garibaldi

2.

Alla Societa' Operaia Italiana di Costantinopoli

Caprera 22 luglio 1863

Miei buoni amici,

Io accetto –riconoscente – la Presidenza della vostra Societa', e vi prego gradire i miei ringraziamenti.

Abbatevi i miei affettuosi saluti.

Vostro sempre

G.Garibaldi

Al Vice Presidente Alloli Carlo – Costantinopoli

To the Italian Workers Society of Constantinople

Caprera July 22, 1863

My good friends,

I accept -Grateful - the Presidency of your Society, and please, accept my thanks.

My affectionate greetings.

Yours always

G.Garibaldi

To the Vice President Alloli Carlo – Constantinople

3.

Caprera 31 ottobre 1864

Gent.me Signore,

Accetto con gratitudine l'onorevole titolo di vostro Presidente. Oggi, principia -spero- una nuova era di gloria per l'Italia: I prodi Veneti pugnano contro l'oppressore – e, lontani o vicini – gl'Italiani ed Italiane tutte, daranno la mano ai fratelli.

Vi bacio la mano con affetto.

Vostro

G. Garibaldi

Alla Societa' Operaia Italiana Sez.ne Femminile – Costantinopoli

Caprera October 31, 1864

Dear Ladies,

I gratefully accept the honorable title of your President. Today, it starts -hopefully- a new glorious era for Italy: The brave Veneto fights against the oppressor - and, far or near - all Italians, will help the others.

I kiss your hand with affection.

Yours

G. Garibaldi

To the Italian Workers Society, Women Section – Constantinople

4.

Caprera 18 aprile 1865

Miei cari fratelli Operai

Vi sono grato dell'affetto, che mi mostrate, e piu', perche' voi lontani dall'Italia ne tenete con orgoglio e dignita' alta la bandiera. Voi siete veramente i rappresentanti della Nazione all'estero, e da voi, son sicuro, lo straniero imparera' a rispettarci.

Credetemi con affetto

Vostro sempre

G. Garibaldi

Societa' Operaia Italiana – Costantinopoli

Caprera April 18, 1865

My dear Worker brothers

I am grateful for the affection; you show me, and more, because you, far away from Italy, with pride and dignity hold high the flag. You are truly the representatives of the nation abroad, and from you, I am sure; the stranger will learn to respect us.

Believe me with affection

Yours always

G. Garibaldi

Italian Workers Society - Constantinople

5.

Caprera 16 febbraio 1869

Miei Cari Amici,

Grazie del gentile ricordo e dei felici auguri che vi contraccambio di cuore.

Un caro saluto ai fratelli dal

Vostro

G. Garibaldi

Alla Societa' Operaia – Costantinopoli

Caprera February 16, 1869

My Dear Friends,

Thanks for the kind memories and the happy wishes that I will reciprocate send you from my heart.

Best wishes to the brothers from

Yours

G.Garibaldi

To the Italian Workers Society - Constantinople

6.

Caprera 5 aprile 1870

Cari Amici

Rispondo al vostro telegramma; e v'invio una parola di lode per l'opere benefiche a sollievo dell'infermo e dell'orfano.

Un saluto di cuore dal

Vostro

G. Garibaldi

Alla Societa' Operaia Italiana – Costantinopoli

Caprera April 5, 1870

Dear Friends

I reply to your telegram, and I send you a word of praise for the charities in relief of the infirms and orphans.

Greetings from my heart from

Yours

G. Garibaldi

To the Italian Workers Society - Constantinople

7.

Caprera 5 luglio 1870

Miei Cari Amici

Dolentissimo della sventura toccata a tanta povera gente ed in particolare agl' infelici nostri connazionali, io farò quanto mi chiedete con tutta l'energia di cui sono capace, e sarò fortunato se la mia voce potrà contribuire al sollievo di codesta splendida nostra colonia.

Sempre vostro

G. Garibaldi

Alla Società Operaia Italiana – Costantinopoli

Caprera July 5, 1870

My Dear Friends

I am very sorry for the troubles befell to many poor people and in particular to our unhappy countrymen, I will do as you ask me with all the energy of which I am capable, and I will be lucky if my voice will be able to contribute to the relief of this our wonderful colony.

Always yours

G.Garibaldi

To the Italian Workers Society - Constantinople

8.

Caprera 5 maggio 1871

Miei Cari Amici

*Verra' un giorno in cui la famiglia umana non sara' piu' divisa in tante frazioni tenute
nemiche l'una dall'altra, dal despotismo e dal Prete.*

In quel giorno, importera' poco d'essere nati nel Canton Ticino o nell'Istria.

Vostro

G. Garibaldi

Alla Societa' Operaia Italiana – Costantinopoli

Caprera May 5, 1871

My Dear Friends

There will be a day when the human family will no longer be divided into many hostile fractions kept apart from despotism and the Priests.

On that day, it will be insignificant to be born in the Ticino canton or in Istria.

Yours

G. Garibaldi

To the Italian Workers Society - Constantinople

9.

Roma 26 marzo 1875

Grazie per la gentile vostra del 19 e per gli auguri felici che ricambio di cuore.

Abbatevi un fraterno saluto e credetemi per la vita.

Vostro

G. Garibaldi

Alla Societa' Operaia Italiana di M.S. – Costantinopoli

1875

Generale Garibaldi

Roma sp. 26/3/75

Ricev. 5 aprile

Rome, 26 March 1875

Thank you for your kind letter of the 19th and for the happy wishes that I warmly reciprocate.

Have a fraternal greeting and believe me for life.

Yours

G. Garibaldi

**To the Italian Workers Society of M.S. (Mutuo Soccorso- Mutual Help) -
Constantinople**

1875

General Garibaldi

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