



VERONESE EASTERS ***celebration Committee***

(17-25 aprile 1797)

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VERONESE EASTERS

The Verona rising against Napoleon (April 17-25, 1797)

The *Veronese Easters*, like the *Sicilian Vespers*, is the name for the general insurrection in Verona and its surrounding country, on April 17, 1797: Easter Monday. Among the innumerable risings from 1796 to 1814 which swept through Italy and Europe occupied by Bonaparte, and which expressed the rejection by the people of the false principles of the French Revolution, imposed by bayonets, the insurrection of Verona was certainly the most important in Italy, after the Saint Faith's Crusade in 1799, by which Cardinal Fabrizio Ruffo of Calabria and the farmers of the south regained a whole Kingdom for the Bourbons of Naples.

1. Verona and the Serenissima Republic before the Revolution

The Revolutionary France, drunk with the massacres of the Terror, ventured into a series of wars against the other European powers after killing the legitimate sovereign, Louis XVI, exterminating his family, causing the death of the Dauphin at the age of ten in the Temple Tower jail, demolishing the monarchy, persecuting worship and the Catholic religion. The revolutionary hordes, led by the darkest anticlerical sects, above all the Masons, were anxious to export hatred against the Church all over the world and upset the traditional sacred Institutions both civil and religious to which the people were deeply attached.

The Italian States and the aristocratic Republic of Venice were then unfortunately experiencing a sad moral decline: a large part of the patrician ship, a shadow of that which had faced and beaten the Turks so many times, was infiltrated by the libertarian and libertine principles of the French Revolution. The patricians were indifferent towards religion, bourgeoisified, uninterested in the public good, frequently affiliated to Masonic lodges,

which included a lot of professionals, priests and bishops. Only the people and a good part of the clergy (specially the lower one) had remained impervious to the Enlightenment and the secularizing ideas which came from beyond the Alps. Their touching fidelity to the traditional, civil and religious order, a heritage from their forefathers and by them defended at the cost of their lives (hundreds of thousands of fighters fell during the Napoleonic period from 1796 to 1814), shines in the counter-revolutionary insurrections that swept all over the Peninsula and of which no mention is found in history school-books. The explanation of the dissolution of the thousand year old glorious Republic of Venice lies in the substantial betrayal of its own glorious past by the governing classes.

Verona, however, distances itself from this discouraging picture. Towards the end of the XVIII century, the town had approximately 50.000 souls, which reached 230.000 if including the province. A moderate economic well-being was widespread among the less well-to-do social classes, favoured by almost fifty uninterrupted years of peace. The Veronese aristocracy, owners of considerable estates in the countryside, improved the living conditions there, while, in town, the ancient and famous silk industry was in great demand and produced above all for foreign markets.

The extremely wide administrative and judicial autonomy enjoyed by Verona and the slight fiscal pressure only served to increase the filial affection of the population towards the Serenissima. The harmony among the various social classes and the religious spirit, extraordinarily rooted in every class, completed the picture of an orderly and peaceful society, naturally hostile to the unheard-of ideas which, from Jacobin France, were infecting Northern Italy too. Also in Verona, in fact, the Masons - the principal instigators of subversion - looked for adepts, but affiliates were few and soon the careful and discreet vigilance of State Investigators - perhaps the only Venetian magistracy still efficient and equal to its glorious past - discovered their shady plots, dismantled lodges and dispersed the members.

The almost absolute popular participation in Catholic practices, a clergy still immune to revolutionary infective ideas, the presence of numerous secular brotherhoods in the whole territory prevented the Jansenist heresy, (the progressives of that time), promoters of the subversive ideas of France, from asserting itself.

Just a few years before the *Veronese Easters*, giants of the Catholic faith received their religious formation: St. Gaspare Bertoni, the future founder of the religious order of Stimmatini; God's Servant, Father Pietro Leonardi; the Blessed Carlo Steeb and the marquise Saint Maddalena of Canossa, belonging to one of the most ancient and aristocratic town families, the founder, in the coming century. The Venetian patrician ex-Jesuit Gianandrea Avogadro, deeply anti-Jansenist and lively opponent of the Enlightenment's disruptive social philosophy had been in charge of the see of St. Zeno since 1790. In short, as the marquis Francesco Agdollo, a secret agent sent to Verona to check and report on the presence of the Count of Lilla, the future Louis XVIII, king of France, reported to the Dominant on January 25, 1795: «*No news from this town, good order, such an incomparable population makes it appear to be the seat of tranquillity*».

2. The Napoleonic invasion

In March 1796, Napoleon Bonaparte, an unknown Corsican official (favourite of the mistress of Barras, at that time the head of the Directoire) already distinguishing himself a few months before, during the cannonade against the Parisian crowd, received the command of the Army of Italy. He was entrusted with the order to open a secondary front, to the one on the Rhine, against Imperial Austria.

The unsuspected gifts of Bonaparte, his unscrupulous military conduct (contempt for word given and chivalrous rules, which until then had disciplined wars, recourse to gold if only to bribe opposing generals, systematic looting of the occupied territories even if neutral, maintenance and billeting of the troops at the expense of the civil population treated as enemies, oppression of the losers) an intelligence service much more efficient and remunerated than that of the enemy, the powerful help of the Masons and the other secret societies, the recourse to drugs (the famous cantharides) to galvanize the conscripts (when the fanaticism of the revolutionary commissioners, charged with supervising them, alone was not enough) and a lot of good fortune explain the successes of the army between 1796 and 1797.

Once the Piedmont and the Austrian Lombardy were occupied, on the pretext to pursue fleeing Imperialists, Bonaparte also invaded the neutral territories of the Serenissima Republic of Venice, that had refused the repeated offers of military alliance both from the one and the other belligerent. On June 1, 1796 Napoleon entered Verona, with the fuses of his canons lit amid general hostility. Immediately, his troops distinguished themselves by robbery and impiety, not caring about Venetian neutrality and taking possession of fortresses and related armaments.

Being the Imperialists overcome at Rivoli, in March 1797 the plan for the subversion of the Serenissima was realized: Bonaparte induced a bunch of conspirators from Bergamo and Brescia to carry out a *coup d'état*, to separate these two towns from the Serenissima. In fact, they proclaimed their independence as republics, while, in reality, they were only puppets protected by the French bayonets. Crema was treacherously overthrown by the French themselves.

The whole Venetian Lombardy was in flames. Salò was disputed by Jacobins and the inhabitants of the valleys, unconditionally loyal to the Lion of St. Mark, and these, led by a heroic priest, Don Andrea Filippi, finally prevailed and asked help from Verona. The Jacobins were however decided not only to retake Salò, but also to march on Verona.

Not to be overthrown in turn by violence or by betrayal, *Verona fidelis* immediately gave proof of its loyalty to the legitimate government, asking the Venetian Senate permission to arm and defend itself against Bergamo's and Brescia's Jacobins. Forty thousand Veronese people were in arms, among whom very many farmers of the *cernide* led by the young general Antonio Maffei, mustered to garrison the border with Brescia, liberate various villages and even go as far as to besiege Brescia. The yellow-blue cockade - the town colours - was their emblem. Verona's bishop, Mons. Gianandrea Avogadro, the model of charity for all the counter-revolutionary fighters, gave the order to melt the silverwares of the churches for the salvation of the country.

In town, amid the embarrassment and the apprehension of the French, barricaded in the castles, everyone cleaned swords and polished muskets, while at every street corner notices and writings with '*Viva San Marco!*' (Long live St. Mark!) appeared. All the gates were guarded by the Noble Guard, a voluntary militia specially constituted by the Veronese

authorities to evidence a diffused mistrust towards national armed forces, bound to the Senate in regard to the shameful policy of unarmed neutrality. So, merely to keep faith with this policy, the Republic prohibited any action whatsoever of hostility against the French, who, in the meantime, from Milan, Mantua and Ferrara-Padua were marching against the Venetian-Scaliger army of Maffei and against the town.

3. The Veronese Easters

April 17, 1797, the Monday after Easter, the continuous French provocations gave rise to the first incidents. At 5 p.m., during Vespers, the batteries from the castles overlooking the town which were in enemy hands began to fire on Verona. The exasperated people rose up in unison crying '*Long live St. Mark!*', while the church bells warned the country population too, that the general insurrection had begun.

For nine days they fought house to house, freed all the gates, stormed the strongholds, sent requests for help to Venice, in whose name and interest they fought and died, and to the Empire, that just recently had signed the preliminaries to peace with Bonaparte in Leoben.

The people, inexperienced in managing cannons, were helped by six Imperial artillerymen, released from imprisonment. Castelvecchio was besieged. The cannons were transported to the hills of S. Mattia and S. Leonardo. The people fired from above on the French revolutionaries who were barricaded inside San Pietro Castle and San Felice Castle. Two hundred Imperial soldiers were fighting in confusion in the fray.

Count Francesco degli Emilei and Count Augusto Verità led the Veronese people. Thousands of farmers rushed to Verona to help. The inhabitants from Valpolicella, which offered all its men, were the first to arrive. The hill-dwellers came down from Lessinia, other columns of volunteers in arms arrived from the lower and the east Veronese land.

The people advanced inch by inch towards the fortresses, rejected every attempt at sortie by the enemy and considered as traitor anyone who wanted to negotiate with him.

The untrustworthy general Beaupoil, who, from the castles above the city, had been hammering it with his artillery, came down to negotiate. He soon lost all his arrogance, whined and his life was saved by the Marquis Giona, who got him out of a lynching by the exasperated crowd. The Jews of the ghetto sided with the enemy without any hesitation, offering shelter and weapons. From the search of the ghetto in fact three boxes of explosives and other war material were found, hidden by them to place at the French revolutionaries' disposal.

Castelvecchio hoisted the white flag. The cease fire was ordered, but the French revolutionaries, perceiving that the besiegers had unwisely come too close to the castle, treacherously took advantage of this by discharging a quick-fire gun against them, making a massacre. An Imperial patrol, that unfortunately was bringing the news about the preliminaries to peace, was welcomed with enthusiasm by the population who, instead, considered them a vanguard of the Imperialists, about to free the town from the hated Jacobins.

In Pescantina, the heroic resistance of the inhabitants stopped the advance of a

French column, preventing them from ferrying across the Adige. This heroism led nineteen people, among them women and children, to lose their life, shot or burnt alive in their houses.

In Venice, in the meantime, Emilei didn't get the help he had hoped for and had to return empty-handed. On the lake, general Maffei, attacked by the French armies coming from Milan, had to withdraw, faithful to Senate's orders not to engage them, but in S. Massimo and Santa Lucia on April 20 battle was engaged. The encounter was propitious, at first, for the Venetian soldiers and that was the last time that victory smiled on St. Mark, but then, outnumbered, they had to retire behind the walls.

The fate of the town, deprived of any external help, was already sealed, but the people didn't want to surrender yet. In the province, summary executions followed one another: in a place called Ca' dei Capri, near S. Massimo, a young priest, Don Giuseppe Malenza, who was leading a group of rebels, fell, shot by French bullets. From the hills, the Veronese Jacobins, traitors to their country, played military fanfares for the imminent collapse of the abhorred Verona. Finally, besieged by five armies, bombed day and night, betrayed by the Venetian Directors who abandoned the town a second time, simply not to violate the chimerical neutrality, Verona capitulated on April 25, 1797 (St. Mark's day), declaring at the same time the end of the Venetian rule over it with a symbolical gesture which underlined the contempt for the sloth and the betrayal by the Venetians and which raised it to the rank of capital.

At the end of nine days of fighting, the French left hundreds of victims on the field after a battle that had become, for the most powerful army in Europe, a scorching defeat. The captured French prisoners numbered about 2.400. Five hundred of them were soldiers. Other 900 belonged to the civil staff of the Napoleonic army together with their families: they all were led to the *Piazza dei Signori* near the building of the Venetian representatives in Verona. Other 1.000 French soldiers, in-patients in the hospitals of the town, were guarded by the Veronese themselves to protect them from any revenge.

Just 350 are the Veronese victims to be added to the two thirds of the 2.500 infantrymen of the Venetians garrisoning Verona which were deported to France, where they perished amidst hardships. This raises the Veronese and Venetian dead to 2.051.

4. The revolutionary revenge and the end of the Serenissima

On April 27 the French returned to Verona after disarming the people, making the cannons useless, choosing the sixteen most eminent fellow citizens as hostages (among whom the bishop, Emilei, Verità and all those in the highest authorities). First of all they robbed the pawnshop, the bank of the poor. Enormous contributions were imposed, works of art plundered, while a military commission was charged with arranging the deportation to Guyana of the fifty principal leaders of the insurrection. The Veronese traitors, worse than their masters, would like to change the name of Verona, (re-naming it *Egalitopoli* or *The Town of equality*) that had stained its honour by rebelling against such great liberators and would like to punish, with a public beheading in the main street, all the heads of the families

who supported the glorious defence of their own town and of their own legitimate and beloved government. The French themselves, not to increase tension, forbade the execution of the massacre.

But the revenge came soon. In the night of May 6, 1797, after a farce of political trial in Ridolfi Da Lisca Palace, today the Scientific High school Messedaglia, they arrested and put to death, on May 16th, June 8th and 18th, Giovanni Battista Malenza (Giuseppe's brother) a member of the Venetian counterespionage, whom Jacobins had been denouncing for some time and who had been one of the leaders of the town insurrection; Counts Emilei and Verità whose houses were pillaged and the old Capuchin friar Luigi Maria from Verona (alias Domenico Frangini), who died in an odour of sanctity. Disgusted by the sansculottes' impiety, in an intercepted letter to one of his brothers, he had defined them worse than cannibals, because the latter had attacked men only, while the French republicans had attacked God. Father Frangini refused to disown the authorship of the letter or to be considered crazy or drunk and faced martyrdom, radiant, to the discordant sound of the drums.

Also common people like Pietro Sauro, Andrea Pomari, Stefano Lanzetta and Agostino Bianchi suffered the same fate: all of them were shot on the right of the Porta Nuova, looking at it from the outside.

Great was the lack of jurisdiction of the revolutionary tribunal: it sentenced the Veronese insurgents to death on the strength of a French criminal law punishing crimes against the republican army in territories at war with France which was still formally in peace with the neutral Serenissima.

As soon as the town was recaptured, the French revolutionaries decided upon the immediate deportation to France, via Cisalpine and Milan, of the 2.500 men of the Venetian garrison which defended the town and particularly the Treviso infantry regiment. To lodge them, the country of the liberators of humanity set up the first modern concentration camp.

Less than half or even one third came back from those prison and extermination camps after the Campoformio peace treaty. They were sent back home at the end of that horrible 1797 and in the following months through the Rhine border and the friendly territories of the Empire. Most of those soldiers, guilty of carrying out their duty, starved to death in France, some on the Brenner roads or on the Tarvisius on their way home.

In the following months, Veronese Jacobins and revolutionaries from beyond the Alps wreaked their resentment: raised trees of liberty and pyramids, removed the crown and despoiled the venerated image of the Madonna of the People in the Cathedral (she was refused the highly aristocratic title of Queen, downgraded to *Citizen-Madonna*). They committed other sacrileges, by denouncing blunders from the State Education Room, suggesting, for instance, the burning of all the confessionals, the shooting of clergymen in Stradone S. Fermo or the demolishing of the Arche Scaligere, because they had been raised under an anti-democratic government. The lions of St. Mark were destroyed, noble armorial bearings and the respective titles forbidden, under penalty of heavy fines for those who even dared to pronounce them.

Straightway, to justify their aggression towards a town and a Republic neutral and at peace with them, transalpine revolutionaries and Veronese Jacobins laid the blame on their victims and invented the fable of the massacre of Verona and passed off the insurrection of a city tired of the tyranny of its so-called liberators as a programmed and

coldly realized slaughter of sick or wounded French soldiers. The major part of the press posters of the period, dealing with the insurrections in Verona, are inspired by this lie.

After reaching the power solely through the French forces of occupation, the Jacobins summoned the elections thus hoping to see their usurpation legitimised. What a disappointment, what a furious reaction, when they were defeated in almost all the constituencies by the members of the ancient noble class! The popular verdict was obviously not respected by the democratizers. The French general, who had the final word, expelled by force a large part of the elected people, who were judged too tied up with the ancient government and brought the losers back.

The bishop was finally arrested again: the first time, as he had refused to bless the tree of liberty, he had escaped the firing-squad by one vote. Now, a few days before the final evacuation of the town by the revolutionaries from beyond the Alps, he was forced under penalty of imprisonment to grant the divorce to a French officer.

While Verona was groaning under the arrogant lash of the revolution, the Venetian authorities committed the last betrayal of the Republic. They abandoned its defence on which he had declared war in the meantime, even though Bonaparte had no ships to conquer Venice. On May 12, 1797 the Doge himself, Ludovico Manin, proposed to the Maggior Consiglio, whose numbers that day moreover did not reach a quorum for any resolution, the devolution of power to the people and the revolutionary democratization. The only authorities, whose behaviour was honourable (the State Inquisitors and the heroic captain Domenico Pizzamano, who, obeying orders, had bombed and compelled a hostile warship slipping into the lagoon to surrender) were arrested as requested by Bonaparte and his men. Ironically, that French ship was called: *The liberator of Italy*.

This wasn't enough: a popular anti-French riot, that had broken out in the Rialto in defence of the Serenissima, was bloodily crushed by the same Venetian authorities.

After a thousand years of splendour and uncontested dominion by the winged Lion of St. Mark, during which the glorious banner of the Serenissima had flown over all the seas, feared and respected even by the Turks, the ancient Doges' town was given over to a swarm of scheming and loquacious town-councillors, who planted the tree of liberty in St. Mark's square and threatened of death penalty anybody daring to cry out *Long live St. Mark*. They would usurp power till the triumphal entry of the Imperial troops into the town, in January 1798.

5. The Restoration

After eighteen months of incessant prayers and lighted candles day and night in front of the altar of the Madonna of the People, the Veronese people were satisfied and received the grace to be freed from the revolutionary barbarity. On January 21, 1798, exactly on the fifth anniversary of the martyrdom of Louis XVI, the very Christian King of France, Imperial divisions, commanded by Baron Wilhelm von Kerpen, entered the town in parade-formation passing through Porta Nuova and were welcomed by a delirious population. During the *Te Deum* in the Cathedral the bishop magnanimously begged the people to avoid any revenge, while the theatre stayed open and the whole town was decorated and lit up in

jubilation during that memorable night.

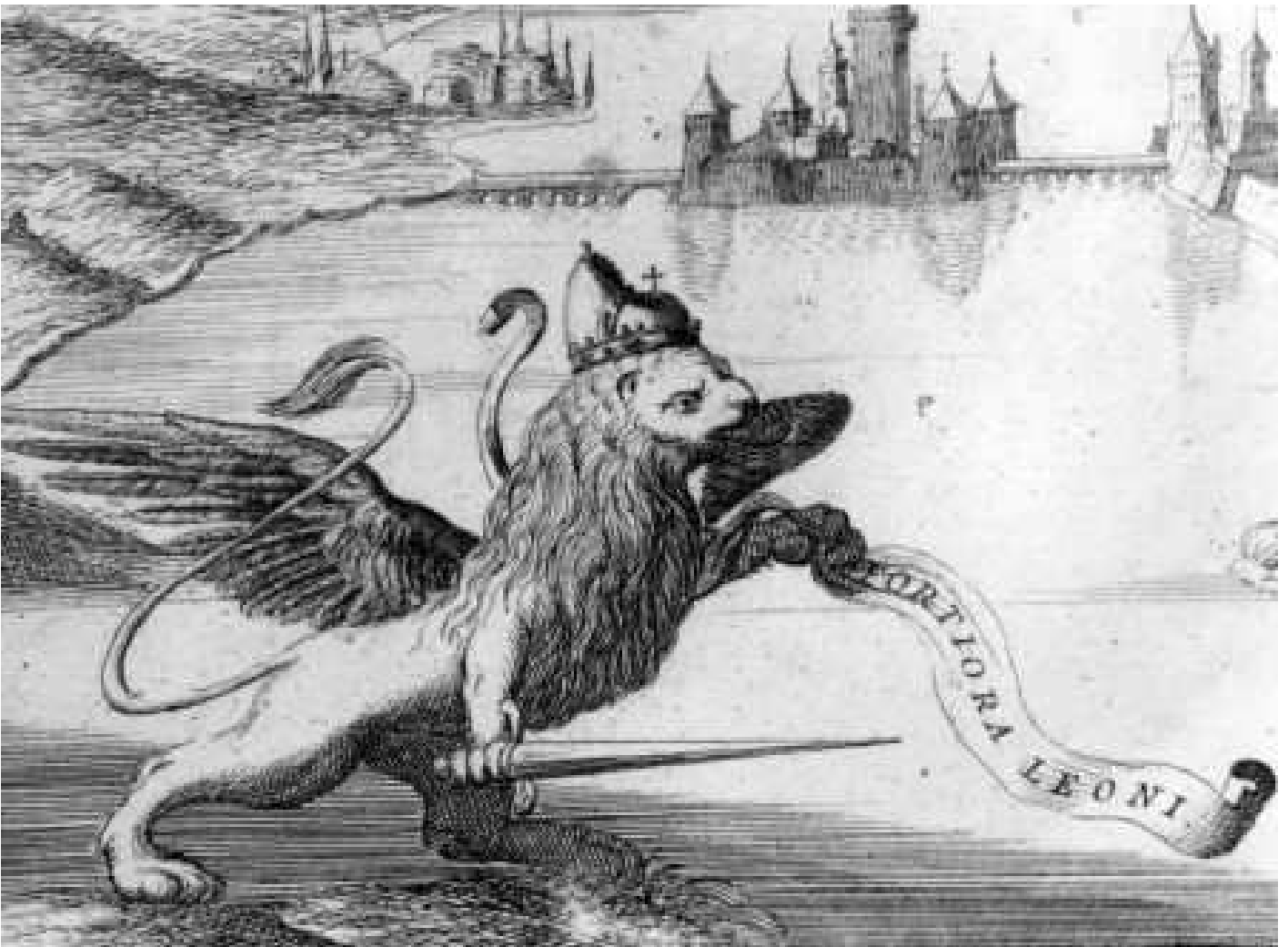
Verona didn't forget its heroes. The lifeless bodies of the three unlucky defenders of the town (Emilei, Verità and Malenza), as well as those of the other martyrs, which had been hastily buried in a common grave in the cemetery of Santissima Trinità, on February 6, 1798 were exhumed and interred in the respective family vaults. And, as per decree of the town's Noble Council, in St. Sebastian's church, a town foundation, on September 23, 1799 a most solemn ceremony was held in front of all the town authorities in mourning. For the occasion the town built an impressive hearse decorated with numerous elegant engravings recording the principal achievements of those martyrs.

With the arrival of the Imperial troops, also the fearless Capuchin Father Luigi Maria of Verona received a worthy burial. When his body was taken out of the naked earth, in which it had lain for seven months, everybody was deeply astonished to find it uncorrupted (excluding the head, which had been damaged by lethal blows). He was buried in the Capuchins' church, which would later be suppressed by Bonaparte, abandoned by the clergy and transformed into barracks. Father Luigi Maria wasn't remembered till March 29, 1897, when, during the first centenary of the *Pasque Veronesi* the learned priest Antonio Pighi recovered his mortal remains, which, followed by a crowded procession, were laid in the monumental Cemetery in the Capuchins' niche. It was June 8, 1897 and that day marked exactly one hundred years of his martyrdom.

THE PASQUE VERONESI: MEMORIES OF THE PERIOD

"Thus on the day dedicated to the protector of the Venetian Republic, St. Mark, our subjection to this dying Republic ended, rendering in the final act of our irreparable fall the bloodiest sacrifice, that a sincere faith can ever offer on the altar of sovereignty. A fine example to the other peoples of Italy, or rather, to many others of Europe, who, carried away by the furor of fanatical propagandists of a government repugnant to divine and human laws, as we [...] fallen into an abyss of endless troubles and wretchedness, they won't share with us that beautiful title of most faithful people gained long ago", Girolamo De' Medici, Events in the Veronese province towards the end of the eighteenth century and at the beginning of the nineteenth (Vicende sofferte dalla provincia veronese sul finire del secolo XVIII e nel cominciamento del XIX) manuscript n.1360, Biblioteca Civica in Verona, II, page 288.

EXPLANATION OF PICTURES



1. *The lion of St. Mark with ducal horn and clenched sword in the fist. Fortiora Leoni on the scroll means that the greatest deeds pertain to the lion. Venice. Biblioteca del Civico Museo Correr. Gherro Collection.*



2. *Pasque Veronesi* (Veronese Easters): *Veronese people's assault on the fortress of Castelvechio, inside which Napoleonic hordes were entrenched. French print of that time by Duplessis-Bertaux. Verona. Museo del Risorgimento at the Biblioteca d'arte del Museo di Castelvechio.*



3. *The Noble Guard wore a uniform with the colours of Verona and Venice (gold and blue for both). As a sign of patriotism and aversion to the French Revolution, common people and authorities pinned a yellow-blue cockade on their coats or on hats.*



6. April 20, 1797: the Venetian-Scaliger army joined battle in S. Massimo and Santa Lucia. For the last time, victory smiled on the soldiers of St. Mark. Tempera by Quirino Maestrello.



5. The last moments of the Venetian Republic: not to displease Bonaparte, the Senate ordered a popular revolt aimed at the defense of St. Mark to be suppressed in blood. It was May 12, 1797. G.L. Gatteri drawing. G. Bernasconi engrav. From the volume: Venetian history expressed in 150 tableaux invented and drawn by Joseph Gatteri according to various customs. II Edition. Venice, 1854. Venice. Biblioteca del Civico Museo Correr.



6. *Veronese Eaters.* Via Mazzanti was the theatre of the first clashes. In the background: the Lamberti's Tower. Photomechanical print based on a drawing by Lodovico Pogliaghi, in Francesco Bertolini, *The Eighteenth century and the first Kingdom of Italy.* Milan, 1913 F.lli Treves Editori. Milan. Museo di Storia del Risorgimento.

7. *January 21, 1798: triumphal entry of the Imperial Army into town.* After 18 months of incessant prayers to the Madonna of the People and on the fifth anniversary of the martyrdom of Louis XVI, King of France, slaughtered by the revolutionary impiety, Verona was free. *Tempera by Quirino Maestrello.*

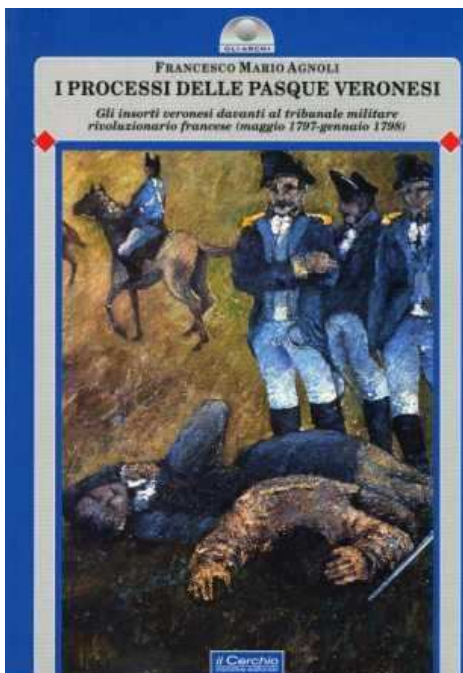


To know more

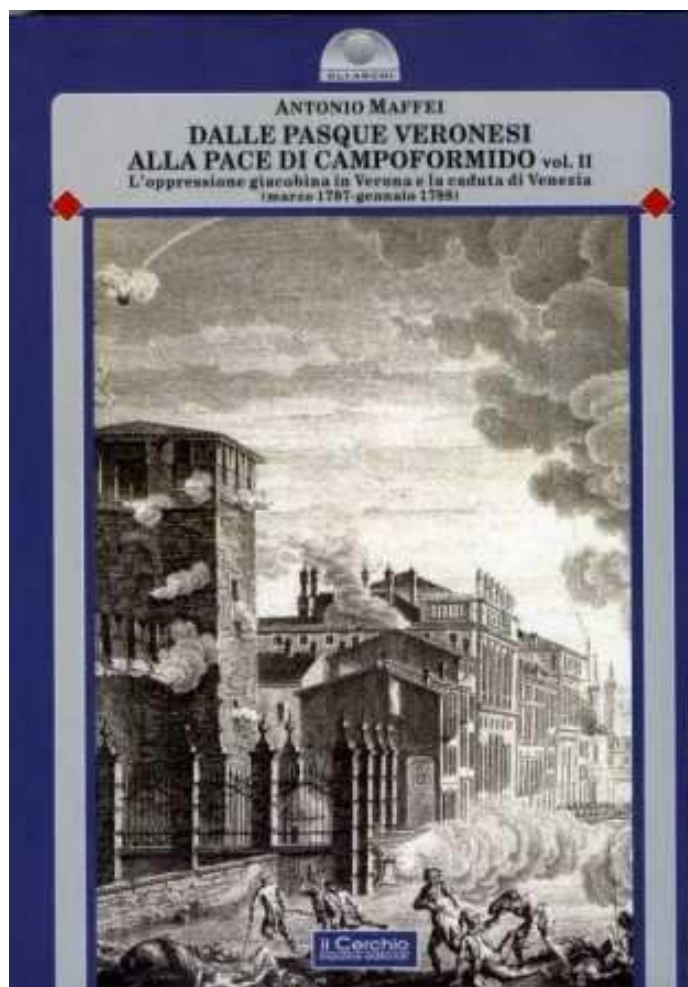
THE BOOKS



Francesco Mario Agnoli *Le Pasque Veronesi* [The Veronese Easters], **Il Cerchio Iniziative Editoriali. Rimini 1998** About 300 pages. Euro 20. Under the auspices of Regione Veneto and Township of Verona. The volume, which is momentarily out of stock, may be obtained from the publisher (Il Cerchio Iniziative Editoriali - Via dell'Allodola, 8 - 47900 RIMINI 0541/791570 - 775977 - Fax 799173 E-mail: ilcerchio@iper.net or from *Comitato per la celebrazione delle Pasque Veronesi* (Veronese Easters celebration Committee) - Via L. Montano, 1 - 37131 VERONA - Tel. 329/0274315 347/3603084 - Fax 045/7134171 Webpage: www.traditio.it E-mail: pasqueveronesi@libero.it).

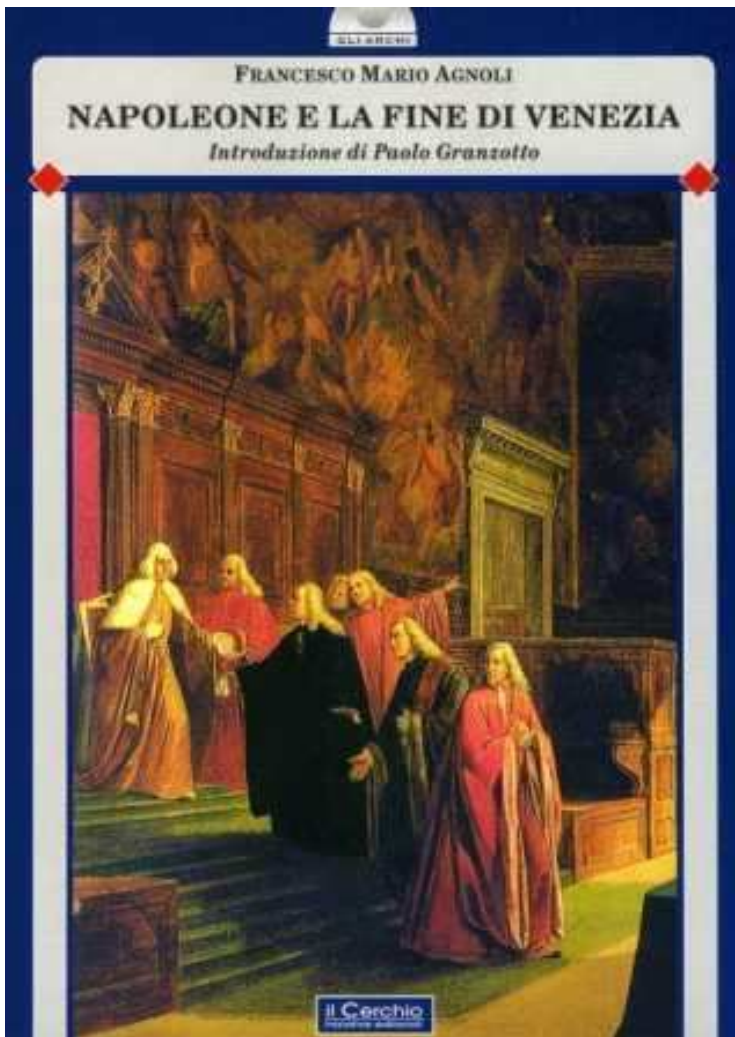


Francesco Mario Agnoli *I processi delle Pasque Veronesi. Gl'insorti veronesi davanti al tribunale rivoluzionario francese (maggio 1797 – gennaio 1798)* [Veronese Easters: The criminal trials. Veronese insurgents before the French revolutionary Court martial (May 1797 - January 1798)]. **Il Cerchio Iniziative Editoriali. Rimini 2002 About 250 pages. Euro 16,50.** It may be ordered as above. Unpublished verdicts and case papers are inserted in the appendix. With the subsidy of the Regione Veneto. Cover and back cover.



Antonio Maffei *Dalle Pasque Veronesi alla pace di Campoformio. La fine della dominazione veneziana in Verona (marzo 1797 – gennaio 1798)* [From the Veronese Easters to the Peace of Campoformio. The end of the venetian domination in Verona (March 1797 - January 1798)]. **Il Cerchio Iniziative Editoriali. Rimini 2005/2006. Two indivisible volumes, pages 203 and 285 respectively.** Euro 40 with index of quoted names at the end of the second volume. Obtainable as above. It is the report of the events by the memorialist of the time, the marquis general Antonio Maffei, one of the main protagonists of the Veronese Easters and the tormented political events of that time. For over 200 years, the manuscript N° 2584 by Maffei, with the catalogue title 1797, *Istoria di Verona al tempo della Rivoluzione* or simply *Giornale* (that is diary) has been unpublished. At the Biblioteca Civica di Verona. Nicola Cavedini, the famous scholar researcher on *Pasque Veronesi* and that historical period in general, has edited the volume after two years of painstaking job with thousands of notes

and cross-references. Preface by Francesco Vecchiato, professor of Contemporary History with Università di Verona. With the subsidy of the Regione Veneto and Provincia di Verona.



Francesco Mario Agnoli *Napoleone e la fine di Venezia* [Napoleon and the end of Venice]. **Il Cerchio Iniziative Editoriali. Rimini 2006** About **210 pages.** Euro 16 Introduction by Paolo Granzotto. Obtainable as above. The famous trial to Napoleon held in Venice from April 12 to November 22 2003 by the cultural association *Amici della Storia e della Giustizia*, gives the idea for the compilation of the volume.

➤ A further bigger edition of the first tome of the volume *Le Pasque Veronesi*, now out of stock and completed by a second tome with an essay by Francesco Mario Agnoli, is planned, devoted to the Napoleon cult and fully iconographic. The text is supported by almost one thousand extraordinary, first-hand original pictures and mostly unpublished of the insurrections, of the *Veronese Easters* in particular, of the fall of the Serenissima, revolutionary and counter revolutionary satire. A special iconographic mention is devoted to the ridiculous cult of Bonaparte. Unfortunately, this new edition with the new iconographic volume on the Veronese insurrection has neither drawn the attention of the town Institutions yet, contaminated by a revolutionary spirit nor of the Department of education and identity of the Regione Veneto.

➤ The publication of a series of the main papers (diaries and records of the time) relevant to the *Veronese Easters* is planned. The records are still unpublished and risk being lost forever in libraries and private collections. An appeal to the public Institutions to save such memorials is necessary.

THE MEDALS OF 1997 AND 1999

Coined in a limited number of pieces, the commemorative medals of the bicentenary *Veronese Easters* is an artistic double-sided bas-relief. Design by Quirino Maestrello. Fusion in bronze alloy by Brizzi and Mantovanelli of the Briman firm. Verona 1997. Euro 20. The medal is obtainable from *Comitato per la celebrazione delle Pasque Veronesi* (Veronese Easters celebration Committee). On the obverse: on the foreground, a Veronese fighter, armed with a musket, during the Verona general insurrection against Napoleon, down in history as *Veronese Easters* (April 17-25 1797). The Veronese fighter is wearing the uniform of the town Noble Guard, the voluntary army formed by the Verona people to guard the town at the gates. In the background, the Porta San Giorgio is engraved with the façade of the homonymous church where the fighting between the French troops and the Veronese people were the fiercest. They were crowned with victory for the conquest of an important access road from the town into the territory of the Austrian Empire, in the North. The inscription *Verona 17-25 aprile 1797* celebrates the nine days of the town insurrection. The branch of laurel encircling the image celebrates the heroism of the insurgents.

On the reverse side: in the centre, the winged lion of St. Mark clenches the shielded arm of the town, the one of *Verona Fidelis* which was the only one to help the Serenissima against the most powerful army of the world. All round, the inscription *Bicentenario (delle) Pasque Veronesi 17-25 aprile 1997* (Bicentenary of Veronese Easters, April 17-25 1997).

Commemorative medal of the bicentenary of the Veneto-Imperial victory of Magnano (VR) March 26 1799. Double-sided bas-relief. Design by Quirino Marcello. Fusion in bronze alloy by Brizzi and Mantovanelli of the Briman Company. Verona 1999. Euro 20. The medal is obtainable from *Comitato per la celebrazione delle Pasque Veronesi* (Veronese Easters celebration Committee). Limited number of pieces coined. On the obverse: the battle of Magnano, nearby Verona, also known as the battle of Verona and fought for several days (from March 26 to April 5 1799) on a vast area including the municipalities of Buttapietra, San Giovanni Lupatoto, Legnago, Verona, Bossolengo, Pastrengo and Sona. The battle marked the final victory of the Austrian Empire of which Veneto, being an integral part, helped with its soldiers. After fighting for seventeen hours, the Veneto-Imperial armies under the aulic council general Baron Paul Kray of Karajova defeated the French troops, led by general Scherer, everywhere on the run.

On April 5 1799, the final fight in Bosco di Sona completely defeated the French army: 6000 prisoners and six flags snatched out of the enemy. General Pison died on the battlefield. From the left to the right, an imperial horseman with a drawn sword is flinging on a French infantryman facing him with his arm while another French horseman, unsaddled, is falling down. High up, in relief, *Battaglia di Verona 26 marzo 1799* (Battle of Verona, March 26 1799).

On the reverse side: on the left, the winged lion of St. Mark, semi-erect, clenches the

shielded arm of Verona. On the right, the imperial two-headed eagle with priestly bands, the crown, the sword and the sceptre. They are the symbols, par excellence, of universal power and of the divine origin of the Holy Roman Emperor. High up and down *Bicentenario (della) vittoria Veneto Imperiale* (Bicentenary of the Veneto-Imperial Victory). In the lower part of the scene, a stylized hint at the waves of the river Adige nearby where the battle was fought.

THE POSTCARDS AND THE OBLITERATION IN THE BICENTENARY (1997)

The mail obliteration issued by the Republic of San Marino, on the initiative of the *Associazione Filatelica e Numismatica Scaligera*, and exhibited in Verona on May 9 1997 during the 88th *Veronafil*, shows Via Mazzanti and its staircase, the theatre of the first clashes between the Dalmatian troops in the service of the Serenissima (the famous Schiavoni) and the French soldiers.

The six postcards, published on the same occasion, reproduce original prints of that period preserved in public and private collections in Verona and other towns and collected by the *Comitato per la celebrazione delle Pasque Veronesi* (Veronese Easters celebration Committee). Euro 3 for the complete series obtainable from the Committee.

THE PHOTOGRAPHIC EXHIBITION ON THE VERONESE EASTERS (1998)

The exhibition displays about 200 pictures of the time of the *Veronese Easters* directly drawn from the originals of the Prints Cabinet of the Biblioteca Comunale in Verona and from other Town Cultural and non-cultural Institutions (Accademia di Agricoltura Scienze e Lettere, ex Museo del Risorgimento di Verona, Civica Collezione Bertarelli in Milan, Museo Correr in Venice and from many other Italian and foreign towns, like Vienna and Paris). It was held under the auspices of the Regione Veneto and the Township of Verona and was welcomed by thousands of visitors (ten thousand in the town of Verona). The exhibition was also set up in several small centres. It exhibits about 50 horizontal panels, 70 x 100 cm each, with flags, a mannequin dressed like a Venetian soldier of the Treviso Regiment in Verona in 1797 and a small bronze monument dedicated to the fighters of St. Mark 200 years ago. Renting conditions to be agreed upon with the *Comitato per la celebrazione delle Pasque Veronesi* (Veronese Easters celebration Committee).