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## SOMMARIO

### SEZIONE MONOGRAFICA

Massimo Marcocchi e Luciano Pazzaglia, <i>Presentazione</i> .....	p. 9
Massimo Marcocchi, <i>Il Concilio di Trento e l'istituzione del seminario (1563)</i> »	13
Salvatore Palese, <i>I modelli educativi di alcuni seminari pugliesi in età moderna</i> .....	» 21
Simona Negruzzo, <i>I seminari novaresi dell'età moderna</i> .....	» 43
Maria Lupi, <i>Il modello formativo nel seminario di Perugia in età moderna</i> ....	» 61
Luigi Mezzadri, <i>San Vincenzo de' Paoli e i seminari</i> .....	» 89
Umberto Dell'Orto, <i>L'educazione nel seminario maggiore di Milano nella testimonianza di due Zibaldoni del Settecento</i> .....	» 113
Isabelle Brian, <i>Le séminaire paroissial de Saint-Nicolas du Chardonnet</i> .....	» 167
Irénée Noye, <i>La formation dans les séminaires sulpiciens</i> .....	» 181
Dominique Julia, <i>Le Mémoire de Monsieur Legrand, directeur au séminaire Saint-Sulpice sur les séminaires en France (1758)</i> .....	» 201
<i>Commentaire et Recueil des Reglements des Seminaire de Paris, pour envoyer à M. L'Evêque d'Agrie</i> .....	» 213
Francisco Martín Hernández, <i>El seminario de Salamanca</i> .....	» 263
Xenio Toscani, <i>Recenti studi sui seminari italiani in età moderna</i> .....	» 281

### MISCELLANEA

Alberto Tanturri, <i>La pubblica istruzione a Lanciano in età moderna</i> .....	» 309
Sergio Onger, <i>L'esperienza scolastica di Luigi Mazzuchelli al collegio Ciconini di Prato (1784-1793)</i> .....	» 337

Gabriella B. Klein, Tommaso Baiano, *Dialetto e fascismo a Napoli: questioni di politica linguistica* ..... p. 363

#### FONTI E DOCUMENTI

Fulvio De Giorgi, *Il Piano governativo di educazione delle fanciulle (1811), per il Collegio delle Dame Inglesi di Rovereto* ..... » 385

#### MEMORIE DI SCUOLA

Claudio Pavone, *Memorie: dall'esperienza del fascismo al dopoguerra* ..... » 401

#### NOTIZIARIO

Cristina Morandini, *Chiesa, educazione e società tra le due guerre: le suggestioni di un convegno* ..... » 411

## ABSTRACTS

MASSIMO MARCOCCHI, *The Council of Trent and the Institution of Seminaries (1563)*, pp. 13-20.

The Council of Trent is the starting point for history of clerical education in modern times. Previously the preparation of the clergy for pastoral duties had been mixed and unsatisfactory: indeed, the third (1179) and fourth (1215) Lateran Councils had already stressed the ignorance of secular clergy, particularly in matters of theology. The problem was raised at the beginning of the Council, but nothing was done until 1563, when a commission, after considering evidence from France, Germany, Italy and Spain, decreed the setting-up of a seminary in every diocese. This took a long time; it met with resistance, and was left to the bishops, with varying results. In Italy the paragon was Carlo Borromeo, whose rules showed Jesuit influence.

SALVATORE PALESE, *Educational Models in some modern Seminaries in Puglia*, pp. 21-44.

In all the vice-royalty of Naples, Taranto and Bari were the first to follow the decrees of the Council of Trent and set up seminaries. The initial and subsequent rules for the seminaries were laid down by Caracciolo at Bari. Thus it is possible to speak of a real school at the beginning of the seventeenth century and of particular developments in the eighteenth. The pastoral work of Capeceatro at Taranto (1778-1816) was fundamental, in particular for the education of the clergy.

SIMONA NEGRUZZO, *Seminaries at Novara in modern Times*, pp. 43-59.

The influence of Carlo Borromeo obviously spread to the neighbouring diocese of Novara. Here Bishop Carlo Bascapè worked to give economic security, soundness and uniformity of education to an integrated system of seminaries. This encouraged subsequent bishops in the seventeenth century to draw up a list of rules for the clergy. These remained substantially the same during the eighteenth century, which saw the establishment of several educational bodies centring on the seminaries in the city.

MARIA LUPI, *The educational Model in the Seminaries at Perugia in modern Times*, pp. 61-88.

The experience of Cardinal Fulvio della Cogna was most unusual. Although he had been educated long before the Council of Trent was held, and took no part in it, he eagerly applied its decrees. The seminary at Perugia was one of the first to be founded (1564) and continued almost unchanged for more than two hundred years. Its Constitutiones prescribe a communal life with instruction in rhetoric and philosophy, and a particularly rigorous spiritual examination, both recalling monastic and Jesuit model.

LUIGI MEZZADRI, *St Vincent de Paul and the Seminaries*, pp. 89-111.

Although he was mainly concerned with the poor, Vincent de Paul was also interested in the training of clergy, given the poverty and lack of spirituality in the French countryside. When the Congregation of the Mission realized that educational reforms decreed by the Council of Trent were slow to take effect in France, it devoted itself to evangelizing in the countryside and to the education of priests. An unusual feature was that the communities of the "French School" dealt with seminaries, and not the priests of the diocese.

UMBERTO DELL'ORTO, *Education in the Seminary of Milan. Two eighteenth Century Notebooks*, pp. 113-166.

Two notebooks containing information about daily life and rules are preserved in the archives of the seminary in Milan. They give a most detailed picture of the life of seminarists in the eighteenth century. The education reflected the original intentions of Carlo Borromeo, who entrusted to the Oblates the direction of the seminary in Milan and of those on the outskirts. His educational proposals were uniform, and his Institutiones were published in 1599. The notebooks are particularly informative about the communal life of the seminary, education, liturgy and spirituality.

ISABELLE BRIAN, *Le séminaire paroissial de Saint-Nicholas du Chardonnet*, pp. 167-179.

The work of Adrian Bourdoise is fundamental to the history of seminaries in France. Here the clergy long resisted the decrees of the Council of Trent, and the training of the clergy was handled more by religious communities than by bishops. The seminary of Saint-Nicholas du Chardonnet at Paris was founded in 1630, the result of reflections on the role of the clergy. Beuvelet provide the theory with his work on the cultural and theological curriculum for the seminarists.

IRÉNÉE NOYE, *La formation dans les séminaires sulpiciens*, pp. 181-199.

In France, after the Council of Trent, the seminaries had failed, as the bishops and the founders of the seminary at St Sulpice well knew. There was no question of their competing in the teaching of ecclesiastical subjects, for the existing universities already offered a solid humanist and Christian education. Instead they directed their efforts to the setting-up of centres devoted to the vocation of priests and to the pastoral care. These spread rapidly (Nantes, Lyons, Linoges etc.) during the second half of the seventeenth century, and in them stress was laid on the spiritual education.

DOMINIQUE JULIA, *Le Mémoire de Monsieur Legrand, directeur au séminaire Saint-Sulpice sur les séminaires en France (1758)*, pp. 201-262.

In the middle of the eighteenth century the archbishop of Paris asked the superior of the seminary of Saint-Sulpice to give him a summary of the situation of seminaries in France. He in turn entrusted the task to Legrand, whose report is preserved in the seminary's archives. It is published in its subsequent Latin translation and its interest lies in the information it provides about how the time was organized in the seminaries, how much was devoted to spiritual education and prayer, and how important was the study of theology.

FRANCISCO MARTIN HERNANDEZ, *El seminario de Salamanca*, pp. 263-280.

The seminary of Salamanca was founded in 1779 by Bishop Felipe Bortan Casanova, who in 1783 gave it a precise rule, its *Constituciones*. These define the requirements of study and behaviour, the curriculum based on sound biblical knowledge, history and literature, and the direction of spiritual and liturgical education. It may be considered one of the most typical in Spain during a period when seminaries were being reformed.

XENIO TOSCANI, *Recent Studies of Italian Seminaries in the Modern Period*, pp. 281-307.

The history of seminaries and the education of the clergy do not coincide, either historically or historiographically. Indeed, there is no general history of such institutions, yet such a work could not include a comprehensive description of the preparations for a priest's pastoral duties which were in evidence before the Council of Trent and continued after it. The bibliography takes this into account and is brought up to date to include new project of research.

ALBERTO TANTURRI, *Public Education at Lanciano in modern History*, pp. 309-335.

Although the situation at L'Aquila and Chieti was different, at Lanciano at the beginning of the eighteenth century it was found necessary to employ private

teachers to cope with the demand for education. Only when the Scolopi came in 1734, albeit handicapped by lack of funds, was education offered. The foundation of the College in 1747 brought an improvement in education, in the organization of teaching and in the performance of pastoral duties.

SERGIO ONGER, *The Experiences of Luigi Mazzuchelli at the Cicognini College at Prato (1784-1793)*, pp. 337-362.

The correspondence of Francesco Mazzuchelli, a nobleman of Brescia, and his son Luigi is a main source on which the education of a young noble can be reconstructed. Luigi, from the age of 8 to 17, was educated at a college run by secular clergy typical of the grand duchy of Tuscany. His education was morally and intellectually severe; it bore a marked Jesuit stamp and was designed to turn the youth into a good citizen.

GABRIELLA B. KLEIN - T. BAIANO, *Dialect and Fascism at Naples: Questions of Linguistic Politics*, pp. 363-383.

The linguistic politics of fascism followed those of all the governments after unification. The equation of language with nation aimed at forming a solid national unity. This involved the introduction of various measures to discourage the use of dialect and to insist on the official standard language, which was not sufficiently widespread. Schools, newspapers, shows and propaganda joined forces to censor local tradition, which, at Naples in particular, was both popular and artistic.

FULVIO DE GIORGI, *Government Plans for the Education of Girls (1811) at the Collegio delle dame inglesi at Rovereto*, pp. 385-400.

During the Napoleonic period in Italy religious houses for the education of girls experienced less hostility than that experienced by equivalent establishments for boys, mainly because of their educational activities and works of charity. This was the case at the Collegio di Santa Maria delle dame inglesi at Rovereto. The Regulations of the Vice-prefect of Rovereto for this College are printed here; all the articles were practically applied. Those dealing strictly with education were put into practice under government control.

(Traduzione di Philip Barras)