

SOMMARIO

<i>Abstracts</i>	p.	5
------------------------	----	---

SEZIONE MONOGRAFICA

CULTURA, RELIGIONE E EDITORIA NELL'ITALIA DEL PRIMO NOVECENTO ..	»	13
Annibale Zambarbieri, <i>Rinnovamento spirituale e cultura nell'Italia del primo Novecento</i>	»	15
Francesco Traniello, <i>Cultura, religione ed editoria a Torino nel primo Novecento</i>	»	41
Carmen Betti, <i>Cultura, educazione ed editoria a Firenze nel primo Novecento</i>	»	65
Hervé A. Cavallera, <i>Cultura, educazione ed editoria nel primo Novecento</i> ..	»	79
Roberta Fossati, <i>La casa editrice Cogliati di Milano e la cultura femminile</i>	»	95
Monica Galfré, <i>L'editoria cattolica per la scuola nell'Italia del primo Novecento</i>	»	105
Angelo Gaudio, <i>La Tipografia arcivescovile San Bernardino di Siena</i>	»	115
Cristina Sagliocco, <i>L'insegnamento del catechismo e i libri di testo</i>	»	127
Laura Cerasi, «Nato maestro». <i>Su padre Pistelli e l'antipedagogia vitalistico-patriottica nelle Pistole di Omero</i>	»	135
Giancarlo Rocca, <i>Una o due sconosciute case editrici? La Società di San Paolo per la diffusione della buona stampa</i>	»	155
Marco Roncalli, <i>Editrici dotte. Le Edizioni di Storia e Letteratura di don Giuseppe de Luca</i>	»	179
Fulvio De Giorgi, <i>Maria Montessori modernista</i>	»	199
Luciano Pazzaglia, <i>Genesi e traversie della prima traduzione italiana degli Essais di Laberthonniere</i>	»	217
Luciano Caimi, <i>Modernismo e Blondel nelle riflessioni del giovane Stefanini</i>	»	261
Emilio Butturini, <i>Elena da Persico (1869-1948) e «Azione Muliebre»</i> ...	»	281
Daniela Saresella, <i>Le iniziative editoriali di Romolo Murri (1896-1906)</i>	»	297
Rocco Cerrato, «Nova et Vetera», <i>una rivista modernista a Roma</i>	»	311
Mirella D'Ascenzo, <i>Cultura, educazione ed editoria a Bologna nel primo Novecento</i>	»	335
Elena e Nicola Raponi, <i>Fogazzato e Muth</i>	»	349

Adolfo Scotto di Luzio, <i>L'eredità insostenibile. Conflitti generazionali e narrazione risorgimentale nell'esperienza di Giosué Borsi</i>	p. 359
MEMORIE DI SCUOLA	
Matteo Perrini, <i>La stella della scuola sul latifondo</i>	» 365
NOTE E DISCUSSIONI	
Giancarlo Rocca, <i>Rosmini e la prima facoltà di medicina</i>	» 373
Otto Weiss, <i>Nuove questioni sul modernismo</i>	» 379
Francesco Traniello, Giorgio Vecchio, Cesare Pianciola, <i>L'autunno delle libertà. Lettere ad Ada in morte di Piero Gobetti</i>	» 401
Luciano Pazzaglia, <i>Gli Archivi della sede bresciana dell'Università Cattolica del Sacro Cuore: pregiata risorsa per la ricerca e per la città</i>	» 405
NOTIZIARIO	
Angelo Bianchi, <i>Una giornata di studi in ricordo di Nicola Raponi (Milano, 26 novembre 2008)</i>	» 413

ABSTRACTS

ANNIBALE ZAMBARBIERI, *Spiritual renewal and culture in Italy in the early nineteenth century*, pp. 15-39

The impact of Catholicism with new philosophical, scientific, technical, literary and political factors brought for the ecclesiastic institution and its followers a new positioning as part of the need for spiritual and cultural renewal which involved the whole of society. New models of religiousness became established, removed from an explicit Christian inspiration. The Catholic world reacted with renewed energy in the field of publishing which, in addition to apologetic-type content, also articulated numerous examples of a search for a realisation in a Christian sense of what was processed on a philosophical and ethical level outside the Church.

FRANCESCO TRANIELLO, *Culture, religion and publishing in Turin in the early nineteenth century*, pp. 41-63

The article sets out to analyse, first of all, whether and within what limits the crisis in positivist culture, which had forged the intellectual scene in Turin in the second half of the nineteenth century, generated fresh interest in religious issues in the early twentieth century; secondly, whether there was, in Turin publishing, a sense in this respect of a change in climate, also linked to social and economic and political and ecclesiastic factors. The study then takes into consideration the two main areas of publishing present Turin, with a lay or confessional tendency, indicating their main lines of development in the area of religious culture.

CARMEN BETTI, *Culture, education and publishing in Florence in the early twentieth century*, pp. 65-77 *

From the rich heritage of the nineteenth century, this review moves toward the first decades of the twentieth century in Florence. Beside the moderate logics of the past, the pronounced differences in the economical, political, social, cultural fields are pointed out. The literary avant-gardes, De Sarlo's psychological studies, the activities carried out by the Philosophy Library, as well as the emerging forces of social democracy stand for a clear evidence of a reality which, in the long run, will be able to express a strong need for innovation.

HERVÉ A. CAVALLERA, *Culture, education and publishing in Gentile's early work*, pp. 79-93

The theory covered by the essay is not only a definition of the relationship between publishing, culture and education between the end of the nineteenth century and the first decade of the twentieth century in the work of Giovanni Gentile, but also clarification of whether there is a cultural organisation continuity in the philosopher's entire theoretical journey and work. In actual fact Gentile had a very clear idea of the plan to reconstruct the history of Italian philosophy which was at the same time a cultural action aimed at educating not only scholars in the strictest sense but all those who took an interest in philosophy. It was a scheme

which was fulfilled initially through involvement and help from Benedetto Croce and which took shape definitively through the series published for Laterza whose objectives are illustrated by a close examination of the advertisements of that time. In this respect, in the following years of the fascist era, Gentile only goes into greater depth and expands, on a political and cultural organisation basis, the plan already developed in the early twentieth century.

ROBERTA FOSSATI, *The Cogliati publishing firm in Milan and women's culture*, pp. 95-103

The publishing firm Cogliati was active in Milan between the nineteenth and twentieth centuries with religious and moral publications, studies on national and local history, on ethnology and literature and it was the centre for bringing together Rosminian, spiritualist and reformist movements. Its driving force was Luisa Sanvito Cogliati, a woman with business skills and strong philanthropic commitment who encouraged female liberation activism, including in her catalogue novelists and essayists such as Luisa Anzoletti, Antonietta Giacomelli, Rachele Saporiti, Neera, Jolanda, Grazia Deledda, Maria Di Borio and Sabina Paravicino Ravel.

MONICA GALFRÉ, *Catholic publishing for schools in Italy in the early twentieth century*, pp. 105-113

The course of Catholic publishing for schools throughout the early nineteenth century offers an alternative version of great interest to that which has been called the Italian case, i.e. the close relationship between intellectuals, the world of publishing and political power which gained significance for Catholics as early as the fascist period and strengthened in the years after the Second World War with the Christian democrat hegemony. From this brief reconstruction it is not so much 1929 as the Gentile reform, thanks to which Catholic education was consolidated and Catholicism penetrated the state school system, which emerges as the decisive juncture in the development of Catholic educational publishing and, at the same time, the Catholic influence on the entire educational output.

ANGELO GAUDIO, *The San Bernardino di Siena archiepiscopal printing works*, pp. 115-125

Founded in 1874 by Monsignor Leopoldo Bufalini, with the significant presence of the bishop, Monsignor Enrico Bindi, and important Piarists such as Tommaso Pendola, the St. Bernardino printing works goes further than the usual features of *buona stampa* or "good publications" alone. Notable among its publications are works by Augustine Zahm, an American Holy Cross priest; these works promulgated themes linked to the debate on evolutionism and the pedagogy lessons by Ausonio Franchi, a complex intellectual figure who was active in philosophical debate in the second half of the nineteenth century in Italy.

CRISTINA SAGLIOCCO, *Teaching the catechism and textbooks*, pp. 127-134

Before the launch of a freely available and state education system, the catechism had represented the consummation of humanistic and scientific culture, remaining intrinsically linked to all subjects of learning. At the time when it was, instead, released from the other disciplines to become a separate subject, it raised a new problem of legitimacy. The post-unity liberal ruling class did not in fact deal only with the compulsory or optional nature of teaching of the catechism, but also with the topics that were to be covered and the space to be allocated to them. Towards the end of the century, when the teaching of religion was excluded or made effectively optional in state schools, attendance at Sunday catechism schools increased. These schools, although they had always existed within parishes, became specialised as schools of the actual Christian doctrine.

LAURA CERASI, "A born teacher". *Padre Pistelli and the vitalistic-patriotic anti-pedagogy in "Le Pistole di Omero"*, pp. 135-154

The essay reconstructs the biographical, cultural and political profile of the Piarist Ermenegildo Pistelli, from the democratic-patriotic family milieu to the fiery interventionism and the later embracing of fascism; from the long teaching career at the *Scuole Pie* in Florence to the university chair, via the contributions to Vamba's *Giornalino della Domenica* where he published *Le Pistole di Omero*. The vigorous civil zeal, the defence of classical studies and strong anti-ministerial feelings are features of his commitment against Giolitti. The narrative invention and the linguistic blend of *Pistole* form an interesting patriotic and anti-pedagogic metadiscourse founded on a vitalistic ethic of sincerity, which met with Giovanni Gentile's approval.

GIANCARLO ROCCA, *One or two unknown publishers? The Società di San Paolo for the circulation of the "good publications"*, pp. 155-177

Were there two *Società di San Paolo* for the circulation of "good publications", the first founded in Milan in 1875 and the second operating in Rome from 1883 to 1925 approximately? Despite research the author has not succeeded in demonstrating whether they were two separate firms or the same firm which relocated from Milan to Rome. Their publishing work was considerable, as shown by the financial reports published each year. The direction taken by the two firms appears to differ: the one in Milan appears oriented towards opposing the Masonic liberalism of that time while the one in Rome showed itself to be mainly at the service of the Vatican, from which it also received financial support. The anti-modernist preoccupation appears to be missing from the publications of these two publishing firms.

MARCO RONCALLI, *Scholarly publishers. Edizioni di Storia e Letteratura of Don Giuseppe De Luca*, pp. 179-198

Founded in 1942, when Rome was still occupied, *Edizioni di Storia e Letteratura* is one of the most interesting chapters in the story of Catholic publishing in the twentieth century. Oriented right from the outset to making new room for studies which during the crisis of the Second World War had been replaced by the aesthetic use of literature and by historiographic theorisation, it was then built on the cornerstone of the Italian archive of the history of religious observance, born as an alternative to the "history of devotion", an idea on which Don Giuseppe De Luca, the founder, had dwelt for some time since he was a young man. Another special feature of this scholarly publishing firm was the strong presence of the founder with his idea of culture freed from labels: not culture for Catholics but culture of Catholics, or culture *tout court*, to be cultivated above all with the tools of erudition and philology.

FULVIO DE GIORGI, *Maria Montessori, a modernist*, pp. 199-216 *

The Pedagogical Conference in Turin in 1898 brings forth a change in infant education in Italy, with the introduction of Pasquali-Agazzi's method, a new Froebelism and Maria Montessori's experience. The latter launched a scientific pedagogy, resulting from a deep dialectic between science and mysticism and based on the standards of a pedagogy of freedom, always attentive to the real dimension of life. For this reason, Montessori can be included in that "constellation of female educators", who shared the ideals of spiritual and religious innovation and were called modernist.

LUCIANO PAZZAGLIA, *Genesis and vicissitudes of the first Italian translation of Laberthonnière's Essais*, pp. 217-260 *

At the beginning of 1904 Giovanni Farina, a young seminarist, got Laberthonnière's permission to translate his *Essais de philosophie religieuse* into Italian. Some acquaintances allowed

him to have Father Lepidi, Master of the Sacred Palace, grant his *imprimatur*. The translation work, however, fell in a period when Hierarchy was leading an increasingly strong battle against Modernism, which eventually led to the condemnation of the *Essais* in April 1906. As a result thereof, Father Lepidi promptly retired his *imprimatur* and the translation of the book, after a series of clashes and misunderstandings between author and translator, was eventually published by Sandron in 1907, without the author's name and under somewhat secret circumstances.

LUCIANO CAIMI, *Modernism and Blondel in the thinking of the young Stefanini*, pp. 261-279

A significant part of the formative years of Luigi Stefanini, a thinker destined, after the Second World War, to leave a significant mark in Italian pedagogy and philosophy, through the introduction of an original form of personalism. The meeting with Blondel dates back to the time of the degree dissertation on *L'Action* (1914). In various textbooks of the Twenties, some of which for secondary schools, the young scholar from the Veneto region showed his appreciation for the efforts made by the French author to renew Catholic defence and philosophy in close confrontation with modern thinking. However a few hasty judgements, which appeared to condemn remaining traces of modernism in the French writer, caused spirited reactions by the latter. We have evidence of all this in the Stefanini-Blondel correspondence between 1927 and 1931.

EMILIO BUTTURINI, *Elena da Persico (1869-1948) and "Azione Muliebre"*, pp. 281-296

The first part of the essay is dedicated to the institution founded by Elena da Persico ("The Daughters of the Queen of the Apostles") in the first half of the twentieth century, the manifestation of a "Christian feminism" which was shrewd and critically aware, albeit with a moderate slant. The second part tackles her work as member of the editorial staff, right from the first issue of January 1901, and as editor from July 1904 to June 1948 of the magazine *Azione Muliebre*, initially known as a "Christian feminist journal" then, from 1911, "monthly periodical for Catholic women" and from May 1946 "women's journal of social activity". The third part presents "images" and content of a magazine which increasingly tended to identify with the person and work of da Persico, in constant conflict with "lay" and socialist attitudes, not however without an understanding of the "female emotions" of other Catholic feminists such as Anzoletti or Coari, or the same "incredulous" feminists.

DANIELA SARESELLA, *The publishing work of Romolo Murri (1896-1906)*, pp. 297-309

In the nineteenth century the Catholic world realised that the press represented an important means of breaking into contemporary society. Romolo Murri's experience is part of this awareness although it is a novelty on account of the structuring of the project (which included newspapers, magazines, publishing firms, publications of books and pamphlets, presentations of publications and lectures). Murri's aim was to form a political movement and it was for this reason that he considered that the model for organising propaganda had to be represented by the socialist organisation.

ROCCO CERRATO, «*Nova et Vetera*», *a modernist magazine in Rome*, pp. 311-334

Published during just one year, 1908, the periodical presented modernism as a great event in contemporary religious history, proposing the disassociation of religiousness from the encrustations of Catholic clericalism. A means of debate and propaganda, in which the figure of Ernesto Buonaiuti took on a leading role, able to pursue organically the discussion in the Church and its reform and to constitute valid testimony for the historical reconstruction of a troubled time.

MIRELLA D'ASCENZO, *Culture, education and publishing in Bologna in the early twentieth century*, pp. 335-348

The article reconstructs the fortunes of Catholic educational and pedagogic publishing in Bologna between the nineteenth and twentieth centuries as part of the post-unity events linked to the national and local Catholic movement and to cultural and educational life in Bologna. The research dwells in particular on some medium-sized printing and publishing firms in the early twentieth century, analysing their internal production and the salient figures, in relation to the particular events of the local Catholic movement and the cultural, pedagogical and educational debates of that time.

ELENA E NICOLA RAPONI, *Fogazzaro and Muth*, pp. 349-357

The essay retraces and illustrates the relations in the early twentieth century between Antonio Fogazzaro and Carl Muth, chief editor of *Hochland*, the Munich Catholic culture magazine which, from January 1906, was to publish the German translation of *Il Santo*. Thanks to the wealth of exclusive documentation offered by the Muth-Fogazzaro letters, to be published shortly in the *Quaderni* of the *Accademia Olimpica* of Vicenza, this contribution sheds light on some possibly little known aspects of the circulation in Germany of the last two novels by the writer from Vicenza, at the same time giving an in-depth account of the contacts and relationships between Italian and German modernism.

ADOLFO SCOTTO DI LUZIO, *The unsustainable heritage. Generational conflicts and Risorgimento in Giosuè Borsi's literary experience*, pp. 359-364 *

Giosuè Borsi is a minor author of the Italian literature of the early nineteenth century, mainly represented by Renato Serra, Scipio Slataper and Carlo Stuparich. In the years of "La Voce" no room seems to be left for a young man lingering by a Risorgimento-style classicism, which the literary avant-garde had already dismissed. On the contrary, Borsi's literary and human experience provides a deeper insight into the generational crisis of the early 1900s. While his religious conversion affects him as an individual, it also brings him near the most representative figures of the European culture of his time.

(Traduzione di Mary Consonni - * Traduzione di Beatrice Materzanini)