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Historical Outlines
of the
Order of the Somascan Fathers

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The Somascan Order in the Framework of the Catholic Reform of the Sixteenth Century

The Somascan Order is part of that splendid flourishing of religious institutions which blossomed in the midst of the so-called Counter-Reformation. They gathered under their standards the vanguard squads of the Church in their struggle for the defense of Faith and for the restoration of Christian life in the Sixteenth Century

Founded in 1528 (1533), the Somascan Order occupies the second place in the chronological series of the Orders of Regular Clerics. It follows immediately after the foundation of the Theatines in 1524 and is followed, five years later, by the Order of the Clerics Regular of St. Paul, or Barnabites, and still later, in 1539, by the Company of Jesus.

These Religious Orders gave a powerful contribution to that work of spiritual renewal that wanted to reawaken the sleepy Faith of the people, to organize the defense against the spreading of the Protestant heresy, to put into action that extensive program of reform which, at the close of the Middle Ages, was the most urgent and serious problem of the Catholic Church.

In fact, ever since the time of the Council of Constance, at the beginning of the Fifteenth Century, a reform of the Church was attempted by the most attentive and alert minds who believed it to be absolutely necessary. Wise canons of reform for the Roman Curia and the Church in general were drawn up, but they remained dead letter. Also the attempts of the Lateran Council, concluded in 1517, practically produced any worth while effects.

But fortunately, the inertia of the higher ecclesiastical spheres was replaced by the private initiative and, therefore, the hoped-for reform moved its first steps from below, that is, from the self-reform of its members.

The already existing Mendicant Orders began to restore the severity of their rules, while new ones were born. Zealous bishops like St. Antoninus of Florence and St. Lawrence Giustiniani would labor fervently in their dioceses to extirpate the most inveterate abuses.

In Spain, the Catholic Reform found the soil prepared by the religious enthusiasm that had animated the people in its victorious war against the oppression of the Moors. It witnessed the flourishing of those splendid schools of philosophy and theology that were to have a most notable share in the renovation of morals.

Germany, France, and England witnessed a revival of Faith through the labors of a few zealous Bishops preoccupied to promote a sane reform that in those countries took on the character of a mystical and spiritual movement.

In Italy it germinated a wonderful institution of charity, the Oratory of Divine Love, whose importance for the reform itself did not escape the notice of more recent and wise historians.

This movement sank its roots in the religious life of the Fifteenth Century; consequently, it did not arise as a reaction to Protestantism and still less must it not be considered as a heretical sect, as some have insinuated.

If the first authentic Oratory of Divine Love arose in Genoa through the labors of Ettore Vernazza and of St. Catherine of Genoa on the 28th of December, 1497, it is

nevertheless undeniable that its soul was already present in other previous institutions, especially in the Confraternities of the Thirteenth Century which had assumed in Italy so huge a development that they could be found in every city and neighborhood. Their ardent promoters were St. Antoninus, Archbishop of Florence, and Blessed Bernardino from Feltre. Such associations would prescribe to their members assiduous exercised of mortification, especially prayers, visits to the sick in homes and the hospitals.

The great movement of the Flagellants or Scourgers or Disciplinarians, born in Perugia in 1260 and rapidly spread in many regions, gave rise to many other confraternities, which, to the practice of personal scourging in public during processions or in private, joined that of almsgiving, thus promoting assistance to the poor and founding hospitals.

At the beginning of the Sixteenth Century, the confraternities contributed to the renewal of Christian life by means of enlightened charity for the neighbor. They would labor a lot for the creation of hospitals for the Incurables, of shelters for women redeemed from prostitution and/or in danger to become one, of orphanages, etc.

The Oratory of Divine Love, therefore, would not represent an absolute novelty. It spread so rapidly that, in 1512, Leo X could truly write that it had been blossoming already in various parts of Italy.

In 1515, an Oratory was born in Rome, and more precisely in Trastevere. After it, others followed in Venice, Vicenza, and Naples. These Oratories were made up of lay people of any condition, numbering from 40 to 60, and of a few Priests. Men of singular piety became their leaders: St. Gaetano Thiene, Gian Pietro Carafa and their Theatine companions, Bartolomeo Stella, Gian Matteo Giberti and others.

The main goal of the Company of Divine Love was to re-invigorate Christian life, especially through the exercise of charity. Its ideal can be well described by this simple program: deep Christian conduct, intense participation in liturgical life, fervent exercise of good in favor of suffering neighbors. This proposal of intense spiritual life was promoted during particular meetings and prayers directed by Priests.

The hospitals for the Incurables, that is, for the syphilitics and the chronics, represented the most glorious field of their apostolate.

"The sphere of their action would seem much reduced, because it appears that it did not go beyond the confines of their own members; their activity, one would say, was only an inconclusive attempt or a purely rational phenomenon, because it lacked a strong organization and the support of ecclesiastical authority. On the contrary, their influence was very ample. They were the ones who gathered the previous reformation movement supported by the great Italian preachers and carried it to its triumph: Trent." (1)

The period of greatest flowering of the Company of Divine Love was the first half of the Sixteenth Century. In Rome it ceased in 1527, in the terrible days of the famous sack carried out by the armies of Charles V. However, its spirit survived in the Hospital of the Incurables at S. Giacomo in Augusta and in other institutions of charity.

In the meantime, Luther's rebellion was slowly brewing and maturing. It burst out in Germany and spread in a surprising manner in many states of Europe. It was accepted and it continued in different ways according to the historical circumstances and characters of the people. In fact, two years after the famous publication of Luther's theses and precisely in 1519, Zwingli began to preach his doctrine and succeeded in separating a notable part of Switzerland from the bosom of the Catholic Church. In 1520, Sweden

embraced Lutheranism, in 1521, the electorate of Saxony, in 1525, the Baltic State of the Teutonic Order, in 1526, Mecklemburg, Brunswick, Hesse, in 1534, Denmark and Norway. Shortly after, even Great Britain was drawn into schism by the divorce of Henry VIII. Meanwhile, groups of Calvinists were already at work in France, in Germany, in Hungary, and in Italy. One could say that toward the middle of the Sixteenth Century, a good third of Europe had separated from the Catholic Church.

There had never been seen an apostasy of such vast proportions; never had a heresy proved so ruinous to the unity of the Christian Faith. In the span of a few years, millions of Catholics had denied the Faith of their Fathers.

Many are the causes of this gigantic apostasy. Numerous are the historians who exerted their acumen to determine them, yet, without fully succeeding. Therefore, this problem ever remains one of the most complex and obscure of modern history.

Some have tried to explain this phenomenon by referring to the differences between the Germanic and the Latin races, others to the centrifugal trends that could be found in the Church already a century before Luther, and still others to the abuses in force within the Church: a worldly spirit infiltrated among the ecclesiastical hierarchy and in particular among the Roman Curia, after the spread of certain current pagan influences of the Renaissance and the accumulation of excessive wealth in its hands; the insatiable quest for prebends, simony, immoderate luxury, and a refined longing for pleasures; the consequent neglect in the accomplishment of pastoral duties. Of course, the lower clergy, anything but edified by such examples, could not excel for the ardor of faith, for purity of morals and for pastoral zeal.

If it is not easy to determine in what proportions those abuses had contributed to the causes of apostasy, it is nevertheless undeniable that the fearful precipitation of religious events beneficially shocked the conscience of the Clergy and compelled it to fold into itself and to feel all the responsibility of the sad situation.

Then finally, the Hierarchy officially took position and confronted with extreme energy the problem of reform "in capite et in membris", setting it in motion toward its happy solution. And while the Protestants sought the spiritual renewal of the faithful by placing it upon a revolutionary plane, this flowing so fatally into heresy, the Church, fully conscious of having in itself, even in the most tragic moments of her existence, vigorous sources of revival, followed the only efficacious method of reform consisting in taking, deepening, developing that Truth and that Good that shine with so pure a light in the doctrine entrusted to her by her Divine Founder. If the errors of men had prevented that the pastoral means of the Church and her sacramental arms proved victorious, this, nevertheless, did not signify that such arms had lost their intrinsic efficacy.

Therefore, it was not a question of seeding new programs, new strategic plans of apostolate, but of giving back efficacy with a renewed spirit in Faith and in Charity, of preaching, of instructing people, of using the Sacraments, of exercising charity and penance, etc.

This was the road indicated by the Church for a sane reform and victoriously followed by the great reformers of the Sixteenth Century, by St. Gaetano Thiene, St. Jerome Emiliani, St. Ignatius Loyola, St. Antonio Maria Zaccaria, St. Pius V, St. Francis Borgia, St. Philip Neri, St. Charles Borromeo, St. Joseph Calasanzio.

The religious Congregations flourishing at this time in the bosom of the Church were to be the formidable vanguard formations of the Church itself in this colossal work. The

Theatines, the Somascans, the Barnabites, the Capuchins, the Ursulines, the Angelics, the Jesuits represent as many blossoms of good, and attest how, even in the most crucial moments of her history, the Church experiences the realization of the promise of everlasting assistance from its Founder.

The first Pope who gave the reform a vigorous impulse, coordinating the efforts due to the private initiative and framing them in a unitary program was Paul III. As the first step toward the practical carrying out of the reform, he resorted to the wise and energetic collaboration of men like Contarini, Carafa, Pole, Sadoletto, and others.

On December 13, 1545, Paul III announced the Council of Trent which dragged on with alternate periods of pauses and labors until December 5, 1563. The points of doctrine which were more directly attacked by the Protestants were defined with extreme clarity; afterwards, came the disciplinary reform for which so many programs had already been formulated, but with such a scanty efficacy.

The carrying out of the Council's canons was met almost everywhere with a favorable reception. Men of eminent piety, of irreprehensible morals, moved by apostolic zeal, not only recommended the execution of the prescriptions of the Council, but put it themselves into practice with incredible enthusiasm.

The bishops actively set to work competing among themselves in zeal. It is enough to cite the example of St. Charles Borromeo who undertook with exceptional vigor the reform of the vast Archdiocese of Milan by convoking Synods, founding Seminaries, taking care of the religious instruction of the people by means of the Catechism, vindicating the rights of the Church, and giving at the same time the example of spotless purity of morals, of deep piety, and of an extraordinary spirit of penance. He became the model that inspired the other Bishops of Italian and foreign dioceses, and through his merits above all, Italy placed herself resolutely at the head of the reform movement.

The influence exerted in the bosom of the Church by the Tridentine canons was incalculable, and the history of the following centuries has demonstrated the wisdom of the Council's prescriptions. Since then, never has the Church had so solid a structure adapted for defending herself against infiltrations of heresy and desegregating tendencies.

Under the guidance of a more learned and more virtuous Clergy, regular as well as secular, the Catholics had proceeded to re-conquer lost ground, as they were better trained for battle against the insidious snares of heresy, better conscious of what they wanted and what they fought for. They had a united and unanimous will established upon a solid, common base.

In this gigantic work of re-conquest, the religious Orders arisen in the Sixteenth Century who, unlike the ancient monastic and mendicant Orders, were not occupied with long Choir Offices or with long prayers in common, could more easily dedicate themselves to a religious-social action. The number of their members grew rapidly and the centers of their activities multiplied rapidly.

The Bishops requested their cooperation in the spiritual renewal of the faithful in their dioceses, and they labored intensely in the pulpit and in the confessional to intensify the participation of the faithful in the liturgical life, to promote the splendor of worship and the frequent reception of the Sacraments, to assist the infirm, to combat Protestantism in the doctrinal field and above all, to train the young in a Christian way in the public schools, in the Colleges, and in the Orphanages. It was a marvelous contest of zeal, of piety, and of spirit of sacrifice.

The first, chronologically, was the Order of the Theatines, founded in Rome on September 14, 1524, by St. Gaetano Thiene, with the collaboration of Gian Pietro Carafa, who will be later elevated to the pontifical throne with the name of Paul IV, of Bonifacio Colli and Paolo Consiglieri or Ghisleri.

These were all members of the Roman Oratory of Divine Love and longed for a reform of the Clergy and of the Christian people, above all, through a priestly life inspired by the teaching of the Gospel. They avoided certain exterior elements of the ancient Orders, but they preoccupied themselves with the interior formation of the Religious. They prescribed community life, placed under the authority of a precise Rule, and the three vows of poverty, chastity, and obedience. The exercise of apostolic poverty in its most rigid expression was required of the Theatines: the exclusion of any form of personal possession of goods or real estate, unconditional confidence in the help of Divine Providence. The example of such radical detachment from worldly goods caused an enormous impression among the Catholics. Though some expressed in their regard suspicion and derision, others were deeply edified with it. The Religious, on their part, dedicated themselves untiringly to prayer, meditation, the study of Sacred Scripture, the apostolate among the faithful, promoting ascetic life through frequent Communion and the exercise of charity towards the poor and the sick, as was in the spirit of the Company of Divine Love.

None of the Religious Orders born of the Counter-Reformation could escape the influence of the Theatines, not even the most celebrated and strong one, the Company of Jesus: the spirit of St. Gaetano Thiene, or to say the least, his experience, is present in the work of St. Ignatius Loyola. But this influence is particularly evident in the Somascan Order.

Like the Theatines, the Somascans blossomed in the bosom of Divine Love. The ideal that shone before the mind of Miani and his first disciples was the same as that which animated the members of the Oratory of Divine Love. There is an intimate connection between the reform movement of the Sixteenth Century in Italy, represented by the Company of Divine Love, and the activity developed by Miani. Only thus can we explain and frame the multiform charitable program accomplished by him in every field.

To judge conveniently the work of Miani and of his early companions it is necessary to hold to this fundamental principle. It hinges upon a concept that pervades it, dominates it, and explains its motives and its character: the concept of Reform; this same Reform which had begun to function in the bosom of the Oratory of Divine Love, which had been present in the illumined mind of Gian Pietro Carafa, which had been championed with indomitable energy by Gian Matteo Giberti.

Landini is perfectly on target when he writes: "Jerome places at the base of his work the thought of the Catholic Reform, thus cooperating as a humble but efficient follower with the new army that was preparing to combat later the formidable and decisive battle of Trent". (1)

Wherever the necessity was manifest to reawaken in the people the religious sentiment, supreme ideal of the Divine Love, or to help it with charitable and educational work, there the Somascans tried to be present.

Thus, without deviating from what was the main end of their Order, the education of the orphans, they showed themselves to be true followers of their Founder and very

devoted sons of the Church, to the extent of deserving the name of “Fathers of the poor and of the works.”

(1) Cassiano da Lagnasco, *Gli Ospedali degli Incurabili*, Genova 1938, pag. 167

(2) Landini, *San Girolamo Emiliani*, Como 1928, pag 20

II

Founder

In that same year, 1520, in which Luther was throwing into the fire the Pontifical Bull which condemned his doctrines, and publicly raised the standard of rebellion against the authority of the Roman Church, and swept away to its ruin part of Europe, Jerome Emiliani, completely transformed by the grace that torn him away from the fascination of earthly glory, was getting ready to abandon every dream of human grandeur and to follow the voice of God who called him to the holy battles of apostolate. Under his senatorial mantle beat the proud and generous heart of the future follower of that army of souls who would nobly devote to the supreme ideal of a deep Catholic restoration. They were to oppose to the invading Lutheranism the bulwark of the Counter Reform and prepare the way for the Tridentine Council.

In comparison with the other giants of the Catholic Reform of the Sixteenth Century, the figure of Jerome Emiliani has nothing to lose. It is true that his work was developed exclusively in favor of humble and ignorant people and that he was not resplendent for height of doctrine or for honorable charges like the other Saints of his century. Nonetheless, he deserves a special place beside those great reformers because of the holiness of his life of which he gave luminous example, because of the indefatigable activity to uplift our people morally and make it safe against the insidious snares of heresy, because of founding a new Religious Order in the Church, and, above all, because of the clear consciousness of accomplishing a mission of reform intended and conducted in full adhesion to the needs of the time.

"Is he less great because he is not presented to us as an inventor who boldly blazes new trails? It does not seem so to me. In that marvelous century of light and shadow that it was the Sixteenth, all the great authors of the interior renewal of the Church are interconnected, taking and giving with a harmony of virtue and examples worthy of the beautiful times in the history of the Church." (1)

His activity is entirely consecrated to the moral uplifting of the humblest people. The reform program championed by the Divine Love appeared to him as best suited to the needs of the times, and he embraced it with infinite transport.

What means of apostolate, in fact, can be more efficient than charity, when it is placed at the service of Faith? To approach suffering bodies in order to administer, together with exterior medication, the cure of the soul; to gather abandoned children and to break with material food the bread of the Word of God; to work with the humble laborers of the fields in order to seek the opportunity for instructing them in the truths of the Catholic faith; to spend himself unsparingly in favor of all the needy so as to offer a practical demonstration of the apostolic assertion: Faith without works is dead.

These were the ways Providence opened to his reform mission, while it inspired Loyola to enter the Sorbonne in order to sharpen the weapons of the philosophical and theological sciences for the confrontation with the enemy in the doctrinal field.

And Jerome responded to the divine call with the indomitable energy of his warrior's character. In the hospitals, in the orphanages, in the shelters for female converts, in the green countryside of Veneto and Lombardy the animating breath of his charity would blow to reawaken spirits dozing in error and in vice, to light anew the nearly extinct

flame of hope and love, to sustain the vacillating faith of those who, too weak, were threatened to be overcome by the hit of trial, and to champion the return to Christianity to a life more adherent to the evangelical doctrine.

The work of Miani found efficacy above all through the very ardent zeal for the triumph of the Catholic Church and for the defense of her doctrine attacked by so many enemies.

The vulgar insults vomited by Luther against the person of the Pope made him shudder with indignation and drew from him bitter tears. He, usually so kind in his attentions for the neighbor, would blush and, with difficulty, control the indignation that surged spontaneously and unexpectedly when someone told him of the subtle perfidy of the enemies of the Church.

More than once, he felt regret at not possessing a wider and deeper theological knowledge necessary for opposing more efficiently the spread of heresy. He took great care to make up for this deficiency through serious reading and meditation intended to deepen his knowledge of the great truths of Faith.

In his letters, frequent quotations in Latin of passages from Sacred Scripture recurred, and always on purpose. This leads one to suppose in him knowledge anything but superficial of the Sacred Books.

But although holding study in highest esteem, Jerome placed his confidence above all in that form of apostolate within everyone's reach and second to none for nobility and efficacy: the apostolate of prayer. It is grand and glorious the gesture of him who takes up arms, faces the enemy on the battlefield, ready for any sacrifice for the defense of Justice and Truth; but it is nonetheless less beautiful and efficient, though conspicuous, the share of him who, not sufficiently trained for battle, retires like Moses upon the mountain of prayer, lifts his arms to heaven, and offers himself to God as a victim to gain victory for the combatants.

Jerome prayed for the defenders of orthodoxy and made his little orphans pray. He prayed for the great Christian family so that it would be pervaded by a new fervor of spiritual life.

"Dear Father, our Lord Jesus Christ, in your infinite goodness, we pray you to bring back the whole of Christianity to a better state of sanctity which is more pleasing to your Divine Majesty".

The Clergy did not always make a pretty spectacle of themselves, many ecclesiastical dignitaries attended more to their money than to the spiritual interests of the population. And Jerome prayed that apostolic simplicity once again could become resplendent among Christian people.

"I pray to you, Lord Jesus Christ, that you lead the whole of Christianity back to the sanctity of the Apostles."

Not long before his death, knowing that henceforth his end was near, he wanted to go to Bergamo, to see the Vicar General of the Diocese. He prostrated himself before him, once again recommending to him the interests of God and of the Church. His greatest wish, it seemed, would have been to transfuse into him his own spirit of faith and of burning zeal.

This spirit will also be the sacred heritage that he will leave to the continuators of his work, because they were to address all their activity to the spiritual renewal of the

Christian people, in an absolute dedication to the supreme ideals of Faith, docile and obedient to the directives of the Pope, by divine right custodians and defenders of Truth.

Born in Venice in 1481, Jerome had an education that was considered necessary for his position of nobleman. Then, the clamor of army fascinated him powerfully and in 1511 he offered his young strength to his Country, threatened by the armies of the League of Cambrai.

Elected Lord of the Castle fortress of Castelnuovo of Quero, as a substitute for his brother Luca, and assailed by the superior forces of Emperor Maximilian, commanded by General Chabannes de la Palisse, he fell prisoner.

A miraculous intervention freed him from prison: the morning of September 27, 1511, the Blessed Mother appeared to him in a blaze of heavenly light and conducted him safely toward his Country and Liberty.

After this signal of divine favor, Jerome felt interiorly transformed and set himself resolutely on the way to Christian perfection.

We know little of the political activity developed by him in the following years up to 1527. However, we know that two years later he had already founded in Venice a charitable home for orphans at S. Basilio and another at St. Rocco.

During that period, Jerome took care of the education of abandoned children, he frequented also the hospital of Incurables, erected in Venice by Saint Gaetano Thiene, and besides, he exercised his charitable activity in favor of poor children in danger of perdition or in need of help to return to the path of honesty.

As we see, service of the Incurables, care of orphaned and abandoned children, help for women in peril of falling or already fallen, represent the fields of apostolate of our Saint.

We note that such activities correspond fully to the program of the Venetian Oratory of Divine Love, on which depended the Hospital for Incurables.

It is, therefore, quite probable that since that year our Saint was a member of the Confraternity: something that no biographer affirms explicitly, but all hint at his relations with Divine Love.

On the other hand, it would not have been easy for him to exert freely such an apostolate without support from an institution already approved by the Church, and whose members thus gave secure confidence through integrity of life as well as through solidity of faith.

The ecclesiastical authority watched so that no false prophet of heresy would weasel in among the faithful, and would not have easily tolerated that a layman, ignorant of Sacred Science, would pose as a master and teacher of abandoned youth.

The Oratory, on the contrary, besides guaranteeing him freedom of action before the authority, placed him on a road already happily travelled by the other apostles of charity; in it, Jerome could find a skilled guide for his own spiritual life and for his external initiatives of good, in men who had wisely interpreted the most urgent needs of the time and set up just principles for the spiritual and social rebirth of the Catholic Church.

Miani had thus found himself in the midst of a splendid blossoming of works in which he had but to follow his own zeal, under the guide of wise masters from whom he received counsels and proper examples.

The source of so consoling a flowering of charity is to be found above all in the renovated fervor for doing good which the men of the Reform had pursued with an indefatigable energy that had insensibly spread into all ranks of society.

At the base of charity there was always the Christian idea that in the suffering body of the wretched the apostle of charity would see the suffering Christ. And if the Middle Age in its asceticism saw in sickness an expiatory instrument leading to God, the Renaissance, in which was so powerfully felt the cult of "humanitas," would see in sickness an obstacle to be overcome, and in the suffering neighbor the brother to be more "humanly" felt and loved. This explains how among the great men of the Reform many were admirers and lovers of humanism, such as Carafa, Giberti, Sadoletto, etc.

Close relations exist between the Reform and charity: the strongest champions of the Reform are those who with greater enthusiasm dedicate themselves to help the needy and make charity the most potent lever of moral restoration.

This should not surprise us when we think that, "even apart from the moral educative value that has in itself every exercise of charity, when it is practiced in the service of the poor, full of sores, foul-smelling and contagious, as were those infected with French disease, this exacts such a renunciation of one's own ego as to have a decisive influence on one's conduct... if this is the reason why every sincere reformer begins his mission with charity, it explains also why the movement of Divine Love... could be the promising dawn of the Reform of the Church." (2)

The greatest of the works of charity blossomed in the bosom of Divine Love was the institution of the hospitals for Incurables.

This name was given to those affected by syphilis, whose number had grown enormously by the end of the Fifteenth Century, especially after the expedition of Charles VIII. And by the beginning of the following century, it had assumed the character of a true epidemic, so that Luther considered its spread as a precursory sign of the end of the world. The spectacle these poor infirm vagabonds would offer was pitiful and repugnant: drifting along the roads, they were an object of horror and of commiseration; their bodies were covered with sores and gave off an unbearable odor.

The State, at that time, had no interest in public assistance. It followed, therefore, that either the unfortunate victims of that horrible disease would fall into desperation or would pursue fatal pleasures more frantically, thus contributing to an ever greater spread of physical disease and corruption.

Before the spectacle of so great a ruin of bodies and souls, the Confraternity of Divine Love saw the necessity of assisting both the one and the other: with the sores of the body it also cured the more grievous ones of the soul.

"To achieve their purpose, the hospitals would have to engage their personnel into an arduous labor of moral and religious restoration, which would require a still more heroic spirit and a still more extensive organization. The founders and the organizers did not become disheartened; humbly, but efficiently, they labored to stir up the conscience of this reform of which they were the heroic pioneers." (3)

The hospitals of Incurables were thus inserted into the Reform. In them would meet the greatest Reformers who, in the exercise of charity, began to carry out their program.

St. Ignatius Loyola, St. Peter Canisius, St. Jerome Emiliani, St. Camillus de Lellis, St. Philip Neri began their apostolate by the bed of the Incurables. Gaspare Contarini,

Reginald Pole, Gianpiero Carafa, Gian Matteo Giberti assiduously frequented the hospitals and, in the service of Christ's poor, would refresh their spiritual energies.

The first of this kind of foundations was the Shelter of the Incurables in Genoa, founded and directed by the Confraternity of Divine Love. It would follow few years later the foundation of the hospital of San Giacomo in Rome and still others in various cities of Italy.

In 1522, St. Gaetano Thiene, with the help of the noble ladies Malipiera Malipiero and Marina Grimani, founded the hospital of the Incurables in Venice. This hospital was to exert a very important function in the history of Catholic Restoration and, before long, it was entrusted to the Confraternity of Divine Love.

We do not know whether St. Gaetano Thiene, before his departure for Rome, which took place about the end of 1523, knew Jerome Emiliani. Certain it is that a decisive influence of one upon the other did not begin before 1527, when the sack of Rome obliged Thiene to take refuge in Venice.

Such an influence was even more evident as time went on when Jerome founded the hospital of Bersaglio (1528), he left his own house to go with the orphans he had gathered at St. Basilio, (1528), instituted a second orphanage at St. Rocco (1529), and made his way with his little orphans to the hospital of the Incurables (1531).

The invitation to transfer to this hospital came from the administration after the suggestion of Thiene and Carafa. It is evident that the hospital was in need of an energetic and expert hand, and the two holy men knew very well that Jerome was the man who could best fulfill their expectations.

"In this manner, Miani's work received a more secure organization; and we see in all this once more, the practical application of that charitable experience which up to that time and for several years had been done in the Company of Divine Love." (4)

Moving to the administration of the Incurables, Miani brought to it a precious experience that he had matured in the years 1528-31. There, he did not remain more than a year, since, in February, 1532, Giberti and Lippomano, the first, Bishop of Verona and the second, Bishop of Bergamo, invited him into their respective dioceses, with the desire of seeing him multiply the prodigies of his charity also outside of Venice, where the needs were no less urgent.

Around the institution of the hospital the Confreres of Divine Love made a springtime of charitable works blossom: first at all, shelters for those unfortunate women who, by selling themselves for men's pleasure, contributed at the spreading of the disease. For them were established monasteries where they were gathered and did hard penances, with the obligation to observe perfect chastity. By the end of the Fourteenth Century, Florence, Siena, and Bologna had monasteries for these converts.

In 1516 arose a monastery in Genoa and in 1520, Leo X started that of Rome. In Venice, since 1525, a shelter for these converts was annexed to the hospital for the Incurables. Here, St. Jerome began to exercise his zeal for the salvation of these poor unfortunate. It was not only a question of recalling to do penance those who has abandoned themselves to vice, but to preserve other unhappy young girls from that sad experience, especially the young daughters of prostitutes. Christian charity will provide special shelters also for them.

In Verona, the Saint spoke publicly to the women with such efficacy that many of them were converted. Bishop Giberti of Verona helped them in that work and placed at their disposal a house established with the alms of the citizens. Later on, the Monastery of the Most Holy Trinity was established.

Another monastery arose by the efforts of Miani in Bergamo and he himself prescribed the norms of their life.

Such Institutes founded by Saint Jerome differed from others of the same kind in the fact that the converts did not have the obligation of vows. Under this aspect, one can agree with some biographers who make Miani the first to institute houses of women-converts in Italy. He probably was the first to institute houses which did not have the character of a true monastery. With such characteristics was probably established the shelter for converts in Milan, that too was founded by Miani.

The Saint's charity provided even for the young girls in need of being safeguarded from the peril of falling into vice. Thus, in Bergamo, an Institute having precisely this aim in view arose, through his own doing. The same thing took place in Milan.

If for obvious reasons, when there was question of women-converts or of abandoned young girls, our Saint only took care to provide the shelter, leaving to kind matrons the administration of it. However, concerning the orphans, his work had much more depth and efficacy.

At the time of St. Jerome, the need to shelter orphaned and abandoned children became particularly urgent, especially after the famine of 1525 and the dreadful pestilence which followed it. Throngs of children could be seen roaming about the roads in need of food for their body, but above all, in need of spiritual nutriment, exposed as they were to all kinds of moral dangers.

The reformers of the time could not remain disinterested from so important a problem: they had to prevent these little ones from being abandoned to themselves on the road to vice and irreligion, all the more because public authorities did not provide any help.

The Confreres of Divine Love, on the contrary, did not ignore the problem: they took into the hospital for Incurables not only the victims of evil, but even its innocent fruits.

Jerome who, on the threshold of adolescence had tasted the infinite bitterness of losing his father, torn immaturely from the affection of family, would understand only too well the real proportions of such a misfortune not to feel a deep pity. He who had vibrated with paternal tenderness for his nephews, left in tears by the death of Luca, will feel, upon entering the Oratory, the fascination of a most noble vocation: that of being a father to the orphan.

Thus, as early as 1528, Jerome was to open the first shelter for orphans in Venice, in the parish of St. Basilio.

Some years later, he rented a house located near the Church of St. Rocco to make of it an orphanage. The children were gathered here and there from the islands of the Venetian lagoon. He himself had assumed this pious charge. It was a moving spectacle to see this Man go from canal to canal on a gondola, penetrating into the poorest neighborhoods of the town, into the roughest hovels, and returning later leading by the hand some little waif half-naked and bearing upon its face the signs of famine.

For these little ones he constituted a small school where the children would learn the first notions of religion, the fundamentals of schooling, and at the same time, how to earn their bread honestly and sanctify their life with work.

In 1531, when offered him to transfer to the Hospital of the Incurables, he left the two houses of St. Basilio and of St. Rocco and settled down with the orphans where the need called him.

In this way, Miani's work received a more secure organization and we see in all this, once more, the practical application of that beneficial experience that up to that time and for several years he made in the Company of Divine Love.

Later on, as we shall see in the course of this narrative, Jerome will move to solid ground and scatter within Veneto and Lombardy his foundations which will acquire in time, ever more precise and determinate features. The history of charity will inscribe them among the most opportune and well-deserving creations arisen during the Sixteenth Century.

It is true that ever since its beginnings the Church has always had at heart the destiny of orphans. However, the first to make the orphanage an autonomous institution founded on organizational criteria was in truth St. Jerome Emiliani. The houses established exclusively for orphans, if however there were any, must have been either so rare or of so little importance, that now, the search for them would be vain.

The abandoned children were gathered together, for the most part, in the hospitals, to be later entrusted to some relative or to remain in the hospitals themselves, to be assigned to some service.

In 1362, following the Hundred Years' War, was established in Paris the Confraternity of the Holy Spirit for the care of orphans the war had disseminated everywhere. This foundation had no trait in common with those of Miani's. It lacked a solid basis which would guarantee its stability, and an adequate and uniform organization.

St. Jerome, on the contrary, wanted his work to rest on such a secure foundation, that it would be organized in such a way as to be able to live its own life without the support of other institutions. The orphanage should count on the alms of good people and on the work of the children.

At the head of these, Jerome left a Priest or even a layman who directed the functioning of the community. Among his dependents there was one entrusted with the collection of the alms and of the organization of begging. Moreover, Miani was aided by Cooperators. These were gentlemen who had offered him their collaboration. They would take an active role in the life of the orphanage, attending at times to the most humble services and often begging at the doors of friends and acquaintances to procure bread and work for the orphans.

The orphans, on the contrary, must not go out to beg. This was the express will of the Saint who feared with reason that, if they begged, they might find it easier to live on the alms of others than from their own labor. They had on the contrary to learn a trade with which to earn their bread honestly. They had also to form a just concept of labor by considering it in the light of a superior nobility derived from the fact that God has assigned it as an instrument of expiation and of spiritual elevation, and He has placed in it wonderful treasures of joy and merits.

If the Catholic Religion saw in vice one of the most formidable enemies to combat, it was evident that by elevating the concept of work and preparing people for it, vice would be fought in its own principal source: idleness.

This important moralizing function could not escape a man endowed with a practical sense as Miani was. For that reason he established that in his orphanages, work should reign as supreme law. His letters have frequent expressions that exalt efficaciously the human and Christian value of it.

Education of the mind and heart must accompany manual labor.

St. Jerome attributed great importance to the work of diffusing the first rudiments of culture among the sons of people and there is no lack of those who saw in the Saint and in his school one of the first efforts to diffuse elementary instruction among the people.

He wanted the orphans to frequent the school held usually by one of his collaborator, ordinarily a priest. The instruction was that of the primary schools of that time: reading, writing, arithmetic.

A letter of the Saint contains precious recommendations regarding precisely study and school. He wanted the children to be supervised, questioned, and examined with care. Above all, he had at heart the little ones' formation in religious piety. In his writings, there is an echo of the insistent reminders with which the members of Divine Love wanted to draw the people to the frequent reception of the Sacraments at a time in which these were most rarely received. Jerome wanted the orphans to be invited, one would almost say, warmly encouraged to go to Confession.

Then too, his invitation to develop a tender and filial devotion towards the Blessed Mother must have been particularly insistent. He who had experienced in so prodigious a manner Her loving assistance, knew with wonderfully efficient accents how to reawaken in those little hearts the flame of love and confidence in their Heavenly Mother.

In Her honor, he wanted them to recite daily Her Little Office. To anchor their piety upon solid religious convictions, he taught them with great care the catechism. He adopted the modern system of question and answer in which the child questioned, would answer with words previously committed to memory. It was easy, with such a system, for the children to become in their turn teachers to others.

Thus, piety, study and work were beautifully intertwined in harmonious proportions in the life of the orphans.

Miani's pedagogy is permeated with a deep Christian sense and based on a practical method. He tends above all to create around the child an atmosphere of intimate familiarity and in the management of the orphanage he knows how to join kindness and firmness of discipline.

But it was not sufficient to Jerome that his orphans should be good in themselves; he wanted to make of them little apostles and desired that each one of them should feel all the beauty of the ideal of reform which burnt in his heart, and should contribute by bringing his own little grain of sand to the construction of the great edifice of Catholic restoration.

There was a very effective instrument of apostolate within the rich of everyone: example. He wanted the orphans to make use of it to diffuse religious spirit among the people. They thus organized public processions through the streets and squares of the city, amidst sacred chants, prayers, and penances. Above all, on festive days, they

marched in file, singing devoutly the Litany of the Blessed Virgin preceded by a large Crucifix hoisted on high.

In this devout attitude, they often passed between two rows of people flocked to admire that spectacle both edifying and touching. And they looked with veneration at Him who followed the files of children, his face emaciated by fatigue and penances, his eyes sparkling, which betrayed an indomitable will to work and to struggle for the cause of Good.

We who live in the Twentieth Century perhaps do not attach so much importance to this form of apostolate; but the people of the Sixteenth Century did not judge it so, and a tenacious champion of the Reform, St. Antonio Maria Zaccaria, gave great development to these public manifestations of faith which touched the hearts of the spectators and excited in them sentiments of contrition and penance.

By choosing the mission of being Father of the orphans, Jerome assumed all the commitments of this spiritual paternity, and first among all others, that of love.

He began by making himself poor with the poor, giving up all he owned. Then, exhausted all his wealth in giving the orphans the necessary nourishment, he did not hesitate to face every discomfort and to bear grave humiliations. No service seemed too tiresome to him because love lightened every burden, soothed every suffering.

Jerome loved his orphans with that tenderness which can only be found in a father's heart. From his letters overflows an attentive and solicitous charity for the spiritual and material good of the children which Providence had entrusted to his paternal care.

His solicitude suggested to him expressions of immense tenderness when there was question of recommending the care of the infirm. He wanted them to be assisted with charity, supported with patience, served with delicate attentions.

It is easy to imagine how a kindness so spontaneous and cordial conquered for him the minds and hearts of the little ones. Thus Jerome could mold at his own pleasure their wills and direct them towards Good. Love made these children of the streets docile instruments in the hands of this educator full of ability and of Christian wisdom.

St. Jerome's teaching of the catechism to his little orphans has already been mentioned. However, this activity, because of its intrinsic importance and of ulterior developments, deserves a particular attention.

The need of teaching catechism was derived from the very ignorance and superstitions into which had lapsed a great part of the people during the Sixteenth Century.

The problem required an urgent solution when Protestant theories began to spread in Italy, especially in those regions of Northern Italy where there were more frequent contacts with Northern Europe.

In fact, after the religious rebellion of Germany, a quiver of revolt passed also through Italy. In Venice, the Protestant movement took on a more decisive and more general character than elsewhere. The innovators made use of every means for their propaganda: printing, conversations with literary men and with learned persons, preaching, etc

Julius III did not cease complaining to the Venetian Ambassador in Rome because in Bergamo, on festive days, some artisans went to the country and preached from trees. The universities of Padua and Pavia had become centers for the diffusion of heresy.

More than any other region, Lombardy was exposed to contagion. Here they had famous apostles of Protestantism: Bishop Vergerio, Canon Vermigli, the Duchess of Ferrara, Renata di Francia, Here circulated under pseudonyms, the writings of Luther which entered stealthily, hidden in wine casks. And it was above all in Lombardy that St. Jerome Emiliani dedicated himself to catechetical teaching, roaming the countryside to preach to the peasants the truths of Faith and taking care of the diffusion of the catechism texts, prepared by him.

This is indisputably one of the greatest merits of our Saint, which alone, would have sufficed to have him inscribed among the most efficient apostles of the Catholic Reform.

There was no lack of catechism texts either in the first centuries of the Church, but they were directed to the instruction of adult catechumens only. A true catechism for children, in the modern sense of the word, is the "Little Book of Christian Doctrine" of St. Antoninus of Florence

The beginning of the Sixteenth Century marked, in the field of Protestantism as well as in that of Catholicism, a veritable flowering of catechetical works. Two of these are worthy of record: "The Instruction of Priests" and the "Catechism for Children" composed by Tullio Crispolti of Rieti, through the advice of Bishop Giberti.

St. Jerome was probably inspired by these when he wished to entrust the composition of a catechism to a Dominican Father, whom the sources indicate simply under the name of Fra' Reginaldo. To him, a man of great doctrine, Jerome gave the task to compile a catechism of questions and answers for the use of children.

During this same period were born the first catechetical schools in Milan; also, the Company of Eternal Wisdom. And if St. Jerome did not create a school with regulations and characteristics well defined, certainly his work influenced Castellino da Castello, the celebrated founder of the Company of Christian Doctrine, which was to have so much resonance in the field of didactic catechesis.

But this chapter can not be brought to a close without mentioning the relationships which St. Jerome had with other important reformers

In 1527, fleeing from Rome, devastated by the armies of Charles V, there landed in Venice, together with St. Gaetano Thiene, a man whose reputation for holiness was already diffused throughout Italy: Gian Pietro Carafa. He had asserted himself so decidedly for his pure life, his incorruptible rectitude and his doctrine, that with reason, when considered with Loyola, he seemed like one of two flames around which moved the development of the Catholic Reform.

His virtue was recognized when he renounced to be the Bishop of Chieti and retired to live as a humble religious. The fundamental idea which never abandoned him in his resolutions of reform is expressed in a saying of Sacred Scripture, which he chose for his motto: "It is time that the judgment should begin in my house": meaning to signify by this, that no one should think of the reform of others if first he does not begin by reforming himself,

It was the program of Divine Love.

In 1524, he had founded with Thiene the Order of the Theatines. Arrived in Venice, after the flight from Rome, he suddenly became aware of the continued progress of Lutheranism and saw the abyss toward which it headed. Then, he turned his hand to efficacious remedies with a rigidity that became proverbial.

His ardent and resolute character, together with a clear intelligence and an iron will, exerted upon every class of persons a powerful fascination and won for him an enormous influence.

In Venice, the heresy was spreading, making victims among the Clergy and the people. The causes were pointed out by Carafa himself in a memorial sent to the Pope in October 1532: bad books, bad conduct, heretic preachers.

He appealed for action from the Pope, but he knew well that even if his expectations were realized, it would not suffice to oppose evil. They needed to work deep among the lower people as well as among the upper social classes, and thus distribute to everybody the antidote against the heretical venom.

The preaching of roaming monks not only did not answer the need, but sometimes sowed evils even worse. It would have been better for them to return to their convents. Providence will raise up other apostles who will join deep humility and ardent zeal to solid orthodoxy. The torch of Catholic truth, held high by these men before the eyes of the people, will give beams of the brightest light.

So, initiating his work of reform in Venice, Carafa looked about him in search of generous collaborators who would feel thrilling in their heart the passion of apostolate. His eyes met those of Miani. Through the sparkling of their vivid pupils, two souls came in contact, two hearts joined in the flame of a sole ideal.

The austere virtue of Carafa, his iron energy of character, his enlightened zeal, his exuberant nature, sometimes even impetuous, his deep, dark eyes in which shined interior fervor like fire and lightning, indeed the whole of that exceptional personality, must have strongly impressed our Saint and drawn him to himself.

On his part, Carafa by intuition detected in this noble Venetian, who made himself poor and servant of the poor for the love of Christ and who was entirely pervaded with the ideal of the Oratory, the Man whom Providence opportunely sent him to be his humble and faithful collaborator.

He could not find in him an ecclesiastical culture, but very soon he perceived that such a deficiency was made up for by a stainless and pious life and that exquisite spiritual and moral sensitivity which glows in the Saints and flows from the constant exercise of virtue. These, as well as other qualities deriving from his character could be more than sufficient guarantee for worthily brandishing the arms for the struggle against heresy. He will not address the learned but will seek to reawaken the flame of faith with the prestige of charity that was more efficient than all theological disquisitions. He will not be the eminent preacher of the great crowds, but the humble catechist of the squares and the fields. Such was the road that Carafa traced for Miani's apostolate.

The influence of the first one on the second was exerted for about four years, first in the solitary intimacy of the cell and the confessional; later, when distance kept them apart, Jerome will maintain the contact with his director through correspondence; he will ask his advice and will undertake nothing without his agreement.

Thus, at the school of this formidable reformer, Miani saw with extraordinary clarity the mission the Lord was calling him to.

If we must recognize a slight exaggeration in the affirmation of a known historian that Carafa refused the honor of being the founder of the Somascans, he is, nevertheless, their spiritual author; his counsels and his wise directives were a constant light to the work of our Saint.

Jerome was able to enter a friendly relationship with another giant of the Reform and be subjected to his salutary influence. This was Gian Matteo Giberti, Datary of Clement VII and later, Bishop of Verona. He had been among the first to give his name for the Confraternity of Divine Love, instituted in Rome by St. Gaetano Thiene in the Church of Santi Silvestro and Paolo, in Trastevere.

He had made his entry into his diocese at the end of January or beginning of February 1528, and gave immediate start to the work of reform. He began with the Clergy which numbered among its members many unworthy ones. The Pastors were invited to watch over the schools for the people, over the poor, the widows, and the orphans. We can consider the Constitutiones, the basis of the reform, a marvelous and colossal monument to his activity, his wisdom, and his zeal. These pointed out clearly that a reform was possible even though not a few despaired after so many attempts of so little result, and traced the easiest and most direct way for it. The Fathers of the Council of Trent recognized such merit to this work that they held it constantly before their eyes and adopted many of its norms.

His pastoral solicitude was directed above all to poor and needy people: Giberti's reform was one of an eminently popular character. To the middle and lower classes, the favorite portion of Christ's flock, the Priests had to distribute the bread of Truth, with festive day preaching and with Sunday catechism for the children.

Through his labors, shelters for the poor and the aged, Sunday schools for the children of the lower class, shelters for girls in peril or fallen were established, and even a special society of St. Vincent was founded to come to the help of beggars and of all kinds of needy.

Giberti saw Miani perhaps for the first time in Venice on January 6, 1530, according to information furnished by Jerome Aleandro, pontifical legate to the Government of the Republic. The meeting between the two took place near the Church of San Nicola da Tolentino, where Carafa lived. There, also on that day, besides Aleandro, he met other illustrious members of the Venetian Oratory.

Giberti had thus the chance of knowing our Saint, of observing his absolute dedication to the work of the Reform and above all, was informed of his organizing capacities of which he had given the best example in the institutions that the Oratory had created in Venice.

We do not have any information concerning what took place at the other two personal meetings in Venice; but we can imagine it with good probability. Certain it is that, when Giberti saw how the works of charity grew fast in his Diocese and how the need for zealous and intelligent cooperators able to coordinate the common efforts, to give a solid organization to recently born institutions grew too, his thought fell on Miani. He begged Carafa to send him to his aid, and the latter was happy to satisfy the desire of his friend.

Jerome reached Verona at the beginning of 1532 and was given the task to reorganize the orphanage annexed to the Misericordia Hospital. He drew up rules on the basis of those made in Venice and left some of his cooperators to look after the education of the orphans.

Having arranged things in this manner, he left for Bergamo where the Bishop Pietro Lippomano, was awaiting for him eagerly. This Bishop too was a member of the Venetian Oratory. Passing through Brescia, he had the occasion to know Angela Merici,

lady of virile courage and initiative, who contributed efficaciously to the Catholic reform by educating numerous girls to piety and good morals.

Having founded in Bergamo an orphanage toward the end of 1533, Jerome went to Como, then to Merate, and finally to Somasca, located at a few kilometers from Lecco. In this village, destined to be the cradle of the Order founded by St. Jerome, he decided to retire definitely in 1535, to await his last hour which he felt very near.

During the first days of February 1537, while spending himself in favor of the sick, during a pestilence that broke out around Lecco, he also was stricken with the plague. Before lying down, he wished to wash his orphans' feet as a sign of deep humiliation. Thus he used to do after the example of his Divine Master and of the Confreres of Divine Love, every Monday.

Even as a moribund, the ardent desire spurred him on to still do something for the moral uplifting of the people, supreme ideal of the Reform. He called to him the elders of San Martino's valley and recommended them to abstain from blasphemy and to sanctify the feasts, leaving aside on such days, balls and similar amusements less honest, and he promised them in exchange his protection from heaven.

He died on the night between the 7th and 8th of February, 1537.

- (1) Pio Paschini, *San Girolamo Emiliani e l'attività benefica del tempo*, Genova 1929, pag. 2
- (2) Cassiano da Lagnasco, *o.c.*, pag. 163
- (3) Cassiano da Lagnasco, *o.c.*, pag. 163
- (4) Pio Paschini, *o.c.*, pag 81

III

The Company of the Servants of the Poor

In Lombardy, Jerome had the chance to form friendly relations with people notable for wealth, for intelligence, for a spirit of charity, who were of great help to him in the foundation of pious institutions. I think it will be appropriate to briefly mention some of them whose importance can not be denied, especially for the contribution they gave from the very beginning to the birth and early development of the Company of the Servants of the Poor.

Miani's first disciple was Fr. Agostino Barili, a man of austere virtue and of great energy. He met our Saint in Bergamo. Immediately, he offered himself to him as cooperator, thus giving up his rich benefit and his wealthy and noble family. Jerome always had much affection for him and held in great consideration his virtue and his practical sense. He sought his advice when he had important decisions to make, and for a certain time, made him the depositary of his confidences. Barili fully justified the expectations of Miani of whom he was ever a very faithful collaborator.

At the death of the Founder, he succeeded him in the government of the Company, which he guided in extremely difficult times. He had particularly at heart the institution of Christian Doctrine and also wrote some treatises on the principal truths of Faith, on the Commandments of God, on the Sacraments, and a Commentary on the Our Father, the Hail Mary and the Hail, Holy Queen. He was in favor of the union of the Company with the Order of the Theatines and brought it to conclusion, remaining then among the Sons of St. Gaetano until his death in 1566.

In Como Jerome met a humanist of certain fame and of very noble family: Primo del Conte. His biographer exalts his piety, his immense doctrine and above all, his zeal for the triumph of the Catholic Faith and for the reform of morals. He participated in the Council of Trent as private counselor of Bishop Carlo Visconti and was in friendly relations with Erasmus of Rotterdam, who held him in high esteem. He fought strenuously against the Protestants in Valtellina, deserving the name of "hammer of the heretics." His erudition extended to all the sacred sciences: Scripture, Theology, Sacred Canons; besides, he knew Latin, Greek, and Hebrew.

The first students of the Company had him for a teacher and various religious communities in Milan enjoyed the benefit of his doctrine for their schools. He was ordained a priest when quite advanced in years; and he needed all the insistent pressure of Ormaneto, Vicar General of the Diocese of Milan, to overcome his reluctance, due to a deep humility.

At Merone Jerome was hosted at the house of a rich man, Leone Carpano, from Milan. It seems that until he met Miani his life was not quite exemplary; but a few talks with our Saint were enough to operate in his heart a complete transformation and to make of this mundane man an active apostle of charity. After the death of the Founder, he was ordained a priest and carried on his activity in the orphanages of Vercelli, Genoa, Savona, and finally in Rome, where he enjoyed the esteem of two Popes: Paul IV and Pius V. This last one appointed him Archbishop of Naples, but Carpano refused the high dignity preferring to end his life as a humble religious.

Another very active element, gifted with exceptional organizational skills, was Fr. Giovanni Cattaneo. In admitting him among his own, Miani had stated that God wanted him as father to these orphans and to many others yet. In fact, he was the one to organize the orphanages in Rome, in Ferrara, in Naples, and in Mantua.

Passing through Pavia, Jerome exerted a salutary influence upon the mind of a brilliant officer and kindled within him a lively desire to give himself totally to the works of charity. This officer was Vincenzo Gambarana, of the Counts of Montesegale. He followed Miani constantly both to Milan and to Somasca and, after the latter's death, he became the director of the orphans of Bergamo, admired by all for his great virtues. He was elected Superior General of the Company in the Chapter held at Somasca in 1533. He died in Bergamo in 1561.

But above all these emerges and dominates the history of the Company in the period immediately following the death of the Founder, the figure of Fr. Angiol Marco Gambarana, cousin of the above mentioned Vincenzo.

Active and intelligent worker, he refused honors and charges. In the silence of his cell he drafted the first outline of those wise Constitutions upon whose bases will stand the new born Institution. He often accompanied St. Jerome in his travels and became in a certain way his secretary until he remained definitely in charge of the orphanage of St. Martino, in Milan.

After the death of the Saint, he persuaded the vacillating companions to persevere in union for the continuation and the development of the institutions already founded and, in 1563, he was elected Superior General. He was a religious of such great humility that, chosen as Bishop of Pavia, he refused so high an honor of which he deemed himself unworthy.

In 1566, he founded in Pavia the St. Maiolo's school for the candidates to the priesthood. It was also through his endeavors that were founded the two minor seminaries of Santa Croce in Trivulzio and of the Colombina in Milan, for those orphans, especially of St. Martin, who intended to embrace the clerical state.

In the years he was Director of St. Martin Orphanage in Milan, he strongly supported the celebrated Confraternity, founded by Castellino da Castello, for the teaching of Christian Doctrine. Through his merits, the house of St. Martin became an important center of diffusion of catechetical culture,

The first school had been opened on November 30, 1536, and proved to be one of the most efficient weapons for the fight against the Protestant heresy in Italy. On the proposal of Gambarana, the institution was given the name of Company of Christian Reformation and Castellino was elected General Prior. Later, because of criticisms and complaints for Gambarana's choice of the name, it was he, again, who modified the name and called it: Company of the Servants of Children in Charity.

Death overtook him while praying before Jesus Crucified the night between the 16th and 17th of February, 1573.

United by particular bonds of friendship with Fr. Angiol Marco Gambarana was Fr. Vincenzo Trotti, of noble birth, a native of Borgo Franco, in the neighborhood of Pavia.

At the age of thirty five he met St. Jerome in Pavia, and begged him for admission among his disciples. Miani was very happy to number among the Servants of the Poor a Priest who already enjoyed a reputation of sanctity, and found in him a collaborator full

of zeal for the care of the orphans and the service of the sick, assiduous in the teaching of Christian Doctrine and on the administration of the Sacraments.

The reputation of his sanctity always grew also for the terrible penances to which he subjected his poor body. Many demoniacs were brought to him to be liberated. He was so humble that he stubbornly refused every honor bestowed on him. His piety was truly extraordinary. He applied himself assiduously to prayer and contemplation, he found his greatest consolations in spending long hours on his knees, in adoration before the Blessed Sacrament, to which he was most devout. He died in 1580.

Another model of faultless life is offered us in Fr. Giovanni Scotti, born in Valcamonica in 1520. Since his earliest youth pledged himself to follow our Saint. After the death of the latter, he sustained vigorously before his companions the necessity of continuing Miani's work, following the guidelines traced by the Founder. Invited later to Cremona to establish there an orphanage, he made of that city a marvelous field of apostolate, above all by teaching Christian Doctrine. The City was spiritually transformed by the zeal of Fr. Scotti.

Filled with admiration for so much virtue, on the 25th of April, 1574, the Fathers of the Chapter held in the Milan orphanage, elected him Superior General of the Order. And such was the spiritual and material development which he gave to the Congregation that Pope Gregory XIII with a pontifical Brief confirmed him in charge for a second period of three years.

Exhausted by fatigue and penances, he died in Cremona on the 8th of January, 1587. The Bishop of that city, Cardinal Sfondrati, summed up his splendid virtues in this eulogy: "In a Scotti, the Diocese lost its support, the Somascan Congregation its firm column, and Cremona its most resplendent light."

Another follower of St. Jerome who died in a reputation of sanctity was the Milanese Federico Panigarola, Prothonotary Apostolic, who left honors and dignities to give himself entirely to the service of God, in the care of the orphans and the poor.

Following the footsteps of the Master, he lived many years in St. Martin's Orphanage in Milan, until, following the impulse of an inspiration from heaven, he retired to Somasca, to pray in that hermitage that had been sanctified by the prayers and penances of his holy Master.

Last to be worthy of being remembered is the noble and rich Alessandro Besozzi of Bergamo. Having known St. Jerome and powerfully moved by his example, he distributed all his wealth to the poor, entered the Company founded by him, and died leaving splendid examples of religious virtues.

Aided by men so eminent virtue and talent, Miani could not only multiply his foundations, but also give them a strong organization by drawing up detailed and precise norms, which gave a solid unity of method and intent.

Ever since 1532, he had associated to himself as collaborators both Besozzi and Barili. During the summer of 1533, Miani manifested to Carpano, while in his house in Merone, the intention to give more precise directives to those whom he had left in charge of the institutions already founded. He thus decided to assemble in Merone the heads of the individual houses.

This is, in a certain sense, the first Chapter of the new-born Company, its "Chapter of mats" of Franciscan memory.

At Merone, then, Jerome summoned his first followers. They were men who had dedicated themselves entirely to the exercise of charity. Humble in their behavior, without any other ambition than that of serving Christ in His poor, they nourished in their heart the flame that shined forth in their eyes and inspired their every gesture, their every word.

The singular reunion unfolded within the suggestive scenery of a moonlit night. Each of the members present set on a heap of straw.

After imploring divine aid, the Saint spoke first in a calm and tranquil voice, and traced the picture of the evils that afflicted civil society: the sorrow of the Church assailed by heretics; the peril that threatened the souls with eternal loss; the plight of thousands of abandoned children, too easy a prey to vice and corruption.

As the words flowed from his lips, his heart was burning and his whole being was vibrating with the passion that his ideal inspired him. All eyes were moist because of emotion and when the assembly broke up, each one carried away with him a spark of that passionate flame.

In this assembly they decided to recognize Miani as the Head of the Company and to choose a suitable place to establish the Mother House. Concerning this last point, after various discussion it was decided to leave to Jerome every decision in this matter. Besides, directives were imparted concerning the manner of dealing with the poor whom they were assisting: orphans, boys and girls, and women converts.

Toward the end of 1534, Miani gathered his main collaborators for the second time. This reunion was held in Somasca which had been chosen as see of the Mother House. There was the matter of giving a name to the new-born Institution, and finally, all agreed to call it: Company of the Servants of the Poor, a name that was also a program of life and action, because the service of Christ in His poor had represented the predominant part of their activity.

The other topics treated in the Chapter in Somasca can be reduced to three: the organization of the Cooperators; the administration of the houses and the alms; the prohibition to accept funds and the renunciation of the family wealth by the members of the Company.

This last point was particularly important. It presupposed in the companions of St. Jerome the precise determination to persevere until death in the apostolate undertaken. In imitation of Jesus Christ, they also must live poor among the poor, content with what Providence would send them day by day.

Thiene and Carafa had prescribed this to the members of their Congregation, firmly convinced that when the edifice of a religious Institution rested upon the foundation of an absolute poverty, it would gain in solidity and in stability.

A third reunion was held at Brescia in 1536, and in it were treated more minute norms to regulate the life of the various communities that had been constituted.

It was prescribed that everything that came into the house be shared in common, so that poverty would reign supreme and be manifested in clothing, food, and furnishings.

The observance of fasting, the practice of mortification, especially of silence, and absolute obedience to the Superior, were recommended. The abundant prescriptions intended to obtain a higher degree of interior life among the members of the Company.

The institution created by Miani appeared from that moment on solid in its exterior constitution; the number of houses was growing rapidly; the formation of collaborators

was very consoling. There was then a need to work in depth, to proceed to a more rigorous choice of individuals, to exact from them a greater perfection of spiritual life, so that their exterior activity would obtain more durable fruits of good,

The Saint aimed at all these things when he gave his directives to those who participated in the Chapter at Brescia.

It is easy to deduce from the few letters of him that remain what sum of virtues Jerome expected from his collaborators in the exercise of their apostolate.

These were drawn up in hurried and nervous form by one who must attend to a thousand things and has no time to refine the expression; however, from them overflow sentiments of lively solicitude and paternal interest for his spiritual Sons!

The Saint would wish to be near all with corporeal presence, but as this is not possible, he consoled himself by the thought that they are all united by the bond of prayer.

"As to my absence, know that I never abandon you through those little prayers I know; and, though I am not on the battlefield with you, I hear the clash and raise my arms in prayer as much as I can."

There is no lacking of frequent recalls to interior life, to right intention in operating, to resistance to evil suggestions in time of trial, to courageous and constant confidence in the Providence of God.

Full of supernatural wisdom are these principles:

"Christ operates in those instruments who let themselves be guided by the Holy Spirit."

"If the Company stays with Christ, we will reach our goal, otherwise all will be lost."

"If you remain strong in faith amidst temptations, the Lord will console you in this world, will save you from temptations, and will give you peace and quiet in this world."

He would advise great patience and benevolence with the neighbor, especially with the erring, so that, with gentleness and charity they may be led back to amendment.

In a particular way, he would expect from his own a great zeal and care in the moral and religious education of orphans who must be incessantly stimulated to receive the Sacraments. For that reason, writing to a collaborator he exhorted him: "He must take care of those sheep, if he loves Christ; and at the time of confessions he must not wait for the children to call him, but he himself should invite them warmly to Confession and Communion, according to habitual good devotion; and he must not let the fire of the spirit cool off, so as not to ruin everything: he must go often to dine with them and ask them often who wants to go to confession, and after they have confessed, give them an admonition both in public and private, which will show them the charity of Christ."

Writing to Fr. Agostino Barili he insisted that he must wish "to confirm all in the good devotion begun; to confirm the Company in peace, in the observance of good customs and devotions, in the love of God and neighbor, and in the frequency of Confession and Communion; to confirm all in the works of Christ; to be careful not to turn back or let others turn back; to urge that no one remain in idleness; to maintain the Company in devotion, because with lacking devotion, all things will lack."

His admonitions were generally imparted in a spirit of affectionate charity and benevolent comprehension, as it should be for one who nourished in his heart sentiments of paternal tenderness.

When, however, he heard news of abuses sneaked into some community because of individuals less fervent in the service of God, he also knew how to have recourse to the salutary medicine of reprehension, both sad and energetic at the same time.

A letter, the last in time, written twenty seven days before his death, deserves to be cited almost in its entirety. Its occasion can be found in the all but edifying behavior of some Confreres in Bergamo.

We can see in it the spiritual testament of the Saint and discover in it the most notable aspects of that soul, all fervor of faith and charity, who now sees and judges everything in God's light.

The letter was written in Somasca and sent to Lodovico Viscari, one of the most important members of the Company.

"Sir Lodovico, beloved brother in Christ. Since Fr. Agostino, our father, is not here, with his permission I read the letter you have addressed to him. Since you notified him about those disorders in order to take some provisions, I assure you that at his return, in a few days, I will show him the remedy and the provision. In the meantime, I ask you to call the supervisor, the man in charge of the donkey, Giovanni the nurse, Job the steward, and Martino, bearer of this letter, and warn them that I tell them on behalf of Christ that God will punish them, as several times I told Bernardino Primo that God will punish him if he does not mend his ways. I have been a bad prophet although I have prophesized the truth. Beware of God: God will punish them if they will not mend their ways. Do they not know that they have offered themselves to Christ and they are in His house and eat of His bread and allow themselves to be called servants of Christ's poor? How, therefore, do they want to do the above without love, without humility of heart, without bearing with their neighbor, without looking for the salvation of the sinner and praying for him, without mortification, without shunning money and women's face, without obedience, and without the observance of the rules?

Because they are far away from me, do they think that they are far away from God? Let them clearly see what the Lord, though I am far away, makes me say. They know that it is the Lord who makes me say it; if I do not speak the truth, I become a slave of the father of lies and become a member of this father of lies. They know I speak the truth. How come they do not accept it as from God? And if God shows them through this means that He sees them, why do they not fear God? Will they live as hypocrites and stubborn ones? If they do not amend their ways and if the fear of God does not work, even the fear of men will make no difference. Therefore, for now I do not know what else to say but to beg them for Christ's wounds to be mortified in their every external action and, within, be filled with humility, love, and fervor; to bear with one another; to observe obedience, respect the supervisor and the old holy Christian norms; to be meek and kind to everybody, especially with those who live in the house; and above all, not to grumble about our Bishop, but always – as I have written in all my letters – to obey him; to be assiduous in praying before the Crucified by asking that He may open the eyes of their blindness and by seeking mercy, that is, that they may be made worthy to do penance in this world as a guaranty of eternal mercy."

Thus would speak to his disciples the Chief, the Master, the Father. And his word would acquire efficacy from the fact that even he, after the example of Jesus, acted first and then taught. That Faith that overflowed from every line of his letters, would guide his

footsteps on the paths of apostolate, would purify his intentions, would multiply the energies, and would revive his love.

And his love drew the others into the whirlpool of its flames. Thus, day by day, the little Company, fecundated by divine blessings, saw its forces grow and the field of its beneficial activities expand.

IV

Early Development of the Order

We do not have sufficient documents on hand to affirm with absolute certainty that St. Jerome had the idea of founding a religious congregation, as Saint Gaetano Thiene and St. Ignatius Loyola had. However, we can accept as quite probable the opinion expressed by Landini, who after an accurate scrutiny of the writings of the Saint, states that "although not in the beginning but little by little, nevertheless, Jerome had the clear vision of having founded also a religious company, parallel to that, already approved, of his spiritual friend, St. Gaetano Thiene." (1)

He demonstrated that by asserting his authority as master of his cooperators, when it was needed. In fact, he assured them from his deathbed that he would be "of greater help in the next life than in the present." (2) This was a promise of a more valid and lasting assistance for the continuation of the work initiated and constituted by him. (3)

However, with the death of the Saint, the organization of the newborn society was so weak and uncertain that the companions decided to abandon the work started by him.

A certain Bergerio Deresma from Cisano Bergamasco wrote to Mons. G. B. Guillermi, canon of Feltre and Vicar General of Bergamo: "I have pity for the spiritual Company of Master Hieronjmo Miani, which was left without him; I do not say without government, because God governs all His faithful, to whom He gives perseverance and good intention."

The companions who were present at the passing of St. Jerome were: Fr. Agostino Barili of Bergamo, the counts Angiol Marco and Vincenzo Cambarana of Pavia, Primo De' Conti and Leone Carpani.

Summoned from the houses of Veneto and Lombardy, the other cooperators of St. Jerome gathered in Somasca.

The majority was inclined to break up and return to their own homes. But Vincenzo Gambarana, Agostino Barili and Giovanni Scotti were opposed to that with all their strength and encouraged them all to perseverance. Consequently, they proceeded to elect a head who would take the place of Miani. With unanimous vote, Fr. Agostino Barili was chosen.

We do not have documents to establish with precision of details the outlines of a program that the Saint could have drawn for the continuators of his work. However, one thing is certain: the ideal of the Reform powerfully animated the first companions and cooperators of Jerome and was ever the basis for all their activities.

The Bull of June 6, 1540, with which the Pope Paul III approved the new-born congregation constituted for it a strong element of stability. (4) Since then, it acquired numerous valid subjects. The Bull Gave the faculty to elect a superior "ad tempus" as head of all the congregation with authority to transfer the Confreres from one house to another; it established that the Congregation be directly subjected to the Apostolic See; that the General Chapter have authority to issue constitutions.

Bishop Lippomano, of Bergamo, issued a decree in favor of the Congregation, giving faculties to each of its components to exercise within the confines of his Diocese the care of the orphans, boys and girls, of women converts and of the poor sick; to accept things

offered them, to live in community, to elect a superior, to celebrate Mass, to preach, to erect oratories.

Toward the end of 1540, Father Barili, Superior General, asked the Pope through Cardinal Carafa, that the Congregation be united to that of the Theatines, because the one and the other would improve from mutual help.

The petition was granted with a Brief dated November 8, 1540.

After he became Pope, Carafa, for legitimate motives and with a previous agreement of both the Theatines and the Somascans, deemed it well to separate the two Congregations, with a Brief dated December 23, 1555, and leaving to each its own liberty and his own direction.

In 1568, in a Chapter held at the orphanage of Brescia, it was decided to petition the Pope Paul V to inscribe the Congregation among the number of religious orders, granting to its members the right to profess solemn vows.

So, on December 6, 1568, with a Bull of Pius V, the society founded by Emiliani was counted among the Orders of the Church and took the name of Congregation of the Clerics Regular from Somasca. The Bull of Pius V gave to the Order that stability that was a necessary guarantee of life and development.

In fact, we read in the Bull itself that many, not considering themselves true religious for not having professed the vows, would leave and take refuge in some other religious families. Others, because poor and unable to receive the sacred orders for not having according to the dispositions of the Council of Trent a benefice or patrimony, would choose another kind of life.

The gravity of such a situation is very well outlined in a copy of the document contained in the Archives of Somasca, whose original is in the Archives of the Episcopal Curia of Milan. It is a petition addressed by the Somascans (probably by Father Gambarana) to the Archbishop of Milan, St. Charles Borromeo, to obtain the Church of St. Maiolo in Pavia. The document makes us know how the Fathers in the beginning would recruit new religious for their institutions. "When in the above-mentioned institutions they detected some children with a quick mind and intelligence, with great charity the Confreres taught them letters. Some of them became priests who, nowadays, govern the institutions where they are with success."

Therefore, undoubtedly, the orphanages constituted seed-beds of the best priestly vocations which were increasing the ranks of the clergy, both regular and secular, bearing great fruits of good.

While it was assuming its juridical identity, the Company would extend its institutions and with ardor would pursue the apostolic goals set up by its Founder.

In 1569 could be counted 24 residences, among which were 18 houses of orphans in the following cities of Italy:

VENETO, Venice, Vicenza.

LOMBARDY - Brescia, Bergamo, Milan, Pavia, Somasca, Mantua, Cremona.

PIEDMONT - Biella, Vercelli, Tortona.

EMILIA - Ferrara, Piacenza, Reggio.

LIGURIA - Savona, Genoa.

MARCHE - Recanati.

LAZIO - Rome.

In some localities they did not found a religious house, but they simply collaborated for the good functioning of institutions already established. Referring to this fact, the Acts of the Congregation speak of "aided institutions," differentiating them from those owned.

The Chapter of 1569 prescribed to leave the care of orphan girls and of women-converts, care which, for obvious reasons, presented too much difficulty. Such works had to be entrusted to feminine Institutes.

Thus, only the male youth would remain entrusted to the Somascans. They will thus enter even the seminaries to bring that instruction and that spiritual formation which the Council of Trent will indicate as the essential element of the Reform. They will found Colleges and Academies to make of them, first of all, houses of study and of formation for young candidates to religious life and then, also institutes of instruction for lay students. They will open free schools for the children of the populace in order to snatch them from ignorance and its sad consequences.

At that time, also, the Somascans were spreading the catechetical schools founded by Castellino da Castello on the example of what St. Jerome already had done with the collaboration of Fr. Angiol Marco Gambarana.

The first school of Christian Doctrine was opened on November 30, 1536 in Milan and was considered as one of the most efficient means of stemming the Protestant heresy in Italy. All sources agree in admitting that the Fathers of St. Martin cooperated with Castellino. Ippolito Porro tells us that in 1537 it was printed a booklet: "Questionnaire of the master to the disciples made in 1537 with the cooperation of Castellino, the Fathers of the Holy Sepulchre and of St. Martin of the Poor".

The reasons which induced Castellino to seek the help to the Somascans is certainly to be found in the experience already made in such a field by Saint Jerome, and in the promptness with which the Fathers showed themselves very willingly disposed to collaborate in so effective a work of reform. Thus, St. Martin became, through the merits of Gambarana, one of the most important centers for the diffusion of catechetical culture.

In 1542, Castellino asked Fr. Marco Strata, successor of Gambarana in the direction of St. Martin, that two Delegates from that "Pious Place" assume the charge of General Visitors of the Company of Reform.

Fr. Stazzani introduced such schools in Ferrara. The General Chapter of 1559 decreed that every house must have at least one copy of the book "Of Christian Life", containing the norms for the functioning of the schools.

In the third chapter of the "Orders for education poor orphans" we read: "Among the main cares of the Lay Brother will be teaching the children Christian Doctrine and reading. And if he cannot do so because of the large number of orphans, he will seek the help of the older ones who can read, and will assign so many to each one according to his prudence, so that all can learn to read".

The Somascans always held dear this form of apostolate, so much in conformity with the needs of the Catholic Reform, as the documents give us abundant proofs.

Often, they took the charge of explaining the catechism to the children, and exerting, by order of the Bishops, the office of explaining morals from the pulpit of the Cathedral.

Thus, at Giovinazzo, they pledged themselves to "read cases of conscience". This is an expression in common use that recurs quite often in the documents to indicate the teaching of moral theology from the professor's chair or from the pulpit.

But side by side with catechetical teaching, the Somascans also had at heart that of letters. They aimed to give the children of the people the possibility to learn the first rudiments of culture.

During the Middle Ages, the Church, by extending her teaching activity beyond the clergy, attracted to her schools even the poor laity and imparting to all, lay and clerics, the same literary and religious instruction. The children came in large numbers to the schools that arose in the shadow of the cathedrals, the monasteries and the country parishes.

During the humanistic period, teaching ceased to be monopolized almost exclusively by the clergy and became also the dominion of the laity, which multiplied the centers of culture.

The conquest of the right to teach, wrung from the clerics by the laity, led to the result that instruction was no longer given "gratis pauperibus" (Free to the poor), as the Councils wanted it to be. It became negotiable as any other merchandise.

Thus, little by little the school became secularized, and the schools for the people fell into decadence. Humanistic studies attracted the nobility and the rich middle class, and in the humanistic schools were centralized the fundamental social responsibilities. The Protestant Reform, in the countries it occupied, took hold of the school and placed it under its own supervision. At any rate, favoring the schools was something that logically fit its programs, because it wanted direct reading of the Bible, which each one should interpret according to his own interior feeling. Since then, the School became more than ever the ground on which the Church and the State will meet, either to understand and help each other mutually when they were in accord, or to argue and wrangle the upper hand when they were in struggle. It was natural, therefore, that the Catholic Church, in her work of defense for traditional Faith, would identify religious interests with cultural and pedagogical interests.

The Company of Jesus took the lead in the scientific movement. The Somascans too gave their little contribution in the spreading of the Catholic schools.

The modest origin of their school activity could be found in the orphanages. Already St. Jerome had attributed great importance to the spreading of the early rudiment of culture.

A prescription of 1560 said that "in all institutions the children with capacities must be taught in reading during meal, in the Grammar of Donato, and in writing on the fest days."⁵ They were taught "letters and grammar and arithmetic." The grammar teacher had to be a Father, possibly not the Director, as we know from the "Chapters on the government of the poor orphans of St. Martin of Porta Nuova in Milan, of November 24, 1585." It was a school regularly organized that needed all the activity of a Teacher, who had to dedicate all his energies, without any other occupation but the daily celebration of Mass and hearing confessions on Sundays.

The Rome's orphanage would mandate his students to pursue education. Fr. Angiol Marco Gambarana before 1569 had founded in Milan and Trivulzio orphanages for the education of the orphanage of St. Martin of Milan in the preparation studies for the ecclesiastical courses.

Besides the orphans, on the same benches, often seated other children admitted to the school as externs. In fact, in Somasca a certain Girolamo Carchi had left an inheritance to the school there with the obligation to educate some children of noble families. However,

the thing did not seem to be well appreciated for different reason because the Chapter of 1547 decreed to take the first steps with the testament executors of Girolamo Carchi to “exclude the children of noble families in order to better help some of our poor.”(6)

These were the very ones whom the Somascans had particularly at heart in those years and to whose education they dedicated themselves with evident preference.

The Gallio College in Como was founded in 1583. Here is what stated the Bull of foundation issued by Gregory XIII on October 15: “...as the above mentioned Cardinal Tolomeo, a little time ago informed us that he thought that in his town and his diocese a lot of youth, though very intelligent, because of the poverty of their families, could not learn both letters and liberal arts, as well as the other arts. Therefore, without hope, they waste their time without any fruit, feel useless to themselves and others, and worse yet, because of their ignorance of the things related to salvation, they are easy prey of vice. They avoid them if these poor youth could be educated in the fear of God and good morals and letters. Therefore, since the Clerics of the Congregations of Somasca are very good at this task as they already have experience in educating the youth with honor and fruits, he strongly desires that in the parish residence of St. Maria be established and founded a college for children, under the care and management of one director and three teachers of the Congregation...”

The Bull continues saying that the children, about fifty in number, must be educated “in religion and piety and instructed in “good morals,” in sciences and discipline, according to the skills of each one; and those who are not suitable for these studies, be taught mechanical arts and those other arts which they will deem appropriate. The administrators must choose very poor children who do not have or they parent do not have any means for being fed and educated, especially the orphans. In the capitulations proposed by Card, Gallio to the Fathers, he insisted that they are to “take care of the children whom will be assigned by His Grace, as they do with the orphans they have in custody in other towns of Lombardy, teach them Christian doctrine and grammar, and the other honest trade, such as sowing, needle-work, according to the tradition of the orphanages...”

It was, therefore, an organization of study and work identical to that already introduced in the orphanages of St. Jerome.

During this period, the Somascans founded public schools also, solely for extern students. In this, they took example on the Jesuits who already under the Pontificate of Paul III, had opened in Padua a school to instruct the children in grammar and in the rudiments of Christian Faith.

As early as 1581, the public schools of Vercelli were offered to the Somascans; however, they had to refuse due to a lack of personnel. On the other hand, in 1586 they established the College of St. Giustina in Saló, assuming the charge of teaching "twenty-four children of Saló". In 1607, they were invited to staff the public schools of the whole city. It appears that such an invitation obtained a favorable reception.

In 1591, the regents of the city of Tortona invited the Somascans to staff its schools and these accepted to teach two hours a day until it would be provided otherwise.

In 1596, the Fathers of St. Maria Segreta in Milan had assumed the charge “to teach the children,” but they soon had to decline because the house was to be the seat of formation for the Clerics.

We have to notice, however, that during this period they did not hide a certain reluctance to teach in public schools and accepted it only when grave needs compelled them. Of this, there is a clear example: the negotiations between the Somascans and Bishop Ferreri, for the establishment of a school in Biella. Bishop Ferreri proposed to the Somascans, on April 26, 1596, to "have the common school, the orphans, and a dozen youngsters, as do the Jesuit Fathers". But the Chapter, convened in that same year, stated refuse to accept a dozen youngsters in that city and to teach to the pupils, because it was totally contrary to the intention of His Holiness". We do not know what reasons the Pope had to oppose such a design; probably, there were particular motives. Certain it is that, notwithstanding farther insistence on the part of Ferreri, the Somascans were irrevocable in their refusal.

In conclusion, we observe that, besides the schools for the candidates for the priesthood, the Somascans, until 1595, devoted themselves to the instruction of the children, especially the poor, in the orphanages and also in the public schools, where they imparted the first elements of knowledge, and above all, instilled in their minds the principles of Faith and Christian morals. They taught grammar and arithmetic, correspondence in the vernacular and elementary secretarial work; approximately, a school with the nature and purpose of modern professional training.

The Order, in fact, could not open superior schools before it had suitable masters. Those few ones who entered the Company with a good store of literary and scientific knowledge, were employed as professors in the houses of formation for the Student Clerics and in the diocesan Seminaries.

To form a learned and virtuous clergy was the principal objective pursued by the Reform and the Somascans dedicated to it the best of their energies.

The Seminary, as an institution where future priests would prepare themselves for their high mission from early youth, with uniform discipline and with its own complete system of studies, was a new creation of the spirit of the Church, due to the Council of Trent,

If the main cause of the religious rebellion of the Sixteenth Century had been the collapse of ecclesiastic discipline, all cares must turn without delay to the education of the clergy. Saint Ignatius Loyola founded in 1551 in Rome the Roman College and shortly after, the German College (1552). Cardinal Pole founded almost contemporaneously the first college for clerics in England.

The Somascans, in more modest proportions but with no less clarity of insight and firmness of purpose, dedicated themselves to the foundation and development of Seminaries both for secular and religious clerics.

The first of such Institutions was that of Somasca. There, near the grave of the holy Founder, existed an orphanage, erected by Emiliani himself. Therefore, the Fathers decided to reserve this institution for the education and literary formation of those orphans who would aspire to follow St. Jerome more closely in the way of apostolate.

In the years 1556-57, Fr. Angiol Marco Gambarana thought of founding also in Pavia a institution of the same type as that of Somasca from which "as from another spiritual arsenal of the Somascan Congregation, the religious, supplied with the spirit in the quiet of the cloister, would come out to exercise with valor the works of charity proper to the institution in favor of the neighbor". The intention was realized a few years later, in 1566, with the foundation of the school of St. Maiolo in Pavia. It was again by the work of

Gambarana that the two minor Seminaries of S. Croce in Trivulzio, and of the Colombara of Milan were born for those orphans, especially of St. Martin, who intended to embrace religious life.

Thus, between 1560 and 1570, the Somascans prepared the future members of their religious family in Trivulzio and in the Colombara with the elementary instruction, and at Somasca and Pavia for superior instruction.

Of what did instruction consist?

The information on this subject is scarce but sufficient to give an approximate idea. Our Clerics had a very learned professor in Fr. Primo Del Conte, one of the first followers of the Founder. His most outstanding student, Fr. Girolamo Novelli, who taught in 1574, and later became professor of rhetoric, philosophy, and theology in several of our houses, attested in the depositions for the cause of beatification of St. Jerome, that he had Fr. Primo Del Conte as professor of Greek letters and of Hebrew.

Along with the classical studies, the interpretation of Sacred Scripture occupied an important, or should we say, a preeminent place, and the reason for this is clear. A return to the Sacred Books, understood in their true and authentic meaning, was more than ever urgent to combat Protestantism which, on the theory of free interpretation hinged its biblical exegesis. There was need to enter the arena well equipped for warfare and to combat the enemy with his own weapons.

In conclusion, we can say that Somascan professors and students in the Sixteenth, Century acquired in their schools a culture based on philosophy, theology, ascetics, Scriptures, and classic-humanism.

It is possible that the Somasaans had introduced in the schools of the Diocesan Seminaries in which they work the same curriculum, at the invitation of the Bishops. Urged by the Council of Trent to erect Seminaries, but lacking in suitable personnel for the spiritual and cultural formation of the candidates to the Priesthood, whom could the Bishops appeal to if not to the new Clerics Regular? And the Somascans not only did not raise any difficulty, but started with extraordinary zeal to collaborate on the education of the secular clergy, justly considered as the starting point for a true Reform.

Some Seminaries were directed by the Somascans for many years, others on the contrary, only "aided", in the sense that Religious already assigned to a determinate work lent themselves to teaching in a Seminary until the Bishop could provide for it with his own elements.

On October 4, 1566, Saint Charles Borromeo went to Somasca on a pastoral visit. He thus had the opportunity to visit the school of the Somascan Clerics. He was so satisfied with it that he decided to implant there, parallel to that one, a diocesan Seminary and to entrust it to the care of these Fathers. Bonromeo already knew and esteemed the Sons of St. Jerome, to whom in that same year, he had entrusted the Church of St. Maiolo in Pavia. The negotiations with the Superior of the house, Fr. Angiol Marco Gambarana, and with the Superior General, Fr. Giovanni Scotti, were rapidly conducted, with the result that on November 19, 1566, the Seminary was officially established.

On August 18, 1568, Saint Charles could write to Ormaneto: "Here are educated children born mostly in the mountains... Of course, they demand a strict discipline for these children who should become accustomed to it for the future. The Rector of a strict province shall admit these children accustomed to a firmer discipline, This kind of life

would not be easy to the Milanese students whose more delicate physique abhors the asperities of this way of life.”

It is known how St. Charles had established a quota of cleric students for each Parish. To facilitate things, therefore, he founded small country Seminaries for poor clerics so that, in an environment of lesser needs of treatment, they could succeed more easily in finding someone who could pay the minimum charge. It was with this aim in view that the Seminary of Somasca was instituted.

Ordinarily, the stay of Clerics in Somasca was not prolonged beyond a year or two. At the end of this term, they were examined by two priests delegated for this by the Cardinal. If they passed this exam successfully, they were sent to the Major Seminary in Milan, where they would pursue superior studies.

The Seminary at Somasca was transferred in 1579 to Celana, in a larger and more comfortable see. In that same year, the Somascans assumed the direction of the Patriarchal Seminary in Venice.

The leap, nevertheless, was not unexpected, because the Somascans already for some years had been giving proves of their education qualities in other seminaries of Italy. In fact, since 1568, the Pope Pius V, in the Bull with which the Congregation was inscribed among the Religious Orders, had written: " They manage also seminaries of clerics in studies of high level".

In 1574, they gave religious to staff the Seminary of Naples; in 1576, they assumed the care of that of Tortona, and, shortly after, of that of Pavia.

On May 15, 1579, after overcoming no slight difficulties, the negotiations between the Patriarch of Venice and the Fathers of the Congregation of Somasca were concluded. How grave an engagement and of how much responsibility they assumed is easy to infer from reading the letter with which the Patriarch announced the aims and the importance of the new institution to his diocesans: "Because of the paternal benevolence that we always had for the souls committed to us, and because of the obedience we owe to the decrees of the Sacred Council of Trent, we had the ardent desire to found in this city a Seminary of clerics from which, in a few years could graduate priests whose knowledge of letters will make them apt to teach the people, and whose good example will be sufficient to guide them well..."

What was the main reason that induced the Patriarch to give the preference to the Somascans? Certainly, it was the good reputation which they had acquired in the government of other Seminaries and perhaps also the fact that they kept a group of Clerics in the hospital of St. Giovanni e Paolo, and therefore, they already had in Venice one of their minor Seminaries.

How much the Somascans had met the expectations of the diocese and of its worthy Pastor is attested by the words of Patriarch Federico Carner, uttered in 1590: "O dear Sons of Milani, heirs to the spirit of such a charitable citizen! To you I entrust and recommend this tender youth, destined to the clerical state; mold their hearts with feelings of love for religion, form their minds with knowledge so they will turn usefully to the needs of the uneducated; you, so moderate in dress, in your motions, in behavior...I cannot doubt you that, as generous as you are, you want no other reward than that of their happy success..." (cfr. Piva, *Il seminario di Venezia*, 1910, pag. 62) To these words echo those of Patriarch Lorenzo Priuli: "I wish that God will never take my seminary from my

Somascan Fathers; they have reformed all the clergy." (Notizie intorno alla vita di Primo Del Conte, pag. 82).

Fr. Evangelista Dorati, born in Biadana (Cremona) in 1539, was then Director. Having become a secular priest, he had developed a warm friendship with Fr. Scotti who had persuaded him to enter Miani's Company. Elected Director of the Seminary of Venice, he distinguished himself by his excellent qualities of government and was greatly esteemed. Then, he was appointed as Master of Novices until he was called to Rome by the Pope Gregory XIV for some assignments. The esteem of the Pope for Dorati was such that he named him Cardinal but the insistence of the good religious to be exonerated from the honorary office was such that the Pope desisted from his purpose. Moved by the same sentiment of humility, he tried to refuse also the charge of Superior General, but despite his resistance, he was compelled to accept it.

His reputation for holiness was so widespread that even miracles were attributed to him, as well as the gift of prophesy and that of penetration of hearts. He predicted, among other things, the day of his death which arrived on June 24, 1602.

A famous disciple of Fr. Dorati was Fr. Andrea Stella, a scholar of Sacred Scriptures and of the Holy Fathers, and gifted also with a very vast profane culture. These qualities combined with a particular facility of speech, made him an orator of renown, so much so that he was chosen to display his eloquence before the Venetian Senate, the Duke of Savoy, and the Pope Clement VIII in the Basilica of St. Peter. He also wrote a life of St. Jerome Emiliani.

Worthy of notice was also Fr. Gerolamo Novelli whom the historians praise as a master of great value and of whom the Bollandists said he was "a man well versed in classical letters." He taught rhetoric in the patriarchal seminary in the year 1588. Under his guidance, even the celebrated Vincenzo Contarini, who obtained later a chair in the University of Padua, was taught "Greek and Latin eloquence." (7)

By the side of so eminent a master were teaching with honor and success also the young Somascan Clerics (8).

Thus, making use of these fresh energies, they were able to provide teachers for the Seminary at Alessandria (1580), and to take over the direction of that of Vincenza (1583), of the Ducal of Venice (1591) and that of Trento (1593).

In a manuscript note by the Director of the Seminary of Trento, Don Gabriele Rizzi, preserved in the archives of the Order in Genoa, we read: "... (The Somascans) did not lend themselves only to the teaching of theological subjects to the candidates to the priesthood, but would teach also in the gymnasium and lyceum schools to the children of the citizens. The consuls of the town, with this aim in view, had enjoined the Fathers to teach grammar, humanities and rhetoric..."

Already the times were ripe and the Order had individuals sufficiently prepared to tackle superior teaching in the public schools for the preparation of the ruling classes.

Clementine College will open the new arduous way and will be a splendid affirmation of the contribution borne by the Somascans for the defense and development of truth, especially the religious one, in the scholastic field.

In this period which goes from the death of the Founder until 1595, the year that hailed the dawn of Clementine College in Rome, the Order went on consolidating its foundations, assuming an ever more complete organization, and ever more clearly defining the scopes and methods of its activity. To contribute to the reform of morals and

to the struggle against Protestant heresy through the apostolate of teaching: here is the idea that prevailed and polarized about itself energies and marked its direction and its limits.

First, in the orphanages, then also in the public schools and the seminaries, the work of the Somascans unfolded silently and modestly, but fruitfully, guided by a single intent: that of bringing to the people instruction and education, both religious and scientific.

And it is exactly the most humble sons of the people who are the first to enjoy the fruits of this apostolate. Then, when from the houses of formation, veritable burning centers of Christian spirit, of holy vocations, of admirable examples, and centers of fervent religious rebirth, came out youths formed with the new ideals of reform, even the clergy experienced the beneficial influence of their religious fervor.

The instruction of the young clergy was serious and well prepared. It was not possible to have a precise and absolute unity of direction since that experience had not yet suggested the choice of better systems.

While in the elementary schools they welcomed the methods then in use, in teaching to the candidates of the seminary, they had in view the preparation of men capable of opposing themselves efficiently to the spreading of heresy. For that reason, the Scriptural studies dominated supremely in the schools of theology, even though literary studies were not neglected, for the ones needed the others.

In the course of time, the studies in the schools acquired unity of methods and direction; this will constitute a true scholastic tradition, and will be the way that the teachers will follow constantly, with evident advantage, both for themselves and the students.

- (1) Scritti storico-critico-letterari per la storia della vita di S. Girolamo, Como 1928, pag 26.
- (2) De Rossi, o.c., pag 188.
- (3) G. Landini, o.c. pag 27
- (4) The Bull is published almost entirely in *L'Ordine dei Chierici Regolari Somaschi nel IV centenario della sua fondazione*, Roma 1928, pag 90.
- (5) Cfr *Rivista della Congregazione di Somasca*, 1942, Fasc. 94, pag. 110.
- (6) Cfr P. M. Tentorio, *Il seminario di Somasca – Il Santuario di S. Girolamo a Somasca*, Agosto 1938, Anno XXV, 182
- (7) Paltrinieri, o. C., page 81.
- (8) Piva, o. c., page 48.

The Organization of the Orphanages

Until 1624, the internal organization of the orphanages was based on norms transmitted by the Founder or issued by the various General Chapters. As it will happen for the Constitutions, at a certain time the need was felt to codify such norms and to gather them into a sort of manual.

Two years before the definitive approval of the Constitutions of the Order, it was published the "Direttorio" entitled: "Regulations for the education of poor orphans, as they are followed by the Reverend Fathers of the Congregation of Somasca. In Milan, Archiepiscopal press, 1624."

Given the specific mission of the Order, it is easy to understand the importance of this *Direttorio* which will serve as a guide through the centuries for all the Somascan orphanages. The Constitutions, in # 359, enjoin to observe it faithfully: "We shall thrive to follow the exact observance of so pious a tradition which we have received as an inheritance from our Founder, St. Jerome Emiliani, of glorious and holy remembrance. Each Director, therefore, shall have a specific manual concerning the regulations for orphans, in which everything is included with an abundance of details concerning the growth and continuity of this religious institution. The Director shall not derogate in the least from these regulations."

The booklet contains an introduction and ten short chapters.

The introduction begins with the words of St. Matthew: "He who receives one of these little ones in my name, receives me" (18:5). It goes on to remind that if the Somascan Order "by Apostolic Bulls of many Popes may legitimately carry out other pious religious activities, it nevertheless recognizes the care of orphans as its own particular charism."

"For this reason, - continues the document - since the very beginnings of the new-born Congregation they applied themselves to practice rather than to write rules and suitable orders; they wrote only a few and in summary format. And since the charitable institutions and the number of orphans grew notably in them..., it has been necessary to give the Fathers the order to write all the rules in good form and in detail".

The booklet has a logical order: "What to look for in the orphan before he is admitted; what to expect after he is admitted, and what to conveniently do to guarantee him honorable future when he grows up."

Before welcoming the orphan, the Fr. Director must make a diligent investigation on the conditions of the boy's family.

Once he is accepted, the Fr. Director begins a delicate task: first, he must provide for his religious formation: "He has to go to confession at least once a month; then, provided he is of age and able, he has to receive the Blessed Sacrament of the Eucharist; he has to teach him the manner and attitude with which to approach this holy Food with devotion; he has to show its excellence and the fruit that derive from it for those who receive it worthily. He will do the same for the older ones who are able to understand so deep a mystery, especially in the solemnities of Holy Church; he may make before Communion some spiritual exhortation, procuring with zeal and charity that each one may find benefit

for his Christian life and advancement in his spiritual journey according to his strength, and may acquire Christian virtues by means of observance of all these Orders".

Then, he must help the boy in his efforts in developing morals: "He has always to be ready to weed and correct the evil inclinations and bad habits in that early age. By preventing these from growing with him, they will not be too difficult to eradicate and will not be for these poor children a cause of ruin both for soul and body. He has to be ever vigilant, solicitous in educating and bringing up the children with purity and Christian simplicity, procuring that they may advance in virtue and abandon entirely all sorts of vices."

All must learn to read and to write. If anyone is intelligent, he should be given the means to continue his studies. To the others, a trade will be taught. To everybody, if possible, music, "so that, knowing several arts and skills, each one may follow his own inclination and earn his living honorably."

The responsibility for education is thus entrusted to the Fr, Director who, however, has different collaborators.

First, the "Brother-in-Charge", who, being in direct contact with the child, is required to have maternal attentions towards the orphans. Here are his duties: "The main task of the Brother-in-Charge will be the teaching of Christian Doctrine to the children and reading. Since he cannot do so because of the large number of orphans, he is to seek the help of the older ones who can read, and he is to assign so many to each according to his prudence so that all can exercise in reading. He will have them say the Office of the Blessed Virgin and the proper prayer at the right time. He will take care to keep the children clean and neat, washing their heads and their feet in due time, and when there is need; he will see to it that none have diseases of the head, will treat them when it is necessary, and will doctor scabies and all other ills with which they might be infected. He will provide that the sick be treated and served with all solicitude and charity, and that they lack for nothing which the doctor may order. For expenses he will do the best he can and in such a case he is allowed to seek alms when the house cannot afford it because of its poverty. The best room in the house will be destined to the sick, as St. Bernard did in his Monasteries. The Brother will sleep in the same dormitories as the children, and he will make sure that one or two lights remain lit at night... He will have the little ones make their beds as well as other chores which they are capable of, assigning some of the older ones to this task. He will see that not only the dormitory, but the whole house be kept clean by distributing the tasks and chores to each according to his prudence and charity."

Every evening he has to assemble his children "to reward the good and obedient and to correct the delinquents". This activity was of great importance because it had great pedagogical efficacy by the fact that it accustomed the children to self-control and sincerity; everyone, in fact, had to kneel down in the middle of the room, confess some external faults committed during the day, and accept the penance. If some relevant fault happened, the Brother had to report it to the Fr. Director who may dismiss from the house "the delinquent, if there is no hope of amendment or if the fault may cause scandal".

"In all things the Brother will promptly carry out the will of the Fr. Director to whom he shall give an account of everything that happens, in order to act always according to his counsel and will."

Practical norms are suggested for both the behavior of the orphans and the treatment of the orphans: "The orphans will be devout, humble and peaceful among themselves. They should not roam through the house nor use idle talk, still less indecent language; on the contrary, their conversations should deal with spiritual things or with their tasks, speaking in a low, modest tone of voice and with exemplarity; they should be mortified in the house as well as outside. They shall neither eat nor drink between meals without permission. Besides bread and wine, healthy but watered wine, they shall be given both in the morning and in evening, soup, to each in a separate bowl; on Sundays and Thursdays, a little meat, and on other days, still something else, such as cheese, buttermilk curd, or some fruit."

The child's day is scheduled in small details: "In the morning, at dawn in summer, and somewhat sooner in winter, the Brother will wake up the children either by clapping hands or with a bell. At the signal, all will promptly make the sign of the Cross out loud, saluting the Blessed Mother with the "Angelus". They then will say the Our Father, the Hail Mary, the Creed, the Hail, Holy Queen, and the "I confess to Almighty God." This finished, one of the children will say the usual prayer as prescribed below, to which all will answer with devotion and out loud. During this time, each will make up his bed and, for helping the little ones, the Brother will assign, as mentioned above, some of the older ones.

This completed, they will leave the dormitory two by two preceded by the smallest one; singing some psalm or hymn, or else observing silence, they will go to Choir where, on entering, they will take holy water.

Afterwards, with devotion they will recite in a clear voice the Hours of the Blessed Virgin, that is, Prime, Tierce, Sext, Nones (if they have said Matins and Lauds the preceding evening).

The Office being finished, the Father Director or another Priest will begin Holy Mass, at which will assist the orphans with all the ministers and officers of the house; the older ones will meditate the Mysteries of the Sacred Passion of Our Lord represented in this most holy Sacrifice and the little ones will say the Rosary.

Mass ended, they will recite the Hail, Holy Queen, kneeling down, and at the end will salute our Lord and leave Chapel two by two, going to the place assigned by the Brother to wash, while reciting the De Profundis. Then, with hands and face washed, they will take their place in order and at this time, the dispenser or somebody else, will give to each his breakfast, saying first, all together the Our Father and the Hail Mary. Having eaten it, they will go once again two by two to the place designated to work.

Here, the Brother will assign to each his office; to those who work in the sewing-room, the sewing and mending of clothes; one thing to this one and another to that one, according to their ability.

The children who will go out to serve in Churches, that is to seek alms, will try to be back at the house in time for lunch, asking upon leaving and returning Father Director's blessing; they will then go without delay to report to the Brother. At the first signal for dinner or supper, two or three children will be sent to bring the food to the table, and at the second signal, they will come two by two (as mentioned above) saying the Hail Mary and the "Miserere. They will take their places in order, washing their hands four by four or in greater number according to the available places at the lavabo.

This done, they will enter the refectory, all saying out loud the Hail Mary, and taking their places in order; the Father Director, or in his absence some other Priest, will say Grace, after which each will go to his place, all modestly in silence; during lunch, some of the children will read some spiritual book until the end of the meal, or as it please Father Director or the Priest who is his assistant.

Once lunch is over, they will say Grace, as it was said above, and afterwards they will say all together the Hail Mary and will leave the refectory two by two, each bowing the head in reverence to the Father Director or the Priest who replaces him, and march out in order according to what was determined by the Brother in-charge or Guardian.

The time for recreation ended, at the signal of the bell, all together will say the Hail Mary, then will return each to his work as assigned by the Brother.

During this time they will sing the Litanies of the Blessed Mother and of the Saints, hymns, psalms, or praises according to the Brother's choice, or, according to needs, prayers for benefactors.

Working time being over, recitation will follow; after which, they will say the Office of the Blessed Virgin, that is, Vespers and Compline, with Matins and Lauds of the following morning and the prayer prescribed below, that is usually said in the morning when they go and return from Choir, as mentioned above; they will go to the place assigned until supper time. They will observe what is prescribed for lunch in going to supper. During supper, the one who read in the morning will have the children recite the Christian Doctrine; and at the end of supper, they will say Grace and what is prescribed for after lunch; then, they will go to the place assigned for recreation.

When recreation is over, they will go in the usual order to their night's rest, while saying the Creed and the Hail, Holy Queen; on reaching the dormitory, they will take their places in order, say the Hail Mary, do the examination of conscience, and retreat each to his own bed to sleep, silently and modesty."

In Chapter VI there is mention of pious practices, in particular of meditation, then of discipline and fasting that all the children "of communion age" must do on Friday: these practices were then of common use.

To understand how the spirit of charity of the Founder had deeply entered the heart of his spiritual children, we need to read Chapter VII, which deals of the orphans' clothing: "All the orphans shall wear a long garment reaching to mid leg, of woolen or linen cloth according to the season, with its belt. In winter, it will be of woolen cloth, with undershirt, underpants, stockings, a cap also of wool, and shoes of cowhide.

When it is cold, those who need more clothes will be provided for according to the poverty of the place; they must not be exposed to suffer from the cold so as to become ill, or inapt, or lazy to do their work. They must be in a closed place, well defended against wind and draughts as much as possible.

When they go outside, they must be provided with cap and coat, when the weather is bad, or it snows or rains so that they do not get wet; coming into the house soaking wet, they will change their shoes and clothes. They should also have if possible, each his own muff of skin covered with cloth, when they go out of the house. It is left to the discretion of the Father Director to light the fire: when he notices that it gets colder, he will not fail to provide with charity that none suffer notably. They will have two wool blankets on their beds.

They will always have tied to their belt their rosary and a handkerchief".

“When a youth reaches his 18th year, if he has learned a trade, the Father Director will procure him a good position with some honest craftsman. Then, he will call him and exhort him to return often to see his educators and to receive the Sacraments. If someone is skillful enough to teach others, they will make sure he stays.”

The last two chapters deal with the Protectors of the orphans and the prayers which the children should recite every day.

Wise norms are these which are contained in this Document! Norms that even today (if we exclude a few details) have the freshness of a sane modern pedagogy. We can truly maintain that our Fathers have been precursors even in the field of professional instruction, as it is conceived today.

Clementine College of Rome - Marian Congregations Devotion to the Guardian Angels

The year 1595 marked an important turning-point in the history of the Order which in that year counted thirty-six houses distributed in many regions of Italy, in Piedmont, in Campania, in Veneto, in Lombardy, in Emilia, and in Lazio.

The Somascans who, for years had exercised their apostolate preferably among the humble sons of the people, after the example of their Founder, received in 1595 from the Pontiff Clement VIII the invitation to establish a college in Rome.

Thus, a new type of institution appeared in the Order, with a physiognomy altogether different from that of the preceding colleges. Up until that time, besides working in seminaries and of houses for the instruction and the formation of their own subjects, the Somascans had welcomed only the orphans and children so poor that they could not afford to meet the expenses of study.

With this intent was the Gallio College founded in Como, where children learned together with the first notions of knowledge a trade for life. Only those who aspired to religious or priestly life embraced superior studies.

On the contrary, Clementine College was founded with the character of a true college, meaning to say, an institution that welcomed the young in a special place so that, under the guidance of educators and masters, they would attend to their spiritual and cultural formation.

If the Somascans, who had hitherto shown themselves uncompromising in defending the inheritance left by their Founder, made a change it was, so to speak, to obey a command of the Pope.

Collegiate education, for its origin and its development, is linked not so much to the function of pedagogical-charitable assistance of the needy, but to that of preparing the ruling classes, in which it finds its full *raison d'être*. The first colleges that were founded during the period of the Commons at Bologna, Padua, and Pavia, had the character of a university and were private foundations. Such was also Capranica College, founded in Rome by Cardinal Domenico Capranica in 1417.

Different was the character of the "Joyful" which in 1425, Vittorino da Feltre had opened in Mantua, who joined with instruction also the moral and physical education of his students.

The Counter-Reformation represented an important turning-point in the history of Colleges. These were born independently from the Universities; they lived their own lives, with their own characteristic programs of studies, and aimed at forming a group of men capable of confronting in matters of classical culture the humanists, who held undisputed dominion over the superior schools of the time.

For that reason, the teachers had to join to a deep love for orthodoxy a solid literary formation with which to impose themselves to the youth and to snatch it away from the fascination of the humanists.

The institution of Colleges thus conceived represented, on the part of the Church, the retaking of positions already firmly held in the Middle Age and then lost. Retaking of positions all the more urgent because the humanists did not hide their sympathy for the

ideas originating beyond the Alps and favored an attempt at conquering the youth on the part of the Protestants.

Clement VIII, by inviting the Somascans to Rome, intended to establish a boarding-school for lay students. Clementine College was exactly this.

Its renown was due to the fact that illustrious Roman families, Italian or other, had their sons educated there; that the Order itself, in order to preserve its high prestige, always sent there its best subjects in every branch of knowledge; that illustrious personalities came from it, who distinguished themselves for sanctity, for high ecclesiastical, civil, and military offices and for literary and artistic fame.

Paltrinieri (1) summarizes its glorious traditions in this way: "So famous an Atheneum is justly proud since it gave to the Church more than forty very great Cardinals, to the Seat of Peter a Benedict XIV, to Germany many ecclesiastical princes, among which an Elector of Mangonza, to the New World an Archbishop of Mexico and a Viceroy, twelve Doges to Genoa and one also to Venice, many Marshalls and Prime Ministers of State, and many Sovereigns of Europe, and to the Republic of Letters a great number of students who deserved to merit in every branch of good knowledge extraordinary praises. The praises of such a Boarding-school consequently, will come to contain the fabric of so many geniuses that owe to it their first form and grandeur: in it they formed their mind, trained their bodies, and regulated the first impulses of their heart in the light of more select sciences, with the more useful gymnastic exercises and with the sublime doctrine of the Gospel".

Clementine College is of interest above all because it became the foundation of the scholastic traditions of the Somascan Fathers. Until that time there was not a unity of direction in the regulations for their schools. However, the Clementine became the model from which the others would take inspiration and pattern their programs.

The Somascans never thought to print their "Ratio Studiorum" as the Jesuits did. Even that of 1741 remained unpublished. That is why Clementine College assumed an enormous importance in the development of our scholastic traditions. Also, it was the most complete among our colleges: it had all the courses of study that a citizen of that time could desire to complete his cultural preparation. Consequently, to know the scholastic organization of the Clementine signifies to focus on a fundamental element of Somascan tradition in the field of teaching.

In the Bull of erection "Ubi Primum," of October 5, 1595, we read that the Pope, after realizing with sorrow that there was not in Rome an Institution where the young might be guided with wise discipline to study and piety, conceived the brilliant design to institute a College for the noble youth, both Italian and foreign: "In thinking carefully to whom we could entrust this business with profit, it came to our mind our beloved sons of the Somascan Congregation who, ex professo, devote themselves to the education of youth and habitually work in similar institutions. As appears from the evidence of documents, many of them devote themselves in several parts of Italy since a number of years to this noble activity with honor and profit to the public, above all, in seminaries for the youth of the city of Venice: some in the ecclesiastical order, others in the lay order, they are in charge of such institutions erected in the Venetian Republic with utmost profit to the young and praise to the same Congregation. We believe that such religious are suitable for this new and important work".

There is in the words of the Pope the recognition of the educative work developed by the Somascans in fifty years of life and above all, in favor of the young clergy in the Seminaries erected in obedience to the norms of the Council of Trent, for the reform of the Church.

Among the Somascans could already be counted men illustrious for doctrine who gave sure promise of becoming Masters remarkable for doctrine even in a superior school. We recall only the most noteworthy besides one already cited, Primo de' Conti, and the most outstanding among his disciples, Fr. Gerolamo Novelli.

Fr. Giulio Cesare Volpino was the first Rector of Clementine College and shone for doctrine and piety, and above all, for his profound knowledge of liturgy. Pope Clement VIII had him in such great esteem as to want him for his confessor.

Fr. Giambattista Fornasari from Lodi, was a learned and skillful orator. Besides his vigorous activity as Rector of Various colleges and seminaries in Venetia, he deserves to be remembered for obtaining a chair at the University of Pavia.

Fr. Giamhattista Asserto, a Genoese, was elected Superior General of the Order in 1601, and governed with wisdom and prudence.

Fr. Giovanni Battista Fabreschi, born of an ancient and noble family in 1556, had entered the Order in 1581, and at only thirty one years of age he had been elevated to the supreme charge of Superior General. He was professor of Canon Law and of Civil Law, and much reputed both for his juridical knowledge and for his piety, and especially, for his devotion to the Most Blessed Eucharist.

Fr. Luigi Bondone was in 1559 professor of Greek and Latin rhetoric at the University of Pavia.

Father Camillo Arenondio, from Brescia, was the author of an booklet: "Rules of Grammar", in which he applies to the study of grammar the method already experimented with fruit in catechetical teaching.

Above all others, Fr. Agostino Tortora deserves to be remembered. He was Superior General of the Order and renown for his vast culture, his eloquence, and his golden mastering of Latin. Born in Ferrara in the second half of the Sixteenth Century, he received the religious habit in 1591. He taught letters in Clementine College, Philosophy in the Patriarchal Seminary of Venice, and theology in Colombina College in Pavia. He was enthusiastically applauded as an orator by the huge crowds that gathered around his pulpit, but he was above all, admired for the holiness of his life. The esteem of the people reached such a point that many persons, meeting him on the street, wanted at all costs to touch his habit, and when they could, would cut some piece from it to carry home as a precious relic. Elected Superior General, he spent his indefatigable zeal for the flourishing of the Order in piety and study. He labored also for the diffusion of the devotion to the Guardian Angels, devotion ever dear to the Somascan Fathers, and wrote as well a booklet about this subject. But the best of his works, the imperishable monument to which his name is linked, is the book: "The Life of Jerome Emiliani, Founder of the Somascan Congregation". It is, among the biographies of Saint Jerome, the most elegant under the aspect of stylistics, and one of the most interesting from the viewpoint of history; later on, biographers always will refer to it, admiring, besides its wealth of information, the religious ardor with which the author is inspired. Fr. Tortora died in Salo', while he was Superior General, in 1621..

The Rules concerning study, issued in 1600, wisely state from the start that the end of study is "the honor and glory of God, our Lord, and then also to help oneself; that those who have received by God the gifts of intelligence must take advantage of them by working hard, while those who are altogether unfit for study, after an opportune trial, must be "dismissed from College so that they will not waste their time nor their efforts, nor the expense..."

After suggesting this preliminary choice of elements sufficiently gifted with capacity to undertake studies, the Rules go on to state: "And because no one becomes naturally learned, but proceeds by length of time and continuous exercises, our youth will be assiduous to study, and each day will attend all the exercises of the schools, arriving before these begin and will not leave until after they are over, neither will they pass on to superior schools without being well grounded in the inferior, nor without being first examined by the Father Prefect of studies.

They will manage to draw fruit from the lessons, repetitions, disputes, compositions and other similar school exercises to which they will attend with great care and attention, not yielding to sleep, nor chattering with others, nor any other jesting that could distract them; they will take diligently note of the things most important and prescribed by the Master; and if doubts will occur, they should opportunely ask the Master or Coach for the solution.

They will study, memorize their lessons, and will do the usual compositions at leisure in their rooms, so that in school, they will be prepared to recite and present their compositions for which they will take great care and diligence in order to acquire a beautiful and polished style that will enable them to present a concept in the Latin language to other persons with greater facility and readiness; all will speak Latin: those who know grammar, consistently, the humanists and rhetoricians, elegantly .. Those who are in the higher schools will dispute with strength at the proper times, however in a manner that is both civil and modest, without arrogance or disdain, and lovingly and amicably they will believe the truth which is the end of similar exercises..."

The quotation is long but is not lacking in interest, even for its antiquity.

We note the presence of a Prefect of studies, charged with supervising and directing the activity of the various teachers and of a Coach (or Repeater) whose duty is to complete the teaching imparted by the Master.

Great importance was attached to the disputes, and the students are invited to participate "strongly and fervently".

At the base of everything there was the study of Latin which the students must know how to speak and write "elegantly." In inferior schools, rhetoric included, the study of science was generally banished and postponed till Philosophy. It was, therefore, a teaching whose base was eminently humanistic-literary.

The scholastic rules have many points of contact with the Ratio Studiorum of the Company of Jesus, published in 1599, from which certainly they drew inspiration. In the one as in the other dominated that classic-humanistic tradition that characterized the best schools of the time. The young students must form their culture on languages and classical authors. Over these languages they had to acquire so great a mastery as to be able to use them correctly and elegantly. History, geography and various other sciences in general, did not constitute so much distinct material, but useful exercises ordained to the interpretation of the classics.

There was, however, a great difference between the Ratio Studiorum of the Jesuits and the scholastic rules of the Somascans regarding the study of the national language. In the first one, the only subject taught was Latin and Greek in perfect harmony between them. The Ratio did not include in its teaching the national language; this was a defect of the whole humanistic school of the time that had as its main goal conserving and transmitting the heritage of a culture totally imbued with classicism, deeming sufficient as far as vernacular what one could learn through the daily use of it.

It would perhaps be false to believe that it prohibited strictly and despised the national language, as some have erroneously affirmed.

In the Rules of Clementine College, the study of the Italian language acquired, on the contrary, an importance of the first order, at least equal to that of the study of Latin. Latin and Italian constituted, so to speak, the program of grammar classes and of humanities. Therefore, the study of Greek which the Ratio Studiorum prescribed from the very first year of grammar had to be started only in rhetoric, when a good knowledge of the other two languages could be presupposed. We conclude by saying that the regulations of Clementine College even though reflect certain aspects proper to the schools of the time and above all, of those of the Company of Jesus, they had their own original characteristics and a physiognomy all of their own: a classic-humanistic base, yes but not interpreted with extreme rigidity. If criticism could be done to the pure classicism of the Jesuits' Ratio, it would be unjust to do the same for our Ratio.

As far as pedagogical methods go, both the Ratio and the regulations of the Clementine insisted on the importance of repetitions, disputes, and compositions.

They were especially these latter forms of exercises that kept awake the life of the school and promoted in the young the spirit of initiative upon which modern pedagogists insist so much. They provoked and maintained fervor in study and made of the school a true gymnasium of talents.

Repetitions had the great advantage of compelling the student to such attention to make him able to repeat before the whole class what he had grasped of the explanations of the professor. Of course, they varied in form and the extension of the topic; there was the one that immediately followed the explanations of that day or the one at the end of the week, or month, or year.

Disputes were greatly efficacious in sharpening and refining the minds and accustoming the students to speak in public. They were held among students of the same class or of different classes. Periodically, they were held more solemnly, with guest participants. Then there were important oratory exercises of students and professors.

Extreme importance was also attached to written composition which led the student to a deep knowledge of the Latin language, making him acquire mastery of and familiarity with it, as well as a taste for the classics.

The thing was facilitated by the daily obligation to speak in Latin, "students of grammar, consistently and the humanists and rhetoricians, elegantly." On this point, the rules of the Clementines would show themselves rigorous, in full accord with the Ratio Studiorum of the Jesuits, which perceived that "the severe usage of speaking Latin from the beginning should be kept."

In solemn academic sessions, the students often would read their own compositions, or recite orations and poems composed by others.

Fr. Palmieri thinks that it is possible that seven of the orations reported by Fr. Cerchiari in his "Poesis" had been recited by students in the presence of the Pope. In 1677, the student Marquis Agostino Pallavicini recited in the Pontifical Chapel a speech of the mystery of the Most Blessed Trinity.

Of Benedict XIV, we read in the Commentary of Life prefixed to the first edition of his works: "He was sent to Rome where he applied himself to the study of Rhetoric, of Philosophy, of Theology and of other superior studies under the guidance of the Fathers of the Congregation of Somasca in Clementine College. The events did not fail his hopes; accustomed as he was to recite with the other students chosen by the Superiors, in the presence of the Pope, Innocent XII, he won the heart of the Pope with his great eloquence and the grace of his speech..."

It appears from the acts of the College, that Clement XI permitted in 1701 the students of the Clementine to make a speech every year in the Pontifical Chapel on the Mystery of the Blessed Trinity. Paltrinieri quotes about eighty orations, all given to the press, and all on the Mystery of the Most Blessed Trinity, plus two entitled respectively; "Feast of the Apostolic Seat; If you do not believe, you will not understand."

At the end of each scholastic year "the gallant students of grammar, Human letters and Rhetoric" would put on an academic entertainment during which they "demonstrated their knowledge on Sacred, profane, and literary history, on geography, on Mythology, on antiquity and at the same time on knowledge regarding their respective classes, either on languages, on poetry and on eloquence... and this demonstration ended the with some poem alluding to the same or to other circumstances..."

Each year two entertainments on poetry were held, one on the Feast of Christmas, the other on the Passion of the Redeemer, and this, since the first year of the College. The one on Christmas was held by the students of humanities, the one on the Passion, by the students of rhetoric.

The school year was ushered in with great solemnity. Of this, we find mention regarding not only the Clementine, but also other institutions. We have three opening addresses spoken by Fr. Cerchiari on such occasions.

A means of great pedagogical importance devised to awaken among the students a reciprocal emulation were the entertainments that were developed by Clementine College ever since its origin and flourished for many years.

The Somascans imitated in them, the experiments already made with great success by the Jesuits. These institutions represented an attempt to adapt to the school environment the entertainments then so much in vogue and so flourishing in Italy. Their aim was "to promote a spirit of solidarity in Christian and civil life, as well as in culture, even outside of school. To the intention of forming chosen groups of students remarkable for piety and diligence was added the aim to broaden and to deepen studying more than it was taught in schools, by promoting initiative and personal activity: both aims were based on the "holy emulation", wanted by St. Ignatius in Part IV of the Constitutions."

At Clementine College were instituted two Academies: one, of the "Willing" that gathered its members every Thursday and trained them to speak and write unexpectedly on any subject, in prose and in verse; the other, of the "Odds." Of the latter, Piazza said in his Roman Euchology: "This is of "belles lettres", but in it there is also the exercises of the Arts of etiquette, that is, of fencing, of dancing, of horsemanship, of spearing, of flag

hoisting, of hurdle leaping, of painting, of music, of forts, of mathematics, of foreign languages: it is held twice a year, that is, in Spring and in Autumn",

The Academy was solemnly inaugurated in the presence of Queen Christina of Sweden, of fourteen Cardinals, of more than eighty prelates, of many Roman princes, of a large number of literary men and knights. In those academic competitions were delivered speeches, orations, poems in Italian, in Greek and in Latin.

The example of the Clementine was imitated by many other colleges, and it is time to add opportunely here some interesting news concerning this purpose so as not to return once again to the subject.

In the Patriarchal Seminary of Venice, Fr. Cerchiaro instituted the Academy of the "Generous", as the Acts of the Congregation testify. We know, however, that it existed already in 1606, and he had just to recall it to life when, in 1624, the Seminary was entrusted anew to the Somascans after a brief dismissal (1612-1624). This Academy still subsisted in 1651.

In the Ducal Seminary of Venice flourished the Academy at the "Huntsmen" which was developed by Fr. Francesco Pocopani.

In Pavia, in the College annexed to the formation house there was the Academy of the "Braves", as we can see from the title of this composition of Ruggeri: "Congratulations to Alessandro Pallavicino, of the class of SS. R. E. Honorary President in the Academy of the Braves of St. Maiolo College in the year 1621."

It is interesting what Piazza wrote in the Roman Euchology concerning the library of the Clementine: "to the magnificence and splendor of this most noble college, which we described elsewhere, we need to add the most beautiful ornament proper of houses of the learned and studious people, namely, the library. It is preserved in a shining, elegantly fabricated vase, (as Serbio and Vitunnio would want a library to be), decorated with pieces of furniture, with sumptuous book-shelves strengthened with copper. It is located upon the Tiber, in ample and beautiful view of the Vatican and of all the spacious countryside beyond the Tiber. This growing library comprises many volumes on various subjects in every branch of science, well bound and kept. In particular, it is remarkable for its copies of books of "belles lettres," for the great diversity of the best poets and orators in all languages; all this is a pasture well appropriate for this virtuous and well educated youth. Books of history by the best authors of the past and present, with well ordered indexes, handy for the students, are not lacking. Entrusted to the Fathers of the Somascan Congregation who run this college, it is open for the use of these same Fathers and of the young students, so that they will not lack, besides the chivalrous exercises, even this noble entertainment in the library."

The theater too was an efficacious means of instruction. The Somascan Fathers at Clementine gave it a great attention. It was to their credit that they "anticipated the times and placed on the scene many beautiful and valuable dramatic productions of the Italian and French theater." Thus the students of the Clementine produced "Arminio," "Merope", "Timocrato", "Athalia", "Tamerlaine", "Amalasuunta", "Andromaca", and other tragedies of Corneille, Racine, Quinault and Pradon, which, translated by the Somascan Fathers Merelli and Baldini, were excellently interpreted by the students.

Side by side with the lay students at the Clementine there were many candidates to the priesthood. In Venice, in the schools of the Patriarchal Seminary directed by the Somascans, "Clerics and boarding students are in attendance." In the regulations of 1600,

they are defined as: "... those who have benefits or because of their Sacred Orders will say the Office, or wear the habit and have the tonsure, as they are ordered by the Sacred Canons."

A decree of a General Chapter allowed our Clerics who distinguished themselves by their commitment to study to attend the schools of Clementine College.

Among these clerics, one of them deserves a particular mention for the admirable examples of religious virtue with which he marked his brief existence. Francesco Franchetti was born of a noble family of Bergamo in 1597. When twelve, he was entrusted to the Fathers of Clementine College. Gifted with lively talent and a profound sense of duty he made great progress in study during the grammar courses, rhetoric, and philosophy; progress all the more to be admired that his health was very frail. While he pursued with ardor the study of letters, he also attended pious exercises through which his heart was inflamed more and more each day with love for our Lord and zeal for the salvation of souls. And when the Lord made His voice heard, inviting him to follow Him in religious life, the young promptly follow the impulse of such a vocation.

He began the year of Novitiate on January 6, 1616, but scarcely two days later he was stricken with a grave illness. It was above all through the sufferings of illness that his virtues shone: his virginal purity, his perfect spirit of poverty, his generous obedience, his touching humility. His example drew to religious life some of his companions, among which Fr. Giovanni Francesco Priuli, who will be an exemplary and learned religious, and Count Gentile Ubaldini from Urbino, and Giovanni Pietro Grampi; all together with Franchetti they received the religious habit on the eve of Christmas of the year 1616.

Many were the students of Clementine College who, following the priestly vocation, embraced ecclesiastical life, in the secular clergy. In this way, the Somascans intended to aid the Bishops during a period in which Seminaries, under the influence of the Tridentine reform, were born and organized themselves among innumerable difficulties of every order, first among which, the scarcity of the teaching clergy. For that reason, in the life of the institution, the directing of the students to piety through the customary exercises of prayer in common and attendance to religious functions had great importance.

With the name of Franchetti, we must call attention to those of two religious who though snatched by a premature death from the affection of their Confreres, left nevertheless an imperishable memory for the incredible humility of their life; we mean the Clerics Maurizio Govini and Benedetto Casarotti.

Maurizio Govini was born in Lugano and had attended the first scholastic courses at St. Antonio College, directed by the Somascan Fathers in that same city. There, in the serene years of his childhood, he had felt budding in his heart the germ of a religious vocation and Fr. Maurizio De Domis was happy to don him with the habit of St. Jerome. His angelic purity and the ardor of his piety led his Confreres to see in him an emulator of St. John Berkman. Stricken with a mortal illness, he died a holy death in 1617, after having requested and obtained permission to pronounce the religious vows on his death bed.

Benedetto Casarotti was born in Cremona when the zeal and virtue of Fr. Scotti was still very alive. He was received into the Order by his profession of the vows on January 7, 1651, and distinguished himself by the strength and alertness of his talent and for his ardent love for virtue. He died on July 14, 1652, at the age of nineteen years.

One of the means the Somascans made use with great fruit for the religious formation of the students was the Marian and Guardian Angel Congregations of which we give here a brief account.

The origin of the Marian Congregations dates as far back as that of Clementine College. They were born on the model of the Jesuits', the first of which was constituted in the Roman College since 1583, and they were the fruit of the re-flourishing of Marian devotion as a reaction to the unrestrained struggle of the Protestants against the Marian cult.

In 1598, the Pontiff Clement VIII instituted of his own initiative the Congregation of the Assumption, with the aim of strengthening its members in piety and of leading them to the Sacraments. All the students of whatever age could participate; a Father presided, aided by a prefect. The reunions were held in the Chapel of the College, dedicated to Mary, Virgin of the Assumption.

Each year, the Congregation celebrated a solemn religious feast with an academic entertainment in which was recited a Latin speech and a poem in Italian; later, a speech in Greek was added. Fr. Ruggeri in his thirty-second "Declamationes oratoriae," entitled "On the Assumption into heaven of the Mother of God - held on the feast day of the same, in Clementine College by a member of the Congregation of the Assumption in the year 1609" says that the Pope wished to institute such festivities "so that literary competitions in the university could show the culture of talent and the progress of the students." The Pope wished, consequently, that since it was a stimulant to piety, so also the Congregation would give the students an occasion to exercise talent.

On every Saturday, all should fast in honor of the Blessed Mother. In 1621, while Fr. Maurizio De Domis was Rector, the Congregation of the Presentation of the Virgin Mary was established for the "dormitories" of the younger ones. The aim of the Congregation is clearly indicated in the Regulations that describe for us the life and the government of the two Congregations: "Since there is no stronger stimulant to action than the example of equals, in order to stimulate more and more to piety which is the foundation of all true happiness, the Young Knights, each oratory or Congregation will have its own Prefect, various Assistants, Master of Novices, Treasurer, Secretary, and Sacristan. The tasks of the first officer will be to lead others by example in devotion and in the exact observance of the rules, and to intone the office and the other prayers to be said in the respective oratories..." To edify one another reciprocally by example: such is the principal end to which must aim the associates.

After the example of the Clementine, the Academy of St. Maiolo in Pavia also established, as far back as 1604, a Marian Congregation dedicated to the Assumption, to which Paul V conceded many indulgences with a Brief on the September 19, 1613. In the College of St. Maria Piccola, in Tortona, existed a Congregation dedicated to Our Lady of Carmel. In fact, we read a disposition left by a Superior after his Canonical Visit in date of May 20, 1626: "The Congregation of the Madonna del Carmine will be put back into effect, electing its officials and writing the name of those who receive the habit and taking care of donations and expenses."

In the Macedonian College, founded in Naples, in 1646, the Rector, Fr. De Angelis, formed a Marian Congregation which was enriched with indulgences by Innocent X.

Of particular importance was the Congregation formed in S. Antonio College in Lugano. It flourished for two centuries, beginning during the second half of the Sixteenth

Century, and together with that of Christian Doctrine, constitutes a shining proof of the importance attributed by our Institutes to the cult of piety.

Parallel to the Marian Congregations and with practically the same character and scope, are those of the Guardian Angel.

Although the documents of Clementine College do not allude to the erection of a Congregation of the Guardian Angel, nevertheless, the other Colleges had it and I believe it necessary to mention it so as not to return later to the same subject.

The first of which there is mention is that founded by Fr. Evangelista Dorati at the Academy of St. Benedetto in Salò. On January 22, 1600, he wrote in fact: "I have founded in our Academy of St. Benedetto at Salò, the Confraternity of the Guardian Angel, and the boarders who are enrolled in it go to confession every week and receive Communion in the adjoining Oratory, and they recite the Office of the Blessed Virgin daily... Consequently, I pray the P.V. to obtain for it from His Holiness the enclosed indulgences." We have two fragments of this letter. One is in the small biography of Fr. Evangelista Dorati, due to the pen of Fr. Caimi. The other is in the manuscript notes on the history of the order by Fr. Semenzi.

The educative efficacy of such devotion, when well understood, can not escape anyone. Reminding the children that they are under the vigilant and attentive eye of an Angel of the Lord is a powerful stimulant to behave like true Christians even when the human eye is not watching.

A zealous and intelligent propagator was Fr. Agostino Tortora. By a petition sent to the Holy See in 1739, to beg for some privileges, we know that in 1618 existed in the houses and colleges of the Somascans eighteen such Congregations. And the fruits reaped thus should certainly be evident, since a Council of the Order in 1723, prescribed that "the Superiors introduce in their Churches the devotion to the Holy Guardian Angel, and the confessors recommended it to their penitents".

Fr. Ruggieri in his rhetorical speech on the "Dignity of the angelic nature" stressed the credit due to our Congregation "who was the first in Italy to organize associations to honor the Guardian Angel; they organized Amburbalia to honor the Guardian Angel with a special solemnity."

In a note of a manuscript of the Archives of Somasca we read: "The Somascan Fathers have been the true founders and propagators of the devotion to the Holy Guardian Angels and of the sodalities created under this title which is proved so far by all the Archives of their Professed Houses".

The Somascans made of the devotion to the Guardian Angels a means of moral education of which Fr. Leonardini in his booklet: "Devotion to practice in honor of the Holy Guardian Angels" says that "such a devotion belongs to our Institute". Therefore, it represents one of the characteristics of our pedagogic-educative tradition.

The current Pope Pius XII, delineating and illustrating the educative work of Clementine College in an allocution given on April 20, 1956 to an imposing gathering of youth, resumed the glories of Clementine College thus: "The Institute that gloried itself with the title of 'Most Noble Pontifical Clementine College', for almost three and a half centuries and through the enlightened direction of the Somascan Religious, fully corresponded to the intentions of its Founder, expressed in the Bull "Ubi primum ad summi apostolatus apicem" of July, 7, 1604 (Bullar. Rom. T. XI, Page 90 and foll),

forming an efficient group of men distinguished in the profession of religion, in the cult of letters and arts, and in the practice of civil virtues.

It is certainly its boast the fact of having been the model of so many other Institutions in Italy and in Europe, who, with so much good have radiated over the society of their time, repeat their origin from the solicitous attention of the Church in favor of youth".

Toward the end of the Nineteenth Century, the anticlerical violence will tear Clementine College away from the care of the Somascans who will depart with a heart full of regret, but proud for having governed the College in a manner as never to dim its glorious traditions.

VII

The Blooming Period

(1550-1750)

The historic period elapsing between the treaty of Chateau Cambresis (1559) and the peace of Utrecht (1713) represents one of the saddest for Italy, in which Spanish dominion raged.

Spain ruled about two-thirds of our Peninsula and her senseless politics of economic exploitation determined a growing impoverishment of the population. To a general decline of agriculture was added the loss of Italy's monopoly that for so many centuries it had enjoyed over the maritime trade and industrial dominion that it exerted over Europe. The economic hardships extended to almost all the regions of Italy and had their most sensational manifestations in the revolutions of Naples and Palermo in 1647 and in Messina in 1674.

Such hardships were made worse by discords and wars so persistent that this period could be called the Italian Thirty Years' War.

The problem of the succession of the Dukedom of Mantua and of the Marquisate of Monferrat dragged the Piedmontese, the French, and the Spaniards into a bloody struggle that had baneful effects especially on the regions of Upper Italy, once so prosperous. It is during this war that there is the sad episode of the descent of the German Lansquenets into Italy. These crossed Lombardy and left in their wake the frightening train of the plague Alessandro Manzoni described with unmatched art.

Even the Dukedom of Savoy, which, at the death of Emmanuel Philibert in 1580, was the most solidly organized among the Italian states, registered notable damages because of the adventurous politics of Charles Emmanuel I. The military failures of this Prince, whether in the war for the Valtellina or in that for the succession of Mantua determined a period of decadence for the Dukedom which fell under the control of the French. Only the shrewd politics of Vittorio Amedeo I succeeded, at the end of the Seventeenth Century, in giving back prestige and dignity to the State of Savoy.

The Venetian republic had to face the Turkish peril temporarily checked by the lightning victory at Lepanto in 1571, but which became ever more threatening during the first half of the Seventeenth Century. It resumed its function of bulwark of Christian civilization and at Candia, its soldiers wrote a page of grandeur and heroism.

But at the beginning of the Seventeenth Century, a painful situation culminated in the interdict hurled by Pope Paul V against the Venetian State, troubled the relations between the Republic and the Holy See and threw confusion and disorder in many consciences. On this sad event, it becomes necessary to focus our attention because of the effects it has on the history of the Somascan Order.

At the end of the Sixteenth Century, the religious situation of Venetia presented contrasting elements. To the abundance of pious Works, to the magnificent art of the Churches, to the splendor of the cult it was opposed, especially among the higher classes, an impressing religious indifference, while the Protestant doctrines themselves are looked upon with unconcealed sympathy. Ecclesiastical politics tended to submit Religion to political interests and the exercise of the "Placet" and the "Exequatur," as well as the right

of the Lordship (Venice's Doge) to nominate the Patriarch represented for the Church a notable obstacle to the fulfillment of her mission.

Some laws issued by the Senate in the beginning of Paul V's Pontificate and particularly offensive to ecclesiastical liberty, had drawn the attention and the protests of the Roman Curia. To render all the more tense the relations between the Republic of Venice and the Pope, were in 1605 the trials of two Ecclesiastics summoned before the civil tribunals. It was on such an occasion that Paul V decided to intervene with extreme energy, threatening the most severe penalties. But the threats had no other effect than to increase the exasperation of the Venetians; the Republic prepared itself to fight and the Senate chose as theologian extraordinary of the State Paolo Sarpi, of the Order of Servites, a man exceptionally gifted with talent and endowed with a vast culture, but proud, ambitious, and of less than secure orthodoxy in his doctrine. In him, Venice thought it had found the man it needed for that circumstance.

Then, the Pope hurled the excommunication for the Senate and the interdict for the whole territory of the Republic.

When the Pontifical Brief was carried to Venice by a messenger, the Senate made haste to declare it null and to prohibit its publication and its posting at the doors of the Churches. To the convents in particular, it was prohibited to divulge the Bull under threat of the death penalty, and at the same time, protection was assured to those who would side with the Republic. A warning of the Doge to the Clergy announced that they should not recognize any other authority over them outside God's.

But, despite the threat, the contents of the Brief came to the knowledge of the people. Many of the Venetian Bishops were accused of weakness in regard to the Republic. Of course, the parochial Clergy was even more disorientated as well as the Regulars of numerous convents.

The Jesuits, who immediately manifested their intention of observing the interdict, were expelled from the territory of the Republic. Their Superior General, Fr. Acquaviva, had exhorted them to prefer death rather than to disobey the Pope. The Capuchins and the Theatines obtained permission to abandon Venice. There was no lack of Priests belonging to the secular Clergy who suffered imprisonment and even death because of their fidelity to the Holy See. It is easy to imagine what confusion all these events produced in the consciences of the faithful. The confusion in the field of ideas was furthermore made worse by the works of Sarpi, written with such cunning, so as to render the contest harder.

The Protestants looked with much satisfaction to the apostate Monk in the hope that one day, he would become in their hands the most right instrument make of Venice one of their strongholds. Many faithful really feared the worst, since it was difficult for the good to see their way clearly in a situation made intentionally obscure because of the intrigues of Sarpi and his collaborators.

The effects of the Venetian events appeared of enormous significance even outside of Italy, in many countries of Europe, either in the field of religion or in that of politics.

Finally, in April 1607, an accord was reached between the Pope and the Venetian Republic.

What was the attitude of the Somascan Fathers residing in Venetian territory in the course of this painful controversy?

The Religious attached to the Parish of St. Filippo e Giacomo in Vicenza immediately assumed a clear and decisive conduct when confronted by civil authority, and refused to disobey the interdict, suffering for this grave material damages. All those who could, fled to the State of Milan to escape the violence of those who would compel them to celebrate the sacred functions. The religious house was sacked, and only after the accomplished conciliation between the Venetian Senate and the Holy Seat could the damages be repaired.

In Brescia, Fr. Frascone offered a splendid example of obedience to the Church. Being ordered to celebrate Holy Mass in the Church annexed to the Orphanage of the Trinity, he refused in a clear and courageous way to the point of tearing down the altars, despite the tremendous penalties threatened by public authority against the transgressors of its orders.

Various Religious were banished from Venetian territory and forced to pay a large fine in money. Some of them found courteous hospitality in Cremona.

The memory of Fr. Scotti was always kept alive in this city and people had great gratitude. Therefore, many generous benefactors came to relieve the extreme poverty into which had fallen the exiled Confreres of Fr. Scotti.

Even in Somasca, the religious community had to suffer vexations because of the interdict. A group of Novices, some of whom had been students of Clementine College, were compelled to flee and take refuge in the house of the Magdalen in Genoa, barely escaping the order of imprisonment for having observed the interdict.

A significant testimony, worthy of being mentioned here, is a sworn statement given by Fr. Bartolomeo Brocco, Superior and Pastor in Somasca, during Saint Jerome's beatification trials held in this same locality in 1608. "I was never accused, brought to trial nor investigated except when I was put in prison in Bergamo during the time of the interdict because I did not want to celebrate, and after remaining in prison for four months; when I had a good opportunity, I escaped and went to Milan; after the lifting of the interdict, I returned to my place here in Somasca. Many times have I visited his remains (Saint Jerome's) with devotion and, while a prisoner, with all my heart I recommended myself to said Father Jerome, begging for the grace to escape."

The testimony just cited throws light upon the arbitrary acts and the violence exerted by the Government of Venice upon so many poor members of the Clergy whose only guilt was that of following the dictates of their own conscience. This awakens in us a lively sense of admiration for the courageous conduct of these Religious who, not intimidated by the most severe threats, faced hard sufferings rather than to betray their duty of fidelity to the Pope.

In this same city of Venice, acts of true heroism were not lacking. In this regard, Fr. Rocco Redi deserves a particular mention.

Born in Como, Fr. Redi entered the Order in 1577, distinguishing himself by the assiduous exercise of the most beautiful religious virtues. As a matter of fact, to a profound humility he united a great love for mortification and corporal penance, an exquisite sense of charity, especially towards the sick, and an ardent zeal for the salvation of souls that he manifested especially in the Confessional. When the controversy between the Venetian Republic and the Holy See started, he did not hesitate to take sides courageously with the latter and to defend publicly the right to liberty.

During the interdict, since he refused to celebrate Mass because of the Pope's prohibition, he was sent to prison. The report of his unshakable fidelity to duty reached the Pope, who did not conceal the esteem he had conceived for his courage and his virtue.

We must include in the same praise Fr. Giambattista Assereto who, living in Venice at the time of the interdict, was a zealous defender of the rights of the Church and gave splendid examples of greatness of soul amidst the sufferings he had to bear for his fidelity to the Pope.

Both Fr. Reeli and Fr. Assereto were among those who, once the controversy was happily ended, were delegated to absolve from censure those who had violated the interdict.

But side by side with the cited testimonies of intrepid courage, there were also those testimonies of those who, because of bewilderment or uncertainty, even open disobedience, had to recover the peace of conscience and ask to be absolved from censure: such absolution was granted by the General Chapter of Pavia in 1607.

It would be extremely difficult to pronounce a judgment about the extent of their guilt. The events are too remote and especially the documents at our disposal are too few to enable us to judge each one's conduct.

It is sure however that the bewilderment of some Religious was determined by the confusion of ideas existing among local ecclesiastical authorities and by their ambiguous conduct. Thus, for example, the Vicar of the Patriarch, on the days when the news of the excommunication was made known, ordered the Pastors to hand over all letters from Rome without opening them and not to post any announcements regarding that matter at the doors of Churches.

In minds less shrewd in subtle theological disquisitions, the confusion was fomented by Sarpi's doctrine concerning the relations between Church and State and by the attitude of the Senate itself and of the Doge. An announcement of the Doge declared that he opposed the Papal censure, in conformity with the opinion of a good number of theologians, because he did not intend to recognize anyone but God over him; he affirmed besides that he had made any effort to make the Pope understand the solid foundation of his right, but in vain.

Some Religious were probably induced to disobedience by the conviction that the gravity of the penalty imposed, greatest among which was that of death, dispensed them from the duty of obeying the Pope, and that he (the Pope) did not intend to oblige the conscience of his subjects with so great an inconvenience.

Still others were moved by the fear that an obstinate and prolonged resistance of the Clergy would throw the Republic into the arms of Protestantism. The Doge, exploiting this feeling that is was quite widespread among the people, said one day in the presence of the Pontifical Nuncio that the Pope was too inexpert in the matter of governing and he foreshadowed the possibility in case of the Pope's inflexibility that Venice would be driven to apostasy.

Among the Protestants themselves there were those who nursed the hope of seeing in Sarpi a new Luther, and ably maneuvered to reaching this goal. Books of Protestant propaganda were beginning to enter in abundance into the Venetian State and the friends of Sarpi became preachers of the doctrines dear to the innovators beyond the Alps.

It is not far from the truth the supposition that some, assuming reluctantly, in the face of the interdict, the attitude wanted by the Senate, intended to be of use, in the last analysis, to the cause of the Church itself.

Perhaps not all shared the idea expressed in these words of Cardinal Bellarmine: "If all the Clergy, or at least, all the Bishops with the greater part of the Clergy, secular as well as regular, had intrepidly declared that they wanted to obey their Superior to their utmost and observe the interdict, there is no doubt that the Prince would have respected numbers, dignity, and nobility."

Perhaps were not wanting either those who failed their duty because of cowardice, and tried later to justify such conduct through various expedients. But instead of formulating a judgment upon their greater or less degree of guilt, we prefer to conclude with Manzoni: "Thus is constituted that mess of the human heart".

Such a religious and political situation in Venice, as also the general economic situation of Italy, naturally had its influence upon Religious Orders and in particular, upon the Somascan Order that exerted all its activity almost exclusively in Italy.

Some houses, like those of Tortona and Cremona, close to the places where the bitter war of Mantua raged, suffered grave damages. Others, like those subjected to the domination of Venice, engaged in the struggle against the Turks, were forced to pay heavy tribute. Consequently, it is logical to suppose that, under such conditions, the Order was due to limit its initiatives.

Despite this, we can affirm that the Seventeenth Century represented for the Somascans a period of fervid activity and of intense development.

Some of the most important houses were founded exactly at this time. Thus, the Colleges of St. Clemente in Casale Monferrato (1623), of St. Maria degli Angeli in Fossano (1624), of St. Lorenzo in Biella (1632), of St. Bartolomeo in Merate (1604), of St. Croce in Padua (1606), of St. Zeno in Verona (1639), of St. Carlo in Albenga (1630), of the Holy Guardian Angel in Lodi (1615), as well as Mansi and Macedonian Colleges of Naples, founded respectively in 1629 and 1646.

In the year 1650 was drawn up by the Superiors of the Order, by demand of Pope Innocent X, a "Report on the State of the Somascan Congregation," from which resulted that, to date, the Somascans had 60 institutions, comprising 19 colleges and academies, 4 public schools, 16 orphanages, 11 houses of formation, 19 churches and parishes, 5 seminaries, 4 hospitals.

Such institutions were distributed almost exclusively in Italian territory. Up until only a few years ago, the work of the Somascan Order was carried out, save very rare exceptions, in Italy; therefore, it presents itself with uniform nature and purely Italian.

In 1604, Fr. Fabreschi, Procurator, refused to send Fathers to Carpentras "because the Congregation does not feel that it can presently go out of the confines of Italy." And again, twenty years later they refused an invitation to found an orphanage in Vienna, in Germany, and in Spain. Instead they founded a College in Dalmatia, eminently Italian soil and under the dominion of the Venetian republic.

If the Somascans had, for a short time, houses in France, the fact is that they were united for a certain time with the Congregation of Christian Doctrine, called the Dottrinari, in France, and there was an exchange of subjects between one nation and the other.

That union only lasted about forty years and rather than a true fusion it was a simple union under the same Superior General, each of the two Orders continuing to pursue its own end without changing the essential characteristics of its own proper activity.

The Somascans were never opposed to contracting similar unions. From 1546 to 1555, they were united with the Theatines, by a concession of the Pope Paul III. In 1566, the union was with the Reformed Priests of Santa Maria Piccola of Tortona, and in 1587, with the Priests of Peace, of Brescia. In 1612, the Somascans consented to a union with the Fathers Del Buon Gesù, in Ravenna.

The union with the Dottrinari Fathers from France was planned in 1614, especially thanks to their Superior, Fr. Antonio Vigier. The latter, the year before, had turned to the Barnabites with the same intent, but the attempt had failed. On April 11, 1616, Pope Paul V conceded the Brief that authorized the union between the Dottrinari and the Somascans and fixed its convention. A decree of the General Chapter gave "faculty to the Superior General to elect a Provincial for France after the Fathers in those parts, or some of them, had made profession; the Provincial-elect would have had faculty to accept on his own authority new places, to keep up the spiritual care of nuns, and do all that the General Chapter of France could do, and that, until said Chapter could legitimately gather... Receive into the Novitiate all Priests, Clerics and laymen who at the present time were in the Congregation of Christian Doctrine of France, united to ours of Somasca, as long as they fulfill the requisites of the Pontifical Bull and ask to be accepted."

Fr. Vigier was immediately admitted to the Novitiate which began March 24, 1616, in St. Biagio of Montecitorio. Having made profession on July 25 of the same year with a Pontifical dispensation, he immediately returned to France to organize religious life in that province where was constituted the first house of Novitiate, governed by himself in the capacity of Superior.

In 1617, the King of France sanctioned the accomplished union and permitted the erection of new houses.

In 1621, Gregory XV granted to the Dottrinari, as he had already granted to the Somascans the preceding year, the faculty of teaching in the Seminaries, Universities, and public schools, grammar, rhetoric, philosophy, mathematics and Christian Doctrine.

In 1625, the province of France succeeded in opening a College in Paris, named St. Charles, and there they established the first house of regular Novitiate.

The disagreements between the two Congregations arose in 1626, on the occasion of the publication of the Constitutions, because the Dottrinari refused to accept them and asked to maintain their own former rule. The discussions continued for about twenty years. Meanwhile, the matter had been rendered more complicated and difficult by the arising of other problems, that of the jurisdiction over the houses of France, that on the limits of provincial authority, that on the competence of the Provincial Chapter, and others of the same kind.

In 1641, the Dottrinari officially demanded their separation from the Somascans. But it was only in 1647 that Innocent X issued the Brief which authorized the separation, obliging the Dottrinari, however, those professed during the time of the union with the Somascans to persevere in this Congregation for life, without possibility of abandoning it and without possibility of being discharged by the Superiors.

This measure was suggested by the desire of the Pope to put a check on those who asked separation simply with the aim of returning to the condition of secular Priests, without any restraint of vows.

The Dottrinari, in their turn, asked to be allowed to obligate themselves by oath to teach Christian Doctrine and to conserve the privileges acquired during the union with the Somascans, and besides, of the faculty to propagate the devotion to the Guardian Angel.

After the separation, the Somascans abandoned the houses in France and continued in Italy their activity in the education of the youth. Teaching occupied a pre-eminent place in their many ministries. Slowly it had been forming a scholastic tradition and Clementine College was looked upon as a model to be imitated. Here were gathered, in conformity with the standard set by the General Chapters, the Clerics who distinguished themselves for application to study, with the obligation to frequent these schools. From these youths was expected from now on a solid cultural formation. In 1615, an order stated "that it shall not be permitted to study theology to those who refuse to teach human letters."

In 1625, the period of their "practicum" was prolonged to three years, to four, then to five, and then again according to the will of the Superior General, in 1641. Later, if one did not behave according to the satisfaction of the Superiors in such an office, he had not to be considered apt to the charge of Superior or of Preacher. Literary culture was supposed to give the measure of one's individual aptitudes to fulfill the more delicate charges of the Order, supposing, of course, that the necessary gifts and moral dispositions existed.

A Decree of 1681 confirmed anew the following year, prohibited "speculative sciences" to whoever had not first served an internship of four years in a school of human letters.

Fr. Ottavio Paltrinieri in his eulogy of Agostino Spinola, student of Clementine College, who died in odor of sanctity in the first years of the Seventeenth Century, says that at that time, philosophy was appreciated less than rhetoric.

Great importance in the instruction of the Clerics had the philosophical school of St. Maiolo, designated by the General Chapter of 1594 "as the place of study for the young professed."

No less deserving was that of St. Maria Segreta in Milan, that in the first years of the Seventeenth Century, numbered among its teachers Fr. Maurizio De Domis, most elegant writer in the Latin language, and one of the most deserving in the Somascan Order. Born in Milan, he had completed his studies in St. Biagio di Montecitorio, in Rome. After his ordination as a priest, he was assigned to the chair of philosophy in the Seminary of Venice. He occupied afterwards all the most elevated charges of the Order and was thrice elected Superior General. He had a moving piety, especially towards the Eucharist; and this feeling suggested to him the thought of restoring in St. Maiolo, in Pavia, the adoration of the Forty Hours in view of making reparation during the three days of the carnival, a practice imposed later to the whole Order by the Constitutions. He was most devout to the Blessed Virgin in whose honor he erected the Chapel of Our Lady of Loreto in the Church of the Magdalen in Genoa. To piety, he joined a great culture that he lavished profusely for the benefit of his students in the various teaching assignments he received through obedience. He was also a skilled administrator, and his qualities shone

above all in the direction of important Institutions, such as Clementine College and the Seminary of Venice. He died in 1637.

For the Clerics of Southern Italy, the house of St. Biagio in Montecitorio, in Rome, was chosen as the see of their school.

Various decrees of the Chapters stated that our Clerics, once finished inferior school (grammar and humanities) had to have two years of rhetoric, followed by three years of philosophy and as many of theology. A decree of 1623 imposed that Gregorian chant also be taught. This however, does not signify that the study of philosophy and theology were neglected.

Ever since the dawning of the Order there was a singular love for Aristotle. The above-mentioned Paltrinieri alludes to a letter of Fr. Primo Del Conte to his cousin Antonio concerning an edition of an Aristotle's book "De Coelo," to be published with commentaries.

Professor Gioachino Sestili says that in the teaching of the Somascan Fathers, "philosophy is represented with broad standards, rather independent from determinate scholastic influences; as far as, we can imagine, independence is allowed in free opinions, always within the limits of truth to be reached, by means of a sane doctrine, never losing sight of the precise and essential end of the institution, which is exactly that of educating and forming the minds of the young to the True, the Good, the Beautiful and to all that serves as fundamental base for science and life.

"Consequently, not only systems to be followed, but a prudent and well-thought eclecticism ever framed into a background of classical philosophy, traditional and perennial, taking into account the currents of thought prevalent in the times in which various teachers succeed one another."

A tenacious champion of the doctrine of Aquinas in the Seventeenth century was the Somascan Fr. Agostino De Angelis (1606-1681) from Angri, who was at first professor of philosophy at Clementine College and later was given by Alessandro VII the ordinary chair of theology in the Roman University La Sapienza. He dedicated to the Pope his learned introductory lectures: "De Deo clare viso praedestinante, creante –De Deo Trino et Incarnato" edited in Rome (1664-1666). He professed to follow St. Thomas, but in his interpretation he was rather Manuziano-Molinista and at times, he tended to reconcile the school of Duns Scot with St. Thomas. He published in Naples his: "Meteorological Lectures", where he gave an interesting report on a comet that appeared on December 21, 1652, about midnight, in Naples, between Vesuvius and Old Italy. The phenomenon was explained with the meteorological doctrine.

Another follower of Aquinas and a sincere preserver of his doctrine was Fr. Felice Maria Invrea, a Genoese patrician. He explained the principal theses of the first part of the Summa Theologica and gave as well a "scientific philosophy" that, in imitation of Aristotle, he called "acromatic."

Worthy of being also recalled is the work of the Genoese Fr. Francesco Maria Pastori, professor of Philosophy and Theology: "Study of Universal Philosophy", dedicated to Clement XI.

Endowed with a vast philosophical culture was Father Alberghetti, professor of Philosophy in Ferrara, and of theology in Rome. He published his "Philosophical Dissertations" in 1708, utilizing extensively the following sources: Aristotle, Plato, St. Augustine, St. Thomas, Duns Scot, and Suarez. He also wrote the "Elements of

Wisdom," under the pseudonym of Gaetano Manfredo Panapisto, in six small volumes, edited in Rome in 1718 by the printer Pagliarini. He was planning a great encyclopedic work, as he wrote to Magliabecchi, in Florence, and to Doctor Lanzoni in Ferrara, informing them of his design and calling it a work which would "replace a library."

He was of great importance Fr. Stefano Cosmi, born in Venice on September 24, 1629, and later, was elected Archbishop of Spalato. His influence in the field of philosophy is very well highlighted by Sestili.

The Sixteenth and Seventeenth centuries marked a period emphasizing naturalism and the consequent violent reaction to medieval philosophy, reaction that swept away both Aristotle and Scholasticism. What also contributed to this change was the literary taste that had in horror the barbarity of the ancient philosophical language, as well as the spirit of independence.

The greatest representatives of this tendency are Telesio, Bruno, and Campanella, who shook violently even the intangible authority of Aristotle. Meanwhile, even the atomism of Democritus and of Epicurus reappeared through the work of Daniele Sennert (1572-1637) and of Erycius Puteanus (1574-1646) and above all of Piero Gassendi (1592-1655), so that by the middle of the Seventeenth Century, philosophical empiricism had made its way into Italy. Atomism was opposed to hylomorphism, that is, to the Aristotelian system of matter and form and "by repercussion to the whole organic complex of peripatetic philosophy established on the great principle of potency and action of which hylomorphism is but a rigorous as well as vast application."

Fr. Cosmi tried to reconcile the doctrine of Democritus with that of the peripatetics. With this aim in view, he had his students hold a public dispute, that he introduced with his treatise: "De rerum natura generatim, 1655.

The attempt was welcomed with admiration by the learned, and above all, by the celebrated Magliabecchi, librarian to Cosimo III, Grand Duke of Tuscany.

Later, the multiple and grave occupations which were entrusted to him did not allow him to dedicate himself with the necessary intensity to his loved studies of philosophy. In fact, while still young he was chosen as Lector in the Ducal Chancery of Venice for the instruction of the secretaries of the Tribunals and Councils of the Republic who were destined later for diplomatic missions. Besides, he had other charges, such as that of Public Orator, of Censor of books. He acquired such fame for his vast doctrine and probity that clear signs of veneration were given him by the Doges of Venice Contarini, Sagredo, and Velier, the Dukes of Savoy, the Grand Duke of Tuscany, and the Courts of Paris and Vienna.

In 1674, he was elected Superior General of the Order, and his three-year period of Generalship ended, he was elevated by Innocent XI to the dignity of Archbishop of Spalato. He distinguished himself for profound piety, for love for penance and for indefatigable zeal that stimulated him to crisscross the diocese from one end to the other preaching and carrying on all forms of charity. He died May 10, 1707.

He was replaced in the chair of philosophy at St. Maria della Salute by the Veronese Fr. Francesco Caro, who, in 1693 published in Venice six volumes of philosophy according to the spirit of Aristotle and Democritus. Nevertheless, he did not hide his skepticism concerning the success of the attempt and entitled his work: "Philosophia amphixia", that is, "shaded on both parts" because "still, it does not escape me that our doctrine has remained in obscurity."

Among the pure Aristotelians we have to put Fr. Pantaleone Panvinio, author of a "Sintaxis resolutoria", in which he gathered the best of the peripatetic doctrine; Fr. Giovanni Battista Rossi, a Genoese, who gave us a commentary of the Logic and of the Metaphysics of Aristotle; Fr. Antonio Bocchi who was called in the Order the "Thomist for antonomasia," and published three volumes of disputes on logic, natural philosophy, and metaphysics of Aristotle; Fr. Giovanni Battista Achilli who was called, with evident allusion to his name, the "Achilles" of the Aristotelians.

In Liguria shone the talent of Father Stefano Spinola, who taught for several years at the University of Genoa. From him, we have the "Novissima Philosophia," through which "Aristotelian philosophy is enriched by a broad commentary on the main points of the works of the philosopher, from logic to metaphysics." (1) His commentary of the first part of the Summa Theologica reveals depth of insight and clarity of ideas. He "attempts a new way to explain the arduous question about accord between free will and Divine Will, he exposes the concurrence of the first cause with the secondary ones, putting aside, in his opinion, both physical predetermination and average science, thus anticipating in a certain way the theory exposed in our own times by the Roman academy of St. Thomas by the learned Cardinal Giuseppe Pecci." (2) He wrote also in answer to a book: "De opinionum praxi" of a certain Candido Filalelfo or Filalete, Genoese Tutorist, in which, with a great deal of doctrine he defended the theory of probabilism, that is, the theory of a probable opinion sufficient to form a practical, certain, and prudent judgment for human behavior. United to the name of Stefano is that of Filippo Spinola, of whom we have a philosophy framed in Aristotelism, although with an interpretation prevalently Scotist.

But among all others rises the gigantic figure of the philosopher, Fr. Iacopo Stellini, illustrious professor of Ethics in the old University of Padua, where he taught for thirty years. He began his teaching with the reading of Aristotelian Ethics. "Nevertheless, placing in the current of thought of his time, Stellini's lesson for contents of doctrine is prevalently Aristotelian but the method is rather Baconian and Newtonian, that is, inductive, not deductive; that which through Aristotle is explicitly a starting point with the correct objective of good "which all things desire", for Fr. Stellini, is the concluding point, passing first through human reality studied through its development in time, in society, in institutions, in language, in nations, thus conforming himself to Giovanni Battista Vico, who, dividing, analyzing human facts in history recomposes them, remaking them ideally with their relations, and from things thus made, reach reality... The principal merit of Fr. Stellini is in having conceived the absolutely necessity of deducting moral principles not from the opinion or philosophical systems, neither from internal foundations that can change in man, but from the nature of things that offer spontaneously to our consideration, that it is not in our power to change and that, consequently, once manifested, they can not remain but thus.

Since all this manifests the Order and the first moral principle applied to the present life of man is reduced to conforming oneself voluntarily to the order in which is revealed the intent of the Creator. He wished to reach the study of reality in human behavior. Fr. Stellini started to observe man individually in the unfolding of history with a deep philosophical view, to ascertain what forms and laws came from nature for happiness, which, he said, results from the congruence of the faculties and of things subjected to the faculties; and this formed the object of his brief but famous fundamental study, "Essay on origin and progress of behavior and theories related to the doctrine of behavior."

And since in placing human happiness, considered naturally as Aristotle considered it, in the development of the faculties, one can not mean full development in the absolute sense, especially because, given the dualism in man of the intellect and the senses, the development of one faculty often hinders that of the others (a well known law in physiology) emerges the need for equilibrium and harmony to be maintained among all the faculties in view of the end. Consequently, the indisputable merit of Fr. Stellini was that of having given in his lessons a systematic unity to moral science since he considered this consistency for the whole in equilibrium and in proportion to all the faculties, and of having referred the doctrine of virtues to the greatness of the soul (Ethics, book III, chapter 3, # 31). This theory perfected the one of the just means and of Aristotelian mediocrity. Whence, Fr. Stellini concluded, there was no virtue where there was no greatness of soul, because in order to maintain all the faculties in equilibrium, we need a great soul where the sense of equilibrium is undisturbed.

From this law of equilibrium, then, considered in its relations with others, Fr. Stellini established social morals and philosophy of right, both form part of the general ethics... The morals of Fr. Stellini as a whole represent a happy grafting upon the old and glorious Aristotelian trunk which will set their hand chosen Italian Geniuses." (3)

These very rapid notes about the work of those who were the best masters of philosophy and theology in the Somascan schools make us know the method followed in their teaching, and demonstrate how the Somascans never quite departed from the furrow of "perennial philosophy"; all the more well-deserving merit as far as the Protestant reform had included in its program the struggle against Scholastics in the name of individual Reason.

The vigilance of the Superiors of the Order in this field is also attested by a decree of 1708 which orders "that none of our Religious shall teach the doctrine of Atoms; and that whoever shall violate this decree shall immediately be deposed from teaching and deprived of all the benefits of the same, and that the Provincial Fathers shall control in this area during their visits, and that they shall punish the transgressors."

- (1) Sestili, o.c., pag 9
- (2) Sestili, o.c., pag 9
- (3) Sestili, o.c., pag 11

VIII

Internal Discipline and Constitutions

In 1568, the Company of the Servants of the Poor, founded by Miani, had obtained from the Pope Pius V the authorization to constitute itself as a Religious Order, with faculty to profess the three vows of poverty, chastity, and obedience.

From that date on, every year, soon after Easter, a General Chapter used to be summoned in order to study the problems concerning the good functioning of the Company. Besides the Father General, an unspecified number of so-called Definers participated.

Of particular importance was the Chapter convoked by order of Fr. Giovanni Scotti in the Orphanage of St. Martin in Milan, in 1569. After the discussion of different questions, Father General issued a pastoral letter to the whole Order, exhorting to regular observance and to "devotion to the Holy Fathers Augustine, Benedict, Bernard, Francis, Dominic, Patriarchs of so many religious orders, whose bright light beckons us to imitation." And he concluded: "For the praise and glory of God Almighty and the honor of the most glorious Virgin Mary and of our Holy Fathers Augustine and Maiolo and of all the Angels and the Saints for our salvation."

In the Chapter of 1571, the Fathers solicited from the Pope "the immediate subjection to the Holy See of our Religious Order in all places which it owns." Evidently, this request was intended to obviate to the inconveniences derived from jurisdiction interferences between the Superiors of the Order and the diocesan Bishops. The Pope, St. Pius V, with a Bull dated January 25, 1572, consented in part to the requests, without, however, conceding total exemption from Bishop's jurisdiction. In the above-mentioned Chapter they also instituted two new charges: that of Visitor and that of Vicar-General; also the norms for the visit of the houses were established. The first Visitor was Fr. Scotti.

Important dispositions were given in the General Chapters celebrated in the years 1578 and 1581. The questions regarding the relations with the Holy See were studied and the first Procurator General was elected in the person of Fr. Cristoforo Croce. The office of Chancellor was also instituted, with the task of drafting the Acts of the General Chapters. Thus, when the Chapter of the year 1581 convened, it was comprised by the Father General, the Vicar-General, two Counselors, four Definers, the Chancellor, and the Procurator General.

It was in this same year that a Cardinal Protector was assigned to the Order in the person of Ludovico Madruzio, Bishop of Trent. Such an institution, however, did not last long.

Another Cardinal Madruzio, Carlo, nephew of the previous one, succeeded his uncle in that function and both were aided by a Cardinal Vice-protector. This was Cardinal Spinola, at whose death in 1593, Cardinal Pallavicino succeeded him. In 1606, Paul V chose as Protector, Cardinal Torres di Monreale, and in 1609, Cardinal Lanfranco Margozzio. There is no evidence of other Cardinal Protectors.

The duration of the office of local Superiors, called Protectors and Rectors, was fixed for three years. Besides, various norms were formulated concerning regular observance in

the religious Communities. Some of these decrees, re-elaborated and completed, later formed the fundamental nucleus of the Constitutions of 1591.

It was likewise established, before the beginning of Novitiate, a period of probation of a certain number of days, unless, and in particular cases, a dispensation was granted by Father General.

It was forbidden for the Novices to devote themselves to studies and occupations that would oblige them to frequent absences from the house, so that they could in recollection and prayer examine their vocation and take care of their own spiritual formation. Also, certain houses were set apart as seats for the Novitiate, provided these were particularly suited for that purpose.

Among these, the house at Somasca will later be recognized as most opportune, and here, circumstances permitting, the Novices will preferably be gathered.

The year of Novitiate ended, the youths approved by a majority of secret votes of the religious residing in the house were admitted to profession of vows. Then, the Brothers were assigned to some orphanage or College, the Clerics resumed their studies. They were not gathered in a particular house, but they distributed in Colleges or in Seminaries, in conformity with a decree of 1586. Only somewhat later, the house of St. Maiolo in Pavia was set up as a school for young professed Clerics; however, many of them, would continue to study in Colleges and Seminaries.

Thus can be summarized the curriculum that a candidate to religious life covered from the moment he sought admission as a Postulant until the Priesthood.

As soon as he was admitted as a Postulant, he donned the religious habit and began a period of probation. After a certain period of time, long more or less according to the will of the Superiors, he was admitted to the Novitiate and remained there for a year under the guidance of a Master. At the end of this year, he professed his religious vows and went to the "Professorio" or school, where he completed the courses of Rhetoric and Philosophy. Afterwards, he was sent to teach letters for one to five years in a Seminary or College, or Academy. At the end of this term, he returned to the "Professorio" to study Theology and receive the Sacred Orders.

For about ten years, the Order was governed without the existence of any precise text of Constitutions. But the need for such a text was keenly felt, and as early at 1569, Fr. Gambarana had issued a series of norms that could be considered as a small body of Rules.

Up until that year, the Company had made use of very brief constitutions copied in part from those of the Barnabites of 1563, which, however, did not deal with a general government of the Order. The Chapters celebrated annually issued decrees had the value of constitutions. With the passing of years and the multiplying of Chapter dispositions, the need to re-ordain all this material and to give to print a text of Rules, became ever more evident.

In 1586, the General Chapter declared that "Frs. Alessandro Cimarelli and Luigi Migliorini had the task of preparing the Constitutions of the Order".

Two years later, the text was ready, but the approval of the Holy See was not sought until this same text had been considered and accepted by three Chapters, starting with the one of 1588.

In 1590, Fathers Fabreschi, Assereto, Fornaserio and Dorati were given the task to revise the Constitutions and, finally, in the Chapter held in the house of SS. Filippo e

Giacomo in Vicenza "were read and approved the Constitutions, and faculty was given to the Father General to have them printed separately and observed, the Chapter reserving for itself to make more mature considerations before seeking the confirmation of the Holy Apostolic See."

We came thus to the publication of the "Book of the Constitutions of the Clerics Regular of St. Maiolo in Pavia or Somascan Congregation, which includes three chapters: I. contains the Constitutions, general and universal; II. specific and universal; III. general and specific penalties corresponding to the Constitutions. Edited in 1591, according to the dispositions given in the meetings in the Vicenza in 1591."

A copy of this text of the Constitutions is preserved in the Archives of the Maddalena in Genoa, and consists of twenty-seven leaflets and of fifty-four pages.

In it, we find a confirmation of the salutary custom of accusing one's own external faults publicly, before the Confreres, once a week; a custom which originated with the Founder, as we can infer from the accounts contained in his letters, and it is not improbable that he had found it in the Confraternity of Divine Love. In fact, various decrees of the Chapters concerning this very accusation of faults allow us to understand what great importance the Superiors of the Order attached to this exercise of humility.

As to fasting and corporal discipline, the Superiors refrained from imposing norms too austere, leaving much to the good will and devotion of each one.

On the other hand, most rigorous prescriptions regulated the exercise of religious poverty. It was absolutely prohibited the administration of funds to whoever was not delegated through obedience to handle the funds of the house. The Superiors themselves had to be cautious on their manner of administering the funds, and their account books accurately revised and controlled. Without permission from the Superiors, no one could receive or make any gifts.

A most absolute obedience and the greatest respect for Superiors were inculcated. These, in turn, carried the responsibility of religious observance on the part of their subjects and are liable to penalties more or less serious in case of negligence.

In houses where circumstances allowed it, the Divine Office had to be recited in common, without excluding nocturnal hours.

Mental prayer, considered by all the Masters of spiritual life as the pivotal point of piety, assumed an extraordinary importance, and two hours a day of meditation in common were prescribed: one in the morning and one in the evening.

Other points dealt with the observance of silence, reading at table, acceptance of benefits, etc.

In the drafting of these Rules, the example of the Founder's virtues is forever kept in sight, and their aim is to reproduce in each Religious a living duplicate of that One. That eagerness to conform to the great Model is evident from some fragments of a book entitled "Of proposals to be made to the Company". Two of these concern the observance of the vow of poverty.

In the first there was an invitation to "the Confreres of the Company to the observance of the decree of the Chapter made and ordained by the happy and blessed soul of Father Jerome concerning interior and exterior poverty, and for the observance of which he states the manner of dressing".

In the second fragment it was written: "If some are inspired by the Spirit of the Lord to a greater conformity to the will of that blessed soul of our Father Jerome concerning

poverty, which he had at heart as his deeds show, and do not want to wear a linen shirt, they should be provided with a woolen shirt, so long as it is not of serge, and this should not be for being special, but in imitation of other Confreres in following Our Lord Jesus Christ naked upon the Cross."

The Constitutions of 1591 had a simple experimental aim and the Chapter Fathers had reserved for themselves the most ample liberty to study them and eventually, to modify them before submitting them to the approval of the Ecclesiastical Authority. In fact, for several years they maintained this attitude of waiting and of diligent investigation, sifting scrupulously, in the light of experience each separate point of the Rules.

The problem of the Constitutions worried the Fathers participating in the General Chapters held between 1591 and 1626, and it was discussed animatedly. But it was mainly in the Chapter of 1612 that they took up the hard work and the responsibility of a total and definite revision of the text of the Constitutions.

The greatest merit of such a revision is due to Fathers Contardi and Tortora. The latter, as soon as he was elected Superior General in 1619, took care of the printing of the decrees issued by the General Chapter of 1616, which represented a re-elaboration of the preceding decrees. The booklet was entitled: "Constitutions established by the General Chapter of the Congregation of Somasca."

Already they reached a good point. The experience of the last years had demonstrated the wisdom of norms concerning above all the procedures for the General Chapters, for the election of Major Superiors, and for governing the Congregation.

The Definitorio of 1620 had given henceforth the order to Fr. Tortora, Superior General, "to print and publish the Constitutions, making use of the authority conferred upon him by the Chapter." But the work suffered a set-back through the premature death of Fr. Tortora. It was taken up anew with renovated energy by his successor, Fr. Maurizio De Domis. In 1624, Fathers Giammaria Porta, Agostino Socio, and Agostino Groscone were entrusted with a last revision.

Another committee was entrusted with the drafting of the fourth book of the Constitutions, entitled "Of penalties," and a third committee was put in charge of the stylistic revision.

Finally, the Definitorio of 1626 decreed to publish "the Constitutions as newly made and printed, enjoining their observance to the Superiors." On May 5, of the same year, Pope Urban VIII issued the Brief of approval, after which the official text of the Rules could be printed by the printer Andrea Flacci of Rome, with the titles: "Constitutions of the Clerics Regular of St. Maiolo in Pavia, of the Somascan Congregation and the Dottrinari in France, in four distinct books." The title page of the book carried the following Biblical verse: "Whoever follows this Rule, may peace and mercy be upon them."

Chapter X of Book III is deserving of a most particular interest: "The Ratio Studiorum for those to be admitted to studies and the professors".

After having exhorted the Major Superiors and Visitors to expect from the student Clerics great application to study, the Constitutions invited the students themselves to seek in science no vain satisfaction nor personal vainglory, but the glory of God and the honor of the Order.

Mentioned in no. 3 is "a certain useful and suitable method in teaching discipline and science" that the professors must follow. Yet more explicit is the allusion to method,

contained in no. 8 "...they will make use of the method prescribed by the Fathers: a private book for the good administration of the school".

This supposes the existence of precise norms concerning the programs to follow and the method of teaching. But this "privatus liber" for the use and guidance of teachers probably remained only a pious desire on the part of the compilers of the Constitutions, because hitherto, no indication of it has been found in the Archives.

Again, in the above-mentioned Chapter X, they prescribed two years of rhetoric without which absolutely no one can accede to "higher and more severe disciplines."

The # 4,5,6,7 mention the visit of Visitors, annual examinations, awards to be made to the most committed in public disputes, and norms are given concerning the choice of Masters who should be "examples of integral life, of morals rendering them both serious and pious, learned in that doctrine that they will teach."

In no. 10, it is requested that the students "be instructed in profane and religious, as well as in ecclesiastical disciplines; also, they should be instructed in languages: Hebrew, Chaldean, Arabic, and Greek."

Worthy of notice is the emphasis on the study of oriental languages, a study that, from then on, had become traditional with our Schools and whose usefulness appeared ever more evident with the diffusion and deepening of Biblical knowledge.

Also of interest is what is prescribed in the same Book III, chapter XIX: "Of the governing of seminaries and boarding schools". It is expected of the Superior that he assiduously control the progress of the students and the work developed by the teachers. It is his concern to choose the Prefect of studies who examines the youths when they present themselves to begin the course of studies, and above all, to stimulate the young to study, awakening reciprocal emulation. It is his concern also, to assist at the disputes that are held on Saturday." This mention of Saturday disputes is interesting, as it is one of the best means suggested by the Ratio of the Jesuits to awaken in the students a sane self-pride and to train them to express themselves in public.

In no. 8, there is a reference to the penalty of physical punishments then common to all the schools of that time, "which should happen rarely and for a serious reason."

It is forbidden in an absolute manner to teachers and prefects of studies to receive gifts from the students and to accept invitations to the homes of the same (# 4 and 5). And this, to avoid what might enter into the work of the teachers: the stimulus of personal interest.

The saying: "Freely give what you freely received" should be at the base of all their activity; everything should be for the supreme interest of the glory of God and the service of the Church, nothing for individual comfort.

IX

The Organization of Schools and the "Ratio Studiorum"

In speaking of Clementine College, I explained the education system of that Institution and I pointed out how it had a particular importance since the Clementine will become the model that will inspire the other Somascan Institutions. I also mentioned what the Constitutions of 1626 prescribed in the sector on schools and studies.

In 1648, a decree of the General Chapter offered a draft of a "Ratio Studiorum" of that epoch and gave an idea of the curriculum that every Somascan student must follow to ascend to the Priesthood after terminating the lower studies.

To be admitted to the superior studies of philosophy and theology one had to have frequented for two years the school of rhetoric and to take an exam that guaranteed his sufficient preparation. The course of philosophy lasted three years.

We notice that previous decrees had prescribed at first, two years of philosophy, then, two and a half years. With this last decree requiring three years they uniformed with the prescription of the Jesuits' Ratio Studiorum. Evidently, the study of philosophy kept acquiring an ever greater importance in the Somascan schools, as it will be easy to surmise from what I will say on this subject concerning the cult for this science that, with Bacon in England, Galileo in Italy, Descartes in France and in Holland, appeared to the minds under new and seducing aspects.

The study of Theology too comprised three years. While the exposition of dogmatic theology is complete, a single title belongs to the strictly moral part of theology: Of human acts. The reason must be sought in the fact that in every treatise the various questions are presented first under the dogmatic aspect, then, under the moral aspect, so that the latter seems, as it really is, a corollary of the other. The same may be said of exegetic studies of Sacred Scriptures.

During their visits, the Visiting Fathers were to question the students in order to verify progress and to write a report on it. On these reports the Superiors based their choice of subjects most suitable for teaching in superior schools or in lower schools of humanities, and for preaching. However, both the former and the latter must, before all else, serve an apprenticeship of teaching in the grammar schools. And in this, the decrees of the Definitorio are rigorous.

The scholastic year is ushered in solemnly with an opening address by the professors of philosophy and theology.

About the second half of the Seventeenth Century, I have not found in the archives of the Maddalena in Genoa any document of importance concerning the system of our schools at that time, apart from that whose content I will report and which dates back to 1690. It is a document that gives "Information for the admission of noble youths to Clementine College in Ferrara." It makes us understand with an abundance of details not only the genera subdivision of the various classes, which is always the same, but also the names of the classical authors whose works are an object of study.

The schools of the Clementine in Ferrara embraced all courses, from grammar to philosophy; this last is taught, as we often find prescribed elsewhere, only when there was a sufficient number of students "apt for such study."

School occupied five hours in the daily schedule; three were dedicated to private study.

The study of positive sciences was acquiring more importance; but during school, it must never distract the students from the reading of the Classics; for this reason, the teaching of geometry, geography, and history, both sacred and profane, and of the other sciences must be imparted as complementary during time of private study.

The scholastic year was thus distributed: from the first days of October to the last days of July, regular school; at the end of July: exams; in August, solemn academy and distribution of awards. With the end of August, the scholastic year came to a close, leaving the students to enjoy during September well-deserved vacations.

The teaching program was thus established: in Rhetoric, in the morning, explanation of the "Precepts of Art" based on the norms of Aristotle, Quintilian, and Cicero, and reading from Cicero, Livy (first year), Tacitus (second year). The afternoon is dedicated to the reading of the poets Lucanus, Seneca, and Virgil (second year).

Every Thursday, a lesson in geography; every month, a private academy. This last was a competition organized by the teachers themselves, in which students of the same class or even of various classes took part. Much more solemn, and consequently rarer, were the public academies which I already mentioned in speaking of the Clementine in Rome, and in which took part eminent personages.

In Humanities, a reading from Cicero (*De Officiis*), and from Caesar (*Commentarii*), and from the poets Claudius and Horace (*Odes*); compositions written in Latin and in Italian, and a study of the figures of rhetoric. Every Thursday, a lesson in history.

In superior grammar, study of the rules of Alvaro; reading from Quinto Curzio, from Valerio Massimo and from the poet Ovid (*Triatia*). Every Thursday, lesson in arithmetic.

In lower grammar, besides the study of the rules of Alvaro, reading from Cicero (letters) and from Aesop.

Also to be noted is the ever growing importance that the study of the sciences assumed in relation to the scientific progress of the time.

If we but cast a retrospective glance at what has been written concerning the system of the Somascan schools in the Seventeenth Century, we must conclude that the system followed was everywhere sufficiently uniform both in the methods of teaching and in the distribution of studies. This system will continue to be adopted during the first half of the following century until the Illuminist principles will include in their reforms also the scholastic field. Then it will begin a process of modernization of methods and of scholastic programs with the intention of undermining in its very foundations the school based exclusively on humanism, which constituted the glory of the teaching religious Orders born of the Counter-Reformation.

At the beginning of the Eighteenth Century, the Somascan Order reached the apex of its flourishing. In 1705, we have a decree attesting to an over-abundance of religious personnel in the houses; "The Venerable Congress thinks that the Provinces are filled with an over-abundance of subjects, and orders the very Reverend Father Provincials with their Councils to proceed cautiously in proposing candidates for the reception of the Habit to the Most Reverend Father General, and prays also the same Most Reverend Father with his General Council to proceed 'with leaden feet' and with an all-prudent choice in admitting new members." The number of Guests, that is, of those who lived in the houses of the Order, wearing the religious habit, but without pronouncing the vows,

had been judged excessive as far back as 1694, in which year a decree ordered to suspend their acceptance for some time. Of course, the number of members was in direct relation to that of the foundations. There were between sixty two and sixty four houses, distributed throughout Italy (comprising Trent and Lugano), but more in Veneto and Lombardy. From the decrees of the Chapters we can see the preoccupation of the Superiors to better organize the institutions and the formation.

The problem of the schools is put in the foreground, and in this field vigilance becomes more assiduous. Ever since 1670, a decree has ordered that "teachers, neither privately nor in public, can teach pupils material foreign to the program of each one, but only the speculative sciences. "It was expected that each one stick to the method of studies without confusing the regular course of logic, physics, and metaphysics." The transgressors were threatened with severe penalties. Evidently, it happened that some instructor, over-zealous adept of positive sciences, in a time when the scientific experience was affirming itself triumphantly to the detriment of pure speculation, pretended to introduce modifications in the teaching program. The above-cited decree energetically recalled these to the respect of traditional methods.

In 1699, the Superiors were recalled to the observance of a decree of 1641 already cited, and again in 1711. In 1729, a recommendation is made not to remove prematurely the Clerics best at study in order to assign them too soon to teaching with evident damage to their cultural formation. Also, an examination every six months was prescribed.

After every examination, the Fathers instructors or, in times of visit, the Visitors, must draft a certificate that proves the sufficient preparation of the student. Only he, who held such a certificate, could pass to a superior class. On the other hand, he who reaching the Priesthood before the end of theology, was not perfectly in order with all his examinations would not be fit for the call to Orders until he made up the deficit with sixteen years of school, or "some other proportionate studies."

It was particularly felt the need to fix precise norms for a good method of teaching to which all the schools of the Order must conform.

I have already referred to various decrees with which the duty of conforming to the orderings prescribed was instilled in the teachers, but it is not clear that a general teaching method had been issued before then, although indications are not lacking to support it.

On the other hand, the "Methodus Studiorum" of 1741 has reached us preserved in the archives of the Maddalena in Genoa, unpublished. Fr. Giovanni Battista Riva was then Superior General of the Order, and he had entrusted the drafting of it to a committee of Fathers. It could be affirmed almost with certainty that two of these were Fr. Stanislao Saritinelli and Fr. Giovanni Battista Chicherio.

The complete title of the official text is the following: "Method of Studies for the use of the Somascan Congregation, by instructors expert in literary matters, and published in the year 1741 by order of Fr. Giovanni Battista Riva, Superior General."

It began with the programs of the lower classes and turned the attention precisely to the students who dedicate themselves to Humanist Letters. From Fr. Chicherio's manuscript, it appears that "Human Letters", in opposition to "grammar," are the schools of Humanist and of Rhetoric. Therefore, those who wished to be admitted to the study of "Human Letters" must already have such knowledge of the Latin language as to be able to translate the easier authors without the help of a dictionary. To the "candidates to Human Letters" they prescribed the study of Geography, for the right interpretation of the

historians; the textbook is the Geographic Compendium of Filippo Cluverio, with notes by Brunone. The teacher must also see that the students had before their eyes the maps edited for the use of the Seminary of Padua and also those more recent of De L'Isle.

For History they suggested the "Rationarium temporum" of Petavio, the Ancient History of Cristoforo Collario and the "Epitomen" of Giovanni Chicherio. Were to be put at the disposal of the students, historical and geographical lexicons to which chronological tables could be added.

It was expected a knowledge of the fundamental principles of philosophy, and more precisely, of logic and ethics, through the reading of Cicero's "De officiis" in the edition of Puffendorf, and the "Caratteri" of Teofrasto. For a methodical study of ethics it was recommended the text of Purcezio.

As for the reading of Latin classics, the advise was to read in the first place Terenzio and Fedro, as those presenting easier comprehension for the student. They were, then, to pass on to the reading of Justin, Diodoro Siculo, Ovid (Metamorfosis), Sallust, Cornelius Nepote, Julius Caesar (Commentaries), and the orations of Cicero.

On this topic, note that not all this series of authors were to be included in the program; it was only a suggestion, save always the faculty of the teacher to choose among these as he pleased.

The poets followed: Virgil (Eneid, Bucolics, Georgics), Horace (Odes).

Side by side with the study of Latin it was expected also that of "Italian eloquence" to which, "if the Superiors decide to add Greek eloquence, surely the students will acquire true eloquence."

When the students have attained a sufficient command of the languages, they were advised to exercise in spontaneously writing of letters, dissertations, speeches, the composing of poems, of stories, etc.

Rather than a severe and rigorous norm, this "Method" was intended as a guide for the teacher in the choice of books and authors; it left to the prudence of teachers and the opportunity of places and circumstances the carrying out of one part of the program or another. Rather than a form of code, like the Jesuits' Ratio Studiorum, this one was in the form of a treatise; it was more of a summary than the other.

As to what concerned the study of Philosophy, the Professors themselves must trace out a brief history and use this as an introduction to the course. Then, they could explain Logic and Metaphysics.

The study of Physics, Arithmetic, Algebra, and the Geometric Elements of Euclid, was instilled.

The course of Theology embraced first of all the study of Apologetics. The reading of "De locis theologicis" of Melchiorre Cane was recommended, followed by the treatises: De Deo, De Verbo Incarnato, De Gratia, De Trinitate. As to the thorny questions on Grace and predestination, the most opportune suggestion was this: state the various theories and abstain from taking sides with either one or the other.

The study of Dogmatic was supposed to occupy the forenoon. The study of the Sacred Canons was put off till the afternoon.

Besides this, also Moral Theology was supposed to be explained.

At this point, it is opportune to mention the norms suggested by the already cited Frs. Santinelli and Chicherio in the manuscripts that accompany the 'Ratio Studiorum.'

Fr. Stanislao Santinelli lived from 1672 to 1748, and was one of the most illustrious religious of the Order. He was Superior General for several years and gave to print a good number of orations and poetical compositions. His name, however, is especially linked to his Biography of Saint Jerome Emiliani, which, as Paltrinieri states "is the best that could be desired because with rare diligence and deep erudition he gathers not only from the lives that had been written before him, but furthermore, from the authentic procedures compiled for the Beatification of the Saint, and from the writings and contemporary manuscripts as well as from the archives and libraries."

He was at first teacher in the course of Humanities in the public schools of the Salute in Venice that were then frequented by students belonging to the choicest nobility. Then, he was teacher of Rhetoric in the Patriarchal Seminary of Venice, then, in the Clementine in Rome.

Afterwards, he filled various important positions up to that of Supreme Moderator of the Order, winning everywhere the esteem and the admiration of all for his eminent qualities as a Religious.

Paitoni (1) writes concerning the method followed by Santinelli in teaching: "There had not yet been introduced, at least in Italy, certain rhetorical and poetical arts for the use of schools of best repute then introduced by the Somascan Fathers who, in all justice can be called the restorers of the schools, having banished barbarity, which previously dominated there."

If at first glance, it may seem an exaggeration the statement that the Somascans could "justly be called the restorers of the schools, having banished barbarity", this will appear, on the contrary, less paradoxical to whoever considers that the Jesuit schools banished the study of the national language, while the Somascans gave it at all times great importance, an importance perhaps greater than that given to the study of the Latin language. Now, I believe that Paitoni wanted to refer precisely to the teaching of Italian based upon an interminable explanation of tropes and rhetorical figures. And that thus was conceived the study of our language it appears also from the cited "Order to be followed in our schools" of Fr. Santinelli.

This "Order" was composed with the intention that it served as a norm for all the teachers of our schools, "not only those of its Clerics, but of all the Colleges and Seminaries entrusted to the Somascan Order" (2)

Another remarkable teacher was Fr. Giovanni Battista Chicherio, who died in 1762. He spent the greater part of his religious life in teaching in our colleges of St. Antonio in Lugano, of Gallio in Como, of St. Bartolomeo in Merate He was also master of letters to the Somascan Clerics in St. Maiolo in Pavia and at the Maddalena in Genoa.

He authored a biography of St. Maiolo, Abbot, protector of the Somascan Order, of St. Brigid, a small work of Apologetics content, various sacred orations among which, one for Lent, lexical and orthographic works, and above all, for that which concerns our aim, the treatise "The institute of the literary teacher and commentaries."

The scope of Fr. Chicherio's manuscript is much broader than that of Fr. Santinelli; it is a true treatise of practical pedagogy which would deserve an exhaustive study. The author appears as rich in didactic experiences, in thoughts, and information which are very interesting. I shall only draw from the work of Fr. Chicherio those norms and information which, to me, seem worthy of greater admiration.

Dignity of the master.

Most exalted is the dignity of the master and Jesus Christ Himself did not wish to be called by any other name than that of master. He must form the students "not only for human life, but above all for virtue." Only thus can he carry out his mission integrally, which is above all to be an educator of character before being educator of the mind.

Gifts of the master.

The master must be the exemplar in which the students may reflect themselves. A remote preparation is required of him because it can not be that "one cannot give what one does not have." Whoever is devoid of a sufficient knowledge exposes himself to the ridicule and taunts of the students. Then, there must be an immediate preparation that consists in explaining to himself what one wants to explain to others, and in seeking the advice of others when in doubt.

Together with depth of cultural preparation, teachers must carry to school such a dignity of exterior comportment that possibly the students will not find in them any pretext to ridicule him. And here, Fr. Chicherio pauses for an acute analysis of most common defects, as, for instance, that of faulty pronunciation and the unpleasant consequences that usually follow. He suggests, then, useful clever pedagogic expedients for eventually concealing their own ignorance before the students, ever desirous of catching the master at fault.

In the use of rewards and penalties, he must be very moderate. Before punishing, it is better to ascertain whether the student's fault is really prompted by ill will; in that case, the fault should never be concealed. The ideal educator is he who, by his very presence, stimulates the good and is respected by the bad. "He corrects in such a way that, with a kind look he edifies and attracts; he must be respected so that the silence of the one who watches be more efficient than admonitions."

To be able to teach good manners, the teacher must himself be of good manners. He must be affable, without, nevertheless, ever allowing the students any undue familiarity. He must never use the students for his own petty conveniences. He is to stimulate the children to resolve their own doubts themselves before seeking the help of the teacher. He must demand silence during school.

Instruction is considered by Fr. Chicherio in its function of education to virtue and to religion. The master should never lose sight of this goal. For this reason, in the first place, his morals are to be irreprehensible: "so that nothing may come from his mouth that is not right or pious or that harms the habit." Good example is the primary basis of every educative action. He has to be very severe in punishing every word less than honest, and be more solicitous in repressing scandals that could occur in the wake of the dishonest acts of some student.

The Master will not fail, when there is the opportunity, to exalt piety, religion, and virtues. "In a certain way, they absorb piety with letters, if letters are mixed with piety." The Master's responsibility in this field is enormous, because "the students receive the teacher's words like oracles."

The Master in action.

Fr. Chicherio does not conceal the difficulties that even the most experienced Master encounters as soon as he comes in contact with the Student-body. "Often, you do not know which way to turn, if the students yield to rigor or become worse if you show yourself more yielding." Sometimes one believes that the students have grasped the explanations and then, when facts prove the contrary, he will be disappointed.

Sometimes, too, it is the memory that fails. Consequently, it will be the Master's duty to know the character and the aptitudes of each one in the first place; being these entirely different in each one of them, they require different procedures on the part of the educator. Some students are good natured, others, less so; some are easily directed toward good, others, with greater difficulty. Following Quintilian, Fr. Chicherio describes the variety of characters, reducing them to six: "Some are submissive, if you do not insist; others are defiant if you command; fear restrains some, others makes weak; consistency dampens some, others makes more enthusiastic." Of course, in submitting to study characters thus diversified, various means must be used, keeping ever in sight this important principle: "they do nothing against their will, but willfully execute what they understood with the fear of parents or teachers."

For that reason, he must strive to make the school a pleasant and cheerful place, avoiding all that might bore the students, Let him be rigorous and severe at the beginning of the school year, but afterwards he should use more kindness and gentleness. With those who are gifted with good talents he will deal in such a way as not to arouse in them a sterile vanity. He should know how to use opportunely rewards and praise to stimulate the lazy, and even to resort to punishments. It is not good, however, to abound in punishments too severe, lest the child will not become inured to them and as time goes on, will no longer benefit by their efficiency.

Then, he reviews the most common punishments in the schools of that time: beatings, silence during recreations, obligation to remain knelt for a certain time, kissing the floor, extra homework, scolding, etc. Beatings are usually disapproved as Quintilian too disapproved of them. He admitted, however, that in certain exceptional cases, they might prove useful. They should never beat the "older and more noble"; rarely the others" and not "for every motive and not as it pleases." Only the one who is obstinate and incorrigible and for whom all other means have proved ineffective may be punished with a beating. But even in that case, one should use moderation and wise discernment. Concerning rewards, he wished that in the first place, justice be observed towards all, and that the master make use of these only inasmuch as it is necessary to keep alive the spirit of emulation.

Norms for the teacher of grammar.

He should take care that the students learn how to read and write correctly, know the declensions of nouns, and the conjugations of verbs, the irregulars included. He should not think immediately that he who hesitates in answering does not know, because that could easily be caused by timidity. He must absolutely not allow students to pass on to superior courses if they are not well grounded in these first notions.

Norms for the master of Humanities and Rhetoric.

Students possessing solid grammatical notions will not find it difficult to follow these courses and will dedicate themselves readily with a certain gusto and satisfaction "as well in discovering ideas as in beautifying them."

Fr. Chicherio prefers for these schools a young teacher, even though less experienced, to one "of great learning and profound talent." The first would be better able to adapt himself to the mentality of the students and kindle in them the love of study, which, as we have seen, the author considers as the first and most important factor of progress in letters. Many, in fact, through the fault of a teacher, perhaps learned, but too boring, have abandoned letters "weary of dull studies." He insists on the necessity of rendering school

agreeable as much as possible. He wants the master to introduce the students to private reading. Speaking of figurative speeches and translations, he wishes the master to teach the students to translate correctly, "he will do thus by explaining the ancient authors and by correcting their expositions."

Of the Students.

Fr. Chicherio recommends keeping the students in the grammar course at least until the age of 14, better still, until 16, so that they will learn to read and write correctly. The grammar course embraces two years. The author recognizes that many children in the grammar course feel oppressed "from the inhumanity of grammatical rules" which render study very irksome. These in general experience a sense of relief in passing into the school of Humanities, and it seems to them that they are living "under better skies..." The masters should remember that in the grammar course the known saying still holds: practice is worth more than grammar; therefore, they are always to explain by means of examples.

From the grammar course the students will pass on to Humanities and will remain there for two years, "until, the course of Humanities ended, they may complete the work of Rhetoric."

It will not be inopportune, after having referred to the main norms suggested by Fr. Chicherio to educators, to make a few particular remarks.

A sufficient culture is expected from the master; but above all, he should be an apostle capable of forming the heart of his students to a sincere and heartfelt piety. For that reason, he must exalt piety on every occasion and this, in accordance to what the Constitutions prescribe in Chapter XIX of Book III, no 1: "our teachers should incite their own students to the love of virtue, to a life full and holy, to modesty, to purity, and to honesty, with pious recommendations adapted to their intelligence." But example is better than words; hence, the Master must be irreprehensible in his exterior behavior before the students. Good manners and affability are the two gifts which are to be most resplendent in him. His greatest attention should be in never offending even in the least the instinctive modesty of the children, especially, in explaining and interpreting the classics.

Fr. Chicherio insists in a particular way on the knowledge that the master must acquire concerning the character of each student. This norm is of the highest importance because the same educative system can not be adapted with fruit to all characters and natures, especially when there is question of directing to study individuals rebellious to fatigue.

But there is a means more efficacious than all others in attaining this goal: to create within the school an atmosphere of serenity and joy, almost a pleasant homely atmosphere. To this principle, particularly dear to him, he often returns with insistence, as though to hinge upon it his pedagogical system. In fact, when the child is happy, he undertakes sacrifice easily, or he seems to derive from it a sense of delight. And here it seems to appear again a characteristic aspect of Miani's pedagogy that I have previously referred to: to see to it that the child breathes in the institution and in the school a homelike air that does not make the contact with the Superior oppressive, but that stimulates him to open his heart to him as to a Father. With that intent, as a rule, it must be banished any extreme harshness, and punishment must be used only after all other methods of correction have been exhausted.

This brief treatise of Fr. Chicherio mirrors the most interesting aspects of Somascan pedagogy, simple pedagogy that aimed at instilling into the hearts of the young a great love of study, but above all, great piety. Serene gentleness like a bright light, must radiate from the heart of the teacher and permeate the whole scholastic atmosphere so that the students, breathing it, will experiment an intimate satisfaction and will consider school not as an instrument of painful boredom, but as a gentle spring from whose waters they may gather joyfully the supreme benefits of virtue and knowledge.

As a conclusion to this important chapter, it is opportune to cast a glance at the internal life of Somascan Colleges.

The XIX Chapter of Book III of the Constitutions of 1626 is entitled: "Of the government of Seminaries and Boarding Schools." It is not necessary that I repeat the reasons already stated why we speak of Colleges and Seminaries together. I have given many examples to demonstrate how, especially in the Seventeenth Century, lay boarders and candidates to the priesthood very often lived together in the same building, or followed the same lifestyle. Perhaps we should go back to this fact to explain the great part given to external pious exercises: like the recitation of the Office of the Blessed Virgin, meditation, etc. A glance, even though cursory, at the orderings of Clementine College in Rome, of Gallio College in Como, of St. Antonio College in Lugano and yet others reaching down to our days, offer us evident proof of the importance attributed to piety by the Somascans,

The boarders must have "a separate oratory to meditate at evening before retiring and in the morning" (Gallio). The orderings of the Clementine stated also that "every time they get up and dress and when they retire for the night" they must say "some brief prayer to recommend themselves to God". It was also inculcated the use of ejaculations so dear to all the masters' of ascetics.

After morning prayers, all must make "a quarter of an hour's mental prayer according to the order of the Father Confessor" (Clementine). Then, in the evening, for another quarter of an hour, each one examined his conscience.

A prayer must be made also "before leaving and after returning from school or out of the house" (Clementine). At both Lugano and Fossano, the recitation of a *De Profundis* was prescribed after meals according to the will of the Father Superior and besides, the Office of the Dead and the Seven Penitential Psalms "three days of the week, that is, Wednesday, Friday and Saturday."

Holy Mass must be heard every morning, as also every day the Office of the Blessed Virgin must be recited. The "Information for the admission of the Lords Boarders to the College of Nobles of Count Manzo of Naples," besides the Holy Sacrifice of the Mass and the Office of the Blessed Virgin, mentioned spiritual reading, the Holy Rosary, and visits to the Blessed Sacrament. All these practices were to be made in common. They prescribed also spiritual exercises to be held every year, for some days.

At Lugano, the Boarders received the Sacraments of Penance and Holy Communion "every month and during other solemn feasts;" at the Clementine instead, "everyone will go to confession every two weeks, and once a month, that is, on the first Sunday, besides the feasts of Our Lord and the Blessed Mother, will receive Holy Communion, preparing for such an act with diligence and devotion."

Days of fasting prescribed by the Church were rigorously observed. "Breakfast every morning, consisted of half a round loaf, except the days of fasting which are every

Saturday, every vigil, every Monday, Wednesday, and Friday of Lent, on which days at the evening meal they will receive only two portions" (Lugano).

The utmost importance was attributed by the Constitutions to the teaching of Christian Doctrine, in perfect accord with one of the characteristic aspects of our historic tradition.

The devotions to the Blessed Virgin, to the Holy Guardian Angel and to one's Patron Saint were particularly inculcated.

In the field of discipline, the order of precedence was thus constituted: Rector, Vice-rector (or Minister), Prefects. These last were chosen generally among the professed Clerics, according to a norm established by the General Chapter of 1603 "that the prefects of the Clementine be our professed, which gives them the opportunity of studying, and likewise in the other academies and seminaries be continued the custom of assigning to them prefects wearing our Habit."

Often, because of the lack of Clerics, lay Brothers were provided. The importance annexed to the office of Prefect is proved by a decree of the Definitory of 1711, which established that, where it is possible, priests be assigned to such a position because of their character and their experience that would make them more suitable and esteemed. In the Definitory of 1728, it was permitted, after the example of the Jesuits of the Roman College, to use also secular priests, but there was insistence that the professed Clerics be not removed.

The dispositions aimed at safeguarding the good name of the Institution and the integrity of customs abounded; especially, it is expected that the young never enter the rooms of the Superiors and do not become too familiar with them. Even the Constitutions in the chapter cited give rigorous norms in this regard. It was expressly forbidden for teachers to accept invitations to the homes of their students for dinner or supper, unless the Superior, for just motives thought it opportune to grant permission; but even then, he must assign them a companion. The Constitutions forbid also to accept from the young gifts of whatever kind, and concluded: "An extreme prudence is necessary among our Religious for preserving everywhere religious dignity and the good name of religious usages in continual contacts with young seculars."

Thus, we can reconstruct the schedule followed by the students during the day: the rising signal was given "an hour and a half before the ringing of the school bell." (Lugano)

Between rising and school time, they attended the usual practices of piety, and had breakfast. After school, it followed dinner and an hour of recreation (Lugano). In the afternoon, in some colleges school was held, in others there was only study. At the table, perfect silence was observed and there was reading out loud.

Great severity was used with those who went out of the College without due permission. It was for the Rector to judge whether the case required permanent dismissal for the transgressor. Correspondence was vigilantly controlled by the Father Rector. During the scholastic year they held theatrical representations and Academies, sometimes very solemn, with a large participation of high personalities, especially at the Clementine, in Rome,

As for the uniform, that of Gallio College "consisted of a long garment to be worn in winter in the house, and for school of dark colored cloth." Thus, with little difference were the uniforms of St. Clement in Casale, and of the Clementine in Rome.

Of course, there was no lack, and neither should there be lack of punishments. What Fr. Chicherio wrote on this subject reflects well the spirit of the Constitutions which prescribed that the more serious punishments, as for instance, that of beatings, be inflicted "rarely and for grave reasons."

The Rules prefer that the Superiors show to the students that they are inspired by an evangelical spirit of charity and mildness on the example of Jesus Christ, perfect model of the Educator and Master.

The scholastic organization was handled by the Prefect of Studies, who had approximately the same functions as the ones fixed by the Ratio Studiorum of the Jesuits. He was meant to be the instrument of the Rector for the right functioning of the schools. The Constitutions, as cited in Chapter XIX of Book no. 6 stated that each Rector "establish as Prefect of Studies one of the Fathers who is known for honesty and prudence, who examines the young when they arrive, assigns each to a class and, according to the orders of the Rector, watches each one's progress."

The most important part of his duties was the attendance at exams. It was his concern to judge at the end of the scholastic year whether the student was able to pass on to a superior class. Only after having been thoroughly examined by him and found suitable could the young be accepted in College where usually, elementary teaching was not given; only in some places was an elementary class held as a necessary preparation for grammar school. Moreover, he must watch vigilantly so that the schedule of the school be observed rigorously. As a result of the various orderings of Colleges school hours varied from one place to another. Thus, at Melfi, there were daily six hours, at Fossano, five (three in the morning and two in the afternoon), at the Patriarchal Seminary of Venice, six, etc.

The Teachers had to be first at school "so that the children do not waste time and do not talk with other students from different dormitories" (Clementine). At school, they must speak Latin and demand the same thing from the students.

The Rector himself must visit the school every day according to what was prescribed by the Constitutions, and assist at the oral tests of the students, at the disputes on Saturdays, at the lessons of the teachers as well as at the repetitions of these same lessons on the part of the students. He must register in the book of acts at the end of each scholastic year the general impressions gathered in his visits concerning the ability of the Master and the profit of the students, as also the infractions to the rules of the school.

A figure that deserves attention in speaking of the scholastic organization of that time is that of the Repeater, under whose guidance the students prepared their lessons and written compositions. Often, the Repeater completed the teaching of the Professor in that secondary part of the program which constituted general culture and represented a subsidiary and complementary element as, for instance, History, Geography, Mythology, etc.

Thus, in every College, the Rector, the Prefect of studies, the Professor, the Repeaters collaborated in full uniformity of methods and intent to the scholastic, religious, moral, literal, and scientific formation of the Italian youth, with the only and most noble aim of giving to the Church a bunch of men who, with the prestige of science and the integrity of life, would be for all a luminous example of what a sane education inspired by the immortal principles of the Gospel can achieve in sincere and open minds.

Vicissitudes of the Order during the Second Half of the Eighteenth Century

About the middle of the Eighteenth Century, the Somascan Order developed its activity at full rhythm in many regions of Italy,

Here is a list of its houses in the year 1769:

ROME	- Clementine College - St. Nicola ai Cesarini (Church and House of Professed)
VELLETRI	- St. Martino (Parish)
AMELIA	- St. Michele College
CAMERINO	- College of the Annunciation
MACERATA	- Orphanage
FERRARA	- St. Nicolo' College and Parish - St. Maria Bianca Orphanage
NAPLES	- Caracciolo College - Capece College - Macedonio College - St. Demetrio (College and House of Professed)
GENOA	- Holy Spirit (Church and House of Professed) - St. Maria Maddalena (Parish and House of Professed)
NOVI LIGURE	- St. Giorgio College
FOSSANO	- St. Maria degli Angeli College
VERCELLI	- Maddalena Orphanage
CASALE	- St. Clemente College
TORTONA	- Orphanage of St. Maria piccola
ALESSANDRIA	- Orphanage of St. Siro and Ignazio
BIELLA	- St. Lorenzo College
PIACENZA	- St. Stefano Orphanage
VIGEVANO	- St. Anna Seminary
PAVIA	- Colombina Orphanage - St. Maiolo (House of Professed) - St. Felice Orphanage
MILAN	- St. Maria segreta (Parish and House of Professed) - Orphanage of St. Pietro in Monforte - Orphanage of St. Girolamo - Orphanage of St. Martino
COMO	- Gallio College
MERATE	- St. Bartolomeo College
RIVOLTA	- St. Maria Egiziaca College
CREMONA	- St. Geroldo Orphanage - St. Lucia (Parish) - St. Giovanni Nuovo
LODI	- Angeli Custodi Orphanage - College of St. Antonio

TRENT	- Seminary - Church with religious residence
SOMASCA	- Mother House: Orphanage and House of Professed
BERGAMO	- Orphanages of St. Martino and Holy Spirit
BRESCIA	- Church of St. Leonardo - Misericordia Orphanage
VICENZA	- St. Valentino Orphanage - Misericordia Orphanage - St. Filippo e Giacomo (Parish)
PADOA	- St. Croce
SALO'	- St. Giustina College
FELTRE	- St. Vittore and Corona (House of Professed)
CIVIDALE	- Holy Spirit
TREVISO	- St. Agostino
VENICE	- Salute (House of Professed) - Patriarchal Seminary - Ducal Seminary - College of the Nobili allLa Giudecca - Hospital for Incurables - Hospital for Mendicants - Little Hospital of St. Giovanni and Paolo

From the schools of the Order came forth in the Eighteenth Century Religious of solid doctrine who have asserted themselves in all fields of culture.

Most celebrated among them all is Fr. Carlo Innocenzo Frugoni (1692-1768), of a noble and ancient Genoese family. He taught rhetoric in Brescia, then, in Clementine College and finally, in the Bolognese Academy commonly called "of the Haven." In him, however, the propensity to poetry was more evident. Gifted with brilliant intelligence and extraordinary imagination, following the counsels of Gian Vincenzo Gravina, he wanted to be a poet and to give his name to that species of poetry which yet today is called Frugonian. He was one of the most productive and facile poets that our literary history records. Notwithstanding the negative judgment of Cantu' who affirmed that Frugoni gave little honor to Genoa, his birthplace, and to the Somascan Order, it can not be denied that, at certain times, he rose to the supreme heights of art.

Fr. Gianfrancesco Crivelli (1691-1743) enjoyed in his time a discreet fame. After having taught "belles lettres" for some years, he was drawn to his studies of predilection, philosophy and mathematics, and he published various scientific essays and text-books for the study of arithmetic, geometry, and physics for school use; books enjoyed by not a few students and teachers.

Another admirer of the positive sciences was Fr. Giovanni Maria della Torre, Genoese patrician (1710-1782). At first, he taught mathematics and philosophy in the College in Cividale, thence he passed to the Clementine in Rome. Assigned by obedience to the Macedonio College in Naples, he published his "Science of Nature" which was greeted with admiration and the liveliest praises by the Genovesi Abbot, for the order, clarity of exposition and facility of style. In the field of experimental physics, he distinguished himself by some researches and innovations, illustrated by him in some essays much admired by the scientists of the time. Of singular interest was his study on

the "History and phenomena of Vesuvius since its origin in 1760" published in Naples in 1767. Fr. della Torre was a member of the Herculanean Academy of Naples, of that of the Physiocrats of Siena, of various others in Italy, and of the corresponding Academies of Paris, London, and Berlin.

In the field of letters, are deserving of a particular mention Fr. Gaspare Leonarducci and Bernardo Laviosa.

Fr. Leonarducci lived during the first half of the Eighteenth Century and was a renowned teacher of letters in the Clementine and an enthusiastic admirer of Dante Alighieri. In a century that had seen from its beginning the triumph of Marinism and of Arcadia with their plaintive rhymes, with their sugared sentimentality, with their exhausted rhythms in a tearful musicality, with their languid pastorals; in a century that lent a complacent ear to the absurd criticisms that Saverio Bettinelli addressed to Dante, accused of being confused, obscure and odd, and to have written a poem "a web of sermons, of dialogues, of arguments;" in a century so little apt to relish the vigorous Dante's poetry, the voice of Fr. Leonarducci rose like that of an opportune warning, pleading with all Italians that they return to the clear source of the great Florentine's poetry. He himself wrote a poem in imitation of Dante's, entitled "La Divina Provvidenza" inspired by the death of Pope Innocent XIII which happened in 1724. The work was approved by renowned literary men of the time, who discerned in it the signs of an uncommon strength of talent and doctrine, joined to a profound poetical inspiration.

The example of Fr. Leonarducci stimulated the lively talent of Fr. Bernardo Laviosa (1736-1810), professor of Italian letters and also an enthusiastic scholar of Alighieri. He championed by word and example the necessity to restore the honor due to the study of the "Divina Commedia" as a source of highest doctrine and of vigorous and splendid poetry. He himself gave noteworthy instances of his own poetic vein, among which is worth mentioning the "Canti melanconici" published in Pisa in 1802.

Through the merits of Frs. Leonarducci and Laviosa, thus began and asserted itself a tradition that will ever be dear to the Somascan Fathers and that will render them well-deserving in Dante's studies. If what has been repeatedly affirmed is true, that the degree of veneration for Alighieri is on par with the fortunes of Italy, we can affirm as well that the Somascans, even in this field, have served their Country well.

But in the second half of the Eighteenth Century, the activity of the Somascan Order received a painful, crushing set-back, whose reasons are to be found in the political and religious conditions of Italy and Europe. The spirit of the times was completely impregnated with illuminist ideas, in whose service the rulers of the European nations placed themselves. Enlightenment dominated culture and philosophy and gave its name to a particular phase of European civilization. It started during the last decades of the Seventeenth Century, but it developed especially in the second half of the Eighteenth Century. It intended to institute a trial against history, against institutions, and against the society of its time. Animated with an incredible fever of renewal, nourished a naive, optimistic faith in progress.

In the attempt to free itself from all dependence upon the past and to transform radically social institutions in the name of reason, the illuminists multiplied their attacks upon the Church. Their favorite target was the Company of Jesus whose destruction they wanted at all costs. And they considered as a splendid victory for themselves the Bull of suppression issued by Clement XIV in 1773.

But they aimed at the destruction of all Religious Orders because the convents constituted a potent bulwark of the Church. And Frederick II of Prussia must have realized with regret that where convents existed, there, the people were most religious. For that reason, it was natural that, wanting to unleash a fierce battle against the Church, the first step to be taken was the destruction of all convents. And, since their action was especially effective in the field of education, the attacks must aim especially at the suppression of teaching Orders and at the requisition of their schools and their goods. Thus is explained the campaign of propaganda conducted against the Company of Jesus and religious Congregations in general.

In 1766, in France, they constituted a royal committee for the reform of convents with the implied intention to arrive at a total elimination of Orders.

Venice wanted to imitate the French example. Indeed, on September 7, 1768, the government of His Serene Highness enjoined the regular clergy to put itself under Episcopal jurisdiction. This took from the Superiors of Orders all power over their subjects; imposed limits to the admission of new religious, demanding that the religious Habit not be given before 21 years of age and that the admission to the profession of the vows not be granted before 25 years of age. Then, it ordered that the reception of the Habit and the profession must take place within the territory of the Republic, and that there also be completed the entire course of studies. In the same Decree were declared suppressed the so-called "Little Convents" whose goods would be employed for other institutions. Finally, it was forbidden to send money abroad.

Forced to conform to the injunctions of His Serene Highness, the General Chapter begun on April 30, 1769 in Milan, refrained from electing a Provincial for the Venetian province "in order not to draw upon the Venetian Province and upon the whole Congregation the disgrace of the Most Serene Republic who, with its famous law of September 7 of the previous year commanded expressly that the provincials be elected in the Dominant Venetia and only by elector subjected to it."

That such fears were fully justified was shown by the fact that an Ordinance of the Republic, issued on the April 29, that is, on the day preceding the opening of the Chapter sessions, ordered the immediate expulsion from the State of whoever, within six months had not conformed to the dispositions already issued.

Thus, the Venetian Province was compelled to detach itself from the body of the Order and to maintain for a certain time full autonomy of government. The interferences of the Government into the internal affairs of the various religious orders became more and more grave from year to year.

Thus, they came to the decision of suppressing some houses, such as the Parish of Feltre, that of St. Filippo and Giacomo in Vicenza, and of St. Giustina in Salo'. In the Parishes of Treviso, Padua, and Somasca they had to appoint secular pastors, while the Somascans kept remaining in the colleges annexed. By a governmental decree, the Religious of the suppressed houses were reunited in the College della Salute in Venice.

From these same principles was inspired in Austria the political Enlightenment of Maria Theresa and especially, of her successor, Joseph II, who, with reason was considered the initiator of the imperialist doctrine in the ecclesiastical field. In his most eager fervor for renewal, and following the counsels of Count Kamitz, he was implacable in taking away from the clergy its secular privileges.

Nourished with Febronian ideas and convinced that it pertained to him, within the confines of his State, the temporal government of the Church, he so audaciously intruded into ecclesiastical affairs to the point of deserving the nickname of "King Sexton," justly applied to him by Frederick II. Among other things, he forbid the Bishops to communicate with the Holy See and the religious communities to relate with outside monasteries, as well as to depend on the Superiors General, demanding that they submit to national Provincials. No foreign Superior could be received into the convents. The Religious could not go to Rome or to any foreign State, or send money outside the borders without the consent of the government. Later, the emperor willed to suppress the purely contemplative monasteries and even some of the mendicants. He formulated plans of ecclesiastical politics that aimed at the secularization of the schools and culture. He placed under State control the universities and eliminated any character of autonomous administration. He favored governmental superior schools over those of religious Orders.

In 1782, he extended to Austrian Lombardy the edicts of reform. The blow which the Lombardy Province of the Order suffered was truly painful. Already in 1774, by order of Maria Theresa had been compiled a "Plan of consistency for the Somascan Congregation." In it, we read among other things:

" ... We have likewise recognized that the Plan formed by the C. R. of Somasca corresponds to our desires, not only for that which regards the regulations of studies and the destination of individuals for public utility, but also for the good order that prevails in this regular body, cemented more and more by moderation of expenses, so commendable in families consecrated to religious perfection. Following, then, the impulse of our heart, and having in mind all that was observed by said R. Lieutenant of the Steward's office, we conform to the suggestions of this supreme Minister for Italian affairs and we ordain:

- 1) that the plan of consistency for the Congregation of the Somascans should take effect in all those parts that have not been expressly exempted by Us,
- 2) that the orphanage of Pavia, directed by said Somascans, having been found by Him laudably administered, should for the future subsist as in the past...
- 3) that the two houses of the C.R. Somascans existing in Cremona must unite...
- 7) the education to which the Somascans devote themselves not only in the orphanages, but also in the Colleges, where the noble and civilian youth is educated, youth requiring our particular care so that better fruit be obtained, we want them (the Somascans) to establish in Pavia and also elsewhere, a house of study where some young Religious, relieved of all burdens which render difficult any application, and solely destined to advance in the sciences which they must teach later, may be able to study for some years the various subjects and perfect themselves in them; to this effect, we would be pleased if the funds of the Somascan Province could cover those particular expenses that perhaps will be necessary in providing all the conveniences necessary for the advancement of said Religious in their studies."

The decree carried the signature of Maria Teresa herself and of Count Firmian.

Some years later, that is, in 1783, the government imposed the separation of the Lombardy Province from the body of the Order.

The Superior General, Fr. De Lugo, on May 2 of that same year, in Ferrara, convoked the General Chapter from whose Acts I transcribe the decisions that are of particular interest in the History of the Order:

" Since the Somascans of the Austrian-Lombardy Province, by Sovereign Edict, have been separated from the rest of the Congregation from which, for some years, those of the Venetian Province had been already separated, moved by a zeal to make them subsist nevertheless, the Rev. Frs. D. Giuseppe M. De Lugo, Superior General, and D. Camillo Bovini, Vicar General, thought of a way of making it possible. Therefore, especially the second, with the consent of the first, drew up a Plan of subsistence..."

This Plan "for the Nations that remain united after the separation of the Venetian and Austrian Lombardy Provinces to be presented later on to His Holiness to obtain His approval, had been approved by the Vocals and by the Associates, and it is as follows:

- 1) The Congregation will be divided into as many provinces as there are Nations that compose it.
- 2) The house of Piacenza will belong either to the Genoese Nation or to the Piemontese, according to the choice of these same Religious.
- 3) The four Nations: Neapolitan, Roman, Genoese, Piemontese will each have six Vocals.
- 4) The six vocals with one elected Associate in each Nation will form the General Chapter.
- 5) The General Chapter will elect the following four officers: the Superior General, the Vicar General, the Procurator General, and the Chancellor.
- 6) The offices of Counselor and Definitory, as the present system has no need of them, will remain abolished."

Other norms followed concerning the election of Provincials, the three-year term of offices, the visit of the houses by the Superiors General and Provincial, etc. Having obtained due faculties from the Holy See through the Pontifical Legate, Cardinal Carafa Traietto, already protector of Clementine College and great friend of the Somascan Fathers, they proceeded to the election of the Major Superiors and to the discussion of the grave problems derived from the political situation of the moment, with particular regard to the Lombardy Province that, by order of Vienna, must function in a manner absolutely autonomous from the remaining body of the Congregation.

For this Province, all the responsibility of Government devolved upon the shoulders of the Father Provincial elected in the Chapter of Pavia of June 1784, that is, Fr. Roviglio, former General of the Order. Such a Chapter had to study the way for putting into practice what was contained in the famous "Plan of consistence" wished by the Austrian Government.

With this aim in view, Fr. Roviglio proposed to "review the memoir compiled for that purpose by the Fathers residing in Miiian, Molina, Fumagalli, and Campi, and to add to it what could be suitable or change it if it is convenient, according to the present circumstances; he delegated for this task the Counselors Frs. Lamberti and Lambertenghi, who, once carried out this task, should communicate the first draft to the Father Provincial and to all the other Vocals in order to understand their opinion; then to return it to the Father Delegates residing in Milan, Molina, Fumagalli, Campi, and Malagrida; because of the task assigned to them by the Chapter to present to the R. Government the things concerning Religion, and to receive from it decisions, they should take care to submit to the same Government the code that serves to obtain the R. approval, and to have it printed in execution of the orders of His Majesty."

These quotations make us easily understand how difficult was the situation in which the Order found itself because of the absurd interferences of the Austrian Government

and how, especially in the Lombardy Province, they barred the way to the development of its charitable activities in favor of student youth.

But we can not speak of the relations of the Somascans with the Viennese Government during the second half of the Eighteenth Century without mentioning the contribution given by the Somascan Father Francesco Soave to the scholastic reform promoted by it.

Born in Lugano in 1743, he had attended the schools of St. Antonio College in his native city and had later entered the Order to which his educators belonged. Gifted with undeniable talent, he acquired a vast and profound culture, becoming educator, philosopher, and eminent man of letters.

In 1765, he was called to Parma by a Confrere, Fr. Francesco Venini, to be Lecturer of "belles lettres" in the Academy of Pages, of which Fr. Venini himself was Director, and to collaborate in the compilation of a plan of studies. While there, he had known Condillac, the preceptor of Ferdinand of Bourbon, and under his influence, he had orientated toward Locke's sensism his own philosophical thinking, sensism which later he tried to temper with extrinsic approaches to Scholastic philosophy.

In 1766, the Jesuits who taught in that University were expelled from Parma, and the Royal Academy of Pages was suppressed. The professors were, then, transferred by Minister Du Tillot to the same University. There, Father Soave had assumed the teaching of Poetry. However, he all but aspired at forming poets; his only desire was to give to the society of his time youths formed along Christian principles. He remained in Parma until 1772, and this was a most fecund period of works in linguistic and grammatical subject-matter. In the same year, Count Firmian, who was then Governor of Lombardy, obtained for him, first, chair of Moral Philosophy, then that of Logic and of Metaphysics in the schools of Brera. Fr. Soave's aspirations were fully satisfied; and he could immerse in the study of Philosophy.

The multiplicity of his cultural interests is demonstrated by the great number of works published and by the variety of the subjects treated. But the work to which his fame as a literary man is especially linked, and that rendered his name popular was the "New Morals" which gave an incalculable contribution to the education of youth and opened the way to the literature for children, renewed later on in the style by Pietro Thouar.

Foscolo himself expressed his admiration for the work of Fr. Soave: "Fr. Soave could turn his hand to everything and promptly. Where he dealt with elements, he succeeded most usefully in the schools, summarizing, explaining, and translating the books of the masters of metaphysics and of rhetoric, because he had patient talent, an ardent pen, and a well formed mind" (1)

In 1774, the Government of Maria Teresa undertook the reform of the elementary school with the introduction of the so-called Normal Method, after the example of what had already been experimented with success in Germany. But it was only in 1786 that under the impulse of Joseph II, they started the practical execution of the plan of reform with the creation of a Committee for that purpose, and of a Delegation of which Fr. Soave was a member. He had the task of preparing a method of teaching in conformity with the norms prescribed by the Government of Vienna.

Before setting about the work, he inspected the schools of Tyrol. On the basis of the information acquired and upon the observations made, he drew up a "Plan for the normal schools of Milan and its suburbs" which later served as a norm for all the primary schools

of Lombardy. He himself attended to the compilation of the necessary text books and provided for the opening of an accelerated course for the formation of Teachers.

Later they instituted a true Normal school, inaugurated in Brera on February 18, 1788. Fr. Soave was the first Director. In May 1789, he had been charged by the Government to prepare the "Institutions of Logic, Metaphysics and Moral Philosophy." Accepting this new work, he handed in his resignation as Director of the Normal Schools and was replaced by a Confrere, Fr. Pagani.

Before his death in Pavia in 1806, he had to suffer notable inconveniences because of political events that forced him to long wanderings and the interruption of his favorite studies of Philosophy. Similarly, many others of his Confreres endured vexations and persecutions from authorities.

But if the situation of Religious Orders was serious in Northern Italy, not much different were things in the Kingdom of Naples at the end of the Eighteenth Century. Here, politics were directed by Marquis Tanucci, Head of the Regent's Council of Ferdinand IV. Imbued with Febronian ideas, he aimed at eliminating the clout of nobility and at increasing the power of the Sovereign. He was a relentless adversary of ecclesiastical institutions and directed his attacks especially against Religious Orders, obtaining first of all the expulsion of the Jesuits.

On September 3, 1788, Ferdinand IV, following the advice of Tanucci, issued a decree which placed many limitations upon the activities of religious Communities established within the confines of his Kingdom. It is worth the trouble to extract from it the most interesting passages.

"Through the charge given to us by God, wishing to provide for the good government of a considerable part of our States, as are all the Communities and Religious Houses of Our Kingdoms of the two Sicilies, that form one of the objects of our cares ... We have come to know that the main cause for alterations in the class of Regulars, is that of being themselves exempt from the jurisdiction of the Bishops... and of being subjected to foreign Superiors, residing out of the State... and having likewise considered that, for the good government of our Kingdoms it is not convenient that not a small part of Our Subjects be subordinate to foreign Superiors... servants of the desires of other States, whose interests are not the same of our subjects, and on the contrary they are sometimes opposed to theirs ... therefore, out of Our Sovereign Authority, we have come to the resolution of publishing the present Edict:

1) We abolish and exclude from the Government of Monasteries, Religious Houses and Congregations of Our Kingdoms all Superiority, Authority and interference from foreigners ... and likewise, the former will be freed from whatever bond and passive obligation, either of jurisdiction or government, discipline or other religious Policies, with Monasteries, religious Houses, and Congregations of foreign States. Consequently, we forbid under pain of banishment from our Dominions ... to go, send, delegate or have recourse to the General Chapters, Diets or Congresses which are held in any Dominions

2) Thus being excluded all interferences from outside, the Regulars of Our Kingdoms shall continue to live according to their same Constitutions with which they made profession ... and in the future they the Religious Houses and Congregations of Our Kingdoms will be absolutely directed and governed by their own Superiors existing in these same Kingdoms ... however, under the jurisdiction of the Archbishop and diocesan

Bishops for spiritual matters, and under Our Royal Authority for economic and temporal matters

3) As a consequence of the above-stated determinations, instead of General Chapters and Superiors, we will have National Chapters and Congregations and Provincial Superiors in Our Kingdoms... and when the said Chapters must be convoked, permission must be obtained in advance from us, who will reserve in case there is need of it, to delegate a Minister or a Bishop who shall assist you for good order.... such Chapters will have no effect unless they are first confirmed by us...

6) All new investing, in those Religious Orders who have not been prohibited, the Probation, the Profession and the studies must be made in our Kingdoms; they have to declare unable of residing, of aggregation, of forming part of a Religious family, and of any voice, charge, grade, those who, after publication of the present Edict will be invested or professed or who will study outside of Our Kingdoms, or who will take elsewhere their Doctor's degree."

But the inferences of the civil power in the affairs concerning the government of religious Communities did not stop at what was indicated in the decree just cited.

Once, the King himself intervened to obtain the right of Vocals for two Religious of the Neapolitan Province. At first, the General Chapter resisted the pretensions of the Sovereign, but confronted with the reiterated threats of the King, the Chapter had to give in.

In 1774, through Cardinal Orsini, the Somascans had had communications of the following edict: "It is supreme intention of His Majesty that the young to be invested with the Somascan Habit be accepted and examined in Naples, according to the Constitutions, by the local Superior, and make their Novitiate in the College of St. Demetrio, where it has always been. Therefore, the Father General must immediately revoke his orders contrary to these provisions; even as regards to the office of Rector, pastor and superior and administrator of Colleges of this Kingdom, it is forbidden for outside Religious to hold them."

Of course, there was but to bend the head before a greater force. Divine Providence in permitting that the Somascan Order pass through so many and such grave difficulties was preparing it to trials much more serious that awaited it in the period immediately following the Napoleonic storm.

XI

In the Storm

The tendency to a radical transformation of society not only in the economic-political field, but also in the spiritual and religious one; Encyclopedia movement that developed the spirit of independence from all revelation and affirmed the need of a total experience for human reason; the enunciation of absolute liberty of conscience that polarizes toward a vague deism or toward an elegant and refined materialism, but brutal in its consequences; all these elements united to those more specifically economical, political and social, determined in 1789 the outbreak of the French Revolution, one of the vastest and most dramatic tragedy of humanity.

One of the first objectives of the revolutionaries was to lay hands upon the goods of the Church, with the double aim of making up the deficit of the State and to suppress religious corporations. In August, 1789, the National Assembly would declare: "Ecclesiastical goods belong to the Nation."

In September, the Superiors of Convents were ordered to present a list of all property, both movable and immovable, of their houses; on December 19, they resolved to cover the deficit with the sale of royal property and ecclesiastical goods; finally, in 1790 it came the suppression of convents and the sale of their goods. Besides, the Assembly denied the value of solemn vows, permitting the Religious to return to their homes, with a pension from the funds of the convents.

In September they imposed on all to lay aside the religious habit. Almost all Religious women, however, remained faithful to their vows; so also, the Religious belonging to the most observant Orders, while numerous defections occurred among the others.

But, in 1792 they suppressed what remained of religious Congregations.

In Italy, the Revolution was introduced by the army commanded by Napoleon Bonaparte in 1796. All the States were transformed into republics "eternal and indivisible" after the French model,

These were very sad vicissitudes for Italy and in particular for the Papacy and the Church, because, wherever the antireligious spirit of the Revolution came to power, the Church was persecuted, plundered, fought, despoiled of a great part of its property, and what is worse, a great many ideas hostile to the Church sank deep roots into a part of the Italian people. And all this in spite of the Concordat established between the Pope and Napoleon. He, in fact, soon realized the impossibility of guiding a people without the help of Religion and decided to regulate the religious relations distressed by the republican intolerance. After long negotiations with the Holy See, a Concordat was reached. The agreement was possible, notwithstanding the enormous difficulties to be overcome, because of the sincere loyalty and suppleness of the Pope and the iron energy of the Emperor. It was ratified on August 15, 1801. Although Napoleon recognized that the Catholic Religion was that of the majority of the French, and admitted the free and public exercises of cult, nevertheless, in regard to religious Orders, he did not intend to abrogate the revolutionary laws of 1792. On the contrary, he obtained from the Pope the declaration that the alienated ecclesiastical goods would not be disturbed. Moreover, in promulgating the Concordat, he accompanied it with seventy-seven "organic articles"

inspired by the old royalist traditions, which declared suppressed all the ecclesiastical institutions with the exception of the Seminaries and the Chapters of the Cathedrals. Thus, with the Concordat achieved, Napoleon thought himself entitled to act according to his own will in applying it; especially manifesting ever more clearly his intention to destroy religious Orders not only in France, but wherever his dominion extended.

None of the regions of Italy escaped this legislation, offensive to religious liberty. Piedmont and Savoy were the first to feel the sad effects of the French domination. Before the revolution there were in these two regions 26 religious Orders with over three thousand members. Already, as far back as 1794, with the permission of the Pope, a certain quantity of ecclesiastical goods had been alienated to meet the expenses of the budget and in 1797 they confiscated the property of seventeen "little" convents. After the French invasion of 1798, religious goods in great part were eliminated, until, on August 31, 1802, they issued the general decree of suppression of the Orders and Congregations whose goods were placed "in the hands of the Nation." An exception was made in favor of the Sisters and the charitable Institutions that assisted the sick and were in charge of public instruction.

The Piedmontese Province of the Somascan Order was detached from that of Lombardy in 1784 and counted seven houses. By the end of 1802, all of these had been suppressed with the exception of that of Vigevano, transferred to the Lombardy Province, because this city was not included in the territory annexed by the French Republic. Also St. Stefano Orphanage in Piacenza belonged to the Piedmontese Province, and it had to suffer vexations from the French army quartered in the city in October, 1797, at the command of General Massena. The Religious abandoned it in September, 1802, leaving in charge of souls only Fr. Luigi Dal Pozzo, Superior and Pastor, who remained there until 1726.

Maddalena Orphanage in Vercelli, thanks to the ability of Fr. Gallo, continued its activity even after 1802, but the Religious assigned to its government had to submit to the control of an administrative Committee and consider themselves officially secularized.

The little College of Biella, which the Somascans directed since 1632, shared the same fate as the little Convents.

St. Clemente College in Casale Monferrato, where the Somascans, ever since 1636, exercised an activity appreciated by the whole population, was swept away like the other Institutions by the suppression. Fr. Evasio Natta, a man of great capacity and noble energy, succeeded in obtaining from the Commune, hospitality for himself and his Confreres in the Convent St. Antonio. Here, they instituted a school and continued teaching for the whole period of the Napoleonic storm. At the end of this, they had the joy of transporting their school to the ex-convent of St. Caterina and initiating thereby an Institution destined to have in the future a great development.

Something similar happened also in Fossano where the Somascans had the College of S. Maria degli Angeli, opened in 1624, and to which Victor Amedeo III had conceded the title of "Royal." When this was confiscated, the Religious although secularized continued to direct private schools. Among these Religious emerges Fr. Baudi-Selve, who, already a student of that College, returned to his native city in the difficult moments of suppression and taught philosophy for several years. In 1822, he got permission for the confiscated College to be ceded anew to the Order, and during the years when he was Rector, he adorned it and erected upon its foundations a new Church, similar in design to that of the

Clementine. Surrounded by an immense esteem because of his virtue, he was elected twice, and in most difficult times, Superior General of the Order and died in 1849, more than octogenarian.

In Alessandria too the Somascans had worked for a number of years when the Napoleonic edicts broke off their fruitful activity. Ever since 1573, they had had the Parish of St. Siro with a small orphanage annexed. After the suppression of the Jesuits in 1786, they had obtained from the King permission to transfer from the house of St. Siro to that of St. Ignazio and at the same time, to sell the old house so as to provide for the most urgent needs of the new one. But they did not remain there long because Piedmont was invaded by the French in 1796 and they returned to the Church of St. Siro and remained there until the suppression of 1802. The residence of S. Maria Piccola of Tortona, shared the same fate.

Meanwhile, the French, continuing their conquests in Italy, had constituted the Cisalpine Republic, comprising Lombardy, part of Venetia and the Legations. In 1805, this Republic, enlarged with the remaining territory of Venetia and the Pontifical State east of the Appenines, was transformed into the Kingdom of Italy, with Milan as capital, and given to Eugene Beauharnais, Napoleon's stepson.

In Lombardy, the ecclesiastical politics of Joseph II had already ruined fifty-six Convents and the Confraternities with their substances. With the battle of Lodi, May 10, 1796, that region had fallen into the hands of the French who, a few days later, had sacked Pavia, causing notable damages also to the Somascan College of the Colombina. The following July, they arrested and deported to Antibes Fr. Lamberti, Provincial Assistant and Administrator of the College itself, who could return to his residence only in January of the following year. The economic situation of the religious houses was notably aggravated by the imposition of contributions for the maintenance of the army and the obligation to lodge the troops and the Officers. Many Religious had to abandon their residence also and flee elsewhere; thus, the Fathers of Merate College took refuge in Lugano. Others were deposed from the office of Superior by the republican government because they were considered hostile to ultramontane ideas.

In 1798, when Napoleon's armies had already conquered Venetia, the French proceeded to suppress many religious Houses. The Somascans thus lost the Houses of Somasca, Bergamo, and Brescia; thus also, that of St. Jerome the Doctor, in Milan that had been acquired in 1778 following the sale of the House of S. Pietro in Montorio, in Rome, too deeply in debt. In Cremona, the House annexed to the Parish of St. Lucia was suppressed, as well as the orphanage of S. Giovanni Nuovo.

The orphanage of S. Pietro in Monforte, in September 1796 had to take in the wounded French soldiers and, thus, it was transformed into a military hospital. The Religious, together with their orphans were ordered to abandon the Institutions within 24 hours. They were lodged in some locals of Brera, whence, two years later they moved to the ex-convent of S. Francesco. But even this had to be abandoned in 1799, and the Fathers that directed it fled to the House of Maria segreta. Finally, in 1804, they could return to S. Pietro. In Lodi, both the orphanage of the Guardian Angel and St. Antonio College went lost.

In 1803, the Cisalpine Republic stipulated a Concordat with the Holy See upon the model of the French, but in some points more temperate. To this too were added some "organic articles" which, for the religious prescribed that the acceptance of Novices

would be allowed only for those religious houses that, according to their rules, dedicate themselves to the exercise of charity and to teaching, and that, only with the consent of the Government could one enter an Order and receive Holy Orders. Such a Concordat brought an improvement to the religious situation of Lombardy in that it substituted with the authority of a precise law, even though vexatious, the arbitrators of the various military governments.

The Fathers of the Lombardy Province took advantage of it and intensified their work, opened new houses of formation, and re-invigorated their exhausted finances. The economic problem was resolved thanks to the help of the Provincial Fund to which the houses of the Province sent their savings.

As for the most indispensable house of formation, that is, the seat of the Novitiate, the attention fell upon the College of Somasca, suppressed by the decree of July 28, 1798, and evacuated in the following August. It had been sold later by the Government to a certain Angelo Bolis who in turn had sold it anew to Girolamo Tinti.

With the return of the Austrians in Lombardy in 1799, the religious family of Somasca was reconstituted. A school for children was also founded there and approved by the Minister of the Cult in 1802.

The negotiations to obtain from the Government permit to open a House of Novitiate in Somasca were concluded on June 12, 1804, when the Provincial, Fr. Formenti, received this communication from the Minister of the Cult: "The intention of the Government in permitting this restoration is to assure the spiritual services of the Shrine as in the past, and to establish a Novitiate for the Somascan Congregation whose spirit will be conserved and promoted with the aggregation of young students who will be in a position to maintain the reputation of the zealous men of whom that well-deserving congregation boasts for the double object of the care of the orphans and the liberal education of the young."

On April 18, 1805, the first reception of the Habit for the Novices took place, and on the 30th of the same month, the Fathers residing in Somasca, forced to secularize, obtained the singular privilege of wearing the religious Habit.

Thus, the Somascans had the joy of ministering worthily at the Shrine that contained the precious relics of their Holy Founder and which represented the spiritual center of the Order.

The French invasion inflicted new and painful damages also to the Venetian Province whose activity had already been strongly hindered by the meddling of His Serene Highness' Government in ecclesiastic affairs.

On May 16, 1797, the Venetian Republic that, for eleven centuries had not seen a foreign foot trample its glorious soil had to witness the parade of the French armies through the Piazza S. Marco. A provisional government was set up. It immediately unleashed the first storm against religious institutions.

The Somascan Fathers had to abandon the College of the Nobili della Giudecca, founded in 1619 and entrusted to the Order in 1724. A report of the Municipality demanded its suppression on the first of September, 1797 with these expressions that reveal only too well the spirit that animated the French: "In the midst of democracy, of liberty, and of equality, you still allow the Academy of private right of the former Nobles della Giudecca to subsist, Academy that is a burden to the Public Treasury, and whose constitutions are directly opposed to the very bases of your fortunate regeneration. You

have promised in the face of the Nation and of Europe to assist the indigent former patricians, but you have sworn likewise with as much solemnity Democracy or Death. The actual existence of that Academy becomes a contradiction to these same principles of yours.”

On the other hand, they could save the other institutions that the Somascans were administering in Veneto, namely the Church of Santa Marla della Salute, the Royal Imperial Seminary, formerly Ducal, the Patriarchal Seminary, the Little Hospital, the Mendicant Hospital, and that of the Incurables.

On the contrary, the Orphanage of S, Leonardo in Bergamo could not be saved from the wreck. We read in the Acts of that house in date of June 18, 1798: "Today, at 12:30pm, the public ministers came to suppress this religious corporation which, besides lending itself with extraordinary commitment to the service of the Church, provides free school to more than seventy children. May God forgive those who promoted such immature execution of the laws. It fell to me to surrender all things."

The brief return of the Austrians to Lombardy after the treaty of Campoformio brought a relative calm of which the Somascan Fathers took advantage in order to address to the R. Imperial Commissary of Milan, in August 9, 1799, the following petition: "Amid the universal overthrow and depravation of things following the fall of the Cisalpine Republic, the Somascan Fathers of the Venetian Province have been despoiled of their houses and colleges and relative goods that they had in Brescia, Bergamo, and Somasca. It has been especially painful to the Fathers being robbed by the greed of that wicked Government of the establishment in Brescia and of that Church that preserves the Sacred Ashes of their Founder, St. Jerome Emiliani, Venetian patrician, singular protector of the neighboring valleys as well as of all the inhabitants of the Bergamo province. This spoliation, which violence alone could produce, can not but be judged as null and illegitimate by the R. Commissary, also as a consequence of the supreme determination of the Monarch. Humbly does the undersigned Venetian Provincial appeal not only for the restitution of the Shrine, College, and goods of Somasca, but also of that of St. Bartolomeo in Brescia, destined to the education of the noble youth, both national and foreign, and of the orphanage existing also in Brescia, and finally, of St. Leonardo in Bergamo. The reopening of this Church to the cult and the return to ministry are ardently desired by all good people in that city. And, as Father Provincial has surmised that the Somascans of the Milanese Province are looking for the aggregation to their Province of the establishment of Somasca under the pretext that Bergamo is now attached to Milan, he makes it a duty to let the R. Commissary know that such a pretext would be unfair, not only because in May of 1796, the above mentioned religious houses of Somasca, Bergamo, and Brescia were part of the Venetian Province, but also because the Venetian Somascans are now subjects of Your Imperial Majesty, and lastly, because this establishment is the product of their alms and gifts.”

The answer of the R. Commissary Locatelli was of August 24, 1799: "The fate of the sale of all the religious goods since the end of the Cisalpine Government depends upon the sovereign decision, and the same is true of the funds belonging to the Somascan Religion; as well as it depends upon the sovereign decision to determine to which Government will the three Venetian Provinces newly conquered by the armies of His Majesty and that now are united to all of Lombardy, remain entrusted to my care. When said decision is reached, also it will be taken the decision regarding the demand that Your

Rev. Paternity made for the restitution of the goods sold and which belonged to your Colleges, and for their union to the Venetian Province now under the dominion of His Majesty."

This exchange of letters gives us an idea of the immense difficulties that the Somascans Fathers would meet on their way to a normal administration of the Provinces of the Order.

The last Chapter of the separated Venetian Province was celebrated in 1805. Shortly after, once the new Kingdom of Italy was created, the Lombardo-Veneto Province was constituted.

In that same year, Napoleon who, in 1799 had taken from the Bourbons the Kingdom of Naples, and had constituted the Partenopean Republic, transformed anew this Republic into a Kingdom and gave it to his brother Joseph. The latter did not delay in applying to his kingdom the Emperor's policies in regard to the Church and suppressed all the Convents, turning their goods over to the State. His successor, Joachin Murat, Napoleon's brother-in-law, travelled the same road.

The Somascans lost three noble Institutions in which they had for centuries lavished an inexhaustible activity, namely, Capece, Caracciolo, and Macedonio Colleges. On the other hand, Macedonio College survived for a short time, later to be swept away by the general suppression of the religious Orders in Italy.

Even the ancient, most glorious Republic of Genoa, incited by French demagogues had been drawn into the revolutionary movement so that, in 1797, it had been proclaimed the Ligure Republic. Even here the anticlerical French legislation was painfully felt.

The Somascans had constituted the Genoese Province only in 1784, and it was the smallest of all, comprising only three Institutions, namely, St. Giorgio College in Novi, Maddalena Parish in Genoa, and Holy Spirit also in Genoa.

For St. Giorgio College, the misfortunes began as far back as 1745, when it was transformed into "Hospital of the Genoese Nation." Then, it suffered grave damages in the course of the war caused by the Austrian invasion of 1746-1747 in which the Genovese witnessed the horrible devastation of the land in the vale of Polcevera, and the entrance of the enemy into the City, until the outbreak of the celebrated popular insurrection.

With the arrival of the French it began the forced contributions in money and other vexations, but the Institution was saved from confiscation because of a government disposition which allowed the existence of religious Institutions dedicated to public instruction. On the contrary, the houses of Holy Spirit and of the Maddalena were suppressed in 1798, and their Religious gathered in St. Giorgio College.

Thus, at the beginning of the Nineteenth Century, the only Province of the Order that functioned regularly and was administered according to the norms of the Constitutions was the Roman Province. But even for this one, as for the others, came a time of most painful trial.

Already in 1798, Rome had been invaded by the French troops that devastated Clementine College and then put it up for sale. Then it was stipulated the Concordat between the Holy See and Napoleon and things seemed to improve. But the pressure exerted by the Emperor upon the Pope with the aim of subduing the Church to his own ambitious interests was so insistent that Pius VII was forced to refuse energetically to satisfy his absurd pretensions. Then Napoleon put off any delay and in 1809 he usurped

and annexed to France the Pontifical State and dragged the Pope from Rome as a prisoner.

Count Gaudin received the order to suppress in the Pontifical State all the religious Orders without distinction, be they preaching or teaching. Their members were to lay aside their religious habit and leave their Convents. In Italy as in France, according to the intentions of the Emperor, even a single religious there should not exist. The goods of the Convents should be confiscated and sold as soon as possible. In accordance with these intentions it was promulgated on April 15, 1810, the general decree of suppression for all the houses of religious Congregations placed within the territory subjected to the dominion of the French.

The blow was terrible for the Sornascan Order that had no institutions outside of Italy except the College of Lugano which continued to live undisturbed. The members were forced to secularize and to return to their homes or to find work with some Church.

But, fortunately, the Napoleonic star was rapidly sinking to its inglorious setting. Compelled to abdicate in 1814, Napoleon, after the renewed government of the Hundred Days, was relegated to the Island of St. Helena where he died in 1821.

Meanwhile, the Congress of Vienna (1814-15) had reorganized the political situation of Europe and of Italy in particular. Even the Church, reorganized with a new repartition of dioceses, was getting ready to repair its damages.

The convents were reconstituted and reorganized so that science and virtue could re-flourish. A new Concordat was stipulated between the Pope and the King of Sardinia, Victor Emmanuel I. Another Concordat was signed by the Pope and by the King of Naples. Because of it, the ecclesiastical goods not alienated were to be returned, those alienated were to be left to their owners, while the new Convents were to be endowed with part of the goods of the suppressed convents.

The Somascans reopened some houses in Piedmont, Liguria, and in the Pontifical States; then, the Houses of Novitiate. Many religious, secularized during the period of suppression re-entered the Order. There were thus the new Institutions in Valenza, Racconigi, Cherasco, Genoa, Arona, Gorla Minore. Three provinces were constituted: the Ligure-Piemontese, the Lombardo-Veneta and the Roman.

But the tranquility of the Church in Italy was not to last long. In the Kingdom of Piedmont and Sardinia since the time of Charles Albert, there were clear signs of an imminent tempest. Masonry worked with incredible alacrity against the privileges of the Church, denouncing the power of the clergy, the excessive number of Religious, and their influence in the school. A law of March 1, 1850, placed under the surveillance of government functionaries all the ecclesiastic Institutions of charity. On May 29, 1855, the famous "Law against the convents" withdrew government approval to all the Orders whose rule was not the care of souls, the poor, and teaching. The situation became more serious with the unification of the Kingdom of Italy (1861).

Its government found itself in enormous financial difficulties and laying of hands upon ecclesiastical goods after the example of what had been done by the French Revolution, seemed a salutary remedial act to make up a very grave deficit. Between 1859 and 1861 they applied throughout the Kingdom the "law against convents" of 1855. Then followed other laws in 1866 and 1867.

That year, the Somascans lost the Institution of St. Maria della Pace in Milan, founded by Paolo Marchiondi. And I believe it is opportune to call to attention this

admirable Institution which, because of its characteristics and for the importance it will assume in the history of charity, can not be ignored in this however brief historical treatise.

It is a reason of great interest that such an Institution was founded not by a Priest but by a Brother, that is, by a representative of that category of Religious who, although exerting humble and hidden work in the kitchens, in the gardens, in laboratories, accomplish at times an apostolate no less fruitful and efficient than that of the Fathers themselves and diffuse around them the light of admirable examples of Christian virtues.

Born in Bergamo in 1780, Paolo Marchiondi had received the Somascan Habit at the age of 29, after having exerted in his youth the humble trade of hatter. Forced by the Napoleonic legislation to leave the Congregation and then detained a few years in his family because of particular circumstances, only in 1835 could he resume the wearing of the religious Habit and immediately sought permission from the Superiors to go to the hospital in Verona in order to assist the people stricken by cholera.

Meanwhile, his vocation to a particular form of apostolate became clearer to his vigilant and practical spirit: care of the troubled children. We cannot say that it was a completely new form of apostolate since institutions dedicated to the re-education of children flourished here and there in the course of the centuries, both by the Church or by the Civil Governments. But there is no doubt that the road travelled by Marchiondi in the pursuit of his most noble aim, was new.

He understood the inefficiency of repressive methods that made those Institutions authentic prisons and he wanted to give rise to a form of education inspired by a more genuine spirit of Christian charity and based exclusively on comprehension, on kindness, and on persuasion.

Numerous difficulties hindered the carrying out of such a project. But Marchiondi possessed a firm energy and was not easily disheartened in the face of obstacles. He knew that perseverance in the fight would crown his efforts with success.

On July 20, 1841, he founded the Institution of St. Maria della Pace in Milan, with the aim, as expressed in the book of acts, of "giving shelter to poor, undisciplined youth", to "instruct them in religion and the exercise of its holy practices, as well as in the arts and the letters." Marchiondi's aim was clear: to re-educate wayward children, giving them a certain degree of instruction and especially, infusing in them religious sentiments and love for labor. In fact, we read in the regulations of 1851: "The Institution for sheltering and educating undisciplined children is not a painful prison, but its very special end is to reform the heart of wayward youth and train them to religious virtues. And since Religion is the inseparable companion of occupation and work, thus, another aim no less special of the Institution is to apply such youth to an art, to return them to society as religious citizens and good artists, apt to earn through labor their own living."

There is here clearly a re flourishing of the spirit of Miani by whom Marchiondi was inspired and whose educative methods he sought to put into action, adapting them to the times and circumstances. The population of Milan did not spare its praises and material help to the new Institution. It developed and opened workshops, equipped for the trades of joiner, shoemaker, blacksmith and tailor, to which were added later those of saddler, turner, worker in bronze and brazier.

Marchiondi remained there until October, 1853, to the very exhaustion of his strength; then, he asked for and obtained permission to retire to Somasca, near the

venerated remains of the Holy Founder, to await his death. It came for him at the age of 71 years, on December 22, 1853.

The city of Milan inscribed his name in the Temple of Fame, together with its most deserving citizens, while the Riberiana Academy, as far back as May 13, 1852, had already numbered him among its correspondents. These were the just acknowledgements, the tributes of men to the charity of the humble Lay Somascan, humble and faithful imitator of the luminous example of Saint Jerome Emiliani. The Institution of St. Maria della Pace continued to be administered by the Somascans until 1867, when a governmental disposition took it away forever.

Meanwhile, the unity of Italy had been made by the annexation of the Pontifical State with Rome as capital. Then the vexatious laws against religious Orders were extended to the whole territory of the Kingdom. Among the prescriptions there was the following: "Religious Orders, Corporations and Congregations, both regular and secular, the conservatories, the retreat houses in which is led common life and have an ecclesiastical character, lose their juridical status." The properties of the religious were confiscated by the State and the members of the Institutions had an annual life-span pension.

The Somascans lost eighteen houses, among which, Clementine College in Rome; 655 religious and 65 lay Brothers were dispersed. This terrible trial prostrated the Somascan Congregation more seriously than ever.

Among the men so painfully tried by the events and hindered in carrying out an activity to which for years they had consecrated the best of themselves, some deserve a particular mention.

Fr. Giambattista Adriani (1823-1905), was compelled to abandon the Order after having been for many years professor and Rector of the R. Military College in Racconigi and in the College in Casale. Moreover, he had the task from the Government to visit the archives and libraries of Southern France, of Switzerland, and of Piedmont, and to gather the fruit of his researches into some valuable historical works. He was a member of more than thirty Academies, both national and foreign.

Fr. Giuseppe Besio (1799-1882), a Genoese, distinguished himself by his profound knowledge of physics and mathematics which he taught at the R. University of Genoa and in the R. Military Academy of Turin. Forced to live outside the Cloister, he always led an exemplary conduct, and, as soon as it was possible for him, he returned to regular religious life. Twice he was nominated Superior General of the Order.

Fr. Gerolamo Evangelista Zandrini (1800-1871), from Brescia, gifted with a beautiful culture and excellent oratorical qualities, he preached the Divine Word in the Bergamo region, the Milanese and Tyrolese regions leaving an indelible memory, not only of his eloquence, but especially, of his eminent virtues. He governed the Lombardo-Veneto Province for many years and died in odor of sanctity.

Some of the Somascan Fathers deserve particular merit in the field of culture, they who, on the example of what Frs. Laviosa and Leonarducci already did in the previous century, dedicated themselves to the study of the Divine Poet (Dante).

Among the names of these well deserving Fathers, there is one that is forever cosigned to the history of Italian literature and who enjoys a fame that goes beyond the national confines: It is the name of Fr. Giambattista Giuliani.

Born in Canelli, in Piedmont, in 1818, he at first taught philosophy at Clementine College in Rome. In 1852, he was offered the chair of eloquence in the R. University of

Genoa, and later, at the suppression of Religious Orders, he held the Dante's chair at the Institute of Superior Studies in Florence. Compelled in the last years of his life to live as a secular priest, he always preserved a special devotion towards the Somascan Order.

He was truly a masterly interpreter of Dante. Most widely known is the formula "explain Dante with Dante" which is at the basis of his critic works about the Divine Comedy, the Vita Nuova, Dante's Canzoniere. On the occasion of the Sixth centennial of the Poet's birth, he pronounced three speeches, in Florence, Ravenna, and Saxony. He died in 1879. His funeral was at public expense and a monument was erected for him in his native town. He was an honorary citizen of Florence, a member of the Academy of Sciences of Torino, of the Crusca, and of many other Academies, and decorated by various Orders of Knighthood.

Teacher of Fr. Giuliani had been Fr. Marco Giovanni Ponta, born in Arquata Scrivia in 1799 and died in 1849 at Casale Monferrato. He was one of the most illustrious experts and interpreters of Dante's thought, highly appreciated in Italy and elsewhere. Worthy of note are his studies about Dante's Cosmogony and the astronomical passages of the Commedia.

Fr. Ponta had been formed at the school of Fr. Luigi Parchetti, founder of a "School for the interpretation of Dante", in Rome. Great man of letters, Fr. Parchetti was particularly well appreciated in this kind of studies. He enjoyed the friendship and the esteem of Perticari and of Monti. He was Professor at the University of Rome, member of the Academy of the Lincei and of other Academies. The Confreres recognized his merits in the literary field and also his religious virtues, and elevated him to the supreme charge of Superior General of the Order. He died an octogenarian and was buried in the Church of St. Maria in Aquiro, in Rome.

It was due mainly to Fr. Parchetti's merit if the love for the Divine Poet germinated in the heart of another illustrious Somascan, Fr. Tommaso Borgogno. Ligurian, author among other works of the precious "Versions of Isaias and of Ezechiel," he was elected in 1863 as Superior General of the Order. His biblical translations revealed in him an uncommonly vigorous poet for which he enjoyed the friendship of illustrious men of letters and artists of his time and deserved to be associated to the Philological College of the University of Rome.

Similar to him for profundity of talent and for vastness of culture and perhaps superior for vigor of imagination was Fr. Antonio Buonfiglio (1807-1876). He taught in various institutions of the Order, until, when suppression came, he went to teach in the Seminary of Alba and then in that of Loano. He wrote books of verses, translations, tragedies, sacred discourse. Silvio Pellico wrote of him: "His hymns and the poems that follow are compositions so powerful as to invite to read them almost without interruption, then, to read them again. I admire the imagination and the educated style, I admire the soul of one who can write like this."

A disciple of Fr. Parchetti was also Fr. Francesco Calandri, born in Benevagienna in Piedmont in 1808. He cultivated with particular predilection epigraphy, studied with love classical literature and the Comedy of Alighieri, and published also studies of literary topics. Forced by suppression to retire to his family, as soon as he could, he returned to the beloved Congregation and died at Somasca in 1878, leaving admirable examples of virtue.

Another famous name in the field of culture is that of Fr. Stefano Grosso, born in Albissola Marina in 1824, remembered as one of the best Hellenists of his time. Having abandoned the Order as a result of the suppression, he received the chair of Greek and Latin letters from the Italian Government in the "Carlo Alberto" lyceum in Novara and then in "Parini" in Milan where he taught until 1885. He then retired to Albissola, where he died in 1903, after having given to print a score of publications both in Latin and in Italian.

In the wake of Dante's studies, Fr. Giovanni Giordano, of Arpino, deserves also to be remembered. Among other things, he was the author of two volumes of "Study on the Divina Commedia". This work lets transpire the uncommon competence and the critical acumen of the author, and was admired by the best Dante's scholar and in particular by Giosue' Carducci.

The names of these men, chosen among many that in the past century have added luster to the Somascan Order in the field of culture, reveal what great damage had been inflicted to culture itself by the suppression of the Order through which were diverted from studies and teaching, talents so select and rich in doctrine and in experience.

Among the students of the Somascans of this period, we must remember Alessandro Manzoni. He was first educated in the College of Merate where, in 1791 he began his grammatical courses. In the spring of 1796, he was transferred to the College of St. Antonio, in Lugano to finish his studies. He had, among others, Fr. Soave as a teacher, of whom he ever preserved a fond remembrance and spoke of him with respect and even confessed being a little short of seeing about his head an aura of glory. On the eighth of December, 1796, feast of the Immaculate Conception, Manzoni was admitted to be a member of the Marian Congregation that was flourishing there. He remained in Lugano until 1798, when he passed to Longone College in Milan, directed by the Barnabite Fathers.

XII

The Revival

The laws suppressing the religious Orders issued by the Italian Government between 1866 and 1871 had inflicted irreparable damages to the Somascan Order that had no house outside of Italy. As if to climax the misadventure, even S. Antonio College of Lugano had been suppressed by the Swiss legislation of 1852.

Thus, stripped of its goods, expelled from all the Institutions that it had made flourish at the cost of innumerable sacrifices, deprived of a great number of its members and of its Seminaries, the Order did not have other possible future than an unavoidable end.

Fortunately, the suppression laws had not prevented the members of each Institution from continuing to live a common life. The Fathers formed a private society without legal property and recognition. And as such, some of the Somascan houses continued to exist or organized later, placing the property which they succeeded in redeeming or in acquiring under private ownership. And these houses became the cradle of the rebirth of the Order.

The merit of such a re-birth was due especially to a slender but generous nucleus of Religious animated by a great spirit of sacrifice and by an unshakeable love for the Congregation that had received them when young, and had educated them as a loving mother. They maintained alive in their hearts the sacred flame of those ideals that had illumined the path of their Holy Founder, and in the name of these ideals, they started almost from the foundations the reconstruction of this monumental work accomplished by Miani in the Sixteenth Century and that the iniquity of the times had tried to destroy.

The Order owes to these Religious an unperishable gratitude. Among the most deserving, under this aspect, we recall Frs. Libois, Sandrini, Gaspari, Savare, Moizo, Biaggi.

Fr. Decio Giovanni Libois (1795 - 1878) had important charges in the Order, among which that of Superior General, to which he was twice elected in 1842 and in 1856, leaving to all the Confreres who approached him splendid examples of patience and of regular observance.

Fr. Bernardino Sandrini (1806-1886) dedicated his long life to the service of the Order as a teacher, a Rector of various Colleges, a Master of Novices, and lastly from 1859 to 1880, as Superior General. A man of eminent piety, of solid culture, of rare humility and of exquisite kindness and courtesy, he enjoyed the esteem of illustrious personages and was venerated by Pius IX himself. The government of the Order was entrusted to him in particularly grave moments, yet, he guided it with a steady hand amidst innumerable difficulties. In the archives of the Maddalena in Genoa it is preserved a vast collection of his letters in which we can see the gifts of his meek and good character, and at the same time energetic and strong, as well as the vigilant care with which he attended to the exercises of the duties of government.

Fr. Luigi Gerolamo Gaspari (1818-1888) governed for some years the male Orphanage of Venice and demonstrated an extraordinary energy in the re-establishing of a good discipline there. He also held in hand the fate of other Institutions among which Rosi College of Spello, of which he was the first Rector. From Spello he moved to France

and founded a house of Novitiate at Chambéry in Savoy amidst innumerable difficulties; it was abandoned a few years later, in 1880, because of a decree of the French Government, which banished all foreign Religious. The energy of his will and the uncommon gifts of mind and heart that distinguished him throughout his life became all the more resplendent in the years in which he held with honor the charge of Provincial Superior of the Lombardo-Veneto Province.

Fr. Domenico Savare' (1813-1895) has left of himself a remembrance that will not be easily obliterated for the depth of his erudition in both sacred and profane sciences, but especially, for the holiness of his life. Animated by an ardent charity towards the neighbor, he disregarded sacrifices when it was a matter of helping the poor and the unfortunate of all kinds. He suffered persecution and imprisonment for his unshakeable fidelity to duty and for his courageous defense of the rights of the Church. His apostolic zeal made him present wherever there was need to carry the word of God in Institutions of education, in hospices, in prisons. And to the apostolate of the word he added that of the pen and wrote some books destined to the Christian formation of the people. Admirable was his spirit of piety and penance by which, ever resigned to Divine Will, he maintained himself meek and patient in the midst of the gravest persecutions.

Fr. Carlo Moizo (836-1917) entered young into the Order and brilliantly terminated the course of studies under the guidance of Fr. Giuliani; he taught in the Gymnasium of Casale Monferrato and then in the lyceum (officially recognized) of Novi Ligure where he taught Italian letters, as well as Latin and Greek letters, in which he was very well versed, as also he was versed in some foreign literature. The precious volumes translated from the German testify to this. He also cultivated painting of which he left a series of genial sketches and landscapes, and poetry with a volume of verses that was much praised by the critics. He translated the Prophecies and Lamentations of Jeremiah in Dante's rimes. He was a polished writer, a poet, both elegant and gentle, capable of expressing the most delicate feelings of soul, passionate student and admirer of Dante. And to these wonderful gifts of mind he added a peerless modesty, a cautious prudence and a singular spirit of mortification and piety, whence, for as many as three times the Confreres willed to elevate him to the office of Superior General.

Fr. Nicolo' Biaggi (1818-1897) was an excellent pastor of souls, so humble as to refuse every kind of honor, even Episcopal dignity, wise educator of youth and especially of the sons of the people, and even as excellent lover of poetry. After having directed various Colleges and governed the Order for some years as Superior General, after lavishing the treasures of his heart and his talents as Pastor of the Maddalena in Genoa, he could be justly defined as "The gem of Pastors."

These were the most eminent men upon whom the Somascan Congregation could count for its rebirth during the period that immediately followed the suppression. Even though despoiled of everything by the greed of the Government and reduced to extreme misery, they did not lose courage and were quick in facing all kinds of sacrifices so that Miani's work would not be swept away in an irreparable ruin. These knew well what kind of difficulties and hardships would stand before them, but this prospect did not succeed in disarming their courage or in abating their firmness.

In 1850, the Order had opened St. Francesco College in Rapallo, after the invitation of the Town Administration desirous that the Somascans assume the charge of public teaching. Their entry into Rapallo was hailed by an unexpected, popular demonstration of

affection, esteem, and gratitude. The Institution which had its seat in an old convent of the Franciscans, soon started to develop itself extraordinarily and became in a short time one of the most flourishing of the Order. Since the Town Administration gave only the use of the locals and not the property, which it wanted to reserve for itself, the Institution was spared from suppression.

And the same happened for some other houses, such as Gallio College in Como, and the Orphanage of St. Maria in Aquiro of Rome. In 1875 they opened in Rome the College Angelo Mai also, and in 1881, Emiliani College in Venice, while two years later they accepted the Parish of Santa Maria Maggiore in Treviso. Ten years later, another Parish was offered the Somascans, that of the Most Holy Crucified in Como. By using the service of that Order whose merits the city appreciated in the educative field for the activity developed in Gallio College, Bishop Andrea Ferrari, future Cardinal and Archbishop of Milan, expected great benefits for the souls who would be entrusted to these Religious. His hopes were not deceived, especially through the merits of Fr. Vincenzo De Renzis who was first appointed to minister to the Parish. Loved and venerated by the parishioners, he was indefatigable and enlightened pastor of souls, especially on the pulpit and in the confessional. He was also of an incredible assiduity at the bedside of the sick, and he himself an invalid, stricken in the last years of his life by paralysis, he did not give up the accomplishment of his duties until death came in 1912.

In 1890, the Somascans acquired Emiliani College of Nervi and two years later Dante Alighieri College, called later on Francesco Soave, in Bellinzona.

Unfortunately, however, in 1902, for various reasons, some houses had to be abandoned, that is, the Institution of the Deaf-mutes and Angelo Mai College of Rome, while another house most dear to the Somascans because the only one remaining in the Founder's country, Emiliani College in Venice, had already been closed in 1897.

Another painful loss because of its being linked to the memory of two eminent Religious, besides its historical and artistic value, was that of the Certosa della Cervara in Santa Margherita Ligure. Built in the Fourteenth Century, in a green and luminous spot of the Gulf of Tigullio. On the outskirts of Santa Margherita Ligure it had sheltered the Benedictines until the French Revolution. After a long period of painful abandonment, it was acquired in 1871 by the Somascans, through the merit of Frs. Albino and Eugenio Vairo of Albenga. They had the idea of making of it a summer resort for the students of San Giorgio College in Novi and for this purpose and its restoration spent a huge sum of money, drawn from their family patrimony. In the solitary peace of this wonderful corner of Ligure land that they loved so much, lie yet today the remains of the two brothers among those solemn and austere walls that have seen for so many centuries long processions of Minors praying, and heard the wonderful notes of liturgical chants.

At the beginning of the Twentieth Century a problem of extreme gravity came to the attention of those concerned with the government of the Order: the recruiting of vocations and the formation of the candidates. It no longer escaped anyone the fact that the solution of this problem was also the solution of the survival of the Order. The man who could probe the issue in all its vastness and depth, evaluate its importance, gather all its aspects, and then set it in motion toward its most logical solution with a marvelous clarity of vision and a firm energy of purpose, was Fr. Giovanni Battista Turco.

Born in Piedmont, November 13, 1878, after spending some years in the Seminary of Mondovi, heeding the voice of the Lord who called him to a higher vocation, he

professed the vows in the Somascan Order in 1902. Ordained a priest in 1907, he was assigned by the Superiors to the College of Nervi. There he remained for almost the whole length of his priestly life and spent all his energies in recruiting young candidates to religious life and in their formation.

He took the first decisive step along this path in 1908, on the occasion of a General Chapter celebrated in that same College of Nervi. Although not officially taking part in it, Fr. Turco presented a formal proposal of instituting a probation period during which the young who felt themselves called to religious and priestly life would receive a first formation according to precise directives imparted to them. Fr. Pietro Pacifici was then Superior General, afterwards elected by the Pope Pius X as Archbishop of Spoleto, a man of vision and of iron energy. He who already meditated in his heart a similar project for the student Clerics, greeted with enthusiasm the proposal of the young Father whose face brightened by a lovable, perpetual smile, revealed a vivid intelligence and a spirit of ardent zeal. He understood as well that none better than he would be ready to assume the direction of the new project.

It was decided to gather the candidates temporarily in Emiliani College in Nervi, while trying to provide a more suitable and definitive seat. A few months later, the number of candidates had leaped to twenty. Fr. Turco consecrated to them all his energies, lavishing for the spiritual formation all the immense treasures of kindness with which the Lord had gifted him so abundantly. The young formed at his school still bear indelible the memory of his paternal kindness, a memory made up of admiration, affection, and gratitude.

One of his religious educated by him, Fr. Giovanni Ferro, currently Archbishop of Reggio, Calabria, writes: "In the midst of his youngsters Fr. Turco was truly the good father: he followed them in all their actions, took part in their recreations, provided for all their needs, at times anticipating their desires; and this he did with so much love as well as so much dignity as to win entirely their affection and their veneration. Whence it is that his word was always received with docility and his orders respected not through fear of punishments, which were very rare, but to avoid displeasing their father... When the Postulants saw Fr. Turco appear, which happened very often each day, a feeling of satisfaction and joy was depicted upon their faces; and if sometimes, even for some few days they had to remain away from him, his absence caused them sorrow; and I remember that, for some, their eyes filled with tears: it was because the sons felt happy with their Father. In such familiar surroundings, it was not difficult for the wise educator to observe all the manifestations of character of his youngsters, who were inclined almost necessarily to sincerity and openness. Then, he exerted upon them a prudent and discreet supervision, but vigilant and intelligent, dictated by love and paternal solicitude... The religious Instruction of Fr. Turco were brief, easy, practical, and efficacious; sometimes they consisted in a correction, another time, in a brief meditation (best means of avoiding dullness to little minds of children this most useful means of perfection) and also consisted in observations opportunely made upon events recently referred to in the newspapers; and thus, his was a continual school where they learned not only new things, but, what is more important, how to acquire the habit of reflecting and of judging things and facts with sound criteria.

He wanted, and in fact, he obtained that the Postulants attended to their studies with all diligence so as to reap the best results. And if some one was less sharp in intelligence,

he helped him with repetitions and encouraged him to redouble in diligence and application to study; he knew how to shake energetically the indolent, not sparing him reproaches and mortifications. But what he had most at heart was to give the young a perfect direction in piety: in this he showed a very fine art so that practices of devotion were made with gusto, with joy, and spontaneity... He made use of thousand means to have the children love prayer: establishing that they be short, choosing the hours most opportune, presenting them the translation of the most beautiful prayers of the Liturgy, turning away, on the contrary, so many others collected in devotional booklets, full of sentiments more or less serious, but devoid of thought and substance.

Oh, how well he could preach the excellence of the august Sacrifice of Holy Mass and Communion, and concentrate there all piety! How eloquent he was in his simple language when he recommended fervor in Communion by a good preparation and generosity towards the Divine Guest ... For the correction of defects, particular examination was much recommended by him; this, the Postulants did with much diligence, relating to him every two weeks the results, and he did not omit making a paternal and efficacious reprehension in common and especially, in private, in his room, from which the young came out happy and filled with fervor for virtue". (1)

These were the criteria from which was inspired the spiritual direction of the Man to whom Providence entrusted the tender plants of the young Somascan vocations. The fruits of his experience he entrusted to two volumes, published posthumously, "Religious Instructions for the youths of Colleges", nourished of the best thought, though humble and modest in appearance. From these books transpired all the preparation, the perspicacity and the knowledge of young minds and of various situations of deficiency and enthusiasm that give his work a surprising efficiency, universally recognized.

In the meantime, Fr. Pacifici, in 1908, had arranged for the gathering of the student Clerics in the house of San Giroloma della Carita' in Rome, which seemed best suited to the need, where they would be placed under the guidance of expert masters of spiritual life and would give them the possibility to frequent the best schools of Roman Seminaries and Universities. Also, the Novitiate had its seat over there for a few years until it could be transferred near the Institution for the Blind on the Aventine.

The house of San Girolamo della Carita' offered admirable environment to the young Clerics. There it was alive the memory of the most glorious traditions, one of which had it that the church annexed was the very spot where S. Paola, in the Fourth Century, received as guest S. Jerome Doctor. There, in the Sixteenth Century, for about thirty years, S. Philip Neri. Later, it became a small convent of the Friars Minor, whose simplicity was ever maintained, even amidst multiple works of transformation. The Somascans established themselves here in 1897, and for many years, the dominant figure of the house was Fr. Lorenzo Cossa, of whom many Romans even today still have a grateful and touching remembrance.

Ordained a priest in 1862, he had held for several years the chair of physics and mathematics in Clementine College whence he passed to the government of the Orphanage of Santa Maria in Aquiro. Elected Superior General of the Order in 1896, he dwelt following year at S. Girolamo della Carita and there he remained until his death in 1916. Uniting a vast culture to a profound piety, he knew how to win the hearts of innumerable persons whom he directed to the heights of Christian perfection, with a wise spiritual direction, rich with experience. A remarkable poet, Giulio Salvadori, guided by

Fr. Cossa on the road to conversion and holiness, wrote these words on his spiritual Director: "With greatness of heart, purity, and wisdom, accompanied by a total sacrifice of self, he lovingly guided and followed his own; they all had the good fortune to know and have him as a professor, as a father and Rector of orphans, as a counselor and friend; the number of those educated by him can not be counted; and yet, he accompanied and loved each one as though he had but only him."

When the Seminary of San Girolamo della Carita' began to yield its fruits, there fell upon Italy the terrible cyclone of war. On May 24, 1915, Italy was plunged into war against the Central powers. As an ally of France and England, declared a general mobilization, calling to arms all citizens apt to military service. The damage resulting from this for the Somascan Order was very heavy. The appeal of the Country in peril took from nearly all its Institutions its most valid elements. The ranks of the Clerics remained practically empty and the young Religious besides being kept from their studies, were exposed to the gravest moral perils of military life. Fr. Giovanni Muzzitelli, who, in 1914 had succeeded Fr. Pacifici in the office of Superior General, made this problem his main concern.

Gifted with a clear intelligence, with a vast and solid theological culture, director of souls possessing rare prudence, he governed the Somascan Order for nine consecutive years. Throughout the war, he followed with anxious solicitude the vicissitudes of each Religious called to arms, especially of the youngest, maintaining an uninterrupted and attentive contact with them through correspondence and approaching them personally during the periods of leave from service. This work of vigilance and of assiduous incentive contributed to save numerous vocations that, without the serene comfort of his word would have been irremediably lost. But, however, it did not succeed in saving from death some religious mowed down in the flowering of youth.

Among these war victims we can not fail to notice the splendid figure of Fr. Angelo Cerbara, first Italian military Chaplain, fallen in the exercise of his saintly ministry. Young recruit of twenty, he had already distinguished himself at Messina on the occasion of the Calabro-Sicilian earthquake of 1908 in the rescue work the army carried out among the dead and survivors of the tremendous disaster. Then, he had fulfilled in an exemplary way his soldier's duty during the Libyan war, deserving a solemn citation. Called to arms anew shortly before the outbreak of the World War I, he requested and obtained to be named military Chaplain. Struck at the head by a grenade splinter, while assisting a wounded soldier, he expired serenely at Col di Lana, October 23, 1915. About a month before, he had been decorated with the Silver Medal for military valor, with the following motivation: "Under enemy fire, regardless of peril, with a constant and admirable spirit of charity, he brought to the dying the comfort of religion and aided the doctors and stretcher bearers in the assistance and transportation of the wounded."

The war reasons, the Government operated the requisition of Emiliani College in Nervi, to be assigned as military hospital. Then, Fr. Turco moved with his candidates to Usuelli College in Milan, where, few years earlier an institution for candidates was instituted. But in 1916, even the good Father was called to arms and went to lend his services to the General Staff of Alessandria. From there, whenever the Superiors allowed him, he hastened in all solicitude to visit his children so as not to deprive them of the precious aid of spiritual direction.

In November of 1918, the war was victoriously terminated for Italy, and the Religious were able to return to Community life in their own Institutions and Convents. Thus also, the Somascan Order could resume its regular activity and its own development.

That its vitality have maintained itself solid, notwithstanding the painful reduction of juvenile energy caused by war among its members, is attested by a courageous initiative that matured in the immediate post-war period: the foundation of a mission in Central America. So many painful blows inflicted to the Order by historical circumstances and the very precariousness of the Italian political situation convinced the Superiors of the necessity of postponing no longer to extend the Order's own activity beyond the national confines.

Among the many countries that offered vast fields for a fruitful apostolate, the little Republic of Salvador was chosen. There, on October 5, 1921, Fr. Antonio Maria Brunetti landed. It was this man who knew how to give an un-hoped impulse to the mission with his energetic courage.

Born at Asti, in Piedmont, in 1871, he had founded in Rapallo in 1908 a small orphanage destined to become later one of the most flourishing institutions of the Order. Sent to Central America through obedience, faced with the perspective of innumerable difficulties that to others would seem insurmountable, he armed himself with a great spirit of sacrifice, and a courageous confidence in Divine Providence. On February 8, 1922, at La Ceiba de Guadalupe, not far from the city of San Salvador, he opened an Institution for Delinquents, which today gathers almost three hundred pupils with its trade and arts school. Government and private aid poured in so as to surpass even the fondest hopes and the work had the unconditional praise of all those who understood its Christian and social importance. Today, the Institution rises in the shade of a grandiose and splendid temple dedicated to Our Lady of Guadalupe, Protector of Latin America; it was founded through the initiative of the Somascan Fathers, and solemnly consecrated in 1954. Other imposing work, fruit of the extraordinary activity of Fr. Brunetti and his collaborators is the construction of Calvary Church in San Salvador; an edifice in Gothic style, of re-enforced cement, of enormous dimensions, which constitutes one of the most noteworthy monuments of all Central America.

Fr. Brunetti also preoccupied himself with the recruiting of local vocations and of their preparation for a missionary priesthood, opening a House for Candidates at Guacotecti near the small town of Sensuntepeque, where the Somascans already had the direction of the Parish. Other parishes entrusted to the zea of Saint Jerome's Sons were that of Comayagua and of Tegucigalpa in Honduras, while in the small Salvadorian town of Santa Anita was founded a flourishing parochial school. The Central American mission is today on a road of splendid realization, intended to diffuse the Kingdom of God upon a continent so scattered and yet, so much in need of a virtuous and active Clergy.

In 1923 the Somascans held in Nervi the General Chapter from which Fr. Turco came out elected as Provincial Superior of the Ligure-Piedmontese Province. Notwithstanding his frail health, undermined by an inexorable illness that would soon lead him to his grave, he carried on a surprising activity. His first preoccupation was to re-open the House for Vocation of Nervi that, in October of 1923 had gathered a first slender nucleus of youths. The following year, he obtained from the Town Administration of Cherasco that the College annexed to the Parochial Church of S. Maria del Popolo be placed at the

disposal of the Order who had already owned it, and who in 1835 had instituted there a Novitiate that had subsisted until 1866.

In this building, Fr. Turco foresaw the possibility of founding a House for Vocation for his Province, and in fact, in October 1924, there arrived from Nervi the first candidates. The work was thus implanted. It went from year to year consolidating and developing itself in such a consoling manner as to surpass even the most optimistic provisions of Fr. Turco. Meanwhile, the physical strength of the good Father was slowly exhausting itself; the disease, an intestinal tuberculosis subjected him to terrible sufferings. Forced to become bedridden a few days before Christmas, 1925, he serenely awaited death which claimed him on May 17, 1926.

Whoever knew him intimately will never forget that smile of his through which transpired the intimate and secure richness of his mind, the conquering sweetness of his penetrating clear look, pervaded with spirituality; in it one could see his intimate convictions that seemed to transfuse themselves, the strength of persuasion of his every word, the loftiness of the mind, such as the nobility of the heart, his marvelous intuition of souls accompanied with the meditated experience of the most delicate problems of the spirit; all these qualities infused a mysterious strength of suggestion to his frail person and made of him an incomparable guide of youth.

Fr. Angelo Stoppiglia was then Superior General of the Order. He was well deserving especially for the development given to Somascan historiography. He had founded in 1915 the "Magazine of the Somascan Congregation" and directed it until his death, in 1936. He published many studies illustrating eminent figures of Somascan Religious and obtained information especially from the Archives of the Madalena on Genoa which he reorganized with a vast, patient, and tenacious work, where he gathered unedited documents, scattered here and there and rare publications so as to make of these Archives a precious mine of historical information regarding the Somascan Order.

In 1926, he was succeeded in the office of supreme Moderator of the Order by Fr. Luigi Zambarelli whose whole priestly life had been spent near the old temple of San Alessio in Rome, as director of the Institute of the blind. A limpid and luminous place, he drew from the Aventine Hills, rich with sacred memories and from the celestial figure of St. Francis, the motifs of its poetry deeply religious and lyrically inspired. As Superior General, he had to take care of the new edition of the Constitutions, reviewed and corrected according to the recent prescriptions of the Code of Canon Law. In 1928, on the occasion of the fourth centennial of the foundation of the Order, he labored indefatigably for a dignified celebration of the event and published as a memento of it a large volume, rich with information. The following year, he decided to move the Novitiate of S. Alessio to Somlasca, where the Novices would find surroundings more favorable to recollection and more suited to their spiritual formation. He took greatly to heart the problem of vocations, promoting the Postulancy of Pescia, destined to receive the candidates of the Roman Province. The Institution, acquired by the Order in the immediate post-war, had at first been destined to be an orphanage. But the pleasantness of the place, the very position of the building outside populous centers apt to favor interior recollection were ideal circumstances to make of this house a little Seminary. Thus it happened in fact, and today, the Institution counts about one hundred candidates to religious life.

Fr. Zambarelli wanted to provide also a more adequate seat for the Student Clerics, especially the students of Theology whom he wanted to gather around him in the Institute of the Blind in S. Alessio, while the greater part of the students of Philosophy had already been gathered by Fr. Stoppiglia in the house of the Maddalena in Genoa.

But the one who faced the problem of the Seminary for the Clerics with the intention of arriving at a definitive solution was the successor of Fr. Zambarelli in the office of Superior General, that is, Fr. Giovanni Ceriani.

Is this, without doubt, one of the most eminent figures of the Somascan Order, not only because of the importance of the works he realized, of his iron energy, accompanied by a measured sense of reality with which is explained his activity and henceforth, his noble intent, of his extraordinary organizing capacities, but also and especially, because of the interior wealth of his mind, based on a faith simple as well as serene and austere; wealth lavished in the formation of other souls, set by him on the way to sanctity with an admirably secure intuition.

He had received the Somascan Habit in 1897, at the age of thirty years. He was formed under the wise guidance of Fr. Pietro Pacifici and through him acquired that austere concept of religious life that contradistinguished his spirituality and that, in certain circumstances could seem to some as being inspired by an excessive intolerance. After ordination, he was immediately sent through obedience to direct the juvenile Patronage of Serravalle, at first a town by itself and now, incorporated into the town of Vittorio Veneto, and that remained there from 1901 to 1913, when he was called upon to succeed to Fr. De Renzis as Pastor of the SS. Crocifisso of Como.

It was here that Fr. Ceriani gave the full measure of his virtues, dedicating himself with indefatigable vigor and with serene enthusiasm to his pastoral work and overcoming with patient energy difficulties and obstacles interposed by the incomprehension of men. He wanted the Shrine of the SS. Crocifisso to acquire a splendor worthy of its function of spiritual center of the Como Diocese, and with this aim in view he made use of excellent artists. Ponziano Loverini, director of Carrara Academy of Bergamo, depicted with delicate art and supported by a powerful religious breath a splendid Way of the Cross in whose scenes breathes a sense of a harmonious composition of spiritual beauty. The painter Gersan Turri from Lgnano frescoed in 1929 for the celebration of the centennial of the miracle, the cupola and the lateral chapels of the Annunciation and of Saint Joseph. The professor, Mario Albertella gave completion to the great work of decoration with frescoes of the apse and other parts of the Church. In 1934, Fr. Ceriani commissioned eight bronze statues, of which six were placed on the facade of the temple and two, that of the Sorrowful Virgin and of Saint John the Evangelist at the sides of the miraculous effigy of the Crucified upon the Main Altar. All these statues are the work of the sculptor, Giuseppe Siccardi. These and other works make of the Shrine of the SS. Crocifisso of Como one of the most admired monuments (religious) of Lombardy.

And in the shadow of the Shrine, Fr. Ceriani wanted the flowering of a work of charity, inspired in this by the example of St. Jerome Emiliani who loved with a deep and sacred transport: the orphanage. The need for such an institution became more felt and more urgent after the tragedy of the World War I.

Thus, it was on February 8, 1919 that the new "Orphanage of the Annunciation" opened its doors to three children. Then, it went on developing itself from year to year; new and ample locals were built to take care of the ever increasing needs and even the

possibility of teaching the inmates a profession that would earn for them the bread of an honest life was contemplated. Thus, gradually, it materialized the institution of an internal professional school with the installation of a mechanically-equipped machine-shop. But what has made Fr. Ceriani singularly well-deserving from the Somascan Order and made his memory imperishable among the Religious is the realization of the Seminary of Corbetta.

Ever since his election as Provincial Superior of the Lombardo-Veneto Province in 1923, he had taken solicitous care of the House for Vocation attentively watchful over that of Usuelli College in Milan, and founding one himself side by side with the Orphanage of the Annunciation. Elected Superior General in 1932, he immediately set to work, without impatience and without weakness, so that his long-caressed dream of a single seminary for all the Clerics of the Order might become a reality.

He began by gathering those near him in the House of the SS. Crocifisso and finally, in 1935, acquired in Corbetta, on the outskirts of Milan, a large villa of the Eighteenth Century, with ample locals, a beautiful park, and with a vast plot of tillable land. By the end of July of that same year, the opportune works of adaptation being finished, the new Seminary welcomed the first nucleus of Clerics that was destined to a continual growth in subsequent years.

Thus it was realized the fondest dream of Fr. Ceriani, profoundly convinced that a Seminary solidly constituted represented for the Order the most secure element of stability and the guarantee that the young recruits of the Lord would reach the threshold of the Priesthood seriously prepared for the mission awaiting them in the service of the Church.

The good Father died at the end of his long and laborious day, nearly octogenarian, but the powerful impulse given by his spirit continues to propagate itself among those who live on, so that every great idea, entertained with firm conviction and accomplished with sacrifice, has not value only for itself but is forever lived by all.

Thus, the name of Fr. Ceriani is added to the series of the Sons of Saint Jerome Emiliani that, beginning with Fr. Angiolmarco Gambarana, have imprinted in the history of the Order footprint of a deeper spirit and have marked its orientation.

General Bibliography

Until now, there was not a real synthesis of the vicissitudes of the Somascan Order. They wrote numerous biographies of illustrious religious, various studies on the origin and the development of each house, but always with criteria that were particular.

Absolutely nothing had been published which worthily clarified the relationships of the Somascans with the historical environment in which they were born and developed. In particular, there lacked a work that could throw light upon the contribution brought by them to the Catholic Reform in Italy. Not yet the core of these characteristic aspects of their history has been penetrated, while their history started exactly in a century entirely dominated by reform ideals.

At the end of each of the books that follow, I will give the bibliographical indications of the principal publications on each of the subjects treated and indicate the unpublished sources.

Here, I have placed first the quotations from edited and unedited sources of more general character from which I have drawn.

Constitutiones Clericorum Regularium S. Majoli Papiæ Congregationis Somaschæ, Venice 1677.

P. Moizo " Breviano storico di religiosi illustri della Congregaz. di Som., composto dal P. Giacomo Cevasco e continuato dal P. C. M, Genoa 1898.

Cevasco Giacomo Somasca graduata ' Vercelli 1743 id. jd, Breviarium historicum Vercelli 1744

Stoppiglia Angelo· Statistica dei p' P. Somaschi - 3 vol. Genoa, 1931/33

Id..Id. - Capitoli Generali e Prepositi Generali dell' Ordine d~i Chierici Regolari Somaschi . Genoa, 1027.

Landini Giuseppe· La missione sociale e culturale dell' Ordine Somasco, Cisano Boscone, 1928.

Pigato Giovanni Battista Contributo dell' Ordine Somasco agli studi tomistici - Review May 1937.

Zambarelli Luigi· L'Ordine dei Padri Somaschi nel IV centenario di fondazione - Rome, 1928.

Id. Id.- Il culto della santità nell'Ordine dei Padri Somaschi - Rome, 1929.

Id. Id. - Il culto della dottrina nell'Ordine dei Padri Somaschi . Rome, 1929.

Id. Id. - Il culto di Dante tra i Padri Somaschi - Rome, 1921.

Sestili Gioacchino· Il culto della filosofia tra i Padri Somaschi· Rome, 1929.

Tentorio Marco - "I Somaschi" in "Ordini e congregazioni religiose" by Mario Escobar - Bulletin of the Somascan Congregation Rome, 1915/23 - Genoa 1923/24.

Id. Id. - Distribuzione delle sedi dell'Ordine dei Padri Somaschi nel mondo dall' origine ad oggi, in "Annali di scienze e studi di geografia dell' Università' di Genova" - Genoa 1951

Rivista della Congregazione Somasca . periodical of historical nature that is published in Genoa since 1925.

Il Santuario di San Girolamo di Somasca - Religious periodical that is published at Somasca, Bergamo, since 1925; the first years especially contained precious articles relative to the history of the Order.

Unpublished Sources

1) Archives of the House of Maddalena in Genoa

The merit of having gathered in these archives the best of the documents regarding the history of the Somascan Order is due to the Fr. Angelo Stoppiglia and to the current archivist Fr. Mario Tentorio. They have faced a labor both tenacious and patient by reorganizing what different and painful vicissitudes had dispersed, thus offering a most valid instrument to the students of Somascan history.

Here are the most interesting documents:

Atti delle Case: The Constitutions of the Order prescribe that the Superiors make accurate note of what "is worthy of note that happens in their houses" (Bk. **III** - Chap. I, no 660);

The most remote are those of the College of Amelia (1618 - 1839) - of Clementine College (1618-1874) - of the house of S. Biagio in Montecitorio (1575 - until present time)

Atti dei Capitoli Generali - in three volumes, containing the Minutes of the Chapter sessions, from 1851 on.

Atti dei Capitoli Provinciali.

Acta Congregationis - in three volumes, written by Father G. B. Riva and containing the main events of the Order from 1528 to 1700.

Cartelle dei luoghi . containing various documents of Conventions, Chapters, Information, Bulls, etc.

Alcaini Giovanni - Biografie inedite.

Paltrinieri Ottavio - Memorie inedite.

Docoli Allissandro· Compendio dei Privilegi e Favori della Congregazione Somasca - Brescia 1618.

The greater part of these documents is now systematically catalogued and for that reason, easy to consult.

2) Archives in Somasca

Sacra Rituum Congregatio E.mo et R.mo Cardinali De Abdera, Veneta seu Mediolanen:

Beatificationis et Canonizationis Ven. Servi Dei Hieronymi Aemiliani Congregationis Somaschae Fundatoris, etc. Romae 1714, containing, among other things, the depositions of the testimonies of diocesan and informative proceedings for the Beatification and Canonization of Saint Jerome Emiliani.

Many documents of these Archives come from Houses of the Lombardo-Veneto Province especially for the Nineteenth and Twentieth Centuries.

3) Archives of the General Procurator's Office in Rome

Folios of Petitions to the Sovereign Pontiffs
Rescripts and Pontifical Bulls.

4) Other Archives

Many documents lie in the State Archives, mainly, those of Venice, in the Archives of State in Milan (extracts of the indexes have been transcribed and deposited in the Archives of the Maddalena in Genoa) and in various local archives of the cities where the Somascans had Houses in the period that preceded the Napoleonic suppression.

Interesting documents can also be found in the Archives and the Vatican Library.

For Chapter I

The very vast subject of the Catholic Reform of the Sixteenth Century has a very rich literature, both ancient and recent, that dispenses me from quoting it.

Regarding the more restricted field of the Catholic Pre-Reformation and therefore also the influence exerted by the Company of Divine Love in the midst of the Reform itself, it is opportune to quote in the first place the work of Fr. Tacchi Venturi: *Storia della Compagnia di Gesù' in Italia, Rome-Milan 1910-1922*, in two volumes, of which the first offers an interesting exposition of "Religious life in Italy around the first half of the Fifteenth Century."

The following works are more directly related to the subject of this chapter:

Bianconi - *L'opera delle Compagnie del Divino Amore nella riforma cattolica* - City of Castello 1914.

Cassiano da Langasco - *Gli ospedali degli Incurabili* - Genoa, 1938.

De Muulde de la Claviere - *S. Gaetano Thiene e la riforma cattolica* - Rome 1921 .

Paschini Pio . *S. Gaetano Thiene, G. P. Carafa e le origini dei Chierici Regolari Teatini* - Rome 1926.

Id. id. - *La beneficenza in Italia e le Compagnie del Divino Amore in the first decades of the Sixteenth Century* - Rome 1925.

Cistellini - *Figure della Riforma pretridentina* - Brescia 1948.

Premoli O. - *Storia dei Barnabiti nel '500* - vol. 2, Rome 1913, 1922.

Bascape C. - *I Barnabiti e la Controriforma in Lombardia* - Milan 1931.

Paschini P. - *S. Girolamo Em. e l'attività benefica del suo tempo* - Genoa 1929.

For Chapter II

An abundant bibliography, even though incomplete, kept up-to-date until 1917, of Saint Jerome Emiliani has been published by Fr. Angelo Stoppiglia (*Bibliography of S.G.E.*, with comments and notes on the writers - Genoa 1917).

Among the biographies published after this date, the most complete informatively, are those of Fr. Bartolomeo Segalla (Rome 1928) and of Fr. Landini (Rome 1946); this last has taken particular care of the historical-critical documentation.

The two beautiful lives written by Fr. Giovanni Rinaldi (Alba 1937) and by Fr. Franco Mazarello (Rapallo 1956) have an exclusively revealing character.

A particular attention to the relationship existing between the activity of Saint Jerome Aemilian and the pre-reformatory and Catholic reformatory movement of the Sixteenth Century has been dedicated by Fr. Sebastiano Raviolo (Milan 1946) in the biography

inserted in the Collection "The great Saints of the Church" published by the editor Perinelli Casoni and directed by Mons. Agostino Saba.

Concerning the activity of the Saint in the bosom of the Company of Divine Love: Paschini Pio - S.G.E: e l'attività benefica del suo tempo - Genoa 1928.

Pietro Boncompagni - S.G.E: antesignano della Riforma Cattolica e primo difensore del Piave - Genoa 1930.

Fr. Mario Barbera S. J. - S.G.E. e la sua opera educativa e sociale in "La Civiltà Cattolica" Quad. 1822, Nov. 17, 1928.

Fr. Pio Bianchini - L'orfanotrofio, come concepito e attuato da S.G.E. in "R.C.S., July 1941."

Salla Santa G. - Per la biografia di un benefattore dell'umanità nel 1500 - Venice 1912.

Grazioli A. - G' M' Giberti Vescovo di Verona, precursore della Riforma del Concilio di Trento - Verona 1955.

Among the historical sources of the biography of the Saint, have notable importance the Letters of the Saint himself, six in number, of which until now, has not been published a complete collection, and besides, the "Iscrizioni veneziane" of Emanuele Cicogna (Venice 1848), of which is especially interesting to our subject, Volume V from page 362 to page 387.

Among the unpublished sources, suffice it to mention the "Atti dei Processi di Beatificazione e Canonizzazione", preserved in the Archives of Somasca.

For Chapter III

The scarcity of information that has reached us concerning the first Companions of the Holy Founder of the Somascans can be reduced, outside the biographies of the Saint, to the following publications:

Caimi Giuseppe - Vita del Servo di Dio Angiol Marco dei Conti Gambarana - Venice 1865.

Paltrinieri Ottavio - Notizie intorno alla vita di Primo del Conte - Rome 1805.

P. Caimoto O. - P. Primo de' Conti al Concilio di Trento e nella Conttoriforma - in R.C.S., January 1940.

Anonymous - Vita del P.O. Giovanni Scotti - Como 1852.

P. Giuseppe Filipetto - I cooperatori di S.G.E. - in R.C.S., July 1947.

For Chapter IV

A series of historical researches has been conducted with much patience by Fr. Pio Bianchini, concerning the first vicissitudes of the Somascan Order. The fruit of such researches can be verified in some articles published in the R.C.S. (July 1940, September 1941, April 1942, July 1942, October 1942, January 1943, April 1943, July 1943, October 1943, January 1944, April 1956, July 1956, October, 1956).

Among the unpublished sources, we mention a "Saggio storico sullo sviluppo dell'Ordine Somasca dal 1569 al 1650" of Fr. Marco Tentorio; it is a manuscript preserved in

the Archives of the Maddalena in Genoa, from which I have largely drawn for the drafting of this Chapter.

Among the publications containing information of particular interest for the subject treated in this chapter, I record the following:

Tagliabue M. - *Seminari milanesi in terra bergamasca*. Milan 1937.

Lege. II Seminario di Tortona - 1909.

P. Zonta Giovanni - *Gloria del Collegio Gallio di Como* - Foligno 1932.

P. Tentorio Marco - *I Somaschi a Siena* in R. C. S. January 1938.

Mons. Bernareggi Adriano - *A ricordo della celebrazione del IV Centenario di fondazione dell' orfanotrofio maschile di Bergamo*- R.C.S"July 1933.

For Chapter V

The following have written on Clementine College:

P. Paltrinieri Ottavio - *Elogio del nobile e pontificio Collegio Clementino di Roma* - Rome 1795.

P. Donnino Girolamo - *I convittori illustri del Collegio Clementino* . Rome 1896.

Montalto Lina . *Il Clementino* - Rome 1939.

P. Luigi Zambarelli - *Il nobile Pontificio Collegio Clementino di Roma* - Rome 1936.

Id. id. - *Biografia di "600 circa uomini illustri alunni del Collegio Clementino di Roma* - Manuscript of the Archives of the Maddalena in Genoa.

The book of "Acts", which is preserved in the Archives of the S. Maria Maddalena in Genoa, is of essential importance for the knowledge of the development of the internal life of the Institution.

For Chapter VI

For a knowledge of the vicissitudes relative to the interdict of Venice and to the behavior of the Venetian Clergy in its regard, it is opportune to see what was written by Pastor: *Storia dei Papi dalla fine del Medioevo* - vol X II.

For what regards the internal orderings of the Somascan Institutions and the general situation of the Order in the Seventeenth Century, see:

Relazione sullo stato dell'Ordine ordinata da Papa Innocenzo X - 1650. This is a manuscript preserved in the Archives of the Maddalena in Genoa, containing the sworn declarations on the economic and religious state of every house, and the number of Religious and the name of each.

A brief biographical sketch of Frs. De Domis, De Angelis, Remondini, Invrea, Cosmi, Spinola, Stellini, can be found in A. Stoppiglia - *Statistica dei Padri Somaschi*. three volumes, Genoa 1931/34.

Cf. also Paltrinieri Ottavio - *Notizie intorno alla vita de quattro Arcivescovi di Spalato*. Rome 1829, containing the biographies of Frs. Bonifacio Albani, Stefano Cupili, Giovanni B. Laghi.

Information concerning the Somascan Oblates and to their Founder can be found in Angelo Stoppiglia - *P. Giovanni Andrea Tiboldi e le Oblate Somasche* - Genoa 1928.

On Fr. Iacopo Stellini, the most recent work is that of Fr. Antonio Rocco. *Iacopi Stellini* . *Scritti Filosofici*: Milan 1942 with an up-to-date bibliography.

On Fr. Bartolomeo Brocco, see the articles of Fr. Mario Tentorio. C.R.S. August 1939 and following.

On Fr. Agostino Tortora, see Fr. Paltrinieri Ottavio - Notizie intorno alla vita di Agostino Tortora, Ferrarese, Preposito Generale della Congregazione di Somasca - Rome 1803.

On Fr. Remondini Gian Stefano - see the articles on Father Mariga - Magazine of the Somascan Congregation.

For Chapter VII

Ordini per educare i poveri Orfani . Milan 1634,

All our Orphanages published in various editions distributed in time, regulations, orderings, and norms for directing; these are found in part in the Archives of the Maddalena in Genoa, partly in the libraries and civic Archives of the interested cities, besides, in the Archives of those Institutions which still exist.

For Chapter VIII

Fr. Pia Bianchini- Le Costituzioni della Compagnia - in R.C.S. , April 1942. In this article is reported a "Prospetto complessivo delle Regole della Compagnia dei Servi" - 1533/1568.

The first text, non-definitive, of the Constitutions was published in 1591 with the title: Liber Constitutionum CC.RR. S. Majoli Papiæ seu Congregationis Somaschæ, tria capita complectens: quorum 1. continet Constitutiones genericæ et universales, 2. specificas et particulares, 3. poenas hunc generacæ hunc speciales constitutionibus correspondentes Editus anno D. 1591, juxta determinationem factam in comitiis celebratis Vicentiae Venetiis 1591.

I believed that the printed text might be irrecoverable, but in the Archives of the Maddalena in Genoa is preserved the manuscript volume in parchment bearing the autographed approbation of the Pope.

For a knowledge of the norms that regulated the internal life of the Somascan Order from 1624 onwards, and which lasted almost unchanged until 1929, when the first Book of the Constitutions was revised with the aim of conforming it to the demands of the new Code of Canon Law, we see: Constitutiones Clericorum Regularium S. Majoli Papiæ Congregationis Somaschæ - Venice 1671.

As to the unpublished sources, are to be remembered especially the Atti dei Capitoli Generali, preserved in the Archives of the Maddalena in Genoa.

For Chapter IX

For a general framing of the scholastic problems in Italy it will be opportune to consult Giuseppe Manacorda Storia della scuola in Italia, Milan, Palermo, Naples 1913.

On the school of the Somascans, in particular, there is no exhaustive study.

Notable interesting outlines on such a subject can be found in:

Landini Giuseppe - La missione sociale e culturale dell' Ordine Somasco - Cisano Bergamasco 1928.

And in the brief study of Cardinal Francesco Aragonesi- *La virtu educative dell'Ordine Somasco attraverso i secoli*, published in the "Magazine of the Somascan Congregation" July 1931.

As to the unpublished sources that are closely related with the subject of this chapter, see the following documents, preserved in the Archives of the Maddalena in Genoa:

Fr. Santinelli Stanislao - *Ordine da tenersi nelle nostre scuole* (1741)

Fr. Chicherio Giovanni - *De litterarii Praeceptoris institutione et commemtatriis aliis* (1750).

Id. Id. - *Methodis studiorum ad usum Congregationis de Somasca per Rei Litterariae Moderatores Deputatos exhibita atque anno 1741 iussu D. Joannis Baptistae Riva, Praepositi Generalis insinuata.*

Fr. Lamberti - *Regole generali dei Convitti diretti dai Padri Somaschi.*

Frs. Lamberti and Lambertenghi - *Piano di educazione per i Regi Orfanotrofi della Lombardia austriaca.*

On Fr. Stanislao Santinelli, see: Fr. Paitoni Giacomo - *Memoris storiche per la vita del Padre Stanislao Santinelli.*

For Chapter X

Among the works of a general nature whose consultation is indispensable for a comprehensive vision of the historical frame of events with regards to the Church, it is sufficient to mention:

Pastor: *Storia dei Papi delia fine del Medioevo*, vol XIV and XV.

For what concerns the scholastic problem during the period of reform inspired by illuminist principles and illuminated absolutism in general, see:

G. Manacorda- *Storia delia scuola in Italia*, Milan 1913.

Nasi Tommolini Wanda- *La scuola milanese e la sua didattica* . Milan 1943.

Soave Francesco- *Leggi scolastiche da osservarsi nelle R. scuole normali della Lombardia austriaca* . Milan 1786.

Valsecchi Francesco- *L'assolutismo illuminato in Austria e Lombardia*, Bologna 1934.

Vitta Giovanni- *Ordini religiosi e studi in un grandioso disegno di reforma sotto Maria Teresa e Giuseppe II* - Milan 1923.

Concerning Fr. Soave, much has been written; an extensive bibliography follows the historical profile traced by Fr. Angelo Stoppiglia, in the work already mentioned: *Statistica dei Padri Somaschi*, Vol. I, Genoa 1931. In that same work one can found a brief biography of Frs. Crivelli, Della Torre, Laviosa, and Soave.

On Fr. Soave, see besides:

Rinaldi Giovanni - P.F. Soave nella letteratura del sue secolo- in *R'C'S'*, January 1946.

Concerning Fr. Gaspare Leonarducci, see:

Fr. Franco Mazzarello - *La Provvidenza e l'arte di G. Leonarducci*, in the above-cited Magazine, May 1931.

D. Mondrone- *Un Poema settecentesco dimenticato*, in "La Civiltà Cattolica" March-May 1939.

A study on Frs. Laviosa and Leonarducci can be seen in:

Fr. Luigi Zambarelli - Il culto di Dante fra i Padi Somaschi - Rome 1921.
On Fr. Carlo Innocenzo Frugoni, it is sufficient, to mention the study of:
Carlo Calcaterra - Storia della poesia Frugoniana - Genoa 1920, and a brief profile
that can be read in:

Fr. Luigi Zambarelli - Il culto della dottrina fra i Padri Somaschi - Rome 1929.
Among the manuscript sources preserved in the Archives of the Maddalena in Genoa,
remember:

Fr. Giambattista Oltolina - La soppressione dell'Ordine dei Somaschi in Italia nella
seconda metà del '700 a nell'epoca napoleonica (1952).

Fr. Amedeo Jossa- Ricerche e studio critico sull'opera di Francesco Soava (1909).

Fr. Gregorio Suardi - Piano di studi (1798).

For Chapter XI

On the subject of Napoleon's politics in what regards the Catholic Church and
Religious Orders in particular, see:

Deries Leon - Les Congregations religieuses aux temps de Napoleon - Paris 1929.

For what concerns the religious politics of the Italian Government and its influence
upon Religious Orders see:

I.M. Laracca - Il patrimonio degli Ordini religiosi. Soppressione e incameramento -
Rome 1936.

And also:

S. Iacini - La politica ecclesiastica Italiana da Villafranca a Porta Pia - Bari 1938.

Various information in regards to the vicissitudes of some Somascan Institutions
during the Napoleonic period and at the time of the suppressions by the Italian
Government can be found in:

Cafasso Gaetano - Il collegio dei Nobili di Parma - Parma 1901.

Capori - Storia del Collegio S. Carlo di Modena - Modena 1878.

Cocchetti C. Del Movimento intellettuale nella Provincia de Brescia dai tempi antichi
ai nostri - Brescia 1880.

Grimaldi Francesco - Memorie storiche della città di Napoli - Naples 1857.

Morignini Card. Carlo - Degli Istituti di carità in Roma - Rome 1870.

Moschini G. - La Chiesa e il Seminario di S. M. della Salute in Venezia - 1842

Muzzitelli G. - La Chiesa e l'Ospizio di S. Maria in Aquiro - Rome 1914.

Nisio Girolamo - Della istruzione pubblica e privata in Napoli dal 1806 al 1807 -
Naples 1871.

Ottolenghi G. - Il R. Liceo-Ginnasio "Balbo" in Casate M. - Casale 1925.

Rumor S. - Chiesa e Convento dei PP. Somaschi a Vicenza - Genoa 1929.

Zambarelli L. - Il Nobile Collegio Clementino di Roma - Rome 1936.

Zonta Giovanni - Storia del Collegio Gallio di Como - Foligno 1932.

Stoppiglia A. - Il Collegio S. Giorgio dei Padri Somaschi in Novi Ligure - Genoa
1929.

On Fr. Baudi-Selve, see the study written by Fr. L. Zambarelli in "Il culto della
Santità nell'Ordine dei Padri Somaschi - Rome 1929.

Information on Frs. Natta and Adriani can be found in:

Stoppiglia - Statistica dei Padri Somaschi· Genoa 1931-34.

Concerning Frs. Giuliani, Ponte, Parchetti, Borgogno, Bonfiglio, Calandri, Grosso, Giordano, alladnirers and schoars of Alighieri, see:

Fr. Luigi Zambarelli· Il culto di Dante fra i Padri Somaschi· Rome 1921.

On Marchiondi and his work, see:

Fr. Caimotto Oreste - Paolo Marchiondi e i Barnabitti - in "Magazine of the Somascan Congregation", January 1953, July 1954, July 1955, October 1955, January 1956.

A brief study of a general nature on Alessandrd Manzoni can be found in the article: Alessandro Manzoni e i Padri Somaschi - published anonimously by "Magazine of the Somascan Congregation", April 1925, and in another article with the same title in "La scuola cattolica" September 30, 1873, due to Fr. Francesco Calandri.

Information on the childhood of Manzoni and on his first years of school can be gathered from:

Cesare Cantu' - A. Manzoni: Reminiscenze· Milan 1882.

Marino Parenti - Manzoni e gli altri . Milan 1946,

Orazio Premoli - Vita di Manzoni· Rome 1925,

Antonio Stoppani - I primi anni di Alessandro Manzoni· Milan 1920.

Luigi Tonelli - Manzoni - Milan 1928.

Interesting also is the subject treated in the chapter that is written by:

Antonio Caiazzi - Il centenario di una riparazione manzoniana . in "Rivista dei giovani", February 15, 1947.

Another interesting study is that of:

Giulio Salvadori - S. Girolamo Emiliani e Alessandro Manzoni . printed as appendix to the volume "Enrichetta Blondel e il Natale del '33, - Milan, 1929.

Gathered among the manuscript sources:

Atti del Collegio S. Bartolomeo di Merate, 1710-1809.

Atti del Collegio S. Antonio di Lugano - both the ones and the others preserved in the Archives of the Maddalena in Genoa.

For Chapter XI

Brief information on Frs. Libois, Sandrini, Gaspari, Savare', Turco, can be found in Stoppiglia A. - Statistica dei Padri Somaschi - Genoa 1931-34.

On Fr. Turco has been written a beautiful study by a youth formed in his school and actually Archbishop of Reggio, Calabria, Mons. Giovanni Ferro.

Il padre Giovanni Battista Turco, dei Padri Somaschi, Preposito Provinciale Ligure - Genoa 1926.

Concerning Frs. Biaggi, Moizo and Cossa, see what Fr. L. Zambarelli wrote· Il culto della dottrina tra i Padri Somaschi, - Rome 1929.

Concerning Fr. Eugenio Vairo, see: C, Moizo: Memorie intorno alia vita del P. E. Vairo - Genoa 1893.

The figure of Fr. Angelo Cerbara has been recalled with deeply moved spirit by Prof. Eugenio Masucci (Rapallo 1930), on the occasion of the twenty-fifth anniversary of his glorious death.

Biographical outlines on Fr. Zambarelli and judgments on his poetical production can be found in De Simone Giuseppe - P. Luigi Zambarelli· Sorrento; F, Aquilanti: L'opera poetica di L. Z. -Rome 1916.

The life and work of Fr. Giovanni are illustrated in a special number of the "Rivista della Congregazione Somasca"· May 1946.