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Italy

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A REVIVAL of Scholasticism was apparent in Italy from the time of the restoration which followed upon the fall of Napoleon. It was a movement of reaction against the rationalistic and Voltairian philosophy which had borne such sorry religious, political and moral fruits. The first to raise aloft again the banner of Thomism in philosophy was Vincenzo Buzzetti of Piacenza (1778-1824), who seems to have received his first impulse in this direction from the former Jesuits then resident in the territory of Parma.

This philosophical movement soon combined with another and vaster one which had been set in motion by De Maistre and De Lamennais, and which had been accepted quite generally in Italy. It is noteworthy that the warmest proponents of Thomism, including Buzzetti himself, were fervent admirers of De Lamennais, and that the first signs of the reawakening appeared in a Catholic periodical, *L'Amico d'Italia*, which made its appearance for the explicit purpose of supporting this brand of ideas. Other journals of the same stamp, such as the *Giornale Ecclesiastico* of Rome and the *Pragmalogia* of Lucca, also helped greatly in the revival. The same is to be noted in certain works of the period written by Gioachino Ventura, the warmest and most active supporter of De Lamennais in Italy.

Evidently, the intention of these first neo-Scholastics was to give a Thomistic impulse to the grand and promising spiritual movement aroused by their master; but their attempts were deprived of efficacy because of the condemnation which fell upon the doctrines of the Breton abbé. Among the Jesuits, two brothers, Domenico and Serafino Sordi, also of Piacenza and pupils of Buzzetti, together with Luigi Taparelli d'Azeglio, son of the director of *L'Amico d'Italia*, continued to further the renaissance of the ancient philosophy. Serafino Sordi founded a school of Thomistic instruction in Ferrara. This was abolished after a few years through fear lest the doctrines of De Lamennais, which at one time or another arose there, should gain too great strength.

Taparelli made similar attempts, first at Rome, where he was rector of the Gregorian University from 1824 to 1829, and later at Naples, where he was provincial superior from 1829 to 1833. During these years peripatetic philosophy was the subject of many ardent discussions and arguments, bitterly waged both by its adherents and its opponents.

Victory appeared to rest with the latter. For many years, through love of domestic peace, the adherents of the peripatetic school cultivated privately and in silence the seed of the old philosophy. And the seed did not