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A Source for the Study of the University of Padua in the Early Nineteenth Century

The Rectors’ Annual Reports

The establishment of the Veneto-Lombard Kingdom on 7 April 1815 initiated a new phase in Venice and the Venetian terra firma that affected—among other things— the relationship between state and subjects, territorial organization, institutional forms, the system of government, [and] the educational scene. After the shaky and troubled interregnum following Napoleon’s collapse,[[1]](#footnote-2) even the Athenaeum of Padua, with its rich six-century-long history, found itself gradually enmeshed in the political-administrative system of Vienna. An inevitable shift towards the new “educational order” was put into effect by the government directive of 12 September 1815 regarding the “reinstatement of the University of Padua and the establishment of its course of studies.”[[2]](#footnote-3) The directives contained in this prescript aimed primarily to guarantee “above all the means of progressing in a career in the sciences and letters” and to “approach, in accordance with the special circumstances of these Venetian provinces, the method already in effect in all the universities of the Austrian monarchy, including the one in Pavia.”[[3]](#footnote-4) And again: to consolidate the nationalization of teaching in order to mould the *fidelis subditus* in every respect. In keeping with this view, the theological faculty, which had been relegated to the seminary during the Italian period, was reinstated in the university’s "official system" in order to reaffirm the pre-eminent role of the Catholic faith in the education of the subject, be he a layman or an ecclesiastic. Within the other faculties as well—political-legal, philosophical-mathematical, medical-surgical-pharmaceutical—the introduction of changes in the disciplines aimed at making the entire system more rational and professional.

The Paduan University that emerged from the 1815 reform revived the Austrian model, which intended to train “ideologically conformist and professionally productive functionaries,”[[4]](#footnote-5) capable of adapting themselves to the concrete demands of early nineteenth-century society. A further step in the consolidation of the structure of the Austrian-style university was taken in late 1816 with the enactment of new provisions that rendered equal all Athenaea of the Hapsburg Empire.[[5]](#footnote-6) Compared to the Napoleonic past, the transformations pertaining to education were at times marginal, at other times of major importance, depending on the Faculty. Significant changes were directed likewise at the University’s administrative structure, at the summit of which was placed the “magnificent rector”, who presided over the academic senate, in the domain of which operated the directors, deacons, and seniors of the faculties or fields of study. In any event, save in cases of respective hierarchically and appropriately regulated roles, everything related to academic life in its myriad aspects was subject to imperial control, to which the rector reported through the government, which had its seat in Venice.[[6]](#footnote-7) Not a matter—from the most trivial, such as the employment of a third-class day worker, for example, to the most complex, such as the drafting of a budget or the layout of a building—escaped state surveillance.

In this regard, a most interesting source on the organizational structure and academic culture of Padua in the era of the second Hapsburg domination of the Veneto (1815-1848) is the rectors’ annual reports. Essential to analysing them is Giampietro Berti’s *L’Università di Padova dal 1814 al 1850* [The University of Padua from 1814 to 1850], [[7]](#footnote-8), in which the author, after a meticulous search through the general archive of the Athenaeum of the University of Padua,[[8]](#footnote-9) brought to light the reports that the rectors had sent periodically to the general Lieutenancy of the city of lagoons.[[9]](#footnote-10) This scientific/scholarly and editorial initiative is but a tiny component of a far vaster project currently underway in anticipation of the University of Padua’s eight-hundredth anniversary (2022).[[10]](#footnote-11)

In the articulation of the university’s system, which in 1806 had witnessed the creation of the Faculties by Napoleonic decree,[[11]](#footnote-12) a fundamental role was assigned to the rector, who, among [his] numerous and demanding duties, also had to compose the end-of-term report. According to the general Statute of 1825[[12]](#footnote-13)—a regulation that remained in effect until 1853, when the nomination was to be carried out directly by the Ministry of Religion and Public Instruction—the rector was the head of the Athenaeum, and, as such, held “the title of magnificent.”[[13]](#footnote-14) He occupied a position of prestige, but one that was purely honorary; indeed, he was assigned no steady and fixed salary, though—through the collection of taxes—he did derive some economic benefits. The appointment allowed him to remain in office—in the ancient Palazzo de Bo, in the heart of the city—for merely a year, according to a precise calendar that ran from October 15th to October 14th of the following year.[[14]](#footnote-15) He who became rector was selected from the docents or doctors of the Faculties, in obeisance of a precise and predetermined order. It was done through rotation, according to a criterion of "importance": the most prestigious Faculty was theology, next came law, medicine, and finally philosophy. As already noted, the rector could be a professor, but also a doctor who had not matriculated in the relevant faculty as long as he had been honoured with some kind of public or ecclesiastical office.[[15]](#footnote-16) The obligation to reside in Padua applied to everyone, a fetter that granted political authority "continuous and close" surveillance. The selection of the rector—to the extent that it was supervised—nevertheless took place through the efforts of the academic Senate, which was the body composed of all directors of fields of study, the deans, and Faculty elders.[[16]](#footnote-17) Within this highly rigid political-administrative context, the appointment became effective after validation by the government, which had the power to approve or reject the candidate proposed by the academic body. The directive also stated that the rector was responsible for supervising employees, the service personnel—which constituted the chancellery—and every other subordinate; it was he who represented the Athenaeum "with honour" and carried the weight of "those affairs pertaining to the University."[[17]](#footnote-18)

The reports under consideration here, which were physically drafted in the offices of the Bo, were sent to Venice at the end of each year of the rectorship, when the state authority had already approved the appointment of the new rector, schools and studies had reopened after the summer break, and the "divine auspices" had been invoked for the future.[[18]](#footnote-19) Specifically, the rector, at the end of his term, was obliged to submit to the political authority a summary of the institution’s condition that addressed general issues. On the other hand, it was the duty of the directors of the four Faculties to deal with problems and matters related to individual institutions. From a formal standpoint, the narrative in these is dry and clear, following customary criteria: after the formulaic salutation—usually "Exalted Administration," often followed by an exclamation point or even more obsequious formulations—the rector generally refers to issues that pertain specifically to student behaviour and discipline. In closing, the text falls back on specific formulas for obtaining recognition and forgiveness from the political authority for any contingent shortcomings or weaknesses in the Athenaeum's management. Within this scheme, each rector was at liberty to personalize his account. Some preferred to keep it on a general level, submitting a spare and dry memorandum; others, in turn, had the boldness to deal with issues while proposing their own "political and pedagogical" vision of the Athenaeum and suggestions for improving its management.

Usually, matters related to docents and the Faculty were tackled in broad terms, leaving the details to the directors; the esteem due to the administrative staff particularly Giovanni Antonio Galvani, head of the Chancellery, was always emphasized; afterwards the focus fell on the students.[[19]](#footnote-20). In all the reports, the most space was reserved for the analysis of juvenile comportment, which was carefully scrutinized by the rector. He, in fact, had jurisdiction over "the Royal University building, the Botanical as well as Agrarian Garden, the Garden, the Chemistry Laboratory, the Hospital Clinics, the principal Seminary and the church." [[20]](#footnote-21) The job of controlling students, however, was not limited to university halls; it extended to the entire city, especially places in which young people met, namely cafes, theatres, and restaurants. It was important for the rector to record that he had effectively controlled students not only in internal areas, but above all beyond the walls of the university, where sites of "perdition" were more numerous, varied, and truly pernicious.[[21]](#footnote-22)

Often reaffirmed in the reports is the notion that the rector had to instil in youth "a love of order, subordination to higher authorities, respect and veneration at the altar of God."[[22]](#footnote-23) In fact it was the fundamental and unavoidable duty of the individual teacher—indeed of the entire University—"to promote the love of study and toil", but above all "to maintain order and subordination”[[23]](#footnote-24)—conditions that ensured "happiness" to the city of Padua and the States as a whole. In keeping with this view, most rectors opted for an authoritarian and inflexible approach, so that the young students would become "loyal subjects" and "excellent citizens.”[[24]](#footnote-25) When in 1840, Rodolfo Lamprecht found himself having to deal with two cases of night brawls between students and the public security force (the so-called "*piantoni*"), he did not hesitate to declare that "on such occasions, this means of punishment is the most effective way of preventing greater disorder." In this case, the students were arrested and punished.[[25]](#footnote-26)

Other rectors, however, took a different view of the students, not judging them solely as potential disruptors of public order. Such was the case of Stefano Agostini, rector in 1838, who wished to establish a more direct and paternal relationship with the 1433 students who gravitated towards the Studium. It was customary, in fact, to keep the parents or guardians of the students informed of their absences from class (a communication was sent after three absences in a month) or of their below-passing grades on exams by means of a special letter. The communication came "via the route of public offices" and in accordance with a procedure that involved—automatically and based on increasing degrees of responsibility—the professor from whom the memo had been sent, the director, the rector, the royal Delegation, and finally, the related commissariats of the youth’s province of residence. In this regard, the Rector proposed some changes, arguing that such a mechanism "lacked the delicacy that pedagogy and psychology wished be observed in the correction of youth, while harming the honour of the students and their families to too great a degree." [[26]](#footnote-27)

It was not useful—Agostini reiterated—to inform so many people of a young man’s shortcomings, and, as an alternative, he proposed sending an initial summons by the instructors and, thereafter by the rector. At the third warning, it was up to the Athenaeum to notify the family directly without involving the Public Security, which should be activated only when the "internal" control of the academic institution proved to be slack or ineffective.[[27]](#footnote-28)

Despite a succession of rectors, the text of the reports exhibits many similarities and appears to have been continuously reproduced. [[28]](#footnote-29) The reason for such constancy is revealed by the rector Giuseppe Onorio Marzuttini. As the theologian explains in a polemical tone, one is dealing here with the effect of a system of annual appointments, the consequence being that the rector generally prefers to spend those twelve months "peacefully", without making changes of any kind. In short, the Athenaeum did not have a reliable and energetic leader who could correct "rampant disorder" or "flaws", while, on the other hand, it was at risk of incurring censorship and criticisms of mismanagement by government authorities. [[29]](#footnote-30) Notably Marzuttini was the only rector with the courage to request that the top position at the University be of longer duration and more secure.

Now we come to an in-depth analysis of the text of the reports. We have already pointed out their common tendencies; now let us try to bring out their most significant distinct features. Dating to 1823, the earliest report found among the papers of the archive was written by the rector Antonio Meneghelli.[[30]](#footnote-31) Priest, jurist, and profound scholar of Petrarch's work, he defined himself as a "friend of the order".[[31]](#footnote-32) He provided the government with a calm and peaceful picture of the University. Like his successors, he subdivided the people with whom he had to deal into three categories: instructors, students, and ministerial employees. The second of these—deemed the University’s true assets, even if invigorated by the "passion of their years "—behaved according to the rules and were "prudent and irreproachable [in their] conduct". In guiding them down "the right path", the rector sometimes assumed the semblance of a strict and "inexorable" judge, [but] often that of an "affectionate father". Results were achieved thanks to the help of Marmiroli the "porter", who received the honour of a special mention and whose name was even sent to the government. Along with the chancellor, the vice-chancellor, the bursar, the two scribes and the other porters, he conducted his "ministry" in a timely and loyal manner. There are no references, however, to progress in the fields of study—a duty that, as noted, belonged to the heads of the four Faculties, who sent periodic reports to the higher authorities.

On 11 October 1824, it was incumbent on Francesco Fanzago to thank the government authority and submit himself to its judgment. Physician, pathologist, and pellagra expert, he too devoted significant space to the behaviour of the students;[[32]](#footnote-33) he was firmly convinced that an easy-going and persuasive attitude rather than a threatening one was productive: in fact, whenever an instructor succeeded in winning the esteem of students, he got far more out of them. Indeed, the rector could declare with pride that out of a thousand students—there were that many studying in Padua at the time—very few had broken the rules. Most had irreproachable manners, even during Carnival season, when a "childish prank" was likely to be tolerated. The rector went so far as to advance a proposal for reform to the Government, which was taken up afterwards by nearly all successive rectors. The specific case related to both students in the philosophy division, who were under obligation to attend a two-year preparatory course of study before taking classes in law, medicine, theology, and those preparing to become surveyors or engineers-architects. While in other cities—namely, Venice, Verona, Udine, and Vicenza—this introductory course was offered at the lyceum, in Padua, Belluno, and Treviso it was decided that students should receive this instruction directly from the University. Given their youth, and "left at the full mercy of themselves," these students were more likely than their mature colleagues to abandon the straight path, more out of rashness than out of wickedness. The rector, therefore, proposed opening colleges that could easily be watched. A positive example was set by the students of theology, who were totally irreproachable: their habit clearly had an influence on their behaviour, but also on their way of spending the day—under strict surveillance—in the seminary. The sole reproach vehemently expressed was directed at physical spaces: the rector's room, in which three employees of the secretariat resided, was constantly full of students and professors, and seemed more like a "public space" than a place of study and work. The same criticism was made of the offices of the directors, uncomfortable places especially during the winter months.

In the report drawn up by the rector Giovanni Santini, we encounter for the first time a numerical record of the student body.[[33]](#footnote-34) In 1825 there were 1285 registered students, subdivided as follows: 113 registered in the theology faculty, 506 in politics-law, 518 in medicine-surgery-pharmaceutics (including 25 women, all midwives), 124 in mathematics, and finally 137 in philosophy. To the officially registered ones, must then be added auditors and those who attended classes out of pure love of knowledge. The student body that required supervision was therefore immense, and the rector could state with pride that discipline had been "strictly observed."

If there were any protests, once again the fault lay solely in the "boiling impulses" of youth. It had nothing to do with politics, and this was something that Santini repeatedly underscored: if excesses occurred, these were the result solely of "youthful exuberance." Like Fanzago, he had the idea of establishing a college for students in the philosophy division. The reason was of an ethical-moral nature: youths, catapulted into the city, "left to themselves," were seduced by distractions and pleasures, and the path of study appeared "arduous and rough" to them. On the other hand, study, flanked by virtue, religion, and honour, was the only instrument that guaranteed that they would become "faithful subjects and citizens useful to the State,” as Vienna demanded from the Paduan University. Moreover, in Santini’s report, members of the academic body are for the first time precisely designated as "outgoing” and "incoming instructors." Among those who joined the teaching body of the Athenaeum, special mention went two abbots: Lodovico Menin,[[34]](#footnote-35) a professor of General as well as Austrian History, and Antonio Nodari, an instructor in the History of Philosophy. Once again, the only sore point that the rector had the courage to address was the university headquarters, which seemed to be in a "ruinous, cramped, and not particularly decent" condition (according to Rector Melan, the building was "old, tight, distressed," in 1826).[[35]](#footnote-36) The "*aula magna*" had even been stripped of furniture, which had been claimed with urgency by other schools.

In his report, Alessandro Racchetti brought up cases already touched on by his predecessors, and limited himself to updating the numerical figure of students, who added up to a total of 1423.[[36]](#footnote-37) On 2 November 1828, Stefano Gallini of the Medical Faculty[[37]](#footnote-38)—unlike the others—expressed thanks not only to the government but also to the colleagues who had elected him: this permitted him to "demonstrate the true [...] genius of serving the most clement august sovereign, and [...] zeal in serving him.” This strong emphasis probably enabled Gallini to shake off suspicions that he had been involved in Jacobinism since he had participated in the town council in 1797.[[38]](#footnote-39) Expelled by the Austrians, he had reassumed his chair in medical theory (which would become that of histology) only in 1805. Discussing the management of the student body, the rector proposed his breviary for educating youth ("I have insisted above all on proving that the positive effect of public education does not lie in youth’s nearly automatic inclination to imitate the man who is most distinguished, but in the pleasure that comes from the feeling of being included among the most distinguished.”

Each rector committed himself with energy to demonstrating his capacity for knowing and disciplining students: in his report of 1830, Tommaso Fidenzio De Grandis stated that he had demanded regular commitment from them and “greater morality or at least much less inclination for leisure, gambling, sensuality, and drunken debauchery." By contrast, the youthfulness of the Faculty in philosophy, which for the first time breathed free air and "floated like the lightest of feathers," required a leader; that person was the rector, who, like a father and teacher of science,[[39]](#footnote-40) had to take charge of it. There were also ones like Girolamo Molin,[[40]](#footnote-41) who joined the students at theatres and other places in order to observe their behaviour and if need be involve political authorities, as when a clandestine gambling house had to be shut down or an unauthorized ball nipped in the bud.[[41]](#footnote-42) Yet others, like the rector Antonio Valsecchi,[[42]](#footnote-43) proposed that the students should even wear a "special garment" so that they could immediately be identified in the city.[[43]](#footnote-44) In general, life at the University was always characterized by camaraderie, in good times and especially in bad ones. It was not rare, in fact, for the acting rector—in this case Jacopo Bonfadini—to go to funerals together with colleagues.

Another continuously discussed topic is that of the University's physical offices. Each rector saw a strong contradiction between the prestige achieved by the University—thanks to the work of distinguished luminaries in every discipline over the centuries—and the indecorous environment in which instructors and students found themselves working. If Giovanni Cicogna, rector in 1835, applauded the important donation of the library of the botanist Giuseppe Antonio Bonato,[[44]](#footnote-45) which consisted of around 5,000 volumes, including some "very rare and precious" works, he also had to admit that the building of the Athenaeum was "near collapse” and did not seem on the level of its recognized cultural tradition.[[45]](#footnote-46)

There were cracks in the walls of the natural history cabinet, in the mathematics theatre and the faculty meeting room.[[46]](#footnote-47) Things seem to have changed on 11 April 1837, when the Athenaeum was visited by the viceroy, who realized the condition of the building in which 1357 students studied.[[47]](#footnote-48) Funds did, in fact, arrive after that illustrious visit and were used to improve the establishment as well as the toilets: plants missing from the botanical garden were added, "some of them quite valuable on account of their rarity;" the anatomical cabinet was expanded with new preparations; and Professor Tommaso Catullo, a naturalist, was finally able to expand the natural history cabinet through the acquisition of a giraffe and a "civet," while the collection of fish was enhanced with a sturgeon, as well as many shells and stones.[[48]](#footnote-49) A strong push was then made on behalf of the human anatomy cabinet and the astronomical observatory, which received a major boost and therefore found themselves boasting new scientific collections and machinery "that were as good as those of any other institution in Italy." Within a few years the botanical garden was upgraded, while "the most renowned botanists could do nothing but greatly admire and take it as an example."[[49]](#footnote-50)

The funds accorded the University of Padua, however, were insufficient, as its rooms were few in number, dark, and cramped; the steps of the stairs were rickety, some crumbling, the floors uneven. And again: swarming around it were tenements, shops, and little establishments "that greatly disturbed [the community of instructors and pupils] with their crafts and noises." The Athenaeum itself rented property to the grocer Gritti, who used it as a warehouse. In addition to deploring this fact in itself, the rector Onorio Marzuttini was worried about the possibility of fires, since the tenant stored combustible goods. This was not to mention the presence of "blacksmiths" close to the University, who disturbed classes with noises of their trade, and the butchers who emitted "rank and fetid" fumes from their shops, contaminating the university’s classrooms.[[50]](#footnote-51) The only solution was for the University to undertake the acquisition of such buildings, demolish them, and expand its own spaces, and thus "accommodate the sciences and their copious furnishings," which were now tightly packed.[[51]](#footnote-52)

The final topic systematically handled by the rectors was the steady increase in the number of students. In 1841, when Giovanni Petrettini, chair of Greek Language and Literature and Latin Language and Literature from 1820-21 to 1841-42, [[52]](#footnote-53) found himself having to manage 1757 matriculated students, he saw this number more as "cause of regret than of joy,” wondering what these young men who devoted themselves to law, medicine, or mathematics would be able to do. The "lower classes’ attempt to invade the upper ones are the causes of a disorder that I consider quite deadly," declared this same Petrettini, who proposed setting a numerical quota on registrants, beginning a reform even of secondary schools.[[53]](#footnote-54)

This attitude found an echo in the rector Marzuttini, who, in 1945, saw students enrolled while “the arts, crafts, and agriculture [were] deprived of labour.” In order to check this phenomenon, he proposed that registration be made contingent on the census, so as to keep out of the University those who could not prove a fixed income. The poor, in fact, were automatically "uneducated and of low birth [...], and turned out to be troublemakers, swearers, and prone to brawling. Patrons of taverns and foyers, they were also swindlers and thieves,[[54]](#footnote-55) not infrequently by necessity.” In short, access to the fields of study had to be limited to the noble and economically well-off classes, and to the upper bourgeoisie, in order to prevent the "masses" from overwhelming the university system.[[55]](#footnote-56) However, it was in this context that 1848 erupted, upsetting the balance that had been achieved and maintained with effort in the preceding years. It was a new, distinctively political season that opened in the month of January, from which point the concerns of the rector and a large part of the academic body veered sharply from what they had been in the ’twenties and ’thirties. Now the students were registered in police reports not for their habitual drunkenness and brawls—so frequently highlighted in the annual accounts—not for their day-to-day juvenile restlessness, but for their novel contentions and political sentiments, which they expressed in "national alliance" with commoners, liberal professors, and the progressive stratum of the city. The string of events was agitated and violent: dramatic choices led university students to urban combat, to the pitched battle of Sorio, into the hills of Vicenza; the Austrians’ withdrawal restored freedom to the city for several months, but their return in June of the same year exposed Padua and the Venetian terra firma to the most ruthless forms of oppression, to a crackdown with long-term repercussions on students and instructors.[[56]](#footnote-57)

But we do not wish to read and interpret the rectors’ reports beyond the revolutionary period of 1848.[[57]](#footnote-58) It is enough to recall that even in the twenties and thirties, a period in which the academic structure was equally restrained by the dense web of Viennese censorship, between stubborn rules and exacting instructions, our serial source maintained an ability to offer a summarized image of numbers and names, a series of verifications and observations, sometimes with a wealth of information, sometimes with generic notes written in haste. There is no doubt, however, that the texts of the rectors, albeit duly accompanied by official and private correspondence as well as the norms of law, are an important source for analysing the order of a structure from ancient history.

1. For a preliminary, general overview, see: P. Del Negro, “L’Università,” in *Storia della cultura veneta. Dalla Controriforma alla fine della Repubblica*, ed. G. Arnaldi and M. Pastore Stocchi, *Il Settecento*, 5/I (Vicenza, 1985), 47-76; M.C. Ghetti, “Struttura e organizzazione dell’Università di Padova dalla metà del ‘700 al 1797,” *Quaderni per la storia dell’Università di Padova* 16 (1983): 71-102; also *L’Università di Padova nei secoli (1601-1805)*, II, ed. Piero Del Negro and Francesco Piovan (Treviso, 2017). On the nineteenth century: *L’Università di Padova nei secoli (1806-2000)*, III, ed. Del Negro and Piovan (Treviso, 2017); *L’Università di Padova 1814-1866. Istituzioni, protagonisti e vicende di una città*, ed. P. Del Negro and N. Agostinetti (Padua, 1991), 65-79. [↑](#footnote-ref-2)
2. Ghetti, “Dal 1797 al 1866,” in *L’Università di Padova. Otto secoli di storia* (Padua, 2002), 80. [↑](#footnote-ref-3)
3. Notification, 12 September 1815. [↑](#footnote-ref-4)
4. Ghetti, “Struttura e organizzazione dell’Università di Padova dal 1798 al 1817,” *Quaderni per la storia dell’Università di Padova* 17 (1984): 169-172. [↑](#footnote-ref-5)
5. The equalization of Padua and Pavia was carried out by a sovereign resolution on 7 December 1816, which was published by the Government of Vienna on 23 Febuary 1817; *Collezioni di leggi e regolamenti pubblicati dall’i.r. governo delle provincie venete*, II (Venice, 1837), 66-82. [↑](#footnote-ref-6)
6. Ghetti, *Struttura e organizzazione*, 177. [↑](#footnote-ref-7)
7. The volume used extensively here was published by the Antilia press in Treviso in 2011. [↑](#footnote-ref-8)
8. With the exception of the report for the academic year 1829 and several attachments, a nearly complete series of the reports are preserved in draft form in the university’s archive. [↑](#footnote-ref-9)
9. For a discussion on the general administrative reorganization that occurred under the Habsburg domination, see M. Meriggi, *Amministrazione e classi sociali nel Lombardo-Veneto (1814-1848)* (Bologna, 1983). On Padua in particular, idem, “Padova nell’età della Restaurazione,” *Quaderni per la storia dell’Università di Padova* 32 (1999): 79-86. [↑](#footnote-ref-10)
10. The bibliography on the history of the Athenaeum of Padua in the contemporary period seems quite patchy. For an introduction to the whole, cfr. A.M. Alberton, *L’Università di Padova dal 1866 al 1922* (Padua, 2016). For studies specifically on the nineteenth century, see Ghetti, “Dal 1797 al 1866,” in *L’Università di Padova*, 73-89; eadem, “L’assetto statutario e didattico dell’Università di Padova dopo la riforma asburgica,” *Quaderni per la storia dell’Università di Padova* 32 (1999): 87-101; eadem, *L’Università*, in *Padova 1814-1886. Istituzioni, protagonisti e vicende di una città*, 65-79. [↑](#footnote-ref-11)
11. There are strong reasons for choosing Napoleonic reform as the *terminus a quo*. After 1806, in fact, the institutional set-up of Universities, including the one in Padua, was radically transformed: the Faculties born would remain, even with subsequent transformations, the center of academic life for two centuries, until the recent Gelmini reform. The *ratio studiorum* also underwent a profound transformation in the Napoleonic era, when the foundations of all subsequent developments in research in every disciplinary field were laid, which placed Padua in a top positions on the European and international level. See *Regolamento generale per l’Imperiale Regia Università di Padova* (Padua: Tipografia del Seminario, 1830). [↑](#footnote-ref-12)
12. Idem, 4. [↑](#footnote-ref-13)
13. G. Berti, *L’Università di Padova dal 1814 al 1850*, p. 26-27. On the title “*magnifico*,” see *Regolamento*, 12. [↑](#footnote-ref-14)
14. Twenty-five reports are analyzed in this study. From 1823-24 to 1847-48 the rectors were as follows: Francesco Fanzago, Giovanni Santini, Sebastiano Melan, Alessandro Racchetti, Stefano Gallini, Salvatore Dal Negro, Tommaso Fidenzio De Grandis, Giuseppe Cappellari, Girolamo Molin, Jacopo Bonfadini, Agnolo Valbusa, Giovanni Cisogna, Floriano Caldani, Luigi Configliachi, Stefano Agostini, Antonio Valsecchi, Rodolfo Lamprecht, Giovanni Petrettini, Francesco Fannio, Carlo Augusto Bazzini, Tommaso Antonio Catullo, Lodovico Menin, Giuseppe Onorio Marzuttini, Stefano Melan, and Giuseppe Torresini. [↑](#footnote-ref-15)
15. G. Berti, *L’Università di Padova dal 1814 al 1850* (Treviso, 2011), 26. [↑](#footnote-ref-16)
16. The election occurred when an absolute majority was reached. Berti, *L’Università di Padova dal 1814 al 1850*, 26. [↑](#footnote-ref-17)
17. Ibid., 27. [↑](#footnote-ref-18)
18. “Relazione del Rettore Girolamo Molin al Governo, 3 novembre 1832,” in Berti, *L’Università di Padova dal 1814 al 1850*, 500. [↑](#footnote-ref-19)
19. For an overview of the components of the Athenaeum of Padua, see, in addition to Berti’s work, the information in L. Meneghini, *Docenti dell’Ateneo (1850-1870)* and G. Simone, “Gli studenti dell’Università di Padova dal 1850 al 1870,” presented at the conference, *L’Ateneo di Padova nel Risorgimento. Dall’Impero asburgico al Regno d’Italia (1866)*, Padua, 23 November 2016, and the forthcoming publication in the series *Contributi per la storia dell’Università di Padova.* [↑](#footnote-ref-20)
20. Relazione del Rettore Girolamo Molin al Governo, 3 novembre 1832, in Berti, *L’Università di Padova dal 1814 al 1850*, 502. [↑](#footnote-ref-21)
21. On the figure of the student, see the thin volume, *Gli studenti nella storia dell’Università di Padova. Cinque conferenze*, ed. F. Piovan (Padua: Università degli Studi di Padova, 2002). [↑](#footnote-ref-22)
22. “Relazione del Rettore Girolamo Molin al Governo, 3 novembre 1832,” in Berti, *L’Università di Padova dal 1814 al 1850*, p. 505. On Girolamo Molin, see the entry edited by S. Ruffato in *Clariores. Dizionario biografico dei docenti e degli studenti dell’Università di Padova*, ed. Del Negro (Padua 2015), 232. [↑](#footnote-ref-23)
23. “Relazione del Rettore Giovanni Cicogna al Governo, 3 novembre 1835,” in Berti, *L’Università di Padova dal 1814 al 1850*, 515. For information on Cicogna, ibid., 153-154. [↑](#footnote-ref-24)
24. “Relazione del Rettore Jacopo Bonfadini al Governo, 2 novembre 1833,” in Berti, *L’Università di Padova dal 1814 al 1850,* 508. Cfr. V. Cappelletti, “Bonfadini, Iacopo,” in *Dizionario Biografico degli Italiani* (henceforth *DBI*)(Rome, Istituto della Enciclopedia Italiana) 12 (1970), 1-3. [↑](#footnote-ref-25)
25. “Relazione del Rettore Rodolfo Lamprecht al Governo, 2 novembre 1840,” in Berti, *L’Università di Padova dal 1814 al 1850* cit., pp. 542-547; for biographical information, see ibid., 216-218. [↑](#footnote-ref-26)
26. Ibid., 92-93 for biographical notes. [↑](#footnote-ref-27)
27. “Relazione del Rettore Stefano Agostini al Governo, 3 novembre 1838,” in Berti, *L’Università di Padova dal 1814 al 1850*, 529-534. The final action is whether one should anticipate the student’s dismissal from the Athenaeum. [↑](#footnote-ref-28)
28. For a brief biography, cfr. ibid., 114-115. [↑](#footnote-ref-29)
29. “Relazione del Rettore Onorio Marzuttini al Governo, 3 novembre 1846,” in Berti, *L’Università di Padova dal 1814 al 1850*, 572. [↑](#footnote-ref-30)
30. “Relazione del Rettore Antonio Meneghelli al Governo, 13 ottobre 1823,” in Berti, *L’Università di Padova dal 1814 al 1850*, 465-466. See C. Chiancone, “Meneghelli, Antonio,” in *DBI* 73 (2009), 452-453; A. Maggiolo, *I soci dell’Accademia Patavina dalla sua fondazione (1599)* (Padua, 1983), 224. [↑](#footnote-ref-31)
31. For a biography on Meneghelli, see V. Perozzo, “Meneghelli Antonio,” in *Clariores,* 224. The rector’s own account of himself appears in Berti, *L’Università di Padova dal 1814 al 1850*, 466. [↑](#footnote-ref-32)
32. For a biography of Fanzago: G. Ongaro, “Fanzago Francesco Luigi,” in *Clariores*, 150. See also “Relazione del Rettore Francesco Falzago al Governo, 11 ottobre 1824,” in Berti, *L’Università di Padova dal 1814 al 1850*, 467-469. Also A. Porro, “Fanzago, Francesco Luigi,” in *DBI* 44 (1994), 743-746; B. Bertolaso, “Francesco Luigi Fanzago (1764-1836) patologo e medico legale nell’Ateneo padovano,” *Rivista di storia della medicina* 5 (1961): 225-243. [↑](#footnote-ref-33)
33. “Relazione del Rettore Giovanni Santini al Governo, 2 novembre 1825,” in Berti, *L’Università di Padova dal 1814 al 1850*, 470-476. For biographical information, see the corresponding entry edited by Valeria Zanini in *Clariores*, 294-295. Also *Professori di materie scientifiche all’Università di Padova nell’Ottocento*, ed. S. Casellato and L. Pigatto (Trieste, 1996), 34-40. [↑](#footnote-ref-34)
34. On Lodovico Menin, a historian of moderate, pro-Austrian orientation, see: M.C. Ghetti, “Menin (Menini) Lodovico,” in *Clariores,* 225-226. Also C. Chiancone, “Menin, Lodovico,” in *DBI* 73 (2009), 508-509; G. Venanzio, “Commemorazione di Lodovico Menin (1783-1868),” in *Commemorazioni dei soci effettivi 1843-2010*. 1. *Da Palazzo Ducale a Palazzo Loredan (1843-1891)*, ed. M. Marangoni, with introduction by M. Pastore Stocchi (Venice, 2011), 173-180; [↑](#footnote-ref-35)
35. “Relazione del Rettore Sebastiano Melan al Governo, 2 novembre 1826,” in Berti, *L’Università di Padova dal 1814 al 1850*, 477-479. On Melan, see G. Bellini, *Sacerdoti educati nel seminario di Padova distinti per virtù scienze posizione sociale* (Padua, 1951), 239-243. [↑](#footnote-ref-36)
36. “Relazione del Rettore Alessandro Racchetti al Governo, 2 novembre 1827,” in Berti, *L’Università di Padova dal 1814 al 1850*, 480-483. P. Rondini, “Racchetti, Alessandro,”in *DBI* 86 (2016), 82-85. [↑](#footnote-ref-37)
37. “Relazione del Rettore Stefano Gallini al Governo, 2 novembre 1828,” in Berti, *L’Università di Padova dal 1814 al 1850*, 483-489. [↑](#footnote-ref-38)
38. On the biography, see G. Ongaro, “Gallini Stefano,” in *Clariores,* 168. Also A. Porro, “Gallini, Stefano,” in *DBI* 51 (1998), 680-681; L. Premuda, “Un grande fisiologo poco noto del Settecento: Stefano Gallini maestro nell’Ateneo padovano,” *Il Giardino di Esculapio* 27 (1958), 1-2, 55-71; Idem, *Storia della fisiologia. Problemi e figure* (Udine, 1966), 217-232. [↑](#footnote-ref-39)
39. “Relazione del Rettore Tommaso Fidenzio De Grandis al Governo, 2 novembre 1830,” in Berti, L’Università di Padova dal 1814 al 1850, 490-496. On De Grandis, ibid., 106-107. [↑](#footnote-ref-40)
40. A. Veggetti, Molin, “Girolamo,” in *DBI* 75 (2011), 362-364; also *Clariores*, 232. [↑](#footnote-ref-41)
41. “Relazione del Rettore Girolamo Molin al Governo, 3 novembre 1832,” in Berti, *L’Università di Padova dal 1814 al 1850*, 500-504. [↑](#footnote-ref-42)
42. E. Govi, “Il dono del professor Antonio Valsecchi (1799-1882) alla Biblioteca Universitaria di Padova,” *Quaderni per la storia dell’Università di Padova* 21 (1988), 126-145; also *Clariores*, 338. [↑](#footnote-ref-43)
43. “Relazione del Rettore Antonio Valsecchi al Governo, 4 novembre 1839,” in Berti, *L’Università di Padova dal 1814 al 1850*, 535-541. Also V. Perozzo, “Valsecchi Antonio,” in *Clariores*, 338. [↑](#footnote-ref-44)
44. Prefect of the Botanical Garden from 1794 to 1835, thanks to his donation of an herbarium/hortus/siccus as well as the one belonging to his teacher, Giovanni Marsili, he laid the foundations for establishing the Botanical Museum: L. Perini, “Bonato Giuseppe,” in *Clariores*, 65. For an in-depth study, see *Il fondo Marsili nella Biblioteca dell’Orto Botanico di Padova*, ed. A. Minelli, A. Angarano, P. Mario (Treviso, 2010). [↑](#footnote-ref-45)
45. “Relazione del Rettore Giovanni Cicogna al Governo, 3 novembre 1835,” in Berti, *L’Università di Padova dal 1814 al 1850*, 512-516. [↑](#footnote-ref-46)
46. Relazione del Rettore Vincenzo Fabeni al Governo, 2 novembre 1836, in Berti, *L’Università di Padova dal 1814 al 1850,* 517-522. On Fabeni, see ibid., 203. [↑](#footnote-ref-47)
47. Relazione del Rettore Luigi Configliachi al Governo, 2 novembre 1837, Berti, *L’Università di Padova dal 1814 al 1850*, 523-528. S. Casellato, “Configliachi Luigi,” in *Clariores*, 105-106. [↑](#footnote-ref-48)
48. “Relazione del Rettore Antonio Valsecchi al Governo, 4 novembre 1839,” in Berti, *L’Università di Padova dal 1814 al 1850*, 535-541. On Catullo’s naturalist work, see A. Minelli, “Catullo Tomaso Antonio,” in *Clariores*, 91. [↑](#footnote-ref-49)
49. “Relazione del Rettore Carlo Augusto Bazzini al Governo, 2 novembre 1843,” in Berti, *L’Università di Padova dal 1814 al 1850*, 554-559. For biographical information on Bazzini, see ibid., 139-141. [↑](#footnote-ref-50)
50. “Relazione del Rettore Onorio Marzuttini al Governo, 3 novembre 1846,” in Berti, *L’Università di Padova dal 1814 al 1850*, 570-582. For a biographical sketch of Marzuttini, see ibid., 114-115. [↑](#footnote-ref-51)
51. “Relazione del Rettore Ludovico Menin al Governo, 5 novembre 1845,” in Berti, *L’Università di Padova dal 1814 al 1850*, 565-569. [↑](#footnote-ref-52)
52. Ibid., 296. In all probability, Petrettini, was nominated for “political reasons” because he had served as the censor of printed material in the Department of Censorship in Venice. Niccolò Tommaseo had the worst opinion of Petrettini, whose name was associated with the “furtive sales of books and furnishings from the library of Padua” (ibid., 297). Petrettini, in fact, was named director of the university library in 1842 and was accused of theft in 1845. Condemned to six months of prison, he lost his chair. G. Piras, “Petrettini, Giovanni,” in *DBI* 82 (2015), 699-701. [↑](#footnote-ref-53)
53. “Relazione del Rettore Giovanni Petrettini al Governo, 3 novembre 1841,” in Berti, *L’Università di Padova dal 1814 al 1850*, 548-551. [↑](#footnote-ref-54)
54. “Relazione del Rettore Onorio Marzuttini al Governo, 3 novembre 1846,” in Berti, *L’Università di Padova dal 1814 al 1850*, 570-582. [↑](#footnote-ref-55)
55. Del Negro, “Introduzione,” in *L’Università di Padova nei secoli (1806-2000)*, III, ed. P. Del Negro e F. Piovan (Treviso, DATE), 9-25. [↑](#footnote-ref-56)
56. The university remained closed for two and a half years until November 1850. Repression led to the expulsion of seventy-three students and four instructors. [↑](#footnote-ref-57)
57. Del Negro, “Introduzione,” 18-20. [↑](#footnote-ref-58)