

# Lettere

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Lettere borders the following municipalities: Angri, Casola di Napoli, Corbara, Gragnano, Ravello, Sant'Antonio Abate, Tramonti.

It was built near Ancient Litternum.

From 987 it was the see of a bishopric, which was renamed Roman Catholic Diocese of Lettere-Gragnano (viz.) from 1169 till its merger into the Diocese of Castellammare di Stabia. In 1968 it was nominally restored as Latin Titular bishopric of Lettere.

Treccani

*Science, Literature and Arts (Italian: Enciclopedia Italiana di scienze, lettere ed arti). The Institute of the Italian Encyclopaedia was founded in Rome*

Institute Giovanni Treccani for the publication of the Italian Encyclopedia (Italian: Istituto della Enciclopedia Italiana - Treccani), also known as Treccani Institute or simply Treccani, is a cultural institution of national interest, active in the publishing field, founded by Giovanni Treccani and Giovanni Gentile in 1925. It is known for publishing the first edition and the subsequent ten supplements of the Italian Encyclopaedia of Science, Literature and Arts (Italian: Enciclopedia Italiana di scienze, lettere ed arti).

Gragnano

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Gragnano is a hill town and comune (municipality) in the Metropolitan City of Naples, in southern Italian region of Campania. It is located about 30 kilometres (19 miles) southeast of Naples, between a mountain crest and the Amalfi Coast.

Gragnano borders the following municipalities: Agerola, Casola di Napoli, Castellammare di Stabia, Lettere, Pimonte, Ravello, Sant'Antonio Abate, Santa Maria la Carità, Scala.

In 1169 its name was added to the title of the bishopric of nearby Lettere, which was thus renamed Roman Catholic Diocese of Lettere-Gragnano, but Gragnano never had a co-cathedral and its title was dropped when the suppressed see was nominally restored as titular bishopric of Lettere.

Le Lettere

*Le Lettere is an Italian publishing house based in Florence, founded in 1976 by publisher Federico Gentile, son of the philosopher Giovanni Gentile. It*

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L'huomo di lettere

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L'huomo di lettere difeso ed emendato (Rome, 1645) by the Ferrarese Jesuit Daniello Bartoli (1608–1685) is a two-part treatise on the man of letters bringing together material he had assembled over twenty years since his entry in 1623 into the Society of Jesus as a brilliant student, a successful teacher of rhetoric and a celebrated preacher. His international literary success with this work led to his appointment in Rome as the official historiographer of the Society of Jesus and his monumental *Istoria della Compagnia di Gesu* (1650–1673).

The entire patrimony of classical rhetoric was centered around the figure of the Ciceronian Orator, the *vir bonus dicendi peritus* of Quintilian as the ideal combination of moral values and eloquence. In Jesuit terms this dual ideal becomes *santità e lettere* for membership in the emerging Republic of Letters. Bartoli confidently asserts the validity of this model represented in his *huomo di lettere*. In his introduction Bartoli constructs his two part presentation out of a maxim of oratory, that recalls Quintilian, but is of his fashioning: "*Si qua obscuritas litterarum, nisi quia sed obtreactionibus imperitorum vel abutentium vitio*" And he effectively dramatizes a tableau of the archetypical Anaxagoras enlightening the ignorant by demystifying the cause of a solar eclipse through his scientific understanding. This is a prelude to the cohort of ancient philosophers he employs as part of his rhetorical agenda to characterize the Senecan *litteratus* as the model for his philosopher hero, the man of letters. Part I defends the man of letters against the neglect of rulers and fortune and make him a conduit of an intellectual beatitude, *il gusto dell'intendere*, that is the basis of his moral and social *Ataraxia*. He develops his theme of Stoic superiority under two headings, *La Sapienza felice* anche nelle *Miserie* and *L'Ignoranza misera* anche nelle *Felicità* with regular reference to the *Epistulae morales ad Lucilium* of Seneca, and *exempla* taken from Diogenes Laërtius, Plutarch, Pliny, Aelian, with frequent quotations, often unsourced, from Virgil and the poets, and headed by Augustine and Tertullian and Synesius among the Christian writers. Part II seeks to emend the faults of the present day writer in 9 chapters under the headings, *Ladronaggio*, *Lascivia*, *Maldicenza*, *Altezza*, *Dappocaggine*, *Imprudenza*, *Ambizione*, *Avarizia*, *Oscurità*. He calls on more modern authors in these chapters, such as Oviedo, Erasmus and Cardanus. The final chapter takes particular aim at excesses of the precious baroque style then in vogue and encourages the beginner to profit from the *ars rhetorica* expounded by Cicero in style and composition. His *paraenesis* combines a stream of classical *exempla* with modern instances of the great Italian explorers, such as his heroes in geography, Columbus, and astronomy, Galileo, and lively references to the modern tradition of Italian letters from Dante, his favorite, to Ariosto and Tasso.

Accademia Galileiana

*Italy. The full name of the society is Accademia galileiana di scienze, lettere ed arti in Padova (Galilean academy of science, letters and the arts in*

The Accademia Galileiana ('Galilean academy') is a learned society in the city of Padua in Italy. The full name of the society is *Accademia galileiana di scienze, lettere ed arti in Padova* ('Galilean academy of science, letters and the arts in Padova'). It was founded as the *Accademia dei Ricovrati* in Padua in 1599, on the initiative of a Venetian nobleman, Federico Cornaro. The original members were professors in the University of Padua such as professor Georgios Kalafatis; one of its original members was Galileo Galilei. In 1779 the academy merged with the *Accademia di Arte Agraria* (founded in 1769) and became the *Accademia di Scienze Lettere e Arti*; in 1949 it became the *Accademia Patavina di Scienze, Lettere ed Arti*; its name was changed to *Accademia Galileiana di Scienze, Lettere ed Arti in Padova* in 1997, in honor of Galileo. The academy is lodged in the Carraresi Palace in Padua.

## Roman Catholic Diocese of Lettere-Gragnano

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The Roman Catholic Diocese of Lettere-Gragnano was a Latin Catholic diocese located in the commune of Lettere in the Metropolitan City of Naples in the southern-central Italian region Campania. In 1818, it was merged into the Diocese of Castellammare di Stabia.

## Ateneo Veneto

*The Ateneo Veneto di Scienze, Lettere ed Arti is an institution for the promulgation of science, literature, art and culture in all forms, in the exclusive*

The Ateneo Veneto di Scienze, Lettere ed Arti is an institution for the promulgation of science, literature, art and culture in all forms, in the exclusive interest of promoting social solidarity, located in Venice, northern Italy. The Ateneo Veneto is made up of 300 members resident in the city and in the province of Venice, elected by the Assembly, which is also responsible for appointing the chairman and the academic council. Honorary, Non-Resident and Foreign Members, elected by the Assembly also participate in the life of the Ateneo.

The Ateneo Veneto was formed on 12 January 1812 through the merger of the Società Veneta di Medicina, the Accademia dei Filareti, and the Accademia Veneta Letteraria pursuant to a decree of Napoleon I dated 25 December 1810. The first chairman was Leopoldo Cicognara.

It was the Ateneo Veneto that saw the first stirrings of Venetian liberalism, with speeches by Daniele Manin, who was president of the short-lived Republic of San Marco from 1848 to 1849, and by Niccolò Tommaseo. Throughout the 19th and 20th centuries the Ateneo Veneto acted as a forum for debates on crucial matters for the city in the fields of culture, science, art, literature, medicine, politics, economics and law. Such free discussions on major issues have continued to characterize the Ateneo Veneto, testifying to its civic, social and cultural commitment.

## The Last Letters of Jacopo Ortis

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The Last Letters of Jacopo Ortis (Italian: Ultime lettere di Jacopo Ortis) is an epistolary novel written by Ugo Foscolo between 1798 and 1802 and first published later that year. A second edition, with major changes, was published by Foscolo in Zurich (1816) and a third one in London (1817).

The model was Goethe's novel The Sorrows of Young Werther (1774). Another influence is Rousseau's Julie, or the New Heloise (1761). Foscolo's work was also inspired by the political events that occurred in Northern Italy during the Napoleonic period, when the Fall of the Republic of Venice and the subsequent Treaty of Campoformio forced Foscolo to go into exile from Venice to Milan. The autobiographic elements reflect into the novel.

Ortis is composed of letters written by Jacopo to his friend Lorenzo Alderani; the last chapter is the description of the young man's last hours and suicide written by Lorenzo.

## Istituto Veneto di Scienze, Lettere ed Arti

*43277°N 12.32994°E﻿ / 45.43277; 12.32994 The Istituto Veneto di Scienze, Lettere ed Arti (IVSLA) is an academy of sciences in Venice. The Istituto Veneto*

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