



Editora Vozes: one of the representative instances of the educational heritage of the Franciscans in the history of the Brazilian press¹

Editora Vozes: uma das instâncias representativas do patrimônio educativo dos franciscanos na história da imprensa brasileira

Editora Vozes: una de las instancias representativas del patrimonio educativo de los franciscanos en la historia de la prensa brasileña

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Abstract

The object of this investigation is Editora Vozes, founded by the Franciscans in Petrópolis (RJ), in 1901. It aims to analyze the referred publisher as one of the representative instances of the Franciscans educational heritage in the trajectory of the Brazilian press. In line with this, it aims to raise documentary sources regarding the facts that mobilized such religious to found the publisher, to edit and publish works with a cultural, religious, didactic-educational, literary and scientific scope. The research is qualitative in nature to privilege a review of the literature on the press in Brazil and the historical trajectory of this publisher. In view of Chartier's (2003) approach, the preliminary results focus on editorial strategies that produce systems of appreciation, classifying the products of the press culturally. The analysis carried out signals the dissemination and defense of some prerogatives of the Catholic Church against the propositions of a secular state established by the republican regime in the first decades of the 20th century.

Key words: Editora Vozes. Education history. Franciscans.

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Resumo

O objeto dessa investigação é a Editora Vozes, fundada pelos Franciscanos em Petrópolis (RJ), ano 1901. Objetiva analisar a referida editora como uma das instâncias representativas do patrimônio educativo dos Franciscanos na trajetória da imprensa brasileira. Alinhado a isso, visa levantar fontes documentais a respeito dos fatos que mobilizaram tais religiosos a fundar a editora, a editar e a publicar obras com escopo cultural, religioso, didático-educacional, literário e científico. A pesquisa é de natureza qualitativa a privilegiar uma revisão da literatura sobre a imprensa no Brasil e a trajetória histórica dessa editora. Em face á abordagem de Chartier (2003), os resultados preliminares atentam para estratégias editoriais que produzem sistemas de apreciação, classificando culturalmente os produtos da imprensa. A análise desenvolvida sinaliza para a divulgação e a defesa de algumas prerrogativas da Igreja Católica frente às proposições de um Estado laico estabelecido pelo regime republicano nas primeiras décadas do século XX.

Palavras-chave: Editora Vozes. História da educação. Franciscanos.

Resumen

El objeto de esta investigación es Editora Vozes, fundada por los franciscanos en Petrópolis (RJ), en 1901. Su objetivo es analizar a la referida editorial como una de las instancias representativas del patrimonio educativo de los franciscanos en la trayectoria de la prensa brasileña. En línea con esto, tiene como objetivo recaudar fuentes documentales sobre los hechos que movilizaron a dichos religiosos para fundar el editor, para editar y publicar obras con un alcance cultural, religioso, didáctico-educativo, literario y científico. La investigación es de naturaleza cualitativa para privilegiar una revisión de la literatura sobre la prensa en Brasil y la trayectoria histórica de este editor. En vista del enfoque de Chartier (2003), los resultados preliminares se centran en estrategias editoriales que producen sistemas de apreciación, clasificando culturalmente los productos de la prensa. El análisis realizado señala la difusión y defensa de algunas prerrogativas de la Iglesia Católica contra las proposiciones de un estado secular establecido por el régimen republicano en las primeras décadas del siglo XX.

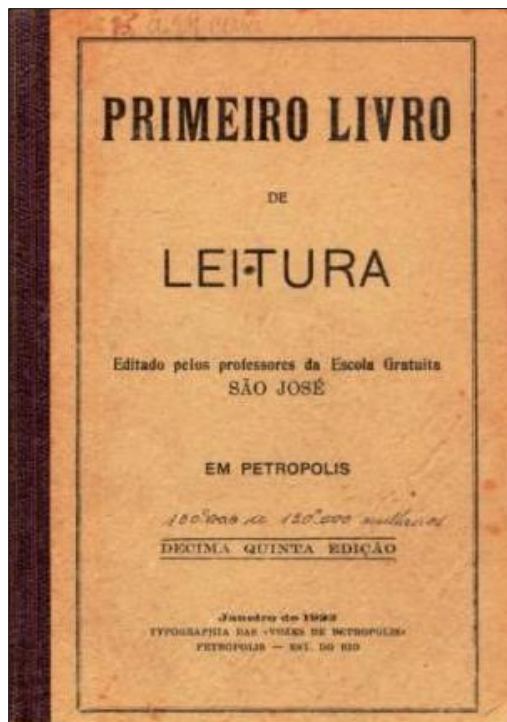
Palabras clave: Editora Vozes. Historia de la educación. Franciscanos.

Introduction

In the newly proclaimed Brazilian Republic, between the end of the 19th century and the first decades of the 20th century, we see the constitution in Petrópolis, Rio de Janeiro Brazil, more precisely on March 5th, 1901, the *Editora Vozes (Publisher Vozes)*. In this sense and meeting the line of *research Rastros: Patrimônio cultural franciscano e educação (Trails: Franciscan cultural heritage and education)* which seeks to identify the Franciscan cultural heritage, having as scope to disseminate its potential for academic research, presents in this article reflections on the performance of such religious in the history of the Brazilian press having as object of investigation the *Editora Vozes*.

The publisher belongs to the Franciscans of the Province of the Immaculate Conception of Brazil, whose head office is located in the city of São Paulo - Brazil. It had in its origins in the early twentieth century and the printing of textbooks as one of the objectives for the Free School Of St. Joseph. It began operating with an *Alauzet* printer, recovered by Friar Inácio Hinte and was called Typography of the Free School Of St. Joseph. It is worth noting that the first book published was the *Livro de Leitura* (Figure 1) used in Franciscan and Catholic schools, aiming at controlling the contents taught. (GILZ, 2018; SOUZA, 2012).

Figure 1: First reading book, 1923



Source: Collection of the Library System of the University of San Francisco (Public domain)

The collection consists of four volumes, whose number of prints exceeded thousands of copies, a record for a textbook at the time, being edited until the early 1970s. (HALLEWELL, 2005). Bencostta (2007, p. 18) assumes that

in the materialization of the collection, provisions of constitution and organization are inscribed; devices that are not limited to procedures for the selection of theoretical utterances linked in the volumes that compose it, but also cover the material configuration itself – texts and typography – of these volumes.

The textbook participates as an expression, agent and product of a historical culture. Its elaboration covers processes of filtering historical information that is disseminated in a didactic way as well as information collected in various sectors of social life – news, photos, documents, maps, etc.; and processes of construction and creation of the different modes of writing, text organization, editing and printing. (BITTENCOURT, 1993, 1998 and 2004; MUNAKATA, 1997 and 2018).

This process of wide circulation of ideas, guaranteed by the press, resulted both in the expansion of the publication of works among religious and in the formation and expansion of libraries. With the advantages that the dissemination of knowledge and the emergence of the publishing industry have brought, there is also a new concern: to preserve and conserve the bibliographic collection for future generations, making sure that they have access to quality material, similar to its original. (BURKE, 2003). The author also emphasizes the importance of looking back and studying the material forms of books, the subtle details of typography and diagramming, arguing that non-verbal elements, including the very disposition of space, are bearers of meaning. Given its importance, the textbook is a broad field of research. In order to understand it, in its educational function, its history and its presence intertwined in Brazilian social life, it is necessary to consider different fields of study and privilege a diversity of sources. (GILZ, 2009).

In this sense, the general objective of this ongoing research is to analyze the historical legacy of the publisher as one of the representative instances of the educational heritage of the Franciscans in the trajectory of the Brazilian press. As specific objectives, it aims to raise documentary sources about the facts that mobilized such religious to found *Editora Vozes*, to edit and publish works with cultural, religious, educational, literary and scientific scope. It also aims to establish evidence about the reasons that led *Editora Vozes* to privilege, from its foundation until approximately the 1970s, the printing of textbooks to the demands of schools in Brazil.

Considering the aspects mentioned so far, we opted for the development of a qualitative research through a review of the literature on the press in Brazil and the trajectory of this publisher, since then called Typography of the Free School Of St. Joseph. In the materiality of the publications of the publisher, technical aspects that guide its production, publication and circulation are identified in connection with some issues that guided the trajectory of the press in Brazil.

The research with historical collections is enriching by sensitizing and mobilizing the subjects on the issues of memory. Regarding the numerous specificities of memory, Nora (1993, p. 9) explains that she "[...] it is ingrained in concrete, in space, in gesture, in image, in the object." Thus, books are also remembered for their materialities - such as their physical aspects color, thickness, hardcover, etc., for the disciplines to which they refer - religious teaching, Portuguese, history, etc., and for having different formats according to the series.

Typography of the Free School Of St. Joseph

With the appearance of the press and, consequently, of the printed book, the French Revolution and the Industrial Revolution, the possibilities of access to publications were expanded (SILVA; ARAÚJO, 2003; BURKE, 2003; CHARTIER, 1999). The Franciscans, a group known for being focused on action and religious mystique, followed the modernization and expansion of the press, since their ideas and doctrines began to circulate through books and periodicals, published mainly by *Editora Vozes*.

According to some research of the period (RÖWER, 1947; SCHAETTE, 1922), it was in the wake of the creation of the schools that Friar Ciríaco Hielscher, co-founder and teacher of the Free School Of St. Joseph, with permission from the higher government of the Province, bought a used printer, because the contents of the printed publications of the time did not meet Franciscan ideals. As mentioned earlier, this initiative gave rise to *Editora Vozes*. According to Andrades (2004, p. 4)

The first Franciscans arrived in Petrópolis on January 16th, 1896, installing, in the house rented by Monsignor Guidi, a fraternity coordinated by Friar Ciríaco Hielscher, originally from the Silesia region of Germany. The construction of the convent was completed in December of the same year. A year later, in addition to the residence of the friars, the theology course for Franciscan novices and the Free School Of Saint Joseph, for the children of the German settlers, began to operate on the premises of the convent, in addition to the residence of the friars.

The concern with the control of the intellectual training of students and with the content they should learn is the basis of the creation of the publisher. From this period, some published books are worth mentioning: *O Primeiro Livro de Leitura* (The *First Reading Book*), edited by the teachers of the Free School Of St. Joseph; *A vida e o culto de Santo Antônio* (The *life and worship of St. Anthony*), by Friar Luís Reinke; *Cecilia*, by Friar Basilio Röwer; *Breves meditações para todos os dias do ano* (Brief *meditations for every day of the year*) by Friar Pedro Sinzig and *Manná: o alimento da alma devota* (Manná: *the food of the devout soul*), a popular prayer book written by Friar Ambrósio Johanning. (ANDRADES, 2001).

According to Souza (2012) and Gilz (2018), the typography, which gave rise to *Editora Vozes* was used to print the books that would be adopted in different schools, in addition to Franciscan and other printed publications that circulated widely between different social segments, disseminating Christian-Franciscan ideals, standards and values.

Communication and the press

The history of the press in Brazil began officially in 1808 with the arrival of the royal family in Brazil, which established residence in the city of Petrópolis. In the previous period, the publication of newspapers, any other periodical and books was prohibited in Brazil. (SOUZA, 2012).

Publications in Brazilian lands were considered illegal and subversive. At the time no publication could circulate without the permission of the Portuguese crown, a fact that was a peculiarity in Portuguese America, that is because in the other European colonies on the continent, the press was present since the sixteenth century. In the 18th and 19th centuries, technological advances from the Industrial Revolution went beyond English borders and stimulated the improvement of some activities. One of them was the impression of new newspapers and periodicals that had a great growth in this period. It was during this period that periodicals such as *The Times*, *The Guardian* and *The New York Times* emerged.

In addition to the improvement of machines used in the press process, different state governments also invested and helped consolidate the concept of press. The press was officially created in Rio de Janeiro, on May 13th, 1808 with the foundation of the Royal Press, today called the National Press, initiative of Prince Regent Dom João. However, it was only on September 10 of that same year that the first newspaper called *A Gazeta do Rio de Janeiro* began circulating in the national territory. (BAHIA, 1990). As Weitzel points out (2002, p. 62)

The historical importance of the invention of the press lies in two facts: first, the promotion of the secularization of knowledge with the breaking of the monopoly of information, restricted, rather, to the monasteries and castles of the nobility; and then, as a consequence, the possibility of increasing the scope of scientific discoveries and philosophical treatises through scientific publications.

At *Editora Vozes*, the Franciscans promoted a campaign for the good press. They have established contact with numerous authors. They edited periodicals, including *the* magazine *Vozes de Petrópolis* (1907-2003), the *Revista Ecclesiastical Brasileira* (REB) which had as its previous title *Cor* in 1939-1940, *Grande Sinal* continuity of *Sponsa Christi* published in the years 1947-1966, which are still current.

The Franciscan periodicals published by the Publishing House had the help of German benefactors who made their impression possible.

the acquisition of a '*Windsbraut*' built at Leipzig's Schelter und Gieseke. With the assembly with their peripherals, which required a construction of its own, instead of 4 pages at a time, 32 pages could be made per print. As such, what leads to the most important time factor for the good of the press is the saving of time and production costs. (SINZIG, 1911, p. 15).

From the notes of Friar Pedro Sinzig (1911) it is assumed that in addition to the Franciscan editorial project to be in the way of religious issues, it was necessary that he made it economically viable for its maintenance and continuity.

Another notorious fact was that in the dissemination of the Second Vatican Council in the 1960s, the Franciscans led the communication on the theme, depending on the chronicle of the Council prepared by Friar Boaventura Kloppenburg. At this time, *Editora Vozes* was called 'Editor of the Council', as it published conciliar documents in several versions, and several studies in the format of articles and books.

Editora Vozes (GILZ, 2018; SOUZA, 2012) was also distinguished by publishing works focused on social issues. In the course of the 1960s, the origins of these issues are located in the movements and student and counter-demonstrations of 1968, in the struggle for the end of *Apartheid*, in the demonstrations against the Vietnam War, in the struggles of Algeria, among others. Also about *Editora Vozes*, we present below a brief survey of some of the directors who stood out:

- *Friar Pedro Sinzig* (+1952) director, from 1908, very active, animator of the League of Good Press and the Center of Good Press, he dedicated himself to implementing the printed communication and cinema, directing them according to Christian values. The reading of the Papal Encyclicals (LEO XIII) and the publications of Friar Pedro Sinzig, especially *Através dos Romances: guia para as consciências* (*Through Romances: guide to consciences*), in its first edition of 1915, they demonstrate the concern with the control of the intellectual formation of students and with the content they should learn. These aspects were some of the mottos of the foundation of *Editora Vozes*, which, in turn, also had numerous of its initiatives upheld and in frank dialogue with representatives of the Republican government. The reasons listed by Friar Sinzig that justified the organization of the Center for Good Press and the League of Good Press signal a complex and dynamic network formed by Brazilian and South American

journalists who worked in the Catholic press, as well as for the close bond of this network with the ecclesial authorities of the period, such as the wide dissemination of their publications in the national territory and economic anchoring of such entities. It is possible to catch how the League of good press is taken by the clergy, or at least by the clergy who share the same ideas of Friar Pedro Sinzig. It is a *locus* of Catholic resistance and an arena of tensions, disputes and conflicts that - in our view - go beyond the desire to 'refute slander'. There is also the fact that the city of Petrópolis was the prominent place of this "resistance" in Brazil, which signals the importance of the Franciscans, of the Province of the Immaculate Conception of Brazil, in the context of national political articulation and the commitment of Friar Pedro Sinzig in the editorial initiatives implemented by the Franciscan Order, which may suggest his prominent performance as interlocutor and articulator of Catholic leaders, from different social segments, among which, within the scope of this article, we favor urban literate social segments (TFOUNI, 1988; SOARES, 2008). His trajectory was in full harmony with what Pope Leo XIII (1810-1903) and Pope Pius X (1835-1914) advocated about the press and education. They were generally faced with the question of the laicity of the State, the consolidation of capitalism in the West, the labor movement and the advancement of scientific knowledge as a determining and explanatory factor of reality, a view legitimized by positivists and Masons, among other aspects. One perceives the concern with which this Franciscan attentive to education by assuming the need to propose and implement a teaching proposal aimed at youth that would meet the dictates of the Catholic Church.

- *Friar Tomás Borgmeier* (+1975), director from 1941 to 1952, was honored at the XX Symposium of Mymcology and I Encuentro de Mirmecologists de las Américas, as well as renowned entomologist and founder of *the Journal of Entomology* (extinct), also the *Brazilian Ecclesiastical Journal and Sponsa Christi*, a journal of spirituality initially for religious and currently for all concerned, under the name of *Grande Sinal*.
- *Friar Ludovico Gomes Mourão de Castro* (+1992), graduated in Theology, editor at the time of the Second Vatican Council and the restriction on the press in Brazil, highlighting the combination between cultural and religious editorials.
- *Friar Mariano Wintzen* (+1943): professor of systematic theology, as well as exegesis, liturgy, homiletic, pastoral theology, as well as musician and rector.
- *Friar Aleixo Voelkert* (+1957), professor of moral theology and canon law, for 23 years. Known in the REB for the mark of the study of pastoral theology issues.
- *Friar Mateus Hoepers* (+1983), graduated in Biblical Exegesis, also taught other theological disciplines such as canon law, fundamental and moral theology. However, it is in the biblical area and in the work with the Secular Franciscan Order that it is distinguished. It is from him the translation of the New Testament directly from the Greek. Together with *Brother João José Pedreira de Castro*, *Friar Simão Voigt* (+2002) and others, he is one of the exponents of the teaching of Sacred Scripture and the spread of the Word of God.
- *Friar Constantino Koser* (+2000), renowned professor of theology and Mariology, study promoter and organizer of the library that bears his name; General Minister of the Order of Friars Minor and Council Priest, of national and international projection.

- *Friar Boaventura Kloppenburg* (+2009), considered an expert of the Second Vatican Council, eminent disseminator of the same by the press and by word; participant of Synods, of Celam Conferences, professor of systematic theology and writer of national and international projection.

Partial considerations

The foundation of *Vozes* occurred in the creation of Franciscan schools in Brazil, between the end of the 19th century and the beginning of the 20th century and the demands for publications by the new Catholic schools that were created in the country in the mains of orientations coming from Rome. Such publications were, at first, didactic and the meeting of Christian-Franciscan thought, attending the demands of the sociocultural and political context of the newly proclaimed republic. Books were printed that would be adopted in different schools, in addition to the Franciscan ones. There have been other publications that have circulated widely between different social segments disseminating Catholic and Franciscan principles.

Editora Vozes is one of the most important Catholic publishers in the Brazilian scene, in addition to being one of the forerunners in the publication of textbooks and Catholic periodicals. In the light of Chartier's approach (2003), preliminary results look at editorial strategies that produce appreciation systems, culturally classifying the products of the press.

It is notorious, however, that the historical legacy of *Editora Vozes* be analyzed, since it signals the dissemination and defense of some initiatives in the face of the educational policies of republicans, anchored in secular and liberal views of the world, as well as in tensions between state and Catholic Church of the first decades of the twentieth century.

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