Nell'opera di Pirandello ricorre incessantemente l'immagine femminile. Secondo le prospettive psicanalitiche di Gioanola, la donna è causa di ogni problema dell'uomo, incluso l'insorgere delle tendenze omosessuali. La sua immagine raffigura le complesse ossessioni sessuofobiche di Pirandello, come potrebbero illustrare le novelle "La realtà del sogno," "Ignare," "Pena di vivere così."

Altri motivi della poetica pirandelliana trattati da Gioanola sono ad esempio il motivo dell'*imago* della famiglia come ragnatela imprigionante, della nascita del personaggio e del rapporto ambivalente che l'autore stabilisce con lui, del mito della absolutezza e della efficacia della poesia.

L'autore fa ampio uso delle più recenti teorie psicologiche, specie quelle di R.D. Laing; discute la sostenibilità di idee di pirandellisti prestigiosi quale Debenedetti; cerca continuamente di documentare le proprie affermazioni con citazioni calzanti; e pur movendosi sempre con cautela, non rifugge dall'approdo al giudizio estetico; dandoci nell'insieme un libro di valore sull'opera di Pirandello.

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GIUSEPPE PREZZOLINI: *Ricordi, Saggi e Testimonianze*. A cura di Margherita Marchione. Presentazione di Silvano Bambagioni. Prato: Cassa di Risparmi e Depositi di Prato, 1983. Pp. 297.

This collection of sixty-three testimonials from friends and admirers of Giuseppe Prezzolini, who came into contact with him during his lifetime, was conceived on the occasion of a celebration in honour of the centenary of his birth, in Rome, January 14, 1982 when the author accepted the Penna d'Oro Prize conferred upon him by Sandro Pertini, President of the Republic of Italy. The celebrations continued in Rome later at a conference on the theme "Giuseppe Prezzolini tra i classici di domani," and at the Biblioteca Cantonale of Lugano January 27, 1982 with a book exhibition of Prezzolini's works and the presentation of Margherita Marchione's book on *Giuseppe Prezzolini: un secolo di attività*, published by Rusconi.

The book opens with a short piece by Prezzolini with personal reflections on Italy, the Catholic Church and United States over the past hundred years. Sister Margherita contributes a profile on Prezzolini, the man and his work, in a tribute to her thesis director, who urged her to continue with research and publication.

Renzo De Felice, author of the five-volume book on Mussolini, tells of his friendship with Prezzolini, which began on a sour note. Prezzolini had rebuked De Felice for having neglected to quote in the historian's *Storia degli ebrei sotto il fascismo* Prezzolini's article on the Italian Jews who fled to the United States from Italy during the Fascist period. Initially shocked, De Felice soon regained his composure when Prezzolini offered the historian the use of Mussolini's letters to him, written between 1909

and 1920, and by the former Columbia professor's successful endeavour to convince Ardengo Soffici to do the same with his letters from the Fascist leader. Giovanni Spadolini, Prime Minister of Italy from 1981 to 1982, dwells upon conversations and meetings with Prezzolini and writings which deal with some of the leading figures on the Italian literary scene: Gobetti, Papini and Soffici, to mention a few only, and concludes that the scholar had in his own way fought for a better Italy.

Italo De Feo, journalist and editor, reviews Prezzolini's two-volume *Diario* which records the author's morbid thoughts on the human condition in Italy immediately after Mussolini's march on Rome in 1922 — meditations brightened by a ray of hope. Giovanni Abbo, of the Holy See, selects excerpts of his correspondence with Prezzolini, begun in 1956, cites the critic's *Dio è un rischio*, a kind of last will and general confession, and expresses his regret for centenarian's lack of faith in God. To Vittorio Alfieri, philosophy professor, Prezzolini laments that he was suspected of being a Fascist in the United States, an anti-Fascist in Italy.

There are two messages from Pope John Paul II: the first contains an expression of good wishes: the second is a letter of thanks for the gift to the Pontiff of Sister Margherita's book on Prezzolini, transmitted via Agostino Cardinal Casaroli, Vatican Secretary of State. There is also a letter from Sandro Pertini in the name of the Italian people and in his own with words of admiration for the accomplishments of the indefatigable writer.

Handsomely printed, with sixteen pages of photographs, the Cassa di Risparmi e Depositi di Prato merits special mention as Sister Margherita's sponsor and publisher of an elegantly produced book.

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EUGENIO MONTALE. *Otherwise*, trans. Jonathan Galassi. New York: Vintage Books, 1984. Pp. 160.

Otherwise is a most valuable translation of Montale's poetry from Italian by Jonathan Galassi. An editor at Random House in New York and poetry editor for the *Paris Review*, Galassi published in 1981 a well received edition of Montale's literary essays, *The Second Life of Art*. Once again then Galassi proves his admiration for the most revered contemporary Italian poet. His work reveals his excellence as a translator and his keen understanding of Montale's work. The book includes Montale's last published poems which appeared in 1981 shortly before his death. Interestingly, Galassi has translated the original title, *Altri versi e poesie diverse*, *Otherwise*, as he states in his useful introduction, to suggest the epigrammatic new style of Montale's most recent poetic production.

Galassi's collection of Montale's poems is divided into two parts. The first includes poems written between 1946 and 1973 when Montale was the chief literary critic for Milan's foremost newspaper, *Il Corriere della Sera*. They well reflect the poet's ancient disdain for the times he lives in