THE ITALIAN RENAISSANCE OF TO-DAY.

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Those were red-letter days in 1890, when in Italy, Switzerland, and Germany the learned and beloved President of our Society was my almost daily guide, teacher, and companion.

It was he who, at Rome, in the Vatican, Victor Emmanuel, and German Archæological Institute libraries, and afterwards in Florence, conducted me through the various stages of the Renaissance. The story of Humanism in old Italy became the incentive to a study of new Italy, and then it was found that out of the ashes of the famous Rebirth and Revival of Letters there has risen a new life which may be named the Italian Renaissance of to-day.¹

¹ J. A. Symonds in the *Encyclopædia Britannica*, 9th ed., vol. 20, p. 380, says:

“If we insist upon the literal meaning of the word, the Renaissance was a re-birth; and it is needful to inquire of what it was the re-birth. The metaphor of Renaissance may signify the entrance of the European nations upon a fresh stage of vital energy in general, implying a fuller consciousness and a freer exercise of faculties than had belonged to the mediæval period. Or it may mean the resuscitation of simply intellectual activities, stimulated by the revival of antique learning and its application to the arts and literatures of modern peoples. Upon our choice between the two interpretations of the word depend important differences in any treatment of the subject. The former has the disadvantage of making it difficult to separate the Renaissance from other historical phases—the Reformation, for example—with which it ought not to be confounded. The latter has the merit of assigning a specific name to a limited series of events and group of facts, which can be distinguished for the purpose of analysis from other events and facts with which they are intimately but not indissolubly connected. In other words, the one definition of Renaissance makes it denote the whole change which came

As we wandered about in Florence, "the city of flowers and flower of cities," we saw in gallery, library, square, street, church, and house, remains of the old Renaissance. Dante, of whom we were reminded at almost every step, was its first promoter. "As Homer was the creator of Grecian literature, so Dante, by his immortal comedy, gave the first impulse to Italian thought." Dr. Schaff, in a recent volume,¹ the fruit of his late sojourn in Italy, has told us how the great Florentine in his *Divina Commedia*, "the marvellous, mystic, unfathomable song," conceived in 1300, mirrored the moral universe as viewed from the standpoint of eternity. In it he glorified the Christian religion and condemned the corruptions of the papacy. He whose "love was transcendant as his scorn," told the story of the pilgrimage of the soul from temptation, through despair, to bliss, under the guidance of Virgil, who represented reason, and Beatrice, who represented revelation.

It was Dante who destroyed the monopoly of the Latin tongue as the organ of scholarship by showing that the language of Tuscany could express the highest thoughts and the deepest emotions. It was he, also, who, though a good Catholic, saw the necessity of a thorough reformation in the Church, and spoke against the pride and injustice in it. He wrote :²

" The Church of Rome

Mixing two governments that ill report,
Hath missed her footing, fallen into the mire
And there herself a burden much defiled."

The cure of the evils and corruptions, he said, were "through Moses, the rapt prophets, the psalms, and the Gospel written by those gifted of the Holy Ghost."

over Europe at the close of the Middle Ages. The other confines it to what was known by our ancestors as the Revival of Learning. Yet when we concentrate attention on the recovery of antique culture, we become aware that this was only one phenomenon or symptom of a far wider and more comprehensive alteration in the conditions of the European races. We find it needful to retain both terms, Renaissance and Revival of Learning, and to show the relations between the series of events, and facts which they severally imply."

¹ *The Renaissance*, p. 13.

² *Purgatorio*, Canto xvi., 127-9.

Petrarch, the poet of love, though in intellectual power inferior to Dante, was also a promoter of the Italian Renaissance since, not only by reason of his own literary contributions, but also by his intense enthusiasm in collecting classical works and recovering old manuscripts, he gave a stimulus to intellectual and æsthetic culture.

Petrarch's friend, Boccaccio, aided the literary revival by his works, *The Decamerone*, his *Life of Dante*, and his comments on the productions of the great master.

Florence was rich also in princes such as Cosimo de' Medici, called the father of his country, and Lorenzo, the magnificent, both hearty promoters of literature and art.

Hallam, referring to Lorenzo says: "In a villa overhanging the towers of Florence, on the steep slope of that lofty hill crowned by the mother city the ancient Fiesole, in gardens which Tully might have envied, with Ticino Laudino and Politian at his side, he delighted his hours of leisure with the beautiful visions of Platonic philosophy, for which the summer stillness of an Italian sky appears the most congenial accompaniment." The beautiful villa of Correggio, near Fiesole, was the meeting-place of students of the Greek language. The Renaissance with its widening, outcircling influence reached Rome, and from that centre spread through Italy, over the continent of Europe, and crossed to England and Scotland.

Pope Nicolas V. at Rome, the Medici at Florence, and others spurred by their example, roused enthusiasm for the classics, and, with the aid of the new art of printing, made ancient Greece and Rome live anew.

The revival of humanistic culture at the close of the fifteenth and beginning of the sixteenth century was followed by a revival of classical art which reached a white heat when some of the masterpieces of Greek sculpture now gracing the Vatican Museum were dug from ruins in Rome.

Soon after appeared such men as Brunelleschi, Ghiberti, Della Robbia, Cimabue, Giotto, Fra Angelico, Fra Bartolommeo, Ghirlandago, Leonardo da Vinci, Perugino, Michael

Angelo, Raphael, and many others distinguished in the history of painting, sculpture, and architecture.

The revival of letters and art worked a real good for the world in creating high scholarly and artistic taste, in producing a literature, Italy's great heritage, and in building churches and palaces and filling them with treasures which attract countless visitors, who add to the country's material wealth. Even on the lowest ground of utility, the fine arts of yesterday aid the nation of to-day. The Renaissance manifested itself in political life and also in social circles where it was promoted, specially by the humanists, lovers of general culture. These insisted upon a comprehensive, versatile education, united with refined personal sentiments, and thus influenced the intellectual and artistic taste of their contemporaries.

The Renaissance taught men to love and enjoy nature; gave prominence to the cheerful side of life; stimulated scientific study, and also an interest in anatomy, geometry, perspective, color, and drapery—ever demanded of the artist, who must be faithful in rendering life. It found a direct religious expression in many places such as Milan, Venice, Ferrara, Bologna, Modena, Sienna, Lucca, and so far south as Naples. Its religious side failed to have due emphasis in Italy, since many of the Church officials feared and resisted a movement which approved the methods of the primitive Christians and opposed lords in God's heritage.¹ It did, however, make man real to man, taught that contact with and not exclusion from the world was God's method in aiding humanity, that religion and life should be united and not separated, that piety was not to be the charge of any class, but was the inheritance and joy of all God's children, and that learning was for the laity as for the clergy. An impetus was also given to liberty and unity, now the watchword of new Italy.

¹ "Humanism was a necessary preparatory school for the Reformation. Luther and Melancthon, Zwingli and Æcolampadius, Calvin and Beza could never have done their work without a good knowledge of the languages of the Bible, which they obtained from the humanists."—*Renaissance*, by Schaff, p. 118.

Savonarola the monk, Giordano Bruno the philosopher, Arnolfo of Brescia, and Paolo Sarpi, victims of party rage, prepared the way for the realization of the Italians' hopes and longings for a free and united state.

The statues of these martyrs of civil and religious liberty placed on the square of Ferrara and in the grand hall of Florence's City Palace, on the Campo di Fiori in Rome, in Brescia and Venice, are Italy's tribute to these heroic men, and expressions of a state tasting the delights of liberty and showing a flaming zeal for progress in education and reform in religion. New Italy has seen plainly that the repudiation of the Renaissance and the resistance to the Reformation made old Italy retire from its position as the most civilized country in Europe and become a collection of petty states torn and rent by internal strifes.

I.

Italy is now a united country. This is the result of a revival of patriotism. That land is enjoying a renaissance more wonderful in its workings than the one in the days of the Humanists. The process of the development and enrichment of the state has been going on steadily, since, under Victor Emmanuel, the nation was called back to life. The glorious deeds of the fathers became incentives to the sons. The determination is everywhere expressed by those who know history, that no arrest of the present national renaissance must be permitted, and that Italy should be granted the opportunity of again taking a foremost position among the nations of the earth.

Under Humbert the country has made rapid movements towards high national rank. The king¹ is popular, since he is a manly man and no royal puppet. He has endeared himself to all right-minded, and true-hearted, because he has proved himself to be the friend of his people, an earnest defender of their liberties, and a valiant reformer bent on correcting wrongs where rights have been invaded.

¹ The king bade one, to whom he had granted a request, to rise, adding : " Kneel to no man ; kneel only to God."

Louis Kossuth¹ in 1890 told me that Italy, after the overthrow of Austria, at once entered upon its life of freedom and prosperity. As a guest and friend of the new nation he watched her as she passed through the initial steps and in these comparatively few years of her new form she has made such progress that the civilized world has been compelled to look upon her with astonishment and admiration. "Would that my beloved Hungary," added Kossuth, "might also break Austria's fetters and become a free state!"

As a proof that the civil and religious rights of the Italians, as against tyranny and aggression, are protected, reference should be made to the legislation of August, 1888, when the Chambers almost unanimously adopted clauses in the new Penal Code, which threaten with "fine, imprisonment, and dismissal from office any minister of religion who, in the exercise of his priestly functions, speaks against the unity of Italy, or excites to the non-recognition of the laws and institutions of the state, or who disturbs the peace of families."

Under these clauses, wills in favor of the Roman Catholic Church, made at priestly dictation, or under priestly influence, have been set aside, and those who have been persecuted by Church officials for doing what the state demands, but what the Church forbids, have received speedy redress.

All over the peninsula, and in Sicily, in five different visits, I found the greatest enthusiasm, except among the extreme clericals and their sympathizers, for maintaining the dignity of the nation. Though the burdens of taxation, necessary for even the normal growth of the

¹ When at Turin in 1890, Kossuth, through a former adjutant who was then visiting him, and whom I knew, invited me to his house, No. 22 Via dei Millo. The vigorous old man, then eighty-eight years old, received me warmly, since, as he said, "I love America and Americans." He told me of his life and struggle in Hungary, of his experiences in different lands, of the invitation extended to him by Victor Emmanuel to make Turin his residence, and how he had remained in Turin when the capital had been removed to Florence and Rome, because, at his time of life, it was difficult to get wonted to new associations elsewhere.

country, rest greatly upon the agriculturists, many living in the former Papal States said: "The taxes of to-day are nothing in comparison with those under the Pope's government, and, besides, the valuation to-day is more just, and the privileges granted now compensate for the outlay."

The vast expense in sustaining the navy found little regret from intelligent men, since it was felt that, though a limit should be set to the outlay, it was necessary for a country almost surrounded by water to maintain ships for proper self-defence, and to enable it, also, to assert itself as a nation with its new rank. Italy has not been blind to the necessity for measures, some very radical, towards internal development, in order to maintain, strengthen, and enlarge its national position. Count Crispi¹ tells us that the "unfavorable state of affairs in Italy is more a matter of right and wrong handling than it is of economic weakness. The financial disorder is temporary and is due rather to the methods hitherto used in the management of taxation than to the exigencies of the state. The Triple Alliance is not the cause of our armament, which, indeed, hardly suffices for the defence of the nation. The establishment of the unity of Italy was greeted in the New World with sympathy. That unity was effected at the very time when the American Union was aflame with the war of the Rebellion, which terminated so triumphantly and from which the United States came forth stronger than ever. The reappearance in the Old World of a nation that had been disunited for fourteen centuries was naturally an object of sentimental regard, and not of jealousy, especially for America, which owed its discovery to two Italians. Italy is continually progressing, both morally and economically. Its wealth is on the increase. They deceive or wish to deceive themselves who say that wealth is exhausted."

In the session of 1889-90 the Parliament² at Rome passed

¹ *North American Review* for July, 1892.

² On November 23, 1892, King Humbert, in opening the Italian Parliament, made the following reference to the "economic and intellectual renaissance" of Italy: "Equilibrium will be attained without increasing taxation. Bills

what is known as the *Opere Piè* bill, which deals with public charities long administered so shamefully. The law went into operation January, 1891. It was my privilege to attend some of the debates upon the bill. It was proved that great abuses had been connected with the management of the different funds left for certain purposes. Some of them had been diverted and used against the government. In order to remove the abuses the state resolved to execute the trusts through commissioners. It was made illegal for any priest to hold a seat as a commissioner. The clericals were furious. Madness did not avail. Justice was demanded and obtained. It was a radical measure, as the suppression of the convents and monasteries may likewise be named, but it was necessary, according to the government, as a means for securing the safety of the nation in view of the fierce assaults upon it by a disloyal Church.

Nearly all the church buildings in Italy belong to the government.¹ Some, as the celebrated Certosa, near Pavia, have been turned into national museums. Others, as the convent in Amalfi, have been sold; and many have been lent to the people for religious services. The people have the right to say what the service shall be, since the law supports the majority in the choice of a pastor. In

will be introduced giving elasticity to the revenue and promoting reforms in taxation. Measures will also be introduced to bring about reforms in the army, and to insure that our military strength will not be weakened by the proposed reduction in the army expenditures. Other bills will be presented, dealing with the national schools, the judicial system, the maritime postal service, and providing for the completion of the railway and canal systems."

In concluding his speech King Humbert said: "Victor Emmanuel cherished the noble ambition of restoring Italy to the Italians. He attained the fulfilment of his wish in our Rome. For myself I am attracted by an ambition to connect my name with the economic and intellectual renaissance of our country, and to see our dear Italy strong, prosperous, and great, such as those who suffered and died for her in the past pictured her future to themselves. I derive comfort from the affections and wisdom of my people and Parliament. Let us ever preserve a strong faith in ourselves, activity, concord in our desire for well-doing, and feel and act so that our work, far-seeing at present, be crowned with the blessing of the future."

¹ Some churches and monasteries have been built of late years under existing laws regulating them, and are not under the direct control of the government. These constitute the exceptions.

August, 1890, the inhabitants of Mount Orfano, on Lake Maggiore, dismissed their priest and called as pastor a Protestant. The Church of Rome tried to win back the people, and, failing, sought to gain control of the property, but the rights of the people were maintained by law and priests were interdicted from conducting services in the church. What took place at Mount Orfano, many Italians are free to say, will take place in other communities when the people understand their rights and privileges.

It is not strange that during the period of the nation's renaissance Italy's statesmen have made mistakes—some of them very injurious in their effects. It is stranger still, in view of their inexperience, that so few blunders have been made.

In consideration of the temperament of the people—the misgovernment of the petty states in the not far off past, and the pressing needs of the times, it is remarkable that, in the main, wise, prudent, and conservative measures have been adopted and employed.

Sometimes the feeling is expressed that the south is more or less dominated by the north, though it is confessed that the south and Sicily have had their share of patronage.

The demand is made, everywhere, that the present unity be not only maintained but strengthened. The young men are taking a deep interest in local as well as national politics. The best men are willing to take office, not for selfish but for patriotic reasons. The members of Parliament are, in the main, men of fine personal appearance, dignified bearing, and intelligence. There is now, over the land, a feeling of security which did not exist a few years ago. The element of certainty, in spite of the state of the finances, has entered into economics. Italy as a nation is assured, and Rome will continue to be the capital.¹

¹ God makes the wrath of men to praise Him. It was the fearful war of 1870 between France and Germany, which compelled Napoleon III. to call his troops from Rome and permitted Italian soldiers to enter the Eternal City and enable the government to make it the capital of the united country.

Victor Emmanuel entered Rome Sept. 20, 1870, shortly after the battle of Sedan.

He died in 1878. Humbert, his son, ascended the throne.

Measures are in progress to improve agriculture, the basis of Italy's growth and success. Men in position to know, large farmers, remarked frequently to me that if the small owners of land were only willing to employ wise methods and machinery in the cultivation of their farms, the results would be fourfold more than now. Information is sent out by the government to the peasants, in order to induce them to employ means for greater crops. The strongest and wisest efforts are thus making continually to develop the really grand resources of that historic land, and have it again one of the beautiful gardens of the earth.

Italy, then, as a state, in many ways, has shown new life, worthy to be named the political renaissance of to-day. She has reached the prophetic aspiration, written more than fifty years ago by Alessandro Manzoni :

“ Non fia loco ove sorgan barriere,
Tra l'Italia e l'Italia mai pici ! ”

“ No more shall place be found where barriers rise to sever
Italian from Italian soil henceforth for ever.”

II.

The improved political condition of Italy would naturally lead to a renaissance as regards education. It is true that in high places the Romish Church has been the advancer of learning. When Erasmus, learned as he was, visited Rome in 1506, he was astonished and pleased by the conversation of her scholars, though shocked by, what he termed, “her abominable blasphemies.”

The policy of the Church of Rome has been to educate the few and keep the many in ignorance. It was the neglect to care for the intellectual needs of the people that drove from her embrace eminent scholars and orators, as Bernardino Occhino and Peter Martyr, and cultivated women, as Vittoria Colonna, the Duchess Renata of Ferrara, and the Duchess Gonzaga, and to turn to the reformation which promoted learning, gave the people faithful versions of the Scriptures in their idiom, furnished a new

impulse to hymnology, and imparted new life to philosophy and science.

Art in Italy has had a mighty past. The Italians of to-day are, seemingly, too content to contemplate that past as sufficient honor to the land, and are too little stimulated by it to great efforts to-day. It may be they, like ourselves, are too intent upon material advance to make new creations in art, and are in the "copying stage," in spite of former original productiveness.

The conditions, it is true, under which artists in Italy now work are different from those of the time when kings and queens, rich convents, and orders were the promoters of art. Still it is surprising that in a country where artistic taste seems instinctive there is at present little original work which bears the marks of genius, or even great talent. Drawing and modelling are not taught in Italy as in France. Mind has little expression in most of the specimens of art displayed in shop and window to attract travellers with rich pockets and cheap taste.

The time is past when artist students go to Italy to study art. France and Germany attract them in large numbers. The Americans who in late years attempted in Italy to produce works of art, with few exceptions, failed, and those who gained some reputation showed little originality. It is said to-day in Rome of an American artist there: "If he had not been known as a writer, he would never be heard of as a sculptor." The remark was frequently made in well informed circles: "Italy to-day has few names whose artistic fame will be enduring." She is no longer the master of the voice. Berlin and Paris are now the centres of music. While then in truth the fine arts of Italy of to-day have no splendid flowerage, there is, however, a grand movement towards the education of the people at large. The Italian government, with great insight, resolved to make a thorough change in the intellectual training of the masses in order to bring them to a higher level and hasten the day when the country shall take a literary as well as political rank among the advanced nations

of the world. Professor Villari, of Florence, the accomplished Minister of Education, and well known in literary and religious circles as the author of the best lives of Savonarola and Macchiavelli, has had much to do with the present trend of education. Italy has a great task, but nobly has she begun and continued her educational work. A great revolution has already taken place as regards the training of the youth in spite of greatest difficulties, and also many obstacles put in the state's way by officials of the Roman Catholic Church.

A national system has been adopted, and government schools have been opened everywhere. Years ago what little education the children had was controlled by the Church. The teachers then were either priests or candidates for the priesthood. Now the instructors, with few exceptions, are laymen, who have chosen teaching as a profession, and have passed the examination ordered and controlled by the government. Formerly,¹ during the days of the Church's supremacy, the majority could not read or

¹ Some idea of the then prevailing ignorance is shown in the report published in December, 1870, of the examinations made in Rome for admission of pupils to educational institutions opened by the royal government which had taken possession of the city the autumn previous. Signor Brioschi, in making the report, said: "We have examined, not infrequently, youths of 15, 16, and even 18 years of age who could not tell the different parts of speech, and did not know the conjugation of the verbs. Some excused themselves by saying that the Italian language had not been taught in the schools; others that it ought to be learned after Latin. So it was useless to examine them as to syntax, etymology, orthography, etc. . . . When asked about well known facts of Italian history there were, with but rare exceptions, none who would state anything. One said Brutus was a despot; another that Dante was a French poet, Petrarch an illustrious poetess. Of Columbus I was told by one that he was an apostle and by another that he was the Holy Spirit." He also added that on the part of the almost young men who had been pupils for years in the Papal schools there "was great inability to write from dictation the simplest numbers, such as 70,298."

The state of education was worse in the Neapolitan and Sicilian provinces when, in 1860, they became part of the Italian monarchy.

It shows a notable advance in education among the people when, as far back as 1881, 778,619 took books from the public libraries. It is estimated by some, though the exact figures are not at hand, that at present the number attending the libraries is several times greater than in 1881.

write; now, on account of the compulsory clause in the educational bill, few Italian children it is maintained cannot read and write.¹ Such a statement should be received with caution, since some Italians, as some Americans, speak so rapidly that the truth fails to overtake them. Formerly, according to old residents of Italy, it was an unusual thing to see workmen or coachmen reading papers; now it is so common an occurrence that it fails to astonish.

The text-books used in the former Church schools were written so as to uphold the strongest claims of Rome and teach the greatest errors and absurdities. Histories written in the interest of truth and fairness could not be found in any library, much less in the schools; now all text-books are issued by the government, and even the volumes given by the priests as prizes in the Communal schools must first be sent to the educational department of the province in order to receive its sanction.

Church schools still exist, but the government insists that all teachers in them hold its certificates and the schools be open to inspection. Masters in the Church schools, it is said, still speak, though with caution, of the Pope as king of Italy, but the law is strictly enforced which requires the portrait of King Humbert to be hung in every school-room, there silently to teach the children the fact of a united Italy.

The education directly controlled by the state is virtually secular. No religion as doctrine or ritual is taught, but lessons in sacred history are given the first half hour of each school day. The book used was prepared by the Church, but was approved by the government, and so does not contain any disloyal sentiments. Besides, attendance on these lessons is not compulsory. Those who attend are examined on the subject every six months, and though the parish priest is courteously permitted to preside at the examina-

¹ Education at the formation of the present kingdom has been described as a desert broken every now and then by an oasis of matchless fertility and luxuriance. The learning of the learned was high, and the ignorance of the ignorant profound.

tion, it is conducted by a government inspector and the priest has really no voice in the matter. Education is virtually free¹ up to the university. We do not intend to speak of Italian universities² as their general features are the same as in other European institutions of the same rank, and as these are not the direct product of the educational renaissance of to-day.

A boy entering an elementary school at six can enter, usually, the university at nineteen.

The expenses of the state schools are defrayed from five sources :

(1) Directly from the central treasury. (2) From the rates of the provinces in which the schools are situated. (3) From the rates of the Commune. (4) From certain small fees ; and (5) from gifts, which are quite frequent and comparatively large.

The salaries of the teachers begin at about \$100 and run up to \$500, though in a few special cases they reach \$700.

A peculiar feature attached to the public schools is the savings bank. Teachers act as treasurers and their accounts are strictly controlled by the government. A child can deposit a sum as small as two centimes, less than half a cent, and thus a motive is presented to the pupils to practise economy in a country where heretofore the people had little foresight, and consequently suffered much through poverty.

In Italy, where women and girls do much outside work, infant schools hold an important place. These are usually conducted according to the kindergarten system, and are mostly taught by women, who receive the lowest salaries. The elementary schools are divided into what are termed inferior and superior. There are three classes in the former and two in the latter. The studies are those commonly taught in such schools.

¹ In some of the high schools a slight entrance fee is demanded, or an examination fee is asked, or a small annual sum is required to be paid.

² There are about seventeen national universities in Italy.

See Hippeau, *L'Instruction publique en Italie*, Paris, 1875, and Pécant, *Deux Mois de Mission en Italie*, Paris, 1880.

As compulsory attendance covers only two years there is, according to statistics, a sudden falling off in the number of pupils in the third year, which shows that in new Italy, as in America, many parents are not alive to the necessity of employing means for the intellectual culture of their children. No fees for tuition are charged in these schools and those unable to pay for text-books, paper, and the like are supplied gratuitously. The children belonging to them do not go home at noon, but take their lunch to school, while food is given to the very poor.

The course in the gymnasium covers five years, and in addition to certain elementary subjects includes mathematics, classics, and some modern languages. In the Lyceum the classics and mathematics, metaphysics and moral philosophy are taught.

There are few technical schools in proportion to the population. The government is making now an earnest effort to increase their number. The subjects taught in them are mathematics, design, mechanics, and modern languages. Of the latter, English is preferred, though, since the Triple Alliance, German has become popular, while very difficult for the Latin brain and tongue.

In winter the evening schools are largely attended, as also are those held on Sundays and holidays, which are only for women.

The different denominations—the Waldensian and Free Church of Italy, the Scotch, American, Methodist, and Baptist Churches—have schools under their patronage. The best academy for girls out of good families is in Naples, and is under the care of the Scotch Church. Howells, in his *Italian Journeys*, spoke of this and other schools in Naples founded by the Rev. Mr. Buscarlet, and now under the superintendence of the Rev. Mr. Irving. "No man," writes Howells, "can study their operations without feeling that success must attend their efforts with honor to them and with inestimable benefits to the generation which shall one day help to govern Italy."

The stately building lately erected for the Girls' Institute

in the Via Amadeo has the finest appointments. The principal, a refined, cultured German woman, has good assistants. The school has passed beyond the period of doubt regarding its success since even the best Catholic families of Naples and Italy speak with as much pride of their children being there as mothers here speak of their daughters being in Holyoke and Smith, Wellesley and Vassar.

From repeated conversations with educators in different parts of Italy it was learned that a great impetus has been given to the education of the people and there has been rapid progress towards a broad and high intellectual culture. Superstition—the handmaid of ignorance—is lessening its grip gradually. On every hand are signs of literary activity. The quality of newspapers and books is improving since the demand for them is increasing. The schoolmaster is abroad. Italy to-day is enjoying an educational renaissance.

III.

The new Italy has not limited the Renaissance to the state and school, to country and education, but in her freedom and enlargement has made no resistance to its workings in the realm of religion.

What Macchiavelli in his day asserted could, according to some, be said with truth at the formation of new Italy.

“Owing to the evil example of the Papal Court, Italy has lost all piety and all religion, whence follow infinite troubles and disorders; for, as religion implies all good, so its absence implies the contrary.”¹

Religion among patriots, in the early stages of the union, took the form of hate against the Papacy, which ever showed, they said, an intense hostility to Italian unity and independence. By degrees the hate against an unpatriotic system was in many hearts changed into a love for truth, purity, and God. The revival of evangelical religion did not take place without hearty and able

¹ *Discorsi*, Lib. i., cap. 12.

efforts of lovers of Italy, both natives and foreigners. It was difficult to escape the influence of the Roman Catholic Church, which had complete sway from time immemorial, and had not only arrested the old Renaissance, but had put down summarily any movement looking towards the spiritual worship of God. It was not strange that legislation in the new state was more or less dominated by the old ideas and the old restrictive ecclesiastical measures. Hence the *statuto fondamentale*, of March, 1848, which recognized Roman Catholicism as the sole religion of the state (*la sola religione del stato*), became in 1870 the law of Italy. Since its enactment a great change of opinion has taken place, insufficient, however, it may be to remove the law from the statutes, but powerful enough to permit the greatest liberty, both to Protestant and Roman Catholic, to worship God in the way desired. The Rev. Alexander Robertson, of Venice, says¹:

“Notwithstanding the fact that Rome is the centre and shrine of the Papacy, and that Roman Catholicism is the established and endowed Church of the land, no country in Europe is, in my opinion, less papal than Italy. The fact that it exists as a kingdom strong and united, with a constitution as free as that of England, and that it is taking its place as a first-class power among the nations of Europe—in spite of Pope Pio Nono’s ‘*non possumus*’ and of Vatican intrigues and anathemas continued from his day till now—is a proof of this. The fact that in its Chamber of Deputies, elected by the free suffrages of the people, no papal party exists, is another evidence of it. It is confirmed further by these facts—that there are now no theological chairs in its universities, no chaplaincies in its army and navy, and no exemptions from military service granted to those who are training for the priesthood in the papal seminaries. . . . It is already many years since the Government removed most of the difficulties and annoyances that attended marriage between persons of different creeds, by making it a civil rite, only legal when performed by a syndic or his deputy, in the municipal offices.”

¹ *Count Campello and Catholic Reform in Italy*, pp. 188, 191, by Alexander Robertson, 1891.

This change of sentiment, within a few years, is all the more remarkable when within the remembrance of many living there was not a single Protestant church inside the walls of Rome. Tholuck, when Chaplain of the Prussian Legation at Rome, complained of the obstacles thrown in the way of holding Protestant services at the Embassy. It is remembered that our Minister to Italy, the Hon. George P. Marsh, had his copy of the Bible taken from him by the custom-house officers of the Papal States.

It is not forgotten that, about forty years ago, Count Guicciardini and his friends were banished from Florence for reading the Bible, and the Madiai¹ family shortly after was condemned to the galleys for several years for reading God's word and holding meetings for prayer. Paolo Geymonat,² the distinguished professor in the Waldensian College in Florence, told in thrilling language to a large assembly in his city the story of his imprisonment, forty years ago for the Gospel's sake. All is now changed.³ The

¹ It seemed historically fitting that the Hon. and Rev. V. Bligh should preside at the first formal meeting of the Evangelical Alliance in 1891 at Florence, since he was attaché of the British Legation at Florence forty years ago, and conducted personally all the correspondence in reference to the release of an Englishman who was found in the house of the Madiai with a Bible in his pocket.

² It was also fitting that Dr. Geymonat should preside at the reception given to the delegates to the Alliance on Saturday evening, April 4, 1891.

³ Dr. Prochet, in an address which I heard, presented, as he said, "two tableaux," illustrative of the change which has taken place in the attitude of the people at large towards evangelists.

"In 1862 the little town of Rio Marina presented, one summer evening, a striking sight. Hundreds of men and women were rushing towards a certain house, shouting, yelling. They brought wood and piled it round the dwelling with the intention of burning it and its inmates. What was the matter? Who was there? A murderer escaped from the prison of Porto Ferrajo? No; in that house were sheltered two theological students of the Waldensian Church, who, during their holidays, preached the Gospel. The mob, urged by the priests, wanted to burn them alive, and would have done so had they not been prevented by some men of courage and influence, whose energetic interference saved the lives of the evangelists and the Church of Rome from another bloody stain. Go now to Rio Marina, and you will find in the Waldensian schools 180 pupils, 160 of whom are the children or grandchildren of the same people who wanted to burn the first evangelists visiting the island."

fullest liberty is granted all denominations to enter Italy. Italians in large numbers, though nominal members of the State Church, have welcomed Protestant Christians from foreign countries, and asked their assistance in lifting the country morally and religiously.

"As regards Rome itself," says Dr. Gray,¹ "the results since 1870 may thus be presented. In addition to the four churches for English-speaking residents and visitors—the two English Episcopal, the American Episcopal, and the Presbyterian—there are seven churches where the Gospel is preached in Italian twice every Sunday and regularly on week days. These are the Waldensian, the Free Italian, the Wesleyan, Methodist, the American Methodist, and the three Baptist churches. Besides these, there are various preaching stations in different parts of the city, not excepting the district in the vicinity of St. Peter's."²

Austria, as regards religious liberty, is far behind her neighbor, Italy. This is shown by her laws against the holding of services by denominations not expressly sanctioned by the government.

One Sunday in Vienna, Mr. Gordon, the pastor of the Scotch Church, announced to us that Lord Radstock would conduct an evangelistic service in the evening. The police made objections, but finally it was settled that Lord Radstock could speak under certain conditions. He must not read the Bible, offer prayer, or announce a hymn. It was a solemn moment when, after a spiritual address, the announcement was made that, since the Austrian government at that meeting permitted no audible prayer, the people in the few moments of silence to follow could bow their heads, and the Lord would understand them. It seemed pitiable that such limits should be placed to a religious service in a place where the then American Minister

¹ From a statement by the Rev. Dr. J. G. Gray, pastor of the Scotch Church in Rome, who, by his hearty welcome and warm sympathy, has endeared himself to so many Americans visiting the city.

² In addition to the above, there is a military church in Rome, under Signor Cappellini, who has had signal success in his work.

was a regular worshipper. Years ago it was noted how, in Bohemia, American missionaries were watched in order that any infringement of the laws respecting the holding of religious services might be detected and punished. No Protestant service could be held, save in a hall or room in which was a bed and some furniture to indicate that the place was a home. Each attendant received a formal invitation to the meeting from the householder, and the police examined each card in order to see that the law's requirements were met. Though more liberty is obtained now in Austria, because more is demanded and public opinion is more enlightened, still few privileges are granted Protestants. Italy, on the other hand, does not show any resistance to the entrance of foreign religious bodies. Like ancient Macedonia, she stretches out her hands to all lovers of God, and says, "Come over and help us."¹

It is true that some criticism has been made by Protestant Italians of the action of some foreigners, who press denominational questions. It is also said openly by many who have worked in Italy for years that in view of the outwardly united Romish Church it were wiser far to make the two Churches, the Waldensian and Free, more effective by forming them into one. Efforts tending to this union

¹ The Rev. John H. Eager, of Florence, in the *Baptist Missionary Magazine*, vol. lxxi., p. 103, says: "In the early stages of mission work in Florence, much opposition was encountered, and some of the more zealous were permitted to taste the joy of being persecuted and imprisoned for Christ's sake, a few of whom are living. One of them told me the other day that there was a time when he did not feel at all sure of his life while passing through some of the remote quarters of this city. But since then a wonderful change has taken place, and evangelicals are not only safe in Florence, but, as an Italian gentleman said to me, 'respected and kindly received everywhere.'" Instead of saying as formerly, "*Va fuori d'Italia, va fuori Stranier*," "Get you gone from Italy, you foreigners," is heard: "Come, friends, and help us to win victory for truth and liberty."

There are in Florence, besides the Roman Catholic churches, two Waldensian, one Free Italian, one Methodist, two Baptist churches, and one Plymouth Brethren meeting, where the Italian language is spoken. There is also a Waldensian theological school. There are, in addition to the above, the German Reformed and French Reformed churches, two Anglican churches, one American Episcopal church, and one Scotch church.

have been made, and, though not as yet successful, the strong hope is expressed by the leading men of both Churches that it is not far distant. "The *Chiesa Libera*—the Free Church," says the Rev. J. Wood Brown,¹ "has gone from strength to strength till to-day she stands at no immeasurable distance from the Waldensian Church. May we not hope then that a Church which has made such notable advances will soon enter into visible corporate union with those who, separated from her by no essential article of faith, or discipline, seek the same glorious end which she pursues in the evangelization of Italy. The historical sense, forecasting future events from the past, invites us to expect this as naturally and necessarily as our interest in the Gospel cause engages us to pray for it."

The Rev. John R. McDougall,² the master spirit in preparing the way for the successful meeting of the Evangelical Alliance in Florence, was given lately a testimonial for his long, laborious, and hearty assistance of the Free Church. The Rev. Dr. Gray, of Rome, is just as enthusiastic in his efforts to assist the Waldensian Church, and the Rev. Mr. Robertson, of Venice, has contributed much to the success of Count Campello's work. These three are clergymen of the Scotch Church, and, while they are loyal to their own denomination, work through the home churches for the evangelization of the land and the promotion of spiritual reform which the renaissance of to-day is pressing upon Italy. It is a hopeful sign for the country's future fuller spiritual liberty, when the King expresses his warmest sympathy for all Christians, without regard to denominational lines. Before the meeting of the Evangelical Alliance at Florence, Humbert said to the well-known Waldensian preacher at Rome, Dr. Prochet: "Why does n't the Alliance meet in Rome instead of Florence?" "Because, your Majesty," was the reply, "we did not wish to add to your present difficulties with regard to the Vatican." "Ah,"

¹ *An Italian Campaign*, p. 207.

² It has been justly said: "What Dr. Stewart of Leghorn was to the Waldensian Church, Mr. McDougall has become to the Free Italian Church."

remarked the King, "under similar circumstances the papal powers would n't have shown the same delicacy of action. Still we admire this consideration of our feelings. The war-like spirits, however, may sustain themselves with the thought that Florence is on the way to Rome."

The Ninth International Conference of the Evangelical Alliance held in Florence, April 4-12, 1891, was a marked event in the Italian religious Renaissance of to-day. It was significant that, besides the delegates from different parts of the world, more than one hundred and fifty pastors and evangelists from Italy alone were in attendance. It is certain that a wonderful impetus was given religious liberty and evangelical truth in the peninsula. Night after night at the close of the day's deliberations and discussions, Salvini's Theatre, where the meetings were held, was filled by Florence's citizens, who came to hear Gospel addresses. So great an interest was incited that, weeks after the Conference closed its sessions, the same building was crowded each evening by the people of the same Roman Catholic city where in 1851 Christians were imprisoned in the Bargello for reading the Holy Scriptures.

At the first session of the Conference there was sent to the King a telegram containing salutations, thanks for the civil and religious liberty enjoyed in the land, and a prayer for Heaven's richest blessings to rest upon the beloved Sovereign and the Italian people. When the telegram was received by Humbert, he ordered a high official to prepare a reply for his approval. The King, finding it cold and formal, destroyed it, and the following cordial answer was sent :

"His Majesty, the King, has received, with great satisfaction, the wishes and homage of the representatives of a religion which is professed by a Piedmontese region so dear to his soul and so loyal and true to his House. He thanks especially the foreigners gathered in Florence, for the prayers they lift up to God for Italy, and is hoping that, on returning to their homes, they may take back feelings of sympathy for this country."

Those present when this message was received can never forget the almost wild enthusiasm of the Italians, who rejoiced that the beloved King had expressed his sympathy so warmly and boldly. Cheer upon cheer arose when Dr. Geymonat said :

“Never did Italy in the times of her republics, never did this classic land, never did Florence, the most liberal and the most cultured city of Italy, ever enjoy religious liberty, the highest and holiest form of liberty, until the entire nation rallied round the House of Savoy, which with firm hands holds the sceptre of justice. Hence we cannot inaugurate the present Congress, which to the eyes of all is a great event in the cause of liberty, and to *our* eyes greater still for the Gospel, without heartily exclaiming: Blessings forever rest upon the House of Savoy as it now reigns at Rome.”

Italian statesmen see now as never before, by the position and action of evangelical bodies in their country, that religion with them is not divorced from loyalty, but the two are united, a combination astonishing to politicians in view of the inimical attitude of the clerical party of the Church towards the government.

Some spiritual men in Italy, claiming to be simply Catholics, not willing to break entirely with the past, loving many of the Church's forms and doctrines, but resisting also the demands of “Vaticanism,” and combating the attacks on liberty in the state and liberty of conscience, horrified at some of the blasphemous views taught and maintained so vigorously by the Curia,—these are looking and praying, hoping for the reformation of a Church which was “the Alma Mater of the Middle Ages, the christianizer and civilizer of the Northern and Western barbarians, the Church of the Fathers, the Schoolmen, and the Mystics, the Church of St. Chrysostom and St. Augustine, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Tauler and Thomas à Kempis, of Pascal and Fénelon.”¹

Some hoped to find Count Campello an Italian Luther. He is personally an interesting man, an earnest, devoted

¹ Schaff in *Christendom from the Standpoint of Italy*, p. 33.

Christian, whose manner shows sincerity, whose life manifests singleness of purpose, and whose sacrifices have attracted many to the Lord Jesus. He refused a cardinal's hat and left a lucrative position in the Pope's household for a life of hardship and persecution. He does not lack courage, moral and physical. He once in his own Valnerina faced a crowd which sought his life. "It is the Pope," said Campello, "who is Protestant, not I. He protests against the truth, against man's right to have free access to his Maker, against education, against constitutional liberty, against the unity and well-being of the country. A free church in a free country is what I am seeking to restore you." Though Campello is doing a good work, it is known that he has few elements in his character fitting him for a great reformer.

Many regarded as freethinkers, disciples of old political leaders, are working now in Italy towards Church reform, since it will lead, they think, to the realization of their idol Mazzini's idea expressed in 1834 in his letter to Italian priests occasioned by the encyclical of Pope Gregory XVI.

"The question," said Mazzini,¹ "is not the breaking up of the Church. The question is its emancipation and its purification from that which is arbitrary² and oligarchal. The

¹ *Work*, vol. iii., pp. 86-88.

² No book once placed in the *Index Expurgatorius* is ever removed, since there is an unwillingness to confess a mistake. Curious contradictions arise from this arbitrary practice. For example, though Galileo's works are placed in the *Index*, the present Pope, Leo XIII., in one of his recent encyclicals, has spoken of the astronomer in terms of unbounded praise. The fact is, as has been declared recently, the Church has always oscillated between two great main parties who in turn have had the upper hand in her councils. The one is the party inclined to yield to the new ideas put forth by science, the other the one that has remained firmly adherent to the rock of mediæval ideas and prejudices. This oscillation between two opposite poles of thought is the great secret of the major and minor severity with which the *Index* is compiled. A work created rather for a human than a divine scope, the *Index* reflects this, its inherent characteristics, and the dominant pre-occupation of the Catholic Church may always be traced in its pages. Thus to-day, when the Church is busier with political than theological interests, it will be found that the most recent works put under ban rather treat of this theme—such as questions concerning the temporal power, the divine right of kings, republican and socialistic pretensions, and so forth. All this is done in spite of the Pope's recent friendliness towards the French Republic and his praise of the United States.

question is the placing of it in harmony with political and civil society, to have it endorse the principles of reform advocated at the Councils of Pisa, of Constance, and of Bâle, by the theologians of Venice, by the French clergy in 1682, by the men of Port Royal, and by Ricci. The question is to establish the supremacy of the Church, now gathered in the Pope, to rehabilitate the parish priests now reduced to the condition of despised and poor servants."

Mazzini's statement is considered by many Italian statesmen a true presentation of the demands made to-day by the lovers of new Italy. As a chronicler of events it is not my province to discuss formally the question whether any great reform can be effected within the Roman Catholic Church.

It has been maintained that just as Italy effected its political emancipation from within, inspired by a deeply felt want of being a great, free, and united people, so must a reformation be brought about by a want deeply felt for a purer, higher, and spiritual Church life.

It is true that the reform sought by many is ecclesiastical rather than spiritual, and so, many spiritually minded people have little to expect from a movement which aims merely at the simplification of ritual, the abolition of enforced celibacy, the limitation of episcopal power, the suppression of gross abuses, and the use of the Italian language in the services. Dr. Gray, of Rome, in answer to the question, Is there no hope of a reform movement from within the Church of Rome itself? very frankly says:

"During recent years there have been symptoms now and then of a protest on the part of individuals within the Church against its principles and policy. Some of these have felt themselves driven out of the Church by the force of circumstances. . . . Only in a few cases has there been a consistent maintenance of the protest made in a position of separation, as is the case of the few priests who are connected with the old Catholic movement. The very existence of that movement, insignificant as it is, is a sufficient answer to those who are looking for reform from within. It has been found impossible by them to maintain

their position in the Church and carry out their reforming principles. So far as appears at present there is little hope from within."¹

There are, however, sincere men who are hoping to find some way whereby they can remain members of a Church they love and yet escape its corruptions, and be freed from fetters which forbid true Christian liberty. Special reference should be made in this connection to a remarkable address made at Florence during the session of the Evangelical Alliance, by Dr. Mariano, on "The State of Religious Thought in Italy." Raffaele Mariano, Professor of Church History in the University of Naples, has been for years the leader of literary and philosophical circles in Southern Italy. He was chosen to speak because he is a distinguished scholar in his department, a member of the Italian Parliament, a writer of books in defence of pure Christianity, and because he is a strong advocate of Church reform. It was told me by several Italian leaders that no man in their country spoke with more authority and power than Mariano, since he was recognized by all impartial people as a learned and pre-eminently fair man.² He consented to speak, he said, for two reasons: because he was not ashamed of the Gospel of Christ, and also because as an impartial observer he might discuss his subject fairly. He did not see his way clear to joining any of the Protestant denominations, still, though a nominal member of the Catholic Church, he had no faith in her present policy, since she was only consistent in maintaining a false position by opposing liberty and education in the state and working moral ruin among the people.

While he criticised Protestantism for being so divided, he recognized its great value in the work of reform, and looked forward with joy to the time when evangelical sentiments would possess his Church and country, and an approximate

¹ From a statement sent to me.

² My friend, the Rev. G. Luzzi, the pastor of the Waldensian Church in Florence, at my special request, made a translation of Prof. Mariano's address. I have made the summary from this.

ideal be reached of what Cavour loved to contemplate, "A free Church in a free state." Italy is not what she might have been if she had not resisted the workings of the religious renaissance. What is needed is that all true Christians of whatever name, in and out of the Roman Catholic Church, unite and combat errors and reform abuses.

Let these use such externals of religion as best express to the people essential truth. Æsthetic people, as the Italians are, demand a service appealing to the eye and ear,¹ though the instruction demanded by the head, and true Christian sentiment demanded by the heart, must necessarily be included.

"The great contest," Mariano said, "is not now between Romanism and Protestantism so much as between Christianity and unbelief. Positivism, naturalism, materialism, united in common league, assail divine truth. This is not the time to despise the help which Catholicism could give; when purified and reformed, it would be able to defend Christian truth and form a moral basis for society. . . . If a great movement, compelled by the religious conscience of the nation, aroused by a return to the true simple Christian principles, were to take place, all from the Pope downwards would be affected. The Pope himself might be led to see that the syllabus, the Vatican decrees, the infallibility, the intolerance, the superstitions of the Romish Church are simply a negation of Christianity, and the clergy would again acquire that religious culture and those graces of the spirit of which they are now wanting."

The address, which contained many interesting facts, was felt to be so strongly Protestant that any reformation of the Church, such as he demanded, would require as thorough work as in Luther's time, and this would demand protests

¹Geymonat in *Christendom from the Standpoint of Italy*, p. 336, says :

"In this country of the arts, which idealizes objects or things of fancy, and is the servant of the imaginary ideal, we must not venture to set forth truth in its naked and bare simplicity ; nor must we neglect æsthetic study, and disdain to use the help which can be attained from eloquence, poetry, music, and those fine arts which are more spiritual, more conversant with the religion of the spirit, and consecrated by the Word of God."

which would force those making them out of her pale. Never have I heard such frequent and loud applause as greeted Mariano's speech, which, though read, was delivered with all the fire and force that, seemingly, only an Italian could put into a written address.

Reference, at length, has been made to it, because the author is said to be the representative of large numbers in Italy to-day, who have not thrown off religion whilst throwing off the Papacy, and whilst throwing off the Papacy think they have not thrown off Catholicism.

The Roman Catholic Church, by its outward unity, has a lesson for all evangelicals in Italy, where, it is remarked, the politician, the philosopher, and the sociologist recoil before division, after Italy's successful struggle for unity, and are unwilling to foster "diminutive Vaticans, with their relative primacies, inquisitions, and infallibilities."

The future Church in Italy,¹ which, many say, is now forming, and though mainly indefinite in shape has, to those spiritually endowed, certain defined lines, is not to be Protestant in any ecclesiastical sense. Dr. Schaff, in his eloquent paper read at the Alliance, said :

"We cannot expect or wish Italy to become Protestant, but we do hope and pray that she may become evangelical and Christian in the best sense of the term. She will not and ought not to turn the back on her glorious past, to disown the immortal works of her literature and art, to break with her Catholic traditions, and to import a foreign religion which is not congenial to her genius and taste. She wants a religion that will in some way combine the best elements of the Renaissance and the Reformation with the best features of Catholicism."

Professor Comba, of Florence, though no special friend of a Church that persecuted the Waldensians, is free to say :

¹ The Rev. William Burt, of Rome, in *The Missionary Report of the Methodist Episcopal Church for 1891*, p. 225, writes : "The day is not far distant when this nation, which has had such a prominent part in the history of the Church, shall return to the primitive faith. The problem is how to prepare for and hasten that day."

"We must here in Italy unitedly labor for an ideal, which, if not above the horizon, will at last appear—a Christian ideal, but a new era, which will allow many theological and ecclesiastical strifes to fall, which will unite the elements of Culture and Reform, Catholicism, and Protestantism; will unite faith, thought, and action, liberty and unity, religion and patriotism, and diffuse the spirit of charity over our social miseries." ¹

It is seen from this extended, yet inadequate, account of the Italian Renaissance of to-day that political reconstruction has long been in the air, and thus there appeared the fiery eloquence of Mazzini, the courage of Victor Emmanuel, the *finesse*, the superb political wisdom of Cavour, and the sword of Garibaldi. To-day the air is electric with the thoughts of progress, royal valor, and sympathy, and the patriotism of Italy's citizens. The dream that the "gigantic spokes of the wheel, which once the very stream of the ages drove" long torn asunder, may once more be united, has become a reality, as under the impulse of loyalty and true ambition the pathetic fragments are now one and strong and rapid of motion for the weal of the nation and humanity.

Educational reconstruction in Italy has long been in the air, and so the sky in which Horace and Virgil, Pliny and Sallust, Cicero and Cæsar long blazed as brilliant literary stars once more covers the land of beauty and song, and in that sky appear to-day stars whose historic, scientific, and poetic brilliance gives light and warmth, aid and direction to those who are seeking intellectual advancement and broadest culture.

Religious reconstruction is now in the air and there must appear rich results from the breath of God upon the dry bones of every valley.

A main characteristic of Italy to-day, it is said, is the strength of the religious instincts of the people. Many heretofore blinded are now seeing that the kingdom of God is not meat and drink, does not consist in mere rites and

¹ *Christendom from the Standpoint of Italy*, p. 64.

ceremonies, processions and genuflections, but is righteousness, peace, and joy in the Holy Ghost.

The Bible, which years ago was smuggled into the country, is now offered at book stall and newspaper *kiosque*, and is bought by the many hungering and thirsting for the bread and water of life.¹ The Christian Renaissance, though not, as yet, so wide in its influence and workings in certain lines as the classical revival, is yet in the Italy of to-day a mighty fact. The land of poetry and art, of science and beauty, of Virgil and Cicero, of Dante and Boccaccio, of Raphael and Angelo, of Savonarola and Bruno, must enjoy the fruitage of the Italian Renaissance of to-day, and take once more a high rank among the Christian nations of the earth.

God speed the day!

¹The Colporteurs in Italy number about sixty men. In one year, 1888, 7,057 Bibles, 17,551 Testaments, and 112,437 portions of the Bible were sold.

The *Claudian Press*, at Florence, published during the year 138,730 books and tracts, 157,100 portions of the Bible, 112,300 copies of periodicals, and 28,000 copies of the *Church Almanac*.