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"IN HIS IMAGE"—A REVIEW.

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This volume contains the tenth annual series of the James Sprunt Lectures at Union Theological Seminary,—the series for the session of 1921-1922. There has been a succession of richly gifted lecturers on this foundation, including such men as Dr. Stalker, Sir William Ramsay, Dr. C. Alphonso Smith, Dr. G. Campbell Morgan and others, and their lectures have been listened to by large audiences and have then been welcomed in book form by many readers. But in no case have such great audiences gathered as those that greeted Mr. Bryan, and in no case has the appearance of the lectures in book form been awaited with keener interest. Here they are, clearly printed and strongly bound in a handy volume, a volume well adapted in its makeup to the great circulation which awaits it.

There are many grounds on which one can predict for it with confidence an immense sale. One is the unequalled personal popularity of the author, not only among those who agree with his political views but also among those who are and always have been of a different political faith. An interesting example of this is Dr. Francis E. Clark, founder and president of the United Society of Christian Endeavor, who, though a lifelong Republican, has recently published an appreciation of Mr.

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***WHAT HAS ITALY CONTRIBUTED TO THE TRIUMPH OF THE REFORMATION ?**

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The great moral and spiritual awakening of the XVI century, commonly known as "The Reformation," is not, as many erroneously believe, the work of a man or of a nation, but it is the outcome of periodical movements and re-actions in different ages and under different skies. It is one of those movements conceived in the mind of God, executed by men at different times, different from one another in language and sphere of occupation, running sometimes on various paths, but always toward the same goal, namely: the intellectual, moral and spiritual progress of man.

As all movements of this sort, which have private interest on one side, and only public good on the other, must undergo a long period of incubation, so many years had to elapse before the Reformation was brought to a successful end. It was a race started at the twilight of the Primitive Church, on through the dark ages, and the dawning of the renaissance, to the glorious day of the Reformation.

When the church of Rome had reached an age of prosperity in worldly goods and power, and of unredeemed splendor; when the papal court had achieved honors, triumphs and glory, the hope of which, by the Primitive Church, would have been a folly; the right path traced by the Divine Founder, and followed by the Apostles and Saints of the Primitive Church, was abandoned. The Church of Rome lost the vision of her first husband and began to romp freely with princes and potentates, adorned herself in the mysterious oriental royal fashion, to

*This very informing paper was read before the Ministers' Association and is published at the request of that Association. The author is a minister in the Southern Presbyterian Church.

celebrate the revels of Old Greece and ancient Rome, bathed her bridal veil in innocent blood, and started on her triumphal march, first, toward power, glory and wealth; and then toward vice, corruption and disintegration. Her children were dragged in poverty and ignorance, her ministers everywhere became avaricious and immoral, the places of worship were turned into "dens of robbers."

As soon as the disease made its appearance, people began to search for a remedy. Men and women of good will, true lovers of truth, arose everywhere to accuse the Roman Court. The giants of intellect in all branches of learning and men who were born with a vision of their future martyrdom, lifted up their powerful voices in order to shake public conscience, break the chains that were beginning to tie down the people, and to free mind and soul from the bondage of the dogma and the inquisition. After many years of bitter struggle the seed diligently sown gave birth to the most beautiful flower of the centuries, "The Reformation." To this magnificent edifice of the redemption of mind and conscience, and of the new birth of religion, concurred with a noble initiative first, and not least, the Italians, and their contribution in the centuries, may be briefly summarized as follows:

I. The Pre-Reformers and the Reformation.

The precursors of the reformation in Italy through their preaching, teaching and martyrdom, prepared the path upon which later, triumphantly marched the more fortunate reformers beyond the Alps.

If the mediaeval society and the clergy swam in the most base corruption, the moral thermometer in the Vatican never reached above zero.

In fact, the Roman Papal court was proud of a Sergius the II, of a John the XI, and of a John the XIII (904-956), celebrated in the ecclesiastic annals for their illicit loves, depucelations, and incests; of a Benedict the IX, pope at 18 (1058), who, according to Desiderius Abbe of Montecassino was such a

scoundrel and so depraved that his life cannot be told; of a Gregorius the VII (1073), legislator of the celibacy of the priests and lover of the Countess Matilde, whom St. Peter Damiano calls "not Holy father but Holy devil;" of a Nicolus the III (1277), so demoniac that Dante places him in Hell with his head downward; of a John the XXII (1316), inventor of the taxes for dispensations and the forgiveness of sins; of a Benedict the II (1334), who violated Selvaggia, the beautiful, eighteen year old sister of Petrarch; of a Martin the V (1417), who ordered the assassination of Jerome of Prague, and John Huss; of an Adrian the IV, who, supported by Frederick Barbarossa, burned alive Arnaldo da Brescia, on the bridge of Castel S. Angelo; and of an Alexander the VI (pope Borgia), who towers above all the others for vice and corruption; who made of the Vatican a house of prostitution and a den of assassins, and who commanded the burning alive of Savonarola and his companions. Leo the X, the author of "The fable of St. Peter," well stated the conception that his predecessors held of the papacy, when he wrote "God has given us the papacy, let us enjoy it."

It is not surprising then if Dante wrote:

".....that the church of 'Rome'
 Confounding in itself two governments
 Falls in the mire, and soils itself and burden."

And Petrarch exclaims in one of his immortal sonnets:

"Once Rome, now false and guilty Babylon!
 Hive of deceits! Terrible prison,
 Where the good doth die the bad is fed and fattened!
 Hell of the living.....
 Sad world that dost endure it! Cast her out!"

Though profanity, corruption and superstition had so saturated the Roman Court, the clergy, and the people that Macchiavelli was compelled to write: "By the corrupt example of that court, Italy has lost its religion and become heathenish and irreligious," yet the spirit of God having once again mercifully

spread His powerful wings upon the land of Christian martyrdom, called men and women from the Alps to Sicily to protest against the errors of the church, to stigmatize the corruption of the clergy, and to carry the torch of the Gospel of Jesus Christ through the Dark Ages.

Arnaldo da Brescia (1105-1155).

Four centuries before the Lord summoned Luther in Germany and Calvin in France, three centuries before Huss appeared in Bohemia and Wycliff in England, Arnaldo da Brescia, the first martyr of the Reformation, denounced with irresistible eloquence and courage all the abuses of the Roman Catholic Church. Arnaldo for his piety, doctrine and eloquence, as St. Bernard admits, became the idol of Brescia, his native city. But an army of priests was watching all his movements and as soon as he attacked the temporal power with the words of Christ: "My kingdom is not of this world;" the donations made by laymen on their deathbed saying, that "the People must administer the ecclesiastic possessions;" the immortality and wealth of the clergy preaching and practicing apostolic purity and poverty; in order to save his life he had to escape first to France, later to Switzerland, and thence to Germany. In the year 1139, he was accused before the Lateran council "for having incited the people against the ecclesiastics, and St. Bernard wrote to Rome, that he was filled with horror by the doctrine of Arnold, who taught that "the princes had to be placed at the head of the temporal affairs, and the ecclesiastics had to depend upon them for their needs." About 1150, Arnold returned to Rome welcomed by the people as the liberator of Italy, and he gained so much influence and power through his preaching and example, that the people forced Adrian the IV to flee from Rome. Unfortunately in the year 1155, the pope crowned Emperor Frederick the I, sanctifying all his usurpations in Italy, and the latter, to pay him back, destroyed the autonomy of Rome and delivered Arnold to his ferocious and implacable enemies. On the 18th day of June the same year.

in front of the Vatican, where today stands a Protestant church. Arnold was hanged and then burned, pierced by a boar spear, and his ashes scattered on the river Tiber. He remained uncompromising to the last; he met death with dauntless courage; his sacrifice was not barren, because from his flaming pyre dawned upon Italy the glorious era of the Comuni.

Marsiglio di Padova (1280-1340).

Marsiglio was in a certain way the mind of the Reformation in Italy. The Roman Catholic Historians as Dollinger, Pastor and Riezler, call Marsiglio, "Calvin before Calvin," and "the forerunner of Luther." They compare him for keenness of intellect with all the reformers, but deny him their religious experiences. Dr. Philip Shaff says, "his programme was a proclamation of complete changes, such as the XVI century witnessed." He was the most radical of the reformers, and his protest may be briefly stated as follows:

- 1—Religious tolerance.
- 2—The church is made up of all believers.
- 3—The church must not own temporal goods.
- 4—It is up to the people to elect or depose the pope.
- 5—The pope has no more authority or jurisdiction than other Bishops and Priests, because they are all equal by the institution of Christ.
- 6—Neither the pope nor any other for him can exercise any act of coercion against any heretic, this power belonging only to the Emperor.
- 7—The ruler must be elected by the people.
- 8—The pope is subject to the state.
- 9—The pope is not infallible.
- 10—St. Peter was never in Rome.
- 11—The function of binding and loosing is not a judicial but a declarative one.
- 12—A general council may err and laymen should sit in them.

13—The Scriptures are the ultimate seat of religious authority.

Dante and Petrarch denounced openly the vices of the Roman Catholic Church. Dante placed in Hell, popes and cardinals, and of the idolatrous condition of the church, he wrote:

Ye have made yourselves a God of gold and silver
And from the idolator how differ ye
Save that he one, and ye a hundred worship?

Boccaccio ridiculed the corrupted life of the clergy in his humorous narratives (The Decamerone).

The size of the present work does not permit me to speak at length of Laurentius Valla (1405-1457), whom Bellarmine calls the forerunner of Luther, and whose works Luther esteemed very highly. In his annotations to the New Testament, published by Erasmus in 1505, Valla corrected the Vulgate of St. Jerome, comparing it with the earlier Greek text, he attacked the Apostolic origin of the Apostles Creed, he exposed the donation of Constantine as a fiction, he attacked the whole temporal power of the papacy, he began an examination of the Scriptural writings for the purpose of formulating the standards of textual criticism, and he became the founder of historical criticism. Dr. Philip Schaff writes that in boldness and in violence, Valla equaled the anti-papal writings of Luther.

I will not be able to speak of the Waldenses, who for centuries kept their evangelical faith in the valleys and on the mountains of Piedmont, in spite of the terrible persecutions they had to endure at the hands of the princes and the ecclesiastics; of Francis of Assisi, who practised Apostolic purity and poverty, who inflamed the hearts of his followers for Christ and humanity; of Gerardo; of Jacopone Da Todi, Gerardo Segarelli, Fra Dolcini, Cola di Rienzo, St. Brigidia and St. Caterina da Siena and many others. But we must pass to Fra Gerolamo Savonarola.

Fra Gerolamo Savonarola (1542-May 23-1498).

Among the reformers before the Reformation, shines with a bright light, the noble Friar of St. Marco, the Italian prophet and patriot Gerolamo Savonarola. When Savonarola saw that marriage was not held in honor in Italy; the writers were immoral; in Rome alone there were 6,800 public prostitutes; Innocent VIII had allowed the priest concubinage; Leo the X pawned his Tiara to maintain his extravagant table; religious faith was declining; adultery and assassinations, rapine and magic arts were flourishing in the Vatican, he raised his voice in the cathedral of Florence against sin and vice, the abuses of the Roman court, the temporal power of the popes, and against the false doctrines of the Roman Catholic Church. He withstood the infamous Alexander the VI, he appealed from the pope to a general Council, and he exalted the Scripture from his pulpit. Savonarola was indeed the moral, political and religious reformer of Italy.

In the year 1494 he prophesied the coming of a king across the Alps, and Charles VIII, then fulfilled the prophecy. He organized in Florence an independent government which had for its motto "Viva Cristo, il nostro Re, Christ is our King." But hated by the infamous Alexander the VI, who wrote "even if he be John the Baptist he must die," on May 23rd he was burned alive together with two of his companions. To the Bishop who, tearing his clothes, pronounced the sentence, "I separate thee from the militant and triumphant church," Savonarola replied: "Not from the triumphant." Of his martyrdom the Catholic historians have said, that this prophet who, like Elijah, preached righteousness, was unjustly condemned. His statue has since been placed in the Gallery of the 500 in Florence, and a place has been given him in the reformers statue at Worms, but his name is engraved in the hearts of all those who love liberty and truth.

As we have seen, these Italian reformers have condemned, with indomitable courage, the same abuses and the same doctrines which later were condemned by Luther, Calvin, Zwingli and the Protestant church at large. The success was not the

same, because the Italian reformers preached and taught in Italy where they became easy prey of the pope and his bailiffs; and all the reformatory movements were suffocated in their infancy by the sword and the fire, because the conscience of the people had been precipitated into base subjection, and the mind to gross ignorance. On the other side of the Alps the ground was more propitious, the way had been long prepared; the distance protected the reformers from the clutches of the Vatican and the inquisition; the time was mature; God was working. In paying due honors to the more fortunate reformers beyond the Alps, we should not forget, however, the Italians who kept alive, like Vestals of old, the fire of freedom, of mind and conscience, throughout the centuries. Let us ever remember, that on their smoking pyres, Luther, Calvin, Zwingli and many others, kindled their torches in order to sweep away the darkness from the earth, to proclaim freedom to the people, and to preach to the world salvation by Grace, through Jesus Christ our Lord.

II. The Renaissance and the Reformation.

“No Reformation would have been possible without the Renaissance.”—Dr. Philip Schaff.

Italy's contribution to the Protestant Revolution could not be limited to the Pre-Reformers, who, through their preaching, teaching and martyrdom, prepared the path upon which, later, triumphantly marched the more fortunate Reformers beyond the Alps, but in the plan of God it had to go on with the new birth of Arts, sciences and letters in order to furnish the means for the triumph of the Reformation.

After the decline of the Roman Empire and the rise of Christianity, the nations of the world fell into the uttermost ignorance. Ninety-five per cent of the people in Italy knew not how to read or write; priests and monks could hardly read the Breviary; “Homer and Virgil sang no longer; Demosthenes and Cicero were silent;” Christ addressed the masses in an unknown tongue; learning having thus humbly perished everywhere made conditions throughout the world very lamentable. Charlemagne

and Alcuin had made a few monasteries the sole depositories of learning, and in accordance with the Roman Catholic Theology that there is no salvation outside of the church, no education could be received outside of the monastery and the monachal garb. But through the mists of so much ignorance and superstition God ushered in like a thunderbolt a period of splendor in art, literature and science that has never been surpassed.

The Renaissance was more than the revival of learning, it was the birth of a new spirit of free investigation, of a new force which remolded our whole civilization from its foundations, leading mankind to purified Christianity and to all modern ideas and progress. Unfolding the word history, we discover that its composite factors, i. e., wars, politics, literature, economics, social development, and civilization; the whole fabric is closely interwoven with the lives of men and women. We shall therefore explain the relation of the Renaissance to the Reformation by describing first the protagonists of this important movement, and then show how from Florence, the cradle of the Renaissance, the new learning, the spirit of Freedom, and the new idea of individuality and nationality, permeated not only Italy but the most remote corners of the earth.

Dante Alighieri (1265-1321), "the mystic and the seer," opened this golden period by writing his immortal work, the "Divina Commedia" in Italian and not in Latin, the language of the church; by setting reason and science against church authority; and by introducing the study of the classics which had been abandoned for centuries. He was not only the creator of the Italian language, but placed a new value on the language of the common people, which had hitherto been considered much inferior to Latin, the language of the church and aristocracy.

Dante's contribution is literary as well as political and religious. He belongs to that circle of anti-papal pamphleteers who anticipated the views of the Reformers. Dante visited Rome during the pontificate of Boniface the VIII, who, according to the Roman poet Pasquino, "entered the Vatican like a fox, ruled like a lion and died like a dog," and whom Dante bitterly chases in Hell, stigmatizing him as the chief of modern phari-

sees and usurpers. While in Rome, Dante came in contact with priests whose lives were corrupted and whose mouths were ready to pronounce curses and blasphemies. He now understood why "the vicar of Christ" took away Christ's word from the people; counterfeited its contents; made his word law and enforced such a law, by aid of the *Holy Inquisition*; monopolized salvation through grace and dispensed it to the highest bidder. Having perceived the helpless condition of the Christian church a complete change took place in his life. This change in the life of the greatest poet of Christianity was the outcome of personal experiences.

In the same manner in which the blasphemous priests of Rome three centuries later in repeating "bread thou art and bread thou shalt remain, wine thou art and wine thou shalt remain," kindled the wrath of Martin Luther, and in the Providence of God the true meaning of "the just shall live by faith" flashed upon him, so Dante, depressed and disgusted in Rome, caught a new vision of the relation of church and state, of the purity of primitive Christianity, and this he preached throughout his whole life. He therefore wrote words of fire against despotism and the ambition of the church, compared her to the beast described in the book of Revelation, placed popes, prelates and prominent church supporters in Hell, denounced sin and idolatry and "sang the joys, purity and holiness of a regenerated life."

His political protest, "De Monarchia," may be stated in his own words as follows: "A double direction is necessary to man according to his two ends, that is, the Pontifex maximus, who, according to the revelations should direct the human race to spiritual happiness, and the Emperor, who according to philosophical teachings should direct men to temporal happiness. The imperial authority does not depend at all from the church, coming not from the representative of God, but from God Himself, who is the Prince of the Universe, and the fountain of Universal authority." We can easily see, then, that Dante anticipated also what Cavour said to his confessor on his death bed: "Friar, a free church in a free state."

After Dante followed Petrarch (1307-1374), in whom we find the very embodiment of the Renaissance spirit. He attacked the Mediaeval traditions, relying upon observation, investigation and reason in his study of the world and man. He felt a kinship with the classic age and devoted himself during his extensive travels to the collection and study of ancient classic manuscripts; preserving and copying the old, bringing to light those which had been lost for several centuries; and, sparing neither trouble nor money, he acquired the most voluminous private library of his times; and became by far the most learned humanist of his day, "The first modern man." Having written principally in Latin, Petrarch sang in Italian for Laura and the people. The *Canzoniere* is a collection of immortal lyric poems in which love is exalted, the hope for united Italy is entertained, religious experiences are described and immorality is condemned. In his poems we find the sharpest invectives against immortality which flourished at the shadow of the papal throne where his beautiful young sister, Selvaggia, had been raped by Benedict the XI.

Boccaccio (1313-1377), the founder of Italian prose, the commentator and biographer of Dante, equaled Petrarch in zeal for ancient classics and copied many of them with his own hands; he made a translation of Homer from the Greek, wrote verses and compiled books, his chief work being the "Decamerone." This book consists of 100 stories, narrated in ten days, in which he revealed a low state of morals among priests and monks as well as laymen and women. In it he derides the confessional, monkery and the worship of relics. This book was condemned by the Council of Trent.

With the revival of learning and the discovery of the Latin literature, a vacancy was felt because of the absence of Greek. Petrarch pathetically confessed "Homer is dumb to me, while I am certainly deaf to him," and Boccaccio, with the aid of his Greek teacher, was scarcely able to make a translation of Homer. But with the coming of Chrysoloras (1350-1415), an envoy of the eastern emperor, who was induced in 1396 to settle in Italy and teach Greek, a new era began. From his teaching a number

of famous scholars sprang, such as Verzerio, Niccolo dei Niccoli, Bruni, Guarino da Verona and his son Filelfo, Poliziano, Marsiglio, Fucino and many others who copied hundreds of volumes, started libraries and schools, made excellent translations, wrote text books, and trained many who continued their work in Italy and on the other side of the Alps.

Coming out of the terrors of the Middle Ages the people of Italy started a great ferment effecting the highest pursuits of man, i. e., politics, religion, commerce, art, science and letters. The school of Vittorino da Feltre, the forerunner of Pestalozzi, Froebel and Montessori brought marked innovation in the educational system. His aim was to develop through liberal teaching, the intellectual, moral and physical faculties of his pupils. The experiment in Republican Government was inaugurated in Italy at this time; Venice, Genoa and Florence became the apostles of freedom and civilization. There was keen emulation among the Italian independent cities, to foster education and attract the best teachers of the age, which resulted in the creation of many important academies. The Medici family assumed the patronage of learning in Italy; Niculus V bought five thousand volumes for the Vatican library, and paid no less than five thousand ducats for a copy of Matthew in Hebrew, Pico della Mirandola (1463-1494), made an extensive study of Latin, Greek, Hebrew, Chaldean and Arabic in order to better understand the Scriptures and preach the Gospel as it was understood by the sacred writers.

The influence of the Renaissance had to be of a still greater momentum than the simple new birth of arts, letters and science in Italy. The sun of ancient learning set on Constantinople, turning the world into the darkness of the middle age, but appeared again in Italy in glowing splendor and illuminated the uttermost corners of the earth. The wandering professors and scholars of Italy disseminated the new learning throughout the world. Men like Gerolamo Aleandro (1480-1542), who taught Latin, Greek and Hebrew, and became Rector of the University of Paris; Ochino and Peter Martyr, who were called by Cramner to defend the book of Common Prayer (Peter Martyr was

made Regius Professor of Divinity at Oxford, and later was appointed to the first Canonry of Christ's Church) were in great demand in the leading universities of Europe. The scholars of Germany, France, Switzerland and England having tasted from the stream, through these wandering professors, came now to the fountain and Italy was soon invaded by a vast army of great admirers who became the leaders of the intellectual, moral and spiritual movements in their respective countries. The choicest sons of every nation flocked in mystical pilgrimage to Italy, the Mecca of the new learning, to sit at the feet of the great masters and study Latin, Greek and Hebrew in order to translate the work of the fathers and the sacred writings. From England came men like Grocyn, Colet and Latimer; from France men like Rabelais, La Fevre and Calvin; from Germany men of the type of Reuchlin, teacher of Melancthon and precursor of the Reformation in Germany, Erasmus, who spent three years in Italy, and of whom Pierre de Nolhac justly remarked: "Italy was the school where his intellectual formation was finished."

These scholars returning to their respective universities of Paris, Oxford and Liepzig filled with the new spirit of freedom of investigation and reasoning, and with the light of the gospel of Jesus Christ illuminated their pupils, took away the bandages from the eyes of the Reformers and the outcome was not only the moral but also the religious Reformation, because these men could finally prove with the original sacred writings that the Roman Catholic Church was in error and that the growing church of Christ, possessing the truth, had the right to preach it unto all creatures, baptising them in the name of the Father, the Son, and the Holy Spirit. Dr. E. M. Hulme, in his book "Renaissance and Reformation," has justly said that "the great movement of reform met with success precisely because men's minds were prepared for it and were expecting it. Every accusation that Luther made and every reform that he suggested had resounded through Christendom long before the opening of the XVI century."

The undertaking of the Italian humanists was not an easy

one. There were neither grammars nor syntaxes; dictionaries had to be compiled and manuscripts brought to light. It involved hard work and great effort on the part of a few; but the thirst for knowledge and the love of truth was so great that in spite of all hardships and the most insurmountable obstacles, the work of the Renaissance went on, and Homer touched again the golden cords of his harp; Demosthenes once more melted the hearts of the crowd; Plato taught eternal truths; Aristotle led the world with his fine threads of logic; the church fathers cast floods of light on the religious darkness of the age; and above all, because most important, the Holy Bible in its primitive simplicity and purity spoke to the people in their common tongue.

III. Providential Discoveries and Inventions and the Reformation.

The pre-reformers prepared the path, and the Renaissance furnished the means to the more fortunate reformers on the other side of the Alps; but the Reformation would have failed, or at least it would have been greatly retarded had not providential discoveries been made of Heaven and earth.

Christopher Columbus saw in the clear blue sky of his beloved Italy the vision of a new continent, and through difficulties well known to all, on October 12, 1492, he gave to the Old a New World. Later Americus Vespucci, John and Sebastian Cabot, Verrazzano and other Italian explorers gave more exact data about this country and opened the way to the nations of the world. The discovery itself marked a great advancement in the history of human progress, but it becomes far more important when we consider how it profoundly affected the Reformation, and with it the destiny of the whole world.

The Roman Catholic Church held firm against the theory of the "Antipole," "*The Damnable Heresy*," and Pope Zacharius declared it "perverse and iniquitous." Peter of Abano was condemned by the inquisition in 1316, and a few years later C. D'Ascoli was burned alive in Florence on account of their belief in the "Antipodes." When Columbus proved all that

which the church had so emphatically denied, i. e., the shape of the earth, people living where theologians had asserted no one could live, etc., the prestige of the pope's omniscience was severely shaken and the minds of men were quickened by dreams of vast possibilities. Through the same discovery the papal infallibility received a terrible shock when Alexander VI in accordance with the Constantine's invented gift to Sylvester, recorded in the spurious Isodorian decretals, and by authority of the omnipotent God, conceded to him by St. Peter; and by reason of the vicarship of Jesus Christ, on May 3, 1493, issued the Bull of Demarcation awarding to Spain all the land and islands in the western ocean drawing a line from north to south. The Roman Catholic Portugal was angered at such a deliberation of the Holy Father, and His Holiness to preserve peace in the family the next day issued another Bull dividing the western world between Portugal and Spain by a line 100 leagues west of the Azores, running north and south. Later, however, both Portugal and Spain and with them the rest of the world discovered that the pope was not very well informed by Providence, as to the future of this continent.

America was not allowed to play a passive part but had to play an active part for the triumph of the Reformation; it had to contribute to the freedom of mind and conscience, becoming "the city of refuge" to many poor protestants who were fleeing away from Europe in order to escape persecutions.

The Pilgrim Fathers, from persecutions in England, came to worship God in Spirit and truth in their "Timber fort both strong and comely, with flat roof and battlements" in Massachusetts; the Highlanders who fought for Prince Charles Edwards Stuart took refuge in North Carolina; the Quakers to be free sailed to New Jersey and Pennsylvania. The Germans, driven from the Palatinate by Louis XIV, settled in Pennsylvania; the Huguenots escaping from France after the revocation of the edict of Nantes sailed for the Hudson and South Carolina; Oglethorpe led the Teutons to worship God according to the dictation of their conscience from Salzbury to Georgia; the

Dutch protestants took refuge in New York and the Swedish came to worship God in spirit and truth in Delaware.

This continent served as a secure refuge for the evangelical Christians, persecuted in their native countries; to the followers of the reformers who in order to obey God rather than men, sacrificed what was most dear to them and exposed their lives to perils and uncertainty of climate, land and inhabitants. But had not Providence, through an Italian, revealed to the old a new world, many of these fugitives would have been burned, executed or hanged in their countries; many Roman Catholic princes would not have yielded to their subjects; maybe the Reformation itself would have been suffocated or at least greatly retarded.

The invention of movable types (1450-1455) aroused a zeal in Italy which has no equal in history. Though this important invention was not made by an Italian, yet it was perfected in Italy by Aldus of Venice and Italy reaped the richest fruits in the rapid diffusion of the new learning. The printing presses of Florence, Venice, Brescia, and Rome were the most important in Europe, and Venice alone printed more books than all the rest of the world put together. The first Greek, Hebrew and Arabic types were cast in Italy thus giving a great impetus to the spread of the fathers' commentaries and to the study of the Holy Scripture in the original. The beautiful Roman and Italic characters were soon preferred to the Gothic, and printing played a very important part in the propagation of the new ideas. Many students, who to learning united profound biblical scholarship and piety, gave freely of themselves and of their substances in order to print Greek and Hebrew texts, grammars and lexicons. The first Hebrew text was printed in 1475 in Italy; the first chair of Hebrew was established at the University of Bologna in 1488, and in 1514 at the University of Rome. The first Hebrew psalter was printed in Italy in 1477, and the complete Bible in 1488. The Hebrew Old Testament used by Luther was a copy of the third edition of the text issued at Brescia. The complete Greek text of the New Testament was not issued until 1518 and it was published by Andrea Asolano.

We could not exhaust the list of Italians who providentially contributed to the triumph of the Reformation, but before closing, however, we must mention the name of Galileo Galilei (Feb. 15, 1564-Jan. 8, 1642), the founder of experimental science in Italy. The glory of Galileo does not rest entirely on the invention of the thermometer or on the discovery of celestial phenomena and new celestial bodies through his telescope; on the formulation of clear theories of mechanics, statics and dynamics; or on the discovery of the law of motion which verified the Copernican System. Galileo's glory must be chiefly found in his declaration of war against prejudice and ignorance; in his moral courage to meet his adversaries in the open and sacrifice his happiness for the sake of truth; in his propagation of the spirit of free examination and free investigation, in demonstrating as false the doctrines of the Roman Catholic theologians concerning the celestial bodies and the earth, announcing to his contemporaries that "the Scriptures were not intended to teach science and philosophy;" that Nature and the Scriptures cannot speak a different language; that in order to harmonize revelation and science the interpretation of the church must be modified.

Having brought the dogma of the church in direct collision with the deduction of science, Galileo had to pay the penalty. On the 25th of February, 1615, he was cited to appear before the Inquisition in Rome and to Cardinal Bellarmine he promised that he would not teach "the abnoxious theory." In 1632 he gave out his famous dialogues, "System of the world," and in 1633 he was cited again before the Inquisitional tribunal in Rome. Infirm and worn out, overcome with age, "The starry Galileo with his woes," appeared before the cardinal to recant his theories which were in contradiction with the teachings of the church, but not with the Scriptures, and was condemned to live a prisoner in his Villa in Arcetri, where he died in 1642. Galileo suffered not martyrdom because he wished to live and conquer his enemies, he was tortured and imprisoned by the Inquisition, and was denied burial in consecrated ground by the Dominicans, but his influence was so great that his remains were

laid by his countrymen in Santa Croce, in Florence, the Westminster of Italy. He recanted but as he exclaimed when descending from the Inquisitorial Palace, "it does move, nevertheless," referring to the motion of the earth around the sun; so through his example truth had to march on to conquer the world and set man free.

In paying due honor to the great Reformers of England, France, Germany and Switzerland let us not forget Italy, and ever remember that six centuries ago, with the discovery of the classic antiquity and with the birth of the new learning the Italians furnished the means for the triumph of the Reformation; with the discovery of America the Italians revealed to men the earth giving a safe refuge to all those who were persecuted in the old world; with Galileo's inventions and discoveries the heavens were revealed to men and the freedom of mind and conscience was proclaimed; and with the movement of the Reformation begun in Italy, man's conscience affirmed itself in the world, freedom of mind was achieved, and the gospel was preached in its purity and simplicity to the world.