

theatre, represented comedies taken from the New Testament, in which Jesus was made to utter horrible things against monks and nuns; or of imbecile princes, like the Queen's husband, who scarcely knew how to read, and spoke of doctrine and discipline."

There Calvin found le Fevre d'Etaples, who had fled from the anger of the Sorbonne. Beza says, and probably without sufficient grounds, that d'Etaples looked upon Calvin with a kind eye, "and predicted that he would one day become the author of the restoration of the Church." At all events d'Etaples died a Catholic.

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### Charitable Institutions of Italy— Naples

[CONTINUED.]

The albergo has several dependent institutions, which are under the superintendance of the commissioners appointed for its management. Of these the principle are the Ospizio of *S. Francesco di Sales* and that of *SS. Giuseppe e Lucia*. The latter is an asylum for the blind, who are taught to read, write, and perform both vocal and instrumental music. The number of pupils is of course variable, but generally exceeds two hundred. Besides these, there are several hospitals, some of which have been already mentioned; for instance, the *Maddonna di Loreto*, the *Madonna dell' Arco*, the *Cesarea*, and *S. Maria La Fede*. These institutions receive not only all other applicants each according to its own destination.\*

The *Ospizio di S. Gennaro dei Poveri* ranks next in extent and importance to the Albergo, though long prior to its origin. This noble monument of Neapolitan charity was erected in 783, and the church which was connected with it still retains its original titles. About a century afterwards, the church and hospital were both placed, according to the wise and pious custom of those times, under the care of the monks of the Benedictine order; and in 1476, having gradually increased in extent and resources, it was made the great public hospital of the city. Its use as an hospital ceased, however, nearly two centuries ago; and since the great plague of 1656, during which it was constantly crowded, it has been converted into an asylum for aged poor of both sexes. It is a fine old building, consisting of two oblong rectangular courts, one rising above the other, with the ancient church at the extremity of the interior one. The inmates at present number about sixteen hundred, of whom eight hundred and twenty are men, the rest women.†

The *Ospizio della SS. Nunziata* claims the honor of being the second founding hospital established in Europe,—that of Rome alone being prior to it in origin. The building itself dates from a much earlier period. It was founded by Sancia,

\* Not being at this moment, able to lay our hands upon the official returns of the last years, we give the numbers admitted into the Albergo Reale and its dependencies, during eight months, up to August 31, 1833. They are as follows: Albergo, 4924; S. Giuseppe e Lucia, 217; Cesarea, 36; S. Francesco di Sales, 594; S. Maria di Loreto, 449; Madonna dell' Arco, 286; S. Maria La Fede; 624; total, 6416.

† S. Gennaro is probably best known to visitors as the entrance to the great catacombs of Naples.

chosen King of Naples in the early part of the fifteenth century, and by the wisdom and benevolence which characterized his administration, obtained the surname of the "Wise and Good."

From the very moment of its foundation, it became the most popular charity of the city, and received numerous and extensive donations, as well from private individuals as the public purse. Among its earliest benefactors were Queen Giovanna II, and Margaret, mother of the wife of Robert of Provence, who was celebrated Landislaus; the latter of whom bestowed upon it the principality of the town of Lesina. Leo X. in 1515, transferred to it the property of the rich Abbe of Monte Vergine. The funds, however, suffered severely from the failure of a bank which the directors opened in the seventeenth century, and its present revenues scarcely exceed sixteen thousand ducats.

The *Nunziata* is at once a founding hospital, a conservatory, and a retreat for penitents; the three classes, however, being entirely separate, and each under a different superior. The manifold objects embraced by its comprehensive charity are detailed in a not ineludent inscription which stands above the entrance.

"LAC PUERIS, DOTEM INNUPTIS, VELUM-  
QUE PUDICIS.

DATQUE MEDELAM EGRIIS, HEC OPULENTA  
DOMUS.

HINC MERITO SACRA EST ILLI QUE NUPTA,  
PUDICA,

ET LACTANS, ORBIS VERA MEDELA FUIT."

The foundlings of the institution amount to about eight hundred. They are supported and educated till their seventh year, after which the boys are removed to the *Albergo dei Poveri*, unless claimed by their parents or other friends. For there is a charitable custom among the pious Neapolitans of adopting these little friendless outcasts, and educating them as members of their own family. The children thus adopted are called by the simple and endearing title, *Figli della Vergine*, and are piously supposed to draw a blessing upon the family into which they are introduced. The female foundlings remain in the institution itself under the care of the Sisters of Charity, till they are of an age to select a state of life for themselves. If they embrace the religious profession, they are provided for in some of the convents of the city. Should they choose to marry, a small dowry, suited to their circumstances, is supplied from the funds of the institution.

A most interesting feature in the constitution of the *Nunziata*, is the provision which it makes for its *eleves* during their after-life. They are anxiously watched and shielded from danger. As far as is possible, a friendly intercourse is maintained with them; and if, through frailty and folly, they should be betrayed from the path of virtue they were taught to tread, they are anxiously sought out and received once more, and by every device of tenderness and charity, drawn back to the happier course to which their early education had formed them. The temporalities of the *Nunziata* are under the management of a

commission, consisting of three noblemen, of whom the Principe Torella is the present head. But the internal affairs are directed by the rector, who is always a priest. The females are under the care of the Sisters of Charity.

The charitable asylums for young females, entitled *Conservatori*, the nature and object of which have been described in a former paper, are almost without number at Naples. Some of them still possess considerable property derived from ancient foundations, though almost all have suffered from the political revolutions of the present century. The *Conservatorio della Spirito Santo* was founded in 1559, under the auspices of a benevolent Dominican, assisted by an association of religious laymen, from whose name the present title of the asylum is delivered. The object originally contemplated was to provide a secure asylum for those young females whom the bad example or profligacy of their parents exposed to danger of seduction. In 1564, Cardinal Caraffa established a fund to be distributed among the inmates, in dowries, of a hundred ducats each. Some years afterwards, the Directors opened a bank, the profits of which were to be applied to the benefit of the institution;—a device commonly employed in those times. However, this bank is no longer in operation, and the girls derive a portion of their support from their own labour. They are about three hundred in number, and the establishment is celebrated throughout Italy for the beauty and excellence of the lace which they manufacture.

The *Convitto del Carminello* may be taken as a specimen of the humbler class of conservatories. It was founded in 1611, partly by private charity, partly by a grant from the Mon' di Misericordia, an institution of which we shall have occasion to speak hereafter. Its arrangements, though of the homeliest description, are admirably calculated for the class for whom they are intended. The number admissible is about two hundred, of every age from seven to seventeen. As soon as they have completed their seventeenth year, they are entitled to a dowry of a hundred ducats; but they are at liberty to reside within the institution as long as they remain unprovided.

The first care of the Directors is to bestow on the pupils a plain, but solidly religious education; in addition to which they are instructed in the usual female arts, and employed in plain work, weaving, and embroidery, or in the manufacture of ribbons and velvet, the profits being applied partly to their own use, partly to the maintenance of the establishment. These, and many similar houses,\* still

\* We subjoin the names of a few. 1. S. Francesco di Sales, a very large community, containing three hundred; 2. S. Vincenzo Ferreri; 3. Rosario delle Pigue; 4. Rosaria a Porta Medina; 5. L'Addolorate; 6. La Concezione; 7. S. Maria del Rifugio; 8. S. Nicolo a Nilot. 9. The *Conservatorio dell' Ecco Homo a Porto*, and that of *S. Maria del Trionfo*. Both are penitentiaries, the former founded by the Abate Pelegrini, and containing about seven hundred inmates; the latter is still more interesting.

possess considerable, though lamentably diminished, revenues. Many others are entirely dependant upon the casual, but yet unflinching charity of the people.

Of this latter class, though our limits render details impossible, we cannot avoid mentioning two, the *Conservatorio del Ecco Homo a Porto*, and that of *S. Maria del Gran Trionfo*. The former was founded by the Abate Pelegrini, and contains about seven hundred inmates. The latter is still more interesting. It was founded some years since by the Abate Cotillo, a zealous Neopolitan priest, who, like the Abate Palotti at Rome, may be regarded as the Apostle of his native city. Among his numerous projects of benevolence and charity, this humble but extraordinary man undertook the erection of an asylum for penitents. Trusting in the assistance of Providence, with that true evangelical confidence which always distinguishes genuine devotion, he commenced the work, literally, without resources; and, as an example to those whose means would permit them to assist in the undertaking, he himself contributed all that his poverty and prodigal charities left at his disposal—his share of manual labour in the work. One morning the humble Abate Cotillo was seen, at the head of a small body of workmen, with a load of building stones upon his back and a mattock in his hand, to commence the foundation. The effect was astounding. The news spread like wild fire through the city. Contributions flowed in from all rank and from all quarters. The rich contributed money; the architect furnished plans, the poor, whose resources permitted no further contributions, gave the labours of their hands with a willing heart; and in a short time the building was completed, and the benevolent wishes of the founder fully realized.

The penitentiary of the Abate Cotillo might serve as a model for all such establishments. The visitors will be especially struck by the parental tenderness and delicacy with which the erring daughters of shame are here received and treated. Regarding as abundantly sufficient the chastisement which their own conscience, under sound religious direction, but too sternly inflicts, for the rest, all the arrangements, though strict to the last degree, are such as to sweeten their lot, and to make them forget that they have been outcasts from that society whose first laws they have violated. Sensible, upon the one hand, of the necessity of constant occupation in order to prevent the mind from reverting to the dangerous recollections of former life, and, on the other, aware of the impolicy of wearying the unstable resolution of the penitent by excessive and irksome employment, the humane and considerate founder has introduced, into his system some of the less laborious and distressing occupations, even such as partake more of relaxation, than of labour. Music, both instrumental and vocal, forms part of the duties of the day, and especially sacred music of the most solemn kind.