

to the favor of the great ; while the establishment of Universities at Pavia, Turin, Ferrara and Florence" (during the preceding generation) " bore witness to the generous emulation which they served to redouble and concentrate." [Hallam I. Pt. I. Chap. 2]. Ambitious scholars from Northern lands visited Italy to participate in the new learning. Wessel was there, as I have said, in 1470, Rudolf Agricola in 1476. The invention of printing dates from about 1440-50, and this finally secured the permanence of the Revival. It put a powerful weapon into the hands of the critics of the old order. The number of pamphlets on religious and cognate topics which appeared in the latter portion of the 15th century is said by Hallam to have been "incredible." In every direction and on every subject, there was an upheaval of the mind of Europe, ending in the accomplishment of the Lutheran Reformation, which again was preceded and accompanied by a reform in the schools.

We may take the date of the death of Melancthon [1560] as sufficiently well indicating the period up to which the Religious Reformation and Humanism maintained a close alliance. The Humanism of the Reformation is, indeed, well represented by Melancthon's text-books. To this date the Humanistic and Religious streams had not yet separated their waters. They now, however, began to diverge. The order of the Jesuits to which I have already referred, was founded in 1540 and flung down the gauntlet to Protestantism, taking up into its system as much of the new Humanism as was safe. And here it was that the reformers of church and school made an irretrievable blunder—doubtless owing to internal dissensions. There was no educational agency capable of coping with the Jesuit organization. The Hieronymians, or

a Protestant order on the same basis and with the same aims, could alone have done for modern ideas what the Jesuits did for mediæval doctrine and papal supremacy. The scattered efforts of a great teacher here and there were helpless in the presence of an organized force, with an educational method, and backed by all the power of the Roman Catholic church. The educational zeal of the reformers meanwhile expended itself on the common school and catechetical instruction. Their belief in literature and learning, which had made their existence possible, was now no longer thorough. They paid a heavy price for this.

The enjoyment, interpretation, and imitation of classical literature characterized Humanism in its first movement. After 1560, the age of criticism and learned editions began, culminating in those scholars, of whom the younger Scaliger and Casaubon may be regarded as *principes*. It is curious to note in the divergent movement of Religion and Literature, the same tendencies to criticism, revision and formulation. But certainly down to the year 1600 at least, Latin style was still the mark of the humanistic man of culture, just as a genuine faith in the substance of the religious life was the mark of the theologian.

We can easily see how the study of language became the common bond between the Literary and Religious promoters of the revival. A barbarous and monkish Latinity was the vehicle of a barbarous and monkish thought. We cannot separate Language and Thought. Hence the identification of the Humanistic Revival as Literary and Æsthetic with the study of Latin and Greek—the two great vehicles of literature and art common to the European world. Hence, too, the identification of the renaissance of a pure Christianity with the critical study of the same lan-