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The Catholic Encyclopedia

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THE KNIGHTS OF COLUMBUS
COMMITTEE ON WAR ACTIVITIES

NEW HAVEN, CONN.
Preface

THE CATHOLIC ENCYCLOPEDIA, as its name implies, proposes to give its readers full and authoritative information on the entire cycle of Catholic interests, action and doctrine. What the Church teaches and has taught; what she has done and is still doing for the highest welfare of mankind; her methods, past and present; her struggles, her triumphs, and the achievements of her members, not only for her own immediate benefit, but for the broadening and deepening of all true science, literature and art—all come within the scope of THE CATHOLIC ENCYCLOPEDIA. It differs from the general encyclopedia in omitting facts and information which have no relation to the Church. On the other hand, it is not exclusively a church encyclopedia, nor is it limited to the ecclesiastical sciences and the doings of churchmen. It records all that Catholics have done, not only in behalf of charity and morals, but also for the intellectual and artistic development of mankind. It chronicles what Catholic artists, educators, poets, scientists and men of action have achieved in their several provinces. In this respect it differs from most other Catholic encyclopedias. The Editors are fully aware that there is no specifically Catholic science, that mathematics, chemistry, physiology and other branches of human knowledge are neither Catholic, Jewish, nor Protestant; but when it is commonly asserted that Catholic principles are an obstacle to scientific research, it seems not only proper but needful to register what and how much Catholics have contributed to every department of knowledge.

No one who is interested in human history, past and present, can ignore the Catholic Church, either as an institution which has been the central figure in the civilized world for nearly two thousand years, decisively affecting its destinies, religious, literary, scientific, social and political, or as an existing power whose influence and activity extend to every part of the globe. In the past century the Church has grown both extensively and intensively among English-speaking peoples. Their living interests demand that they should have the means of informing themselves about this vast institution, which, whether they are Catholics or not, affects their fortunes and their destiny. As for Catholics, their duty as members of the Church impels them to learn more and more fully its principles; while among Protestants the desire for a more intimate and accurate knowledge of things Catholic increases in proportion to the growth of the Church in numbers and in importance. The Catholic clergy are naturally expected to direct inquirers to sources of the needed information; yet they find only too often that the proper answers to the questions proposed are not to be met with in English literature. Even the writings of the best mentioned authors are at times disfigured by serious errors on Catholic subjects, which are for the most part due, not to ill-will, but to lack of knowledge. It would be fatuous to hope to call into immediate existence a Catholic English literature adequate to supply this knowledge and correct errors. The ENCYCLOPEDIA, therefore, is the most convenient means of doing both, enabling, as it does, the foremost Catholic scholars in every part
of the world to contribute articles in the condensed form that appeals to the man of action, and with the accuracy that satisfies the scholar.

Designed to present its readers with the full body of Catholic teaching, the ENCYCLOPEDIA contains not only precise statements of what the Church has defined, but also an impartial record of different views of acknowledged authority on all disputed questions. In all things the object of the ENCYCLOPEDIA is to give the whole truth without prejudice, national, political or factional. In the determination of the truth the most recent and acknowledged scientific methods are employed, and the results of the latest research in theology, philosophy, history, apologetics, archaeology, and other sciences are given careful consideration.

The work is entirely new, and not merely a translation or a compilation from other encyclopedic sources. The Editors have insisted that the articles should contain the latest and most accurate information to be obtained from the standard works on each subject. Contributors have been chosen for their special knowledge and skill in presenting the subject, and they assume the responsibility for what they have written. Representing as they do Catholic scholarship in every part of the world, they give the work an international character.

The ENCYCLOPEDIA bears the imprimatur of the Most Reverend Archbishop under whose jurisdiction it is published. In constituting the Editors the ecclesiastical censors, he has given them a singular proof of his confidence and of his desire to facilitate the publication of the work which he has promoted most effectively by his influence and kindly co-operation.

The Editors take occasion on the appearance of this first volume to express their gratitude to all who have taken part with them in this enterprise; in particular to the hierarchy for their cordial endorsement; to Catholic publishers and to the editors of the Catholic press for their frequent courtesies; to the contributors for their ready co-operation; to the original subscribers for their generous support; to the directors of the Company organized specially to produce the work, and to many non-Catholics for their kindly encouragement.
To the Knights of Columbus and Their Friends

In taking under our auspices a special edition of The Catholic Encyclopedia, we are actuated by the motive which originally inspired the production of this work.

From the start, as the Preface to Volume I declares, it was determined that this encyclopedia should not be exclusively a Church publication, containing only matters of special interest to the clergy. It is intended for the layman as well as for the priest; and, consequently, it contains all that he needs to know, treated from his point of view.

The Editor-in-Chief and the Managing Editor are laymen, as were fully 500 of the contributors, and 150 editorial assistants. With them the clerical editors and contributors have co-operated in full appreciation of the importance of producing a work which in content and style would satisfy the scholar in his study and yet interest the man in the street.

For this Encyclopedia is designed to be the starting-point of a movement among Catholics, a great educational movement in every Catholic home in the land, the source of a literature that will once more as in the days before the Reformation employ the English tongue in the cause of Catholic truth. It is verily an educational and literary crusade, and as such it must appeal strongly to every member of an Order whose members, in the words of Archbishop Ireland, "aim to be the trusted auxiliaries of the Church, her organized chivalry, ever first and foremost when her call is heard, or her banner leads".

We have but lately completed our achievement of providing for the Catholic University of America the half million dollar scholarship foundation which is to enable Catholic young men from every part of the land to take advantage of the educational facilities of that great institution.

Here is an offer which brings all the advantages that The Catholic University can at present afford and more right into our own homes. The Catholic Encyclopedia is a veritable Catholic Home University. It has been truly styled "a university in print". Few, if any, of our membership, are in a position to take advantage of the Catholic University foundation; scarcely one is unable to avail himself of an offer, which brings to every Catholic home the best the University can give.

As if divining that the Knights of Columbus would take on themselves the task of giving the widest possible circulation to The Catholic Encyclopedia, His Grace, Archbishop Ireland, discoursing on "The Typical Catholic Layman of America", before the Supreme Council of the Order lately assembled in St. Paul, recommended the work in the following eloquent terms:

"An intelligent laity is the prime need of the Church to-day, in America. The battle is opened. It is a flood of contradiction, of misrepresentation, of calumnies. History is perverted; Catholic discipline is travestied. When the Church, as seen daily, cannot with safety be assailed, the appeal is to centuries of long ago, more unfamiliar to the reader—to remote lands whence no contradiction may come. The remedy is intelligence of all important matters concerning the Church at home and abroad, intelligence that Catholics be guarded from poisonous inoculation, and be, at the same time, in a position to influence public opinion in favor of truth and justice. The most ready arm is the press: hence the duty of the hour is to give generous support to the Catholic newspaper, to read it, to distribute it, supplementing it, as occasion permits, with magazine and book. One book, the summary of thousands, I especially recommend, The Catholic Encyclopedia".

James A. Flaherty,
Joseph C. Pelletier,
William J. McGinley,
Catholic Truth Committee of the Knights of Columbus.
List of Contributors to the First Volume

A'BECKET, JOHN J., Ph.D., New York.

AIKEN, CHARLES F., S.T.D., Associate Professor of Apologetics, Catholic University of America, Washington.

ALBERT, F.X.E., Ph.D., St. Joseph's Seminary, Yonkers, New York.


ALLIES, MARY H., London.

AMADO, RAMON RUIZ, S.J., Barcelona, Spain.

ARBEZ, EDWARD, S.S., M.A., Professor of Sacred Scripture, St. Patrick's Seminary, Menlo Park, California.


BANDELIER, AD. F., Hispanic Society of America, New York.


BECHTEL, F., S.J., Professor of Hebrew and Sacred Scripture, St. Louis University, St. Louis.

BENIGNI, U., Professor of Ecclesiastical History, Pont. Collegio Urbano di Propaganda Fide, Rome.

BESSE, J. M., O.S.B., Director, "Revue Mabillon", Chevetogne, Belgium.

BIRT, HENRY NORBERT, O.S.B., London.

BOLLING, GEORGE MELVILLE, A.B., Ph.D., Professor of Greek and Sanskrit, Catholic University of America, Washington.


BREEN, A. E., D.D., Ph.D., Professor of Holy Scripture, St. Bernard's Seminary, Rochester, New York.

BROCK, H. M., S.J., Professor of Physics, Holy Cross College, Worcester, Massachusetts.

BROM, GISBERT, S.T.D., Ph.D., Litt.D., Head of the Dutch Historical Institute, Rome.

BROSNAHAN, TIMOTHY, S.J., Professor of Ethics, Woodstock College, Maryland.

BUONAIUTI, ERNESTO, Ph.D., S.T.D., Professor of Church History, The Roman Seminary, Rome.


BUTIN, ROMAIN, S.M., S.T.L., Ph.D., Professor of Sacred Scripture and Hebrew, Marist College, Washington.


CHRISTITCH, ELISABETH, Belgrade, Servia.

CLEARY, HENRY W., Editor, "The New Zealand Tablet", Dunedin, New Zealand.

CLIFFORD, CORNELIUS, Morristown, N. J.

COLEMAN, AMBROSE, O.P., Drogheda, Ireland.


CONINGTON, E. H., Callooney, County Sligo, Ireland.

CONNELLAN, P. L., F.R.S.A. of Ireland; Knight of St. Gregory the Great, Rome.

COPPENS, C., S.J., Professor of Philosophy, St. Louis University, St. Louis.

COPPIETERS, HONORE, S.T.D., Professor of Hebrew and Sacred Scripture, Collège du Pape, Louvain.

CORBETT, JOHN, S.J., Professor of Scripture, Woodstock College, Maryland.
LIST OF CONTRIBUTORS TO THE FIRST VOLUME

CREAGH, JOHN T., J.U.D., Professor of Canon Law, Catholic University of America, Washington.

CRET, PAUL P., Professor of Architectural Design, University of Pennsylvania, Philadelphia.


CURRAN, The Hon. J. J., Puisne Judge, Province of Quebec.

DAL-GAL, NICOLAUS, O.F.M., Vice-Postulator General, Rome.


DELANY, JOSEPH F., New York.


†DEVAS, CHARLES STANTON, M.A. (Oxon.), Kensington, London.

DONELLY, F. P., S.J., St. Andrew-on-Hudson, Poughkeepsie, New York.


DRISCOLL, JAMES F., D.D., President, St. Joseph’s Seminary, Dunwoodie, New York.


D’SAA, MANOEL, Missionary Apostolic, Principal of Antonio de Souza School, Mazagon, Bombay, India.

DUBLAY, C. A., S.T.B., Ph.D., Professor of Philosophy, Marist College, Washington.

DUFFY, F. P., D.D., Professor of Logic and Metaphysics, St. Joseph’s Seminary, Dunwoodie, New York.


DUNN, JOSEPH, Ph.D., Assistant Professor of Celtic Languages and Literature, Catholic University of America, Washington.

DWIGHT, WALTER, S.J., Woodstock College, Maryland.

EHRHARD, LEO, Canonicus Honorarius, Director of the Episcopal School, Strassburg, Alsace, Germany.

FANNING, WILLIAM H. W., S.J., Professor of Church History and Canon Law, St. Louis University, St. Louis, Missouri.

FENLON, JOHN F., S.S., D.D., President of St. Austin’s College, Brookland, D.C., Professor of Sacred Scripture, St. Mary’s Seminary, Baltimore, Maryland.


FISCHER, JOSEPH, S.J., Professor of Geography and History, Stella Matutina College, Feldkirch, Austria.


FORTESCUE, ADRIAN, Ph.D., D.D., Maldon, England.

FOURNET, A. S., S.S., Professor of Belles-Lettres, Collège de Montréal.

FOX, JAMES J., D.D., B.A., Professor of Philosophy, St. Thomas College, Washington.

FOX, WILLIAM, B.S., M.E., Associate Professor of Physics, College of the City of New York.

†FRISBEE, S. H., S.J., Woodstock College, Maryland.

GANSS, HENRY G., Mus.D., Carlisle, Pennsylvania.


GIETMANN, G., S.J., Professor of Classical Languages and Aesthetics, Exaten, near Baaksem, Holland.

IGNAC, JOSEPH N., S.T.D., J.C.D., Professor of Canon Law, University of Laval, Quebec.

GIGOT, FRANCIS E., D.D., Professor of Sacred Scripture, St. Joseph’s Seminary, Dunwoodie, New York.


GÓRAL, BOLESLAUS E., St. Francis Seminary, Wisconsin.


GREY, FRANCIS W., Ottawa, Canada.

† Deceased.
LIST OF CONTRIBUTORS TO THE FIRST VOLUME

GULDNER, B. S.J., Professor of Ethics and Metaphysics, Fordham University, New York.

HANNA, EDWARD J., D.D., Professor of Theology, St. Bernard's Seminary, Rochester, New York.


HAVEY, FRANCIS P., S.S., D.D., President, Professor of Homiletics and Pastoral Theology, St. John's Seminary, Brighton, Massachusetts.


HEALY, PATRICK J., D.D., Assistant Professor of Church History, Catholic University of America, Washington.


HENRY, H. T., Litt.D., Professor of English Literature, and of Gregorian Chant, St. Charles's Seminary, Overbrook, Pennsylvania.


HINOJOSA, EDUARDO DE, Royal Historical Academy, Madrid.

HOLWECK, FREDERICK G., St. Louis, Missouri.


HUNT, LEIGH, College of the City of New York.


KELLY, P. H., S.J., Kohlmann Hall, New York.


KENT W. H., O.S.C., Batwater London.

KERBY, WILLIAM J., Doctor of Social and Political Sciences, S.T.L., Ph.D., Associate Professor of Sociology, Catholic University of America, Washington.

KIRCH, MGR. J. P., Professor of Patrology and Christian Archaeology, University of Freiburg, Switzerland.


† LE BARS, JEAN, B.A., Litt.D., Professor of French, College of the City of New York.

LECLERC, C., C.S.S.R., Ste. Anne de Beaupré, Quebec, Canada.


LEJAY, PAUL, Fellow of the University of France, Professor at the Catholic Institute of Paris.


LINS, JOSEPH, Freiburg, Germany.

LOPEZ, TIRSO, O.S.A., Colegio de los Agustinos, Valladolid, Spain.

LOUGHLIN, MGR. JAMES F., D.D., Philadelphia.

MAAS, A. J., S.J., Rector of Woodstock College, Maryland.

MACDONALD, ALEXANDER, D.D., LL.D., V.G., St. Andrew's, Nova Scotia.

McGINNIS, AUGUSTINE, O.S.M., Ph.D., S.T.L., Chicago.

McMAHON, A. L., O.P., Lector of Sacred Theology, Professor of Moral Theology and Sacred Scripture, Dominican House of Studies, Washington.


McNEAL, MARK J., S.J., Woodstock College, Maryland.


MACPHERSON, EWAN, New York.

MACRORY, J., D.D., Professor of Sacred Scripture, Maynooth College, Ireland.

MEEHAN, ANDREW B., Ph.L., S.T.D., Professor of Canon Law and Liturgy, St. Bernard's Seminary, Rochester, New York.

MEEHAN, THOMAS F., New York.

† Deceased.
MELODY, JOHN WEBSTER, A.M., D.D., PROFESSOR OF MORAL THEOLOGY, CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON.

MERRIGAN, THOMAS D., M.D., NEW YORK.

MERSHMAN, FRANCIS, O.S.B., D.D., PROFESSOR OF MORAL THEOLOGY, CANON LAW AND LITURGY, ST. JOHN'S UNIVERSITY, COLLEGEVILLE, MINNESOTA.


MING, JOHN J., S.J., PROFESSOR OF MORAL PHILOSOPHY, SACRED HEART COLLEGE, PRAIRIE DU CHIEN, WISCONSIN.

MOELLER, CH., PROFESSOR OF GENERAL HISTORY, UNIVERSITY OF LOUVAIN.

MOYES, MGR. JAMES, D.D., CANON OF WESTMINSTER CATHEDRAL, LONDON.


NAMMACK, CHARLES EDWARD, Ph.B., M.D., PROFESSOR OF CLINICAL MEDICINE, CORNELL UNIVERSITY, NEW YORK.

NOON, W. D., O.P., WASHINGTON.

O'BRIEN, S., O.C., SIMLA, INDIA.

O'CONOR, J. F. X., S.J., NEW YORK.

O'DONNEILL, THOMAS, C.M., VICE-PRESIDENT AND PROFESSOR OF MORAL AND PASTORAL THEOLOGY, ALL HALLOW'S COLLEGE, DUBLIN.

O'DONOGHUE, D. J., DUBLIN, IRELAND.

OESTREICH, THOMAS, O.S.B., PROFESSOR OF CHURCH HISTORY AND SACRED SCRIPTURE, MARYHELF ABBEY, BELMONT, NORTH CAROLINA.

O'MAHONY, T. J., D.D., D.C.L., PROFESSOR OF THEOLOGY, ALL HALLOW'S COLLEGE, DUBLIN.

O'MALIA, M. J., S.J., PROFESSOR OF CLASSICS AND HISTORY, HOLY CROSS COLLEGE, WORCESTER, MASSACHUSETTS.

O'NEIL, A. C., O.P., WASHINGTON.

O'NEILL, JAMES D., A.M., S.T.D., LAKE FOREST, ILLINOIS.

O'REILLY, THOMAS C., D.D., ST. MARY'S SEMINARY, CLEVELAND, OHIO.

O'RIORDAN, MGR. M., PH.D., D.D., D.C.L., RECTOR OF THE IRISH COLLEGE, ROME.

OTT, MICHAEL, O.S.B., PH.D., PROFESSOR OF THE HISTORY OF PHILOSOPHY, ST. JOHN'S UNIVERSITY, COLLEGEVILLE, MINNESOTA.

OTTEN, JOSEPH, PITTSBURG, PENNSYLVANIA.

OUSSANI, GABRIEL, PH.D., PROFESSOR OF HEBREW AND THE SEMITIC LANGUAGES, ORIENTAL HISTORY AND BIBLICAL ARCHAOLOGY, ST. JOSEPH'S SEMINARY, DUNWOODIE, NEW YORK.

OWEN, THOMAS M., DEPARTMENT OF ARCHIVES AND HISTORY, MONTGOMERY, ALABAMA.

PAPI, HECTOR, S.J., PROFESSOR OF CANON LAW, WOODSTOCK COLLEGE, MARYLAND.

PARGOIRE, J., A.A., CONSTANTINOPEL.

PEREZ, NAZARIO, S.J., MADRID.

PETERTON, JOHN B., PH.D., PROFESSOR OF ECCLESIASTICAL HISTORY AND LITURGY, ST. JOHN'S SEMINARY, BOSTON, MASSACHUSETTS.

PETRIDES, S., A.A., CONSTANTINOPEL.

PIOLET, JEAN-BAPTISTE, S.J., MEMBER OF THE INTERNATIONAL COLONIAL INSTITUTE, PARIS.

POLLEN, JOHN HUNGERFORD, S.J., LONDON.

POOLE, THOMAS H., NEW YORK.

POPE, HUGH, O.P., S.T.L., PROFESSOR OF SACRED SCRIPTURE AND APOLOGISTICS, HAWKESHAY PRIORY, ENGLAND.

REID, GEORGE J., S.T.L., PROFESSOR OF SACRED SCRIPTURE AND HEBREW, ST. PAUL'S SEMINARY, ST. PAUL, MINNESOTA.

REILLY, W. S., S.T.D., PROFESSOR OF SCRIPTURE, ST. JOHN'S SEMINARY, BRIGHTON, MASSACHUSETTS.

REMY, ARTHUR F. J., A.M., PH.D., INSTRUCTOR IN GERMANIC LANGUAGES, COLUMBIA UNIVERSITY, NEW YORK.

RIORDAN, THE MOST REV. P. W., D.D., ARCHBISHOP OF SAN FRANCISCO.

ROBINSON, PASchal, O.F.M., PROFESSOR OF THEOLOGY, FRANCISCAN MONASTERY, WASHINGTON.

ROCK, P. M. J., LOUISVILLE, KENTUCKY.

RODELEG, CECILIO GOMEZ, S.J., EDITOR, "MONUMENTA HISTORICA SOCIETATIS IESU", MADRID.

†RODRIGUEZ, JOSE IGNACIO, BUREAU OF AMERICAN REPUBLICS, WASHINGTON.

ROY, J. EDMOND, LITT.D., F.R.S.C., OFFICER OF THE FRENCH ACADEMY, DIRECTOR, "NOTARIAL REVIEW", LEVIS, QUEBEC, CANADA.

RUDGE, FLORENCE MARIE, M.A., YOUNGSTOWN, OHIO.

†Deceased.
LIST OF CONTRIBUTORS TO THE FIRST VOLUME

RYAN, J. J., J.C.B., President and Professor of Church History, St. Patrick's College, Thurles, Ireland.

RYAN, PATRICK, S.J., London.

SAN GIOVANNI, EDOARDO, Lit.B., A.M., Instructor in the Latin Language and Literature, College of the City of New York.


SAXTON, E. F., Baltimore, Maryland.

SCHAEFER, FRANCIS J., D.D., Ph.D., Professor of Church History, St. Paul’s Seminary, St. Paul, Minnesota.

SCHIED, N., S.J., Stella Matutina College, Feldekirch, Austria.

SCHLAGER, PATRICIUS, Harreveld bei Lichtenvoorde, Holland.

SCHMIDLIN, J., S.T.D., Ph.D., Gebweiler, Alsace, Germany.


SCHULTE, A. J., Professor of Liturgy, St. Charles’s Seminary, Overbrook, Pennsylvania.


SCHWICKERATH, ROBERT, S.J., Kohlmann Hall, New York.

SHANAHAN, EDMUND T., A.B., Ph.D., J.C.L., S.T.D., Professor of Dogmatic Theology, Catholic Univ. of America, Washington.

SHEEDY, MORGAN M., LL.D., Altoona, Pennsylvania.

SHIELDS, THOMAS E., Ph.D., D.D., Professor of Physiology and Psychology, Catholic University of America, Washington.


SIEGFRIED, FRANCIS PATRICK, Professor of Philosophy, St. Charles’s Seminary, Overbrook, Pennsylvania.

SLOANE, CHARLES W., New York.


SMITH, SYDNEY F., S.J., London.


SOUVAY, CHARLES L., C.M., LL.B., D.D., Ph.D., Professor of Holy Scripture and Hebrew, Kenrick Seminary, St. Louis.

SPAHN, MARTIN, Ph.D., University of Strasbourg, Germany.

SPILLANE, EDWARD P., S.J., Professor of Comparative Literature, College of St. Francis Xavier, New York.

SULLIVAN, JAMES J., S.J., Professor of Dogmatic Theology, St. Louis University, St. Louis.


TAAFFE, THOMAS GAFFNEY, Ph.D., Instructor in the English Language and Literature, College of the City of New York.

THURSTON, HERBERT, S.J., London.

TIERNEY, JOHN J., A.M., D.D., Professor of Scripture and Semitic Studies, Mt. St. Mary’s College, Emmitsburg, Maryland.

TURNER, WILLIAM, B.A., S.T.D., Professor of Logic and the History of Philosophy, Catholic University of America, Washington.


VACANDARD, E., S.T.D., Rouen, France.

VAN CLEEF, AUGUSTUS, New York.


VAN DER ESSEN, L., Ph.D., Litt.D., Collège du Pape, Louvain.

VAN HOVE, A., D.C.L., Professor of Church History, University of Louvain.


VUIBERT, A. J. B., S.S., A.M., Professor of History, St. Patrick’s Seminary, Menlo Park, California.

WALSH, JAMES J., M.D., Ph.D., LL.D., Professor of the History of Medicine, Fordham University, New York.

WALSH, MGR. JOHN, Troy, New York.

WALSH, THOMAS, Brooklyn, New York.

LIST OF CONTRIBUTORS TO THE FIRST VOLUME

WARD, Mgr. BERNARD, President of St. Edmund's College, Ware, England.

WEBER, N. A., S.M., S.T.L., Professor of Apologetics and Church History, Marist College, Washington.


WILLMANN, OTTO, Ph.D., K.K.Hofrat, Salzburg, Austria.

WOODS, JOSEPH M., S.J., Professor of Ecclesiastical History, Woodstock College, Maryland.

# Tables of Abbreviations

The following tables and notes are intended to guide readers of *The Catholic Encyclopedia* in interpreting those abbreviations, signs, or technical phrases which, for economy of space, will be most frequently used in the work. For more general information see the article *Abbreviations, Ecclesiastical*.

## I. — General Abbreviations

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<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>a</td>
<td>article</td>
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<tr>
<td>ad an.</td>
<td>at the year (Lat. <em>ad annum</em>)</td>
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<tr>
<td>an., ann.</td>
<td>the year, the years (Lat. <em>annus</em>, <em>annis</em>)</td>
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<tr>
<td>ap.</td>
<td>in (Lat. <em>apud</em>)</td>
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<tr>
<td>art.</td>
<td>article</td>
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<tr>
<td>Assyrian</td>
<td>Assyrian</td>
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<td>A. S.</td>
<td>Anglo-Saxon</td>
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<tr>
<td>A. V.</td>
<td>Authorized Version (i.e. tr. of the Bible authorized for use in the Anglican Church—the so-called &quot;King James&quot;, or &quot;Protestant&quot; Bible)</td>
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<tr>
<td>b</td>
<td>born</td>
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<tr>
<td>Bk.</td>
<td>Book</td>
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<td>Bl.</td>
<td>Blessed</td>
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<tr>
<td>C., c.</td>
<td>about (Lat. <em>circa</em>); canon; chapter; compagnie</td>
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<tr>
<td>can.</td>
<td>canon</td>
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<tr>
<td>cap.</td>
<td>chapter (Lat. <em>capsul</em>—used only in Latin context)</td>
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<td>cf.</td>
<td>compare (Lat. <em>confer</em>)</td>
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<td>cod.</td>
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<td>col.</td>
<td>column</td>
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<td>concl.</td>
<td>conclusion</td>
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<td>const., consit.</td>
<td>Lat. <em>constitutio</em></td>
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<td>cura.</td>
<td>by the industry of</td>
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<td>d.</td>
<td>died</td>
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<td>dict.</td>
<td>dictionary (Fr. <em>dictionnaire</em>)</td>
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<tr>
<td>disp.</td>
<td>Lat. <em>disputatio</em></td>
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<tr>
<td>diss.</td>
<td>Lat. <em>dissertatio</em></td>
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<td>dist.</td>
<td>Lat. <em>distinctio</em></td>
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<tr>
<td>D. V.</td>
<td>Douay Version</td>
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<tr>
<td>ed., edit.</td>
<td>edited, edition, editor</td>
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<tr>
<td>Ep., Epp.</td>
<td>letter, letters (Lat. <em>epistola</em>)</td>
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<td>Fr.</td>
<td>French</td>
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<td>gen.</td>
<td>genus</td>
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<td>Gr.</td>
<td>Greek</td>
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<tr>
<td>H. E., Hist. Eccl.</td>
<td>Ecclesiastical History</td>
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<td>Heb., Hebr.</td>
<td>Hebrew</td>
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<tr>
<td>ib., ibid.</td>
<td>in the same place (Lat. <em>ibidem</em>)</td>
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<tr>
<td>Id.</td>
<td>the same person, or author (Lat. <em>idem</em>)</td>
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<tr>
<td>inf.</td>
<td>below (Lat. <em>infra</em>)</td>
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<td>It.</td>
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<td>lat.</td>
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<td>Mon.</td>
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<td>MS., MSS.</td>
<td>manuscript, manuscripts</td>
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<td>n., no.</td>
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<td>N. T.</td>
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<td>Nat.</td>
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<td>Old Fr., O. Fr.</td>
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<td>p., pp.</td>
<td>page, pages, or (in Latin references) <em>pars</em> (part)</td>
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<td>Q.</td>
<td>Quarterly (a periodical), e.g. *Quarterly&quot;</td>
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<td>Q., QQ., quest.</td>
<td>question, questions (Lat. <em>questio</em>)</td>
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<td>S., SS.</td>
<td>Lat. *Sanctus, Sancti, &quot;Saint&quot;, &quot;Saints&quot;—used in this Encyclopedia only in Latin context</td>
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<td>sup.</td>
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<td>tum.</td>
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TABLES OF ABBREVIATIONS.

tr. translation or translated. By itself it means “English translation”, or “translated into English by”. Where a translation is into any other language, the language is stated.

tr., tract. tractate.
v. see (Lat. vide).
Ven. Venerable.

II.—ABBREVIATIONS OF TITLES.

Acta SS. Acta Sanctorum (Bollandists).
Hast., Dict. of the Bible Hastings (ed.), A Dictionary of the Bible.
Kirchenlex. Wetzer and Welte, Kirchenlexicon.
P. G. Migne (ed.), Patres Graeci.
Vig., Dict. de la Bible Vigouroux (ed.), Dictionnaire de la Bible.

Note I.—Large Roman numerals standing alone indicate volumes. Small Roman numerals standing alone indicate chapters. Arabic numerals standing alone indicate pages. In other cases the divisions are explicitly stated. Thus “Rashdall, Universities of Europe, I, ix” refers the reader to the ninth chapter of the first volume of that work; “I, p. ix” would indicate the ninth page of the preface of the same volume.

Note II.—Where St. Thomas (Aquinas) is cited without the name of any particular work the reference is always to “Summa Theologica” (not to “Summa Philosophiae”). The divisions of the “Summa Theol.” are indicated by a system which may best be understood by the following example: “I-II, Q. vi, a. 7, ad 2 um” refers the reader to the seventh article of the sixt question in the first part of the second part, in the response to the second objection.

Note III.—The abbreviations employed for the various books of the Bible are obvious. Ecclesiasticus is indicated by Eccles., to distinguish it from Ecclesiastes (Eccles.). It should also be noted that I and II Kings in D. V. correspond to I and II Samuel in A. V.; and I and II Par. to I and II Chronicles. Where, in the spelling of a proper name, there is a marked difference between the D. V. and the A. V., the form found in the latter is added, in parenthesis.
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Aachen, in French, AIX-LA-CHAPELLE, the name by which the city is generally known; in Latin, Aquae Grani, later Aquae Gratinum, is the capital of a presidency in Rheinish Prussia, and lies in a valley basin, surrounded by wooded heights, on the Wurm, a tributary of the Roer, on its way to the Meuse. Population, 1 December, 1905, 151,922 (including the Parish of Forst); Catholics, 139,485; Protestants, 10,552; Israelites, 1,658; other denominations, 227. The city owes its origin to its salubrious springs, which were already known in the time of the Romans. There appears to have been a royal court in Aachen under the Merovingsians, but it rose to greater importance under Charlemagne, who chose it as his favourite place of residence, adorned it with a noble imperial palace and chapel, and gave orders that he should be buried there.

The precious relics obtained by Charlemagne and Otho III for the imperial chapel were the objects of great pilgrimages in the Middle Ages (the so-called "Shrine-pilgrimages") which drew countless swarms of pilgrims from Germany, Austria, Hungary, England, Sweden, and other countries. From the middle of the fourteenth century onwards, however, it became customary to expose the four great relics only once in every seven years, a custom which still holds, the last exposition having taken place in 1902. These pilgrimages, the coronations of the German emperors, thirty-seven of whom were crowned there between 813 and 1531, the flourishing industries, and the privileges conferred by the various emperors, combined to make Aachen one of the first cities of the Empire.

The decay of Aachen dates from the religious strife of the German Reformation. Albrecht von Münster first preached Protestantism there in the year 1524, but was afterwards forbidden to preach the new views, and executed on account of two murders committed during his stay in the cities of Maastricht and Wesel. A new Protestant community was soon, however, formed in Aachen, which gradually attained such strength as to provoke a rising in 1581, force the election of a Protestant burgomaster, and defy the Emperor for several years. The Ban of the Empire was, therefore, pronounced against the city in 1597 and put in force by the Duke of Julich, the Catholic overlord of the city. The Catholics were restored to their rights, and the Jesuits invited to Aachen, in 1600. In 1611, however, the Protestants rose afresh, plundered the Jesuit college, drove out the Catholic officials in 1612, and opened their gates to troops from Brabant. The Ban of the Empire was then laid on the city, and executed by the Spanish general, Spinola. The Protestant ringleaders were tried or exiled, and many other Protestants banished. These troubles, together with a great fire which destroyed 4,000 houses, put an end to the prosperity of the city.

Two treaties of peace were concluded at Aachen during the seventeenth and eighteenth centuries. By the first, dated 2 May, 1668, Louis XIV was compelled, by the Triple Alliance between England, the Netherlands, and Sweden, to abandon the war against the Spanish Netherlands, to restore the Franche Comté, which he had conquered, and to content himself with Flanders and Lorraine. The second treaty, dated 18 October, 1748, put an end to the War of the Austrian Succession. In 1793 and 1794, Aachen was occupied by the French, incorporated with the French Republic in 1798 and 1802, and made the capital of the Department of the Roer. By the terms of the French Concordat of 1801 Aachen was made a bishopric subject to the Archbishop of Mechlin, and composed of 79 first class, and 754 second class, parishes. The first and only bishop was Marcus Antonius Berdoulet (b. 13 September, 1740, at Rougemont, in Alsace; d. 13 August, 1809), who, for the most part, left the government of his diocese to his vicar-general, Martin Wilhelm Fonck (b. 28 October, 1752, at Goch; d. 26 June, 1830, as Provost of Cologne Cathedral). After the death of Bishop Berdoulet, the diocese was governed by Le Camus, Vicar-General of Meaux; at his decease, in 1814, by the two vicars-general, Fonck and Klinkenberg. The Bull of Pius VII, "De Salute Animarum," dated 16 July, 1821, which regulated church matters in Prussia anew, did away with the bishopric of Aachen, and transferred most of its territory to the archdiocese of Cologne; a collegiate chapter, consisting of a provost and six canons, taking the place of the bishopric in 1825. In 1815 Aachen became Prussian territory. The Congress of Aix-la-Chapelle sat there from 30 September to 11 November, 1818, and was attended by the sovereigns of Russia, Austria, and Prussia, and by plenipotentiaries from France and England, to determine the relations between France and the Powers. France obtained a reduction of the war indemnity and the early departure of the army of occupation, and joined the Holy Alliance; the other four Powers guaranteed the throne of France to the Bourbons, against any revolution that might occur. Aachen, under Prussian government, has since attained to fresh prosperity, chiefly through the development of the coal mines in the neighbourhood, which facilitated several extensive industries (such as the manufacture of linen, needles, machinery, glass, woolen, and half-woollen stuffs, etc.), but also in consequence of the large number of visitors to its hot springs.

Ecclesiastically, Aachen constitutes a deanery of the archdiocese of Cologne. It has a collegiate chapter, already mentioned, with a provost, six regular, and four honorary, canons; 12 Catholic parishes, 46 Catholic churches and chapels; in 1906, there were 87 secular, and 24 regular, clergy, besides
9 priests from other dioceses. The minster ranks first among the church buildings; it consists of three distinct parts: the octagon, the choir, and the crown, or ring, of chapels, the octagon forming the central portion. This last is the most important monument of Carolingian architecture; it was built between 796 and 804, in the reign of Charlemagne, by Master Odo of Metz, and modelled after the Italian circular church of San Vitale at Ravenna. It was consecrated by Pope Leo III. It is an eight-sided, domed building, 54 feet in diameter, with a sixteen-sided circumference of 120 feet, and a height of 124 feet. The interior of the dome is adorned with mosaics on a gold ground, executed by Salvati of Venice, in 1582, representing Our Lord surrounded by the four and twenty Ancients of the Apocalypse. The main building was decorated with marble and mosaics in 1902, after the designs of H. Schaper. Over the spot supposed to be the site of Charlemagne's grave hangs an enormous corona of lamps, the gift of the Emperor Frederick I, Barbarossa; in the choir of the octagon, the so-called upper minster, stands Charlemagne's throne, made of great slabs of white marble, where, after the coronation, the German emperors received the homage of their nobles. The rich upper choir, built in Gothic style, joins on to the eastern side of the octagon; it was begun in the second half of the fourteenth century, and dedicated in 1414. The thirteen windows, each 100 feet high, have been filled with new coloured glass; on the pillars between them stand fourteen statues (the Mother of God, the Twelve Apostles, and Charlemagne), dating from the fifteenth century. Among the treasures of the choir should be mentioned the famous Gospel-pulpit, enriched with gold plates, the gift of the Emperor Henry II, the throne canopy of the fifteenth century, the new Gothic high altar of 1876, and the memorial stone which marks the spot where the Emperor Otto III formerly lay. The lower portions of the bell-tower, to the west of the octagon, belong to the Carolingian period; the Gothic superstructure dates from 1884. Of the chapels which surround the whole building, the so-called Hungarian chapel contains the minster treasury, which includes a large number of vessels, and vestments, the most important being those known as the four "Great Relics," namely, the cloak of the Blessed Virgin, the swaddling-clothes of the Infant Jesus, the loin-cloth worn by Our Lord on the Cross, and the cloth on which lay the head of St. John the Baptist after his beheading. They are exposed every seven years, and dedicated by thousands of pilgrims (101,000 in 1876 and 158,965 in 1881). Among the other Catholic churches of Aachen, the following may be mentioned: the Church of Our Lady, a Gothic church in brick, built by Friederich Statz in 1589; the Church of St. Foilan, the oldest parish church in the city, which, in its present form, was erected by the Franks in the ninth century and was renovated between 1883 and 1888; and the Romanesque Church of St. James, built between 1077 and 1888. The most important secular building is the Rathaus, built between 1333 and 1350, on the site of, and out of the ruins of, Charlemagne's imperial palace, and completely renovated between 1882 and 1893. The façade is adorned with the statues of fifty-four German emperors, the great hall (Kaisersaal) with eight frescoes from designs by Alfred Rethel.

In Aachen there are foundations established by the Franciscans, Capuchins, and Redemptorists. The Alexians have a great institution, a hospital for insane men and epileptics. The Franciscan Brothers conduct an apprentices' home and an asylum for boys. A number of female orders also have establishments. The Sisters of St. Charles Borromeo have charge of an eye-hospital, a city asylum for orphans and the aged, with a wing for insane women, and Our Lady's Hospital, a working-women's home, and a protectory for girls. The Christensians have but one house, which is devoted to the care of the sick. The Sisters of St. Elizabeth have five: a mother-house, a city hospital of St. Vincent, a city home for the sick, an asylum for the aged poor under the patronage of St. Joseph, and a city hospital of Our Lady of Help. The Franciscan Sisters have six institutions: a mother-house, a refuge for working-women, an asylum for homeless girls, a home for servant-girls out of employment and domestics no longer able to work, a hospital of St. Mary, and a sanatorium. The Sisters of the Good Shepherd have one house. The Sisters of the Poor Child Jesus conduct two: a school for neglected girls, with a manual-training school and kindergarten attached, and a hospital and sanatorium for members of the Society, with a boarding house, eight shelters, etc. The Carmelites have one institution, and the Ursulines one, a higher boarding school for girls. The Sisters of St. Vincent have a crèche and two kindergartens, besides six Catholic orphanages. Among the religious and social unions should be mentioned eight congregations and two unions for boys, one for women's union, one for men's union with a home of its own, two tradesmen's unions, one union of female shop-employees, the Catholic Protective Union for girls, women, and children, one vestment society, and one Cecilian society. There are two Catholic daily papers published in Aachen.

COUNCILS OF AACHEN.—A number of important councils were held here in the early Middle Ages. In the mixed council of 789, Charlemagne proclaimed an important capitulary of eighty-one chapters, largely a repetition of earlier ecclesiastical legislation, that was accepted by the clergy and acquired canonical authority. At the general council of 816, Felix, Bishop of Urgel, in Spain, avowed himself overrule by Alcuin and withdrew his heretical theory of Adoptionism. In the synods of 816, 817, 818, and 819, clerical and monastic discipline was the chief issue, and the famous "Regula Aquensis" was made obli-
by this fresh assurance of Yahweh's help. Moses and Aaron again appeared before the King at Tanis (Ps. lviii, 12), there to break the stubbornness of Pharao's will by working the wonders known as the ten plagues. In these, according to the sacred narrative, the part taken by Aaron was most prominent. Of the ten plagues, the first three and the sixth were procured at his command; both he and his brother were each time summoned before the King; both likewise received from God the last instructions for the departure of the people; to both was, in later times, attributed Israel's deliverance from the land of bondage; both finally repeatedly became the target for the complaints and reproaches of the impatient and inconsistent Israelites.

When the Hebrews reached the desert of Sin, tired by their long march, fearful at the thought of the coming scarcity of food, and perhaps weakened already by privations, they began to regret the abundance of the days of their sojourn in Egypt, and murmured against Moses and Aaron. But the two leaders were soon sent by God to appease their murmuring by the promise of a double sign of the providence and care of God for His people. Quails came up that same evening, and the next morning the manna, the new heavenly bread with which God would so feed His people in the land of Canaan, was the first time round the camp. Aaron was commanded to keep a gomer of manna and put it in the tabernacle in memory of this wonderful event. This is the first circumstance in which we hear of Aaron in reference to the tabernacle and the sacred functions (Ex. xxvi). At Raphidim, the third station after the desert of Sin, Israel met the Amalecites and fought against them. While the men chosen by Moses battled in the plain, Aaron and Hur were with Moses on the top of a neighbouring hill, whither the latter had betaken himself to pray, and when he “lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame. And Moses’ hands were heavy: so they took a stone, and put under him and he sat on it: and Aaron and Hur stayed up his hands on both sides” until Amalec was put to flight (Ex. xvii).

In the valley of Mount Sinai the Hebrews received the Ten Commandments; then Aaron and a great number of the ancients of Israel, went upon the mountain, to be favoured by a vision of the Almighty, “and they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.” Thereupon Moses, having entrusted the charge of settling the difficulties which might arise, went up to the top of the mountain.

His long delay finally excited in the minds of the Israelites the fear that he had perished. They gathered around Aaron and requested him to make them a visible God that might go before them. Aaron said: “Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.” When he had received them, he made of them a molten calf before which he built up an altar, and the children of Israel were convoked to celebrate their new god. What was Aaron’s intention in setting up the golden calf? Whether he and the people meant a formal idolatry, or rather wished to raise up a visible image of Yahweh their deliverer, has been the subject of many discussions; the texts, however, seem to favour the latter opinion (cf. Ex. xxxii, 4). Be this as it may, Moses, at Yahweh’s command, rebuked both Moses and Aaron, whose interference proved disastrous to the Israelites (Ex. v). These latter, overburdened with the hard work to which they were subjected, bitterly murmured against their leaders. Moses in turn complained before God, who replied by confirming his mission and that of his brother. Encouraged...
"has this people done to thee, that thou shouldest bring upon them a most heinous sin?" (Ex., xxxii, 21). To this so well deserved reproach, Aaron made only an embarrassed answer, and he would undoubtedly have undergone the chastisement for his crime with the three thousand men (so with the best textual authority, although the Vulgate reads three and sixty thousand) that received Aaron at Moses' command (Ex., xxxii, 28), had not the latter prayed for him and allayed God's wrath (Deut., ix, 20).

In spite of the sin, God did not alter the choice he had made of Aaron (Hebr., v, 4) to be Israel's first High Priest. Upon the morning that the people consecrated him, according to the ritual given in Ex., xxxix, for his sublime functions; in like manner Nadab, Abiu, Eleazar, and Ithamar, Aaron's sons, he devoted to the divine service. What the high priesthood was, and by what rites it was conferred, we shall see later. The very day of Aaron's consecration, God, by an awful example, indicated with what perfection sacred functions ought to be performed. At the incense-offering, Nadab and Abiu put strange fire into the censers and offered it up before the Lord; whereupon a flame, coming out from the censers with swift and piercing tumult, devoured them. They were taken away from before the sanctuary, vested with their priestly garments, and cast forth out of the camp. Aaron, whose heart had been filled with awe and sorrow at this dreadful scene, neglected also an important ceremony; but his excuse fully satisfied Moses and very likely God Himself, for no further chastisement punished his forgetfulness (Lev., x; Num., iii, 4; xxxvi, 61).

In Lev., xvi, we see him perform the rites of the Day of Atonement; in like manner, to him were transmitted the precepts concerning the sacrifices and sacrificers (Lev., xvi, xxii, xxi). A few months later, Moses is represented as standing after Mount Sinai, Aaron fell into a new fault. He and Mary "spoke against Moses, because of his wife the Ethiopian. And they said: Hath the Lord spoken by Moses only?" (Num., xii). From the entire passage, especially from the fact that Mary alone was punished, it has been surmised that Aaron's sin was possibly a mere approval of his sister's remarks; perhaps also he imagined that his elevation to the high priesthood should have freed him from all dependence upon his brother. However the case may be, both were summoned by God from the oracle, and both were rebuked. Mary, besides, was covered with leprosy; but Aaron, in the name of both, made amends to Moses, who in turn besought God to heal Mary. Moses' dignity had been, to a certain extent, disowned by Aaron. The latter's prerogatives likewise extended to the sons of the sons of Ruben; they roused even the envy of the other Levites. The opponents, about two hundred and fifty in number, found their leaders in Core, a cousin of Moses and of Aaron, Dathan, Abiron, and Hur, of the tribe of Ruben. The terrible punishment of the rebels and of their chiefs, which had at first filled the multitude with awe, soon roused their anger and stirred up a spirit of revolt against Moses and Aaron, who sought refuge in the tabernacle. As soon as they entered it "the glory of the Lord appeared. And the Lord said to Moses: Get you out from the midst of this multitude, this moment will I destroy them" (Num., xxxii, 42-43). And indeed a burning fire raged among the people and killed many of them. Then again, Aaron, at Moses' order, holding his censer in his hand, stood between the dead and the living to pray for the people, and the plague ceased. The authority of the Supreme Pontiff, strongly confirmed before the people, very probably remained thenceforth undisputed. God, nevertheless, wished to give a fresh testimony of His favour. He commanded Moses to take and lay up in the tabernacle the rods of the princes of the Twelve Tribes, with the name of every man written upon his rod. The rod of Levi's tribe should bear Aaron's name: "whomsoever of these I shall choose," the Lord had said, "his rod shall blossom." The following day, when Moses returned to the tabernacle, the rod of Aaron ... was budded: and that the buds swelling it had bloomed blossoms, which, spreading, the leaves were formed into almonds." All the Israelites, seeing this, understood that Yahweh's choice was upon Aaron, whose rod was brought back into the tabernacle the morrow. Moses then announced to the people, that for the next thirty-seven years of Aaron's life, the Bible gives no detail; its narrative is concerned only with the first three and the last years of the wandering life of the Hebrews in the desert; but from the events above described, we may conclude that the life of the new pontiff was passed unmolested in the performance of his sacerdotal functions.

In the first month of the thirty-ninth year after the Exodus, the Hebrews camped at Cades, where Mary, Aaron's sister, died and was buried. There the people were in want of water and soon murmured against Moses and Aaron. Then God spoke: "Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters." (Num., xx, 8). Moses obeyed and struck the rock twice with the rod, so that there came forth water in great abundance. We learn from Ps. cv, 33, that Moses in this circumstance was inconsiderate in his words, perhaps when he expressed a doubt as to whether he and Aaron could bring forth water out of the rock. Anyway God showed himself greatly displeased at the two brothers and declared that they would not bring the people into the Land of Promise. This curse, possibly for ages, made Moses feel the full import of his fall from grace in Aaron's case. When the Hebrews reached Mount Hor, on the borders of Edom, God announced to Moses that his brother's last day had come, and commanded him to bring him up on the mountain. In sight of all the people, Moses went up with Aaron and Eleazar. Then he stripped Aaron of all the priestly garments wherewith he vested Eleazar and Aaron died. Moses then came down with Eleazar, and all the multitude mourned for Aaron thirty days. Musulmans honour on Djebel Nabi-Haroun a monument they call Aaron's tomb; the authenticity of this sepulchre, however, is not admitted by all. By his marriage with Elizabeth, Nahason's sister, four sons were born to Aaron. The first two, Nadab and Abiu, died without leaving posterity; but the descendants of the two others, Eleazar and Ithamar, became very numerous. None of them, however, honoured Aaron's blood as much as John the Baptist, who, besides being the Precursor of the Messiah, was proclaimed by the Word made Flesh "the greatest among them that are born of women" (Matt., xi, 11).

(b) Independent Standpoint.—Aaron's history takes on an entirely different aspect when the various sources of the Pentateuch are distinguished and dated after the manner commonly adopted by independent critics. As a rule it may be stated that originally the early Judaean narrative (J) did not mention Aaron; if his name now appears here and there in the parts attributed to that source, it is most likely owing to an addition by a later redactor. There are two documents, probably anonymous, of Aaron. In the old prophetic traditions circulating among the Ephraimites (E) Aaron figured as a brother and helper of Moses. He moves in the shadow of the latter, in a secondary position, as, for instance, during the battle against Amalec; with Hur, he held up his brother's hands until the enemy was utterly defeated. To Aaron, in some passages,
the supreme authority seems to have been entrusted, in the absence of the great leader, as when the latter was up on Mount Sinai; but his administration proved weak, since he so unfortunately yielded to the idolatrous tendencies of the people. According to the document in question, Aaron is neither the pontiff nor the minister of prayer. It is Moses who rehearses the Law; he alone sends the Israelites (has the task of) the advancement and growth of the Law and the Ephod; he alone is allowed to enter the Holy of Holies, there to offer incense (Lev., xxiii, 27) once a year on the great Day of Atonement. In virtue of his spiritual dignity as the head of the priesthood, he is likewise the supreme judge and head of the people (Num., xxxiv, 17); he is the anointed mediator between the whole nation and God; for this cause he bears the names of the Twelve Tribes written on his breast and shoulders; his trespasses involve the whole people in guilt, and are atoned for as those of the whole people, while the princes, when their sin offerings are compared with his, appear as mere private persons (Lev., iv, 3, 13, 22; ix, 7, xvi, 6). His death makes an epoch; it is when the High Priest, not the King, dies, that the fugitive slayer obtains his amnesty (Num., xxxv, 28). At his investiture he receives the chirim as a king and is called accordingly the anointed priest; he is equipped with a diadem and a coat of purple, signs of the writer of the Priestly narrative; critics charge him with caste prejudices and an unconcealed desire of extolling whatever has reference to the sacerdotal order and functions, which too often drove him to exaggerations, upon which history can hardly rely, and even to forgeries.

II. Priesthood.—Whatever opinion they adopt with regard to the historical value of all the traditions concerning Aaron's life, all scholars, whether Catholics or independent critics, admit that in Aaron's High Priesthood the sacred writer intended to describe a model to the prototype, so to say, of the Jewish High Priest. God, on Mount Sinai, instituting a worship, did also institute an order of priests. According to the patriarchal customs, the first born son in every family used to perform the functions connected with God's worship. It might have been expected, certainly, that Rachel's family and the one of Aaron would have been counted by God for the ministry of the new altar. According to the biblical narrative, it was Aaron, however, who was the object of Yahweh's choice. To what jealousies this gave rise later, has been indicated above. The office of the Aaronites was at first merely to take care of the lamp that should ever burn before the veil of the tabernacle (Ex., xxvii, 21). A more formal calling soon followed (xxviii, 1). Aaron and his sons, distinguished from the common people by their sacred functions, were likewise to receive holy vestments suitable to their office. When the moment had come, when the tabernacle, and all its furnishings, and whatever was required for Yahweh's worship were ready, Moses, priest and mediator (Gal., iii, 19), offered the different sacrifices and performed the many ceremonies of the consecration of the new priests, according to the divine instructions (Ex., xxix), and repeated these rites for seven days, during which Aaron and his sons were entirely separated from the rest of the people. When, on the eighth day, the High Priest had inaugurated his office of sacrificer by killing the victims, he blessed the people, very likely according to the prescriptions of Num., vi, 24-26, and, with Aaron into the tabernacle, and possession thereof. As they "came forth and blessed the people. And the glory of the Lord appeared to all the multitude: And behold a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: when which the multitude saw, they praised the Lord, falling on their faces" (Lev., ix, 25, 24). So was the institution of the

Aaronic priesthood inaugurated and solemnly ratified by God.

According to Wellhausen's just remarks, Aaron's position in the Law with regard to the rest of the priestly order is not merely superior, but unique. His sons and the Levites act under his superintendence (Num., iii, 4); he alone is the one fully qualified (Num., iii, 3) to enter the Holy of Holies, and (with the Ephod; he alone is allowed to enter the Holy of Holies, there to offer incense (Lev., xxiii, 27) once a year on the great Day of Atonement. In virtue of his spiritual dignity as the head of the priesthood, he is likewise the supreme judge and head of the people (Num., xxxiv, 17); he is the anointed mediator between the whole nation and God; for this cause he bears the names of the Twelve Tribes written on his breast and shoulders; his trespasses involve the whole people in guilt, and are atoned for as those of the whole people, while the princes, when their sin offerings are compared with his, appear as mere private persons (Lev., iv, 3, 13, 22; ix, 7, xvi, 6). His death makes an epoch; it is when the High Priest, not the King, dies, that the fugitive slayer obtains his amnesty (Num., xxxv, 28). At his investiture he receives the chirim as a king and is called accordingly the anointed priest; he is equipped with a diadem and a coat of purple, signs of the writer of the Priestly narrative; critics charge him with caste prejudices and an unconcealed desire of extolling whatever has reference to the sacerdotal order and functions, which too often drove him to exaggerations, upon which history can hardly rely, and even to forgeries.

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Aaron, Martyr. See Alban, St.

Aaronites. See Priesthood, Jewish.

Abaddon, a Hebrew word signifying (1) ruin, destruction (Job, xxxi, 12); (2) place of destruction; the Abyss, realm of the dead (Job, xxvi, 6; Prov., xv, 11); (3) it occurs personified (Apost., ix, 11) as Abaddón, and is rendered in Greek by Hades, identifying the angel as Hades, the minister of death and author of havoc on earth. The Vulgate renders the Greek Ἀπολύτων by the Latin Extirminatus (that is, "Destroyer"). The identity of Abaddon with Asmodeus, the demon of impurity, has been asserted, but not proved. In Job, xxxvi, 6, and Prov., xvi, 11, the word occurs in conjunction with Sheol.

A. J. MAAS.
ABANA

Abana. See Lebanon.

Abandonment (more properly, Self-Abandonment,) a term used by writers of ascetical and mystical books to signify the first stage of the union of the soul with God by conforming to His Will. It is described as the first step in the unitive or perfect way of approaching God by contemplation, of which it is the prelude. It implies the passive purification through which one passes by accepting trials and sufferings permitted by God to turn souls to Him. It implies also the desolation which comes upon the soul by reason of what it prizes inordinate, presents in creatures, the surrender of natural consolations in order to seek God, and the loss for a time of the consciousness of strong and ardent impulses of the virtues of Faith, Hope, and Charity; and finally aridity or a lack of fervent devotion in prayer and in other spiritual actions. According to some, it is equivalent to the "obscure night," described by St. John of the Cross, or the darkness of the soul in a state of purgation, without light, amid many uncertainties, risks, and dangers. It is also misused to express a quietistic condition of soul, which excludes no effort, but only desires, and disposes one to accept evil with the fatalistic motive that it cannot be helped. (See Self-Abandonment.)


ABARCA, Pedro, theologian, b. in Aragon in 1619; d. 1 October, 1693, at Palencia. He entered the Society of Jesus in 1641, and passed almost all his religious life as professor of scholastic, moral, and controversial theology, chiefly in the University of Salamanca. Though not mentioned by Hurter in the "Nomenclator," he has left many theological works, among which are five volumes in quarto on the Incarnation and Sacraments; one in quarto on Grace, and several minor treatises on moral and dogmatic subjects. He wrote also extensively on points of history, viz.: "The Historical Annals of the Kings of Aragon," "The First Kings of Pamplona," and has left many manuscripts and one work, which he withheld, about the Church of del Pilar.

Antonio, Bibliotheca Hispanic; Sommervoesch, Bibliothèque de la c. d. Ju., 1, 5.

T. J. Campbell.

ABARIM (Hebr. מִּבְרָי מַר hâbbârîm, hârî hâḇârîm; Sept. τὸ ἄμπρι ἤ Αβάρια, τοῦ ἀμπρί τοῦ Ἰσραήλ, Abaram, mountain Abarim, mountains of Abarim, a mountain range across Jordan, extending from Mount Nebo in the north, perhaps to the Arabian desert in the south. The Vulgate (Deut., xxxii, 49) gives its etymological meaning as "passages." Its northern part was called Phasga, (Phasga), and the highest peak of Phasga was Mount Nebo (Deut., iii, 27; xxxiv, 1; xxxii, 49; Num., xxxii, 14; xvii, 12; xxi, 20, thirty, 47). Balaam blessed Israel the second time from the top of Mount Phasga (Num., xxxii, 14); from here Moses saw the Land of Promise, and here Jeremiah hid the ark (II Mach., ii, 4, 5). (See Nebo, Phasga.)

Hause, Lettres Bibliques (Paris, 1805); Legendes in V.G. Dict. de la Bible (Paris, 1886); Chapman in H.A.T. Dict. of the Bible (New York, 1903); Wetzel in Kirchenlex.

A. J. Maas.

Abba is the Aramaic word for "father." The word occurs three times in the New Testament (Mark, xiv., 36; Rom., viii., 15; Gal., iv., 6). In each case it has its translation subjoined to it, reading ἀββᾶς ἀ πατὴρ in the Greek text; abba, pater in the Latin Vulgate, and "Abba, Father" in the English version. St. Paul used maybe of the double expression in imitation of the common usage in their turn, used it in imitation of the prayer of Christ. Opinions differ as to the reason for the double expression in our Lord's prayer: (1) Jesus himself used it; (2) St. Peter added the Greek translation in his preaching, retaining the Aramaic direct address; (3) The Evangelist added the Greek translation; (4) St. Mark conformed to an existing Christian custom of praying, by way of υπερετάντος πατρός.


ABBAY. See Abbet.

ABBADIE, Antoin d', astronome, geodésie, géographe, physicien, numismatiste, philologue, b. 1810; d. March 20, 1897. While still a young man, he conceived the project of exploring Africa. Having prepared himself by six years' study, he spent ten years exploring Ethiopia, and achieved scientific results of the greatest value. D'Abbadie was a fervent Catholic, and during his explorations in Ethiopia made every effort to plant there the Catholic faith.

It was at his suggestion and that of his brother Arnauld, companion and colabourer of Antoine, that Gregory XVI sent missionaries to carry on the work. He published in the "Revue des Questions Scientifiques," the organ of the society, a work on the abolition of African slavery. He gave his estate, called Abbadias, in southern France, to the Academy of Sciences of Paris, to carry on research. His will provided, furthermore, for the establishment of an observatory at Abbadias, where a catalogue of 500,000 stars must be made, the work to be confided to religious and to be completed before 1950. His principal writings are: "Catalogue raisonné de manuscrits éthiopiens" (Paris, 1859); "Résumé géodésique des positions déterminées en Éthiopie" (Paris, 1879); "Géodésie d'Éthiopie ou triangulation d'une partie de la haute Éthiopie" (4 vols., Paris, 1860-73); "Observations relatives à la physique du globe, faites au Brésil et en Éthiopie" (Paris, 1873); "Dictionnaire de la langue Amariânà"—II. Abbade, Arnauld Michel d', geographe, younger brother of preceding, b. in Dublin, Ireland, 1815; d. 8 November, 1895. In 1837 he accompanied his brother's expedition to Abyssinia, where he soon acquired considerable influence, and never failed to employ it in the interest of the Catholic missions. His most important work is "Douce ans dans la haute Éthiopie" (Paris, 1885).

MARTIAL DE STEYLLAEC, Les Galla; Grande Nation Africaine (Paris, 1901, 44, 45); Lettres d'Antoine d'Abbadie à Montalbert et au cardinal préfet de la Propagande (1843-45); Revue des Questions Scientifiques (April, 1897).

THOMAS J. SHAHAN.

Abban, name of several Irish Saints. St. Abban of Magheranoidhe (Muravee or Murvnein), nephew of St. Ibar, the apostle of Wexford (a predecessor and contemporary of St. Patrick), flourished 570-620. He was the son of Cormac, King of Leinster, and he founded numerous churches in the district of Ui Cennselaigh, almost contemporary with the present County Wexford and Diocese of Ferns. His principal monastery was at Magheranoidhe, subsequently known as "Abbanstown," to-day, Adamstown; but he also founded an abbey at Rosmiec-treoin, or New Ross, which afterwards became famous as a scholastic

Arnauld d' Abbadias
ABBAS

establishment. He died 16 March, 620. His namesake, St. ABARON or NEW ROSS, also known as St. Evin, Abham, or Evin, but whose name has been locally corrupted as "Stephen," "Neville," and "Nevin," was his contemporary. Some writers have confounded him with St. Evin of Monasteravey, County Kildare. Even Colgan (followed by Luttrell) is on the wrong foot in identifying Rosglas (Monasteravey) with Ros-mic-treoir (New Ross). St. Evin of Rosglas, author of the "Trípartite Life of St. Patrick," died 22 December, at his own foundation, afterwards called Monaster Evin (County Kildare), whereas St. Abban, or Evin, of Ros-mic-treoir, died at Ros Ó Tuairche, County Galway, in the third century, of native name. St. ABRAHAM the HERMIT, of Abingdon (England), was certainly an Irishman, and is commemorated on 13 May, though the year of his death is not definitely known. He was undoubtedly pre-Patrician.


W. H. GRATTON FLOOD.

Abbas Sisculus. See Panormitanus.

Abbé, a French word meaning primarily and strictly an abbot or superior of a monastery of men. It came eventually to be applied, in France, to every man who wears the dress of a secular ecclesiastic (Laic), whether member of a confraternity, a tradition subscribed by the superior of many religious houses to St. Martin of Tours. Cassian, the great organizer of monachism in Gaul, founded a famous convent at Marseilles, at the beginning of the fifth century, and from this convent, at a later period, St. Cessarius (d. 542) called his sister Cessaria, and placed her over a religious house which he was then founding at Arles. St. Benedict is also said to have founded a community of virgins consecrated to God, and to have placed it under the direction of his sister St. Scholastica, but whether or not the great Patriarch established a nunnery, it is certain that in a very early time he was looked upon as a guide and father to the many convents already existing. His rule was almost universally adopted by them, and with it the title Abbess came into general use to designate the superior of a convent of nuns. Before this time the titles Mater Monasterii, Mater Monachorum, and Proposita were more common. The name Abbess appears for the first time in a sepulchral inscription of the year 514, found in 1901 on the site of an ancient convent of virgines sacrae which stood in Rome near the Basilica of St. Agnes extra Muros. The inscription commemorates the Abbess Serena who presided over this convent up to the age of eighty-five years; "Hic requiescit in pace, Serena Abbatisa S. V. quae vixit annos P. M. LXXXV."

Mode of Election.—The office of an Abbess is elective, the choice being by the secret suffrages of the sisters. By the common law of the Church, all the nuns of a community, whether of the (Boiré and free from censures, are entitled to vote; but by particular law some constitutions extend the right of an active voice only to those who have been professed for a certain number of years. Lay sisters are excluded by the constitutions of most orders, and accordingly, in their work of teaching and charity, vote their privilege is to be respected. In non-exempt monasteries the election is presided over by the ordinary of the diocese or his vicar; in exempt houses, under the immediate jurisdiction of the Holy See, the Bishop likewise presides, but only as the delegate of the Pope. In those under the jurisdiction of a regular prelate the nuns are obliged to inform the diocesan of the day and time of election, so that, if he wish, he or his representative may be present. The Bishop and the regular prelate preside jointly, but in no instance have they a vote, not even a casting vote. And the Council of Trent prescribes, further, that "who presides at the election, whether it be the bishop or other superior, shall not enter the enclosure of the monastery, but shall listen to or receive the vote of each at the grill."

(E. A. PACE.

Abbess, the female superior in spirituals and temporals of a community of twelve or more nuns. With a few necessary exceptions, the position of an Abbess in her convent corresponds generally with that of an Abbot in his monastery. The title was originally the distinctive appellation of Benedictine superiors, but in the course of time it came to be applied also to the conventual superiors in other orders, especially to the abbesses of the Second Order of St. Clare (Order of St. Clare) and to those of certain colleges of canonesses.

Historical Origin.—Monastic communities for women had sprung up in the East at a very early period. After their introduction into Europe, towards the close of the fourth century, they began to flourish also in the West, particularly in the second quarter of the fifth century. The establishment of many religious houses to St. Martin of Tours. Cassian, the great organizer of monachism in Gaul, founded a famous convent at Marseilles, at the beginning of the fifth century, and from this convent, at a later period, St. Cessarius (d. 542) called his sister Cessaria, and placed her over a religious house which he was then founding at Arles. St. Benedict is also said to have founded a community of virgins consecrated to God, and to have placed it under the direction of his sister St. Scholastica, but whether or not the great Patriarch established a nunnery, it is certain that in a very early time he was looked upon as a guide and father to the many convents already existing. His rule was almost universally adopted by them, and with it the title Abbess came into general use to designate the superior of a convent of nuns. Before this time the titles Mater Monasterii, Mater Monachorum, and Proposita were more common. The name Abbess appears for the first time in a sepulchral inscription of the year 514, found in 1901 on the site of an ancient convent of virgines sacrae which stood in Rome near the Basilica of St. Agnes extra Muros. The inscription commemorates the Abbess Serena who presided over this convent up to the age of eighty-five years; "Hic requiescit in pace, Serena Abbatisa S. V. quae vixit annos P. M. LXXXV."

Mode of Election.—The office of an Abbess is elective, the choice being by the secret suffrages of the sisters. By the common law of the Church, all the nuns of a community, whether of the (Boiré and free from censures, are entitled to vote; but by particular law some constitutions extend the right of an active voice only to those who have been professed for a certain number of years. Lay sisters are excluded by the constitutions of most orders, and accordingly, in their work of teaching and charity, vote their privilege is to be respected. In non-exempt monasteries the election is presided over by the ordinary of the diocese or his vicar; in exempt houses, under the immediate jurisdiction of the Holy See, the Bishop likewise presides, but only as the delegate of the Pope. In those under the jurisdiction of a regular prelate the nuns are obliged to inform the diocesan of the day and time of election, so that, if he wish, he or his representative may be present. The Bishop and the regular prelate preside jointly, but in no instance have they a vote, not even a casting vote. And the Council of Trent prescribes, further, that "who presides at the election, whether it be the bishop or other superior, shall not enter the enclosure of the monastery, but shall listen to or receive the vote of each at the grill."

(E. A. PACE.

Abbess, the female superior in spirituals and temporals of a community of twelve or more nuns. With
checking the vote. In case no candidate should receive the required number of votes, the Bishop or the regular prelate orders a new election, and for the time appoints a superior. If the community again fails to agree upon any candidate, the Bishop or other superior designate the one whom he judges to be the most worthy, and depute her as Abbess. The newly appointed Abbess enters upon the duties of her office immediately after confirmation, which is obtained for non-exempt convents from the diocesan, and for exempt houses either from the regular prelate, if they be under his jurisdiction, or from the Bishop of the see, to whom he is directed. Abbatiss._— Cf. Taunton, _The Law of the Church._

**ELIGIBILITY.**—Touching the age at which a nun becomes eligible for the office, the discipline of the Church has varied at different times. Pope Leo I prescribed forty years. St. Gregory the Great insisted that the Abbesses chosen by the communities should be at least sixty—women to whom years had given dignity, discretion, and the power to withstand temptation. He very strongly prohibited the appointment of young women as Abbesses (Ep. iv, ch. 35). Popes Innocent IV and Boniface VIII, on the other hand, were both imports to thirty years. According to the present legislation, which is that of the Council of Trent, no nun “can be elected as Abbess unless she has completed the fortieth year of her age, and the eighth year of her religious profession. But should no one be found in any convent with these qualifications, one may be elected out of another convent of the same order. But if the superior who presides over the election shall deem even this an inconvenience, there may be chosen, with the consent of the Bishop or other superior, one from amongst those in the same convent who are beyond their thirtieth year, and have since their profession spent at least the sixty years of an upright manner. ... In other particulars, the constitution of each order or convent shall be observed.” (Conc. Trid., Sess. xxv, De regular. et monial., Cap. vii.) By various decisions of the Sacred Congregation of the Council and of the Sacred Congregation of Bishops and Regulars, it is forbidden, without a dispensation from the Holy See, to elect a nun of illegitimate birth; one not of virginal integrity of body; or one who has had to undergo a public penance (unless it were only salutary); a widow; a blind or deaf nun; or one of three sisters alive at the same convent; or another nun was permitted to vote for herself. (Ferraria, Prompta Bibliotheca; Abbatiss._—Taunton, op. cit.) Abbesses are generally elected for life. In Italy, however, and the adjacent islands, by the Bull of Gregory XIII, “Exposit debitum” (1 January, 1583), they are elected for the years only, and must vacate the office for a period of three years, during which time they cannot act even as vicars.

**RITE OF BENEDICATION.**—Abbesses elected for life can be solemnly blessed according to the rite prescribed in the Pontificale Romanum. This benediction (also called ordination or consecration), must be sought, under pain of deprivation, within a year of their election, from the Bishop of the diocese. The ceremony, which takes place during the Holy Sacrifice of the Mass, can be performed on any day of the week. No mention is made in the Pontificale of a conferring of the staff, customary in many places at the consecration of an Abbess, prescribed in many monastic rituals, and as a rule the Abbess, like the Abbot, bears the crosier as a symbol of her office and of her rank; she also has a right to the ring. The induction of an Abbess into office early assumed a liturgical character. St. Radegundis, in her letters, speaks of Agnes, the Abbess of Sainte-Croix, before entering on her charge, received the solemn Rite of Bene-

diction from St. Germain, the Bishop of Paris. Since the time of St. Gregory the Great, the blessing was reserved to the bishop of the diocese. At present some Abbesses are privileged to receive it from certain regular prelates.

**AUTHORITY OF ABBESS.**—An Abbess can exercise supreme domestic authority (potestas dominativa) over her monastery and all its dependencies, but as a female, she is debarréd from exercising any power of spiritual jurisdiction, such as belongs to an abbot. She is empowered therefore to administer the temporal possessions of the convent; to issue commands to her nuns; to punish them for breach of holy obedience; thus binding them in conscience, provided the obedience she demands be in accordance with the rule and statutes of the order; and to prescribe and ordain whatever may be necessary for the maintenance of discipline in the house, or conducive to the proper observance of the rule, and the preservation of peace and order in the community. She can also irritate directly, the vows of her professed sisters, and indirectly, those of the novices, but she cannot commute those vows, nor dispense from them. Neither can she dispense her subjects from any regular and ecclesiastical penalties, with the consent of the regular prelate, though she can, in a particular instance, declare that a certain precept ceases to bind. She cannot publicly bless her nuns, as a priest or a prelate blesses, but she can bless them in the way that a mother blesses her children. She is not permitted to preach, though she may, in chapter, exhort her nuns by conferences. An Abbess has, moreover, a certain power of coercion, which authorizes her to impose punishments of a lighter nature, in harmony with the provisions of the rule, but in no instance has she a right to inflict the graver ecclesiastical penalties, Blasphemy, heresy, sodomy, and fornication, all of which can be punished only by the Pope. The Abbesses and other superiors are absolutely inhibited “from endeavouring, directly or indirectly, by command, counsel, fear, threats, or blandishments, to induce their subjects to make to them the secret manifestations of conscience in whatsoever manner or under what name soever.” The same decree declares that permission or prohibition as to Holy Communion “belongs solely to the ordinary or extraordinary confessor, the superiors having no right whatever to interfere in the matter, save only the case in which any one of their subjects had given a similar refusal to the same confessor.” No nun is permitted to refuse to profess, or to have been guilty of some grievous public fault, and this only until the guilty one had once more received the Sacrament of Penance.” With regard to the administration of monastic property it must be noted that in affairs of greater moment an Abbess is always more or less dependent on the Ordinary, if subject to him, or on the regular prelate if her abbey is exempt. By the Constitution “Inscrutabilii,” 5 February, 1622, of Gregory XV, all Abbesses, exempt as well as non-exempt, are furthermore obliged to present an annual statement of their temporalities to those who are invested with the power of judging thereof. In medieval times the Abbesses of the larger and more important houses were not uncommonly women of great power and distinction, whose authority and influence rivalled, at times, that of the most venerated bishops and abbots. In Saxon England they had often the retitle and state of princessesses, especially when the Abbess was a member of a royal blood. They treated with kings, bishops, and the greatest lords on terms of perfect equality; ... they were present at all great religious and national solemnities, at the dedication of churches, and even, like the queens, took part in the deliberations of the national assemblies, and attested the signatures of the acts therein granted.” (Montalembert, “The Monks of the West,” Bk. XV.) They appeared also at Church
councils in the midst of the bishops and abbots and priests, as did the Abbess Hilda at the Synod of Whitby in 664, and the Abbess Elfreda, who succeeded her, at that of the River Nith in 705. Five Abbesses were present at the Council of Becanfield in 694, where they signed the decrees before the prebendaries. At a later time the Abbess "took tithes from churches impropricated to her house, painted the sacristy walls of the priory, gave liberally to the parish churches, and had all the privileges of a landlord over the temporal estates attached to her abbey. The Abbess of Shaftesbury, for instance, at one time, found seven knights' fees for the king's service and held her own manor courts. Wilton, Barking, and Nunnamister, as well as Shaftesbury, held of the great estate the advowson, and by right of this tenure had, for a period, the privilege of being summoned to Parliament." (Gasquet, "English Monastic Life," 39.) In Germany the Abbesses of Quedlinburg, Gandersheim, Lindau, Buchau, Obermünster, etc., all ranked among the independent princes of the Empire, and as such sat and voted in the Diet as members of the Rhenish bench of bishops. They lived in princely state with a court of their own, ruled their extensive conventual estates like temporal lords, and recognized no ecclesiastical superior except the Pope. After the Reformation, although some convents continued to enjoy the same imperial privileges up to comparatively recent times. In France, Italy, and Spain, the female superiors of the great monastic houses were likewise very powerful. But the external splendour and glory of medieval days have now departed from all.

Confession to the Abbess.—Abbesses have no spiritual jurisdiction, and can exercise no authority that is in any way connected with the power of the keys or of orders. During the Middle Ages, however, attempts were not infrequently made to usurp this spiritual power of the priesthood, and we read of Abbesses who, besides being guilty of many minor encroachments on the functions of the sacerdotal office, seemed to interfere even in the administration of the sacrament of penance and confessed their nuns. Thus, in the Capitularies of Charlemagne, mention is made of certain Abbesses, who, contrary to the canon law, pronounced excommunication for the sins of their nuns, and even subjected them to temporal penalties. The question of the jurisdiction enjoyed by the Abbess was at this time examined by the Cistercian Abbess of Conversano in Italy. Among the many privileges enjoyed by this Abbess may be specially mentioned, that of appointing her own vicar-general through whom she governed her abbatical territory; that of selecting and approving the canons and the canons of the church; that of hearing clerics to have the cure of souls in the church under her jurisdiction. Every newly appointed Abbess of Conversano was likewise entitled to receive the public "homage" of her clergy,—the ceremony of which was sufficiently elaborate. On the appointed day, the clergy, in a body, repaired to the abbey; at the head of them went the Abbess, attended by her chaplains with the crozier, sat enthroned under a canopy, and as each member of the clergy passed before her, he made his obeisance, and kissed her hand. The clergy, however, wished to do away with the distasteful practice, and, in 1709, appealed to Rome; the Sacred Congregation of Bishops and Regulars thereupon modified some of the ceremonial details, but recognized the right of the Abbess to the homage. Finally, in 1750, the practice was wholly abolished, and the Abbess deprived of all her power of jurisdiction. (Cf. "Analecta Juris Pontificii," XCVII, col. 723; and Bizzarrini, "Istituzioni," 222.) Among other Abbesses said to have exercised like powers of jurisdiction, for a period at least, may be mentioned the Abbess of Fontevraud in France, and of Quedlinburg in Germany. (Ferraris, "Biblioth. Prompta; Abbatissae.""

Protestant Abbesses of Germany.—In some
parts of Germany, notably in Hanover, Württemberg, Brunswick, and Schleswig-Holstein, a number of Protestant educational establishments, and certain Lutheran sisterhoods are directed by superiors who style themselves Abbesses even to the present day. All these establishments were, at one time, Catholic convents and monasteries, and the "Abbeses" now presiding over them, are the Frobenian successors of a former line of Catholic Abbesses. The transformation into Protestant community houses and seminaries was effected, of course, during the religious revolution of the sixteenth century, when the nuns who remained loyal to the Catholic faith were driven from the cloister, and Lutheran sisterhoods were founded in their stead. In many religious communities, Protestantism was forcibly imposed on the members, while in some few, particularly in North Germany, it was voluntarily embraced. But in all these houses, where the ancient monastic offices were continued, the titles of the officials were likewise retained. And thus there have been, since the sixteenth century, both Catholic and Protestant Abbesses in Germany. The abbey of Queclinburg was one of the first to embrace the Reformation. Its last Catholic Abbess, Magdaleina, Princess of Anhalt, died in 1514. As early as 1539, the Abbess Anna Maria had been elected to the office when she was scarcely thirteen years of age, introduced Lutheranism in all the houses under her jurisdiction. The choir service in the abbey church was abandoned, and the Catholic religion wholly abrogated. The monastic offices were reduced to four, but the ancient official titles retained. Thereafter the institution continued as a Lutheran sisterhood till the secularization of the abbey in 1803. The last two Abbesses were the Princess Anna Amelia (d. 1787), sister of Frederick the Great, and the Princess Sophia Albertina (d. 1792), daughter of King Adolphus of Sweden. In 1542, under the Abbess Clara of the house of Brunswick, the Schmalkaldic League forcibly imposed Protestantism on the members of the ancient and venerable Benedictine Abbey of Gandersheim; but though the Lutherans intruders were driven out again in 1547 by Clara's husband, Duke Francis the Younger, a loyal Catholic, Lutheranism was permanently introduced, a few years later, by Julius, Duke of Brunswick. Margaret, the last Catholic Abbess, died in 1559, and after that period Lutheran Abbesses were appointed to the foundation. These continued to enjoy the rights of the prior institute till 1812, when Gandersheim was incorporated with Brunswick. Among the houses of minor importance still in existence, the Abbey of Drübeck may be specially noticed. At one time a Catholic convent, it fell into Protestant hands during the Reformation. In 1637, the Elector Frederick William I of Brandenburg granted the revenues of the house to the Counts of Stolberg, stipulating, however, that women of noble birth and professing the Evangelical faith, should always find a home in the convent, be adequately provided for, and live there under the government of an Abbess. The wish of the Elector is apparently still respected.

SIECULAR ABBEYS IN AUSTRIA.—In the Habsburgs of Prague, there is a noted Catholic Imperial Institute, whose directress always bears the title Abbess. The institute, now the most exclusive and the best endowed of its kind in Austria, was founded by the Empress Maria Theresa for impoverished noblewomen of ancient lineage. The Abbess is always an Austrian Archduchess, and must be at least eighteen years of age before she can assume the duties of her office. Her insignia are a pectoral cross, the ring, the staff, and a princely coronet. It was formerly an exclusive privilege of this Abbess to crown the Queen of Bohemia—a ceremony last performed in 1808, for the Empress Maria Louise. Candidates for admission to the Institute must be twenty-nine years of age, of irreproachable morals, and able to trace back their noble ancestry, paternal and maternal, for eight generations. They make no vows, but live in community and are obliged to assist twice a day at divine services. They are, every instance of time is kept, and must go to confession and receive Holy Communion four times a year on appointed days. They are all Hofkäthchen.

NUMBER AND DISTRIBUTION, BY COUNTRIES, OF ABBESSES.—The Abbesses of the Black Benedictines number at present 172. Of these there are 71 in Spain; 15 in Portugal; 12 in France (before the Associations Law), 4 in England, 3 in Belgium, 2 in Germany, and 2 in Switzerland. The Cistercians of allObservances have a total of 77 Abbesses. Of these 74 belong to the Cistercians of the Common Observation, who have most of their houses in Spain and in Italy. The Cistercians of the Strict Observance have 2 Abbesses in France and 1 in Germany. There are no Abbesses in the United States. In England the following houses are Abbesses: St. Mary's Abbey, Stanbrook, Worcestershire; St. Mary's Abbey, East Bergholt, Suffolk; St. Mary's Abbey, Mill Hill, London; St. Scholastica's Abbey, Teignmouth, Devon; St. Bridget's Abbey of Lyon, Chudleigh, Devon (Brightling); St. Clare's Abbey, Darlington, Durham (Poor Clares). In Ireland: Convent of Poor Clares, Ballyjamesduff, Co. Cavan; Sion Hall, Longford; Congregation, The Kingdom of Heaven, in 6 vols. (New York, 1890), Bk. XV; Gaudet, English Monastic Life (London, 1904); viii: Taunton, The English Monks and Monks of St. Benedict, ii: The Rule of St. Benedict and the Law of the Church (St. Louis, 1900); Ekenstein, Woman under Monasticism (London, 1895); Ferraris, Promotio Fidei et Consecratio (Rome, 1885); S. C. Episc. et Reg. (Rome, 1885); Petra, Comment. ad Conc. Apostolicas (Romae, 1798); Fontana, Dona Ecclesiastica Maines (Mainz, 1787); Fagnoni, Jus Canon., s. Comment. in Decret. (Colonge, 1704); Taberni, De juris et de lege ecclesiastica abbot, praelato, obboe, ammoni, (Colonge, 1681); Laubin, De interventione, des sacramentum, des abbesses, des administrion de la peine, (Paris, 1897); Magnill, Lehrbuch des katholischen Kirchenrechts (Freiburg im Breisgau, 1904).

THOMAS OESTREICH.

Abbey.—A monastery canonically erected and autonomous, with a community of not fewer than twelve religious; monks under the government of an abbot; nuns under that of an abbess. An autonomous priory is ruled by a superior who bears the title of a prior instead of a prior or abbess. The distinction was unknown in the first centuries of monastic history. Such were the twelve great cathedral priories of England, immediately governed by a prior, the diocesan being considered the abbot. Other priories were founded as cells, or offshoots from the great abbeys, and remained dependent on the parent house, by whose abbot the prior was appointed, and was removable at will. Originally the term monastery designated, both in the East and in the West, the dwelling either of a solitary or of a community; while cenobium, congregatio, fraternitas, confraternitas, etc., were applied only to the houses of communities. Monasteries took their names either from their locality, their founders, or from some monk whose life had shed lustre upon them; and, later, from some saint whose relics were there preserved, or who was locally an object of special veneration. The monies of the houses as may be gathered from the "Peregrinatio Etheriae," also selected for their monasteries sites famous for their connection with some biblical event or personage. The first mons generally settled in solitary places, away from the haunts of men, though sometimes they were to be found also in cities like Alexandria, Rome, Cartagene, and Hippo. Monasteries, founded in country places, not infrequently
gathered round them settlements which, particularly in England and Germany, in the course of time developed into great centres of population and industry. Many important towns owe their origin to this cause; but the tendency never showed itself in Africa and the East. Though the sites selected were often beautiful, many settlements, especially in Egypt, were of set purpose made amid sand and desert. Nor was this form of austerity confined to them. In the Middle Ages, the more dismal and savage did the site appear to be, the more did it appeal to the rigid mood of the Cistercian. Still, the preference, at least with the majority of the monks of the West, was for fertile lands, suitable for cultivation and agriculture.

The formation of communities dates from pre-Christian times, as witness the Essenes; but the earliest Christian monastic foundations of which we have definite knowledge were simply groups of huts without any orderly arrangement, erected about the abode of some solitary famous for holiness and asceticism, around whom had gathered a knot of disciples anxious to learn his doctrine and to imitate his way of life. Communities that had outgrown the accommodation afforded by their monasteries founded branch houses, and thus propagated themselves like the swarming of a bee-hive. Bishops founded many monasteries, while others owed their existence to the piety of princes and nobles, who also generously endowed them. The Council of Chalcedon (451) forbade the foundation of any monastery without the permission of the local bishop, thus obviating the difficulties likely to arise from irresponsible action. This became the universal law, and it also safeguarded these institutions against disbandment or ruin, since they enjoyed a certain sacredness of character in popular estimation. Double monasteries were those in which dwelt communities both of men and women at one and the same time, under the government of a common superior, either an abbot or an abbess. The Emperor Justinian suppressed them in the East on account of the abuses which this arrangement might lead to; but the custom long prevailed in England, France, and Spain, where strict rules, keeping the sexes entirely separate at all times, minimized the danger of scandals. Examples of these double monasteries in England were the houses of the Order of St. Gilbert of Sempringham; and, in France, Faremoutiers, Chelles, Remiremont, etc.

In the beginning, solitaries attached no importance whatever to the form or design of their dwellings. They made use of anything that Nature afforded, or their circumstances suggested. In the East, especially in Egypt, abandoned tombs and burial caves; in the West, caves and rude huts constructed of branches of trees, mud, or sun-dried bricks, and furnished with the barest necessities, sheltered many an early solitary. When the number of such solitaries in a certain locality grew, and huts increased in proportion, gradually they came to subject themselves to a common superior and to follow a common rule of life; but they had no common buildings except a church to which they all repaired for the Sunday services. At Tabennisi on the Nile, in Upper Egypt, however, St. Pachomius laid the foundations of the cenobitical life, arranging everything in an organized manner. He built several monasteries, each containing about 1,600 separate cells laid out in lines, as in an encampment, where the monks slept and
performed some of their manual tasks; but there were large halls for their common needs, as the church, refectory, kitchen, even an infirmary and a guest-house. An enclosure protecting all these buildings gave the settlement the appearance of a walled village; but every part was of the utmost simplicity, without any pretense to architectural style. It was the model of a laura, a monastery, inaugurated by St. Pachomius, who finally established the southern Punic, and received the name of laura, that is “lances” or “alleys.” In addition to these congregations of solitaries, all living in huts apart, there were cenobia, monasteries wherein the inmates lived a common life, none of them being permitted to retire to the cells of a laura before they had thereto undergone a lengthy period of training. In time this form of common life superseded that of the older laura.

Monasticism in the West owes its development to St. Benedict (490-543). His Rule spread rapidly, and the number of monasteries founded in England, France, Spain, and Italy between 523 and 1300 was very great. More than 15,000 Abbeys, following the Benedictine Rule, had been established before the Council of Constance in 1415. No special plan was adopted or followed in the building of the first cenobia, or monasteries as we understand the term today. Monks simply copied the buildings familiar to them, the Roman house or villa, whose plan, throughout the extent of the Roman Empire, was practically uniform. The founders of monasteries had often merely to install a community in an already existing villa. When they had to build, the natural instinct was to copy old models. If they fixed upon a site with existing buildings in good repair, they simply adapted them to their requirements, as St. Benedict did at Monte Cassino, not disdaining to turn to Christian uses what had before served for the worship of idols. The spread of the monastic life gradually effected great changes in the model of the Roman villa. The various vocations followed by the monks required suitable buildings, which were at first erected not upon any preliminary plan, but just as the need for them arose. These requirements, however, being practically the same in every country, resulted in practically similar arrangements everywhere.

The monastic lawgivers of the East have left no written record of the principal parts of their monasteries. St. Benedict, however, mentions the chief component parts with great exactness, in his Rule, as the oratory, dormitory, refectory, kitchen, workshops, cellars for stores, infirmary, novitiate, guest-house, and, by inference, the conference-room or chapter-house. These, therefore, find a place in all Benedictine abbey, which all followed one common plan, occasionally modified to suit local conditions. The chief buildings were ranged around a quadrangle. Taking the normal English arrangement, it will be found that the church was centrally placed on the northern side, its high and massive walls affording the monks a good shelter from the rough north winds. The buildings of the choir, presbytery, and retrochapel extending more of the east, gave some protection from the biting east wind. Canterbury and Chester, however, were exceptions, their churches being placed in the being in fear also they were frequently found in warm and sunny climates, with the obvious purpose of obtaining some shelter from the heat of the sun. The choir was ordinarily entered, in the normally planned English monasteries, by a door at the junction of the northern and eastern cloisters. The door at the western end of the north cloister being reserved for the more solemn processions. Although in the course of time there came into existence private rooms (chequer, or scaccarium) wherein the officials transacted their business, and later still private cells are to be met with, the cloisters were, in the main, the dwelling-place of the entire community, and here the common life was lived. The northern cloister, looking south, was the warmest of the four divisions. Here was the prior’s seat, next the door of the church; then those of the rest, more or less in order. The abbot’s place was at the north-eastern corner. The novice-master with his novices and the southern division of the cloister, while the junior monks were opposite in the western limb. The cold, sunless, southern walk was not used; but out of it opened the refectory, with the lavatory close at hand. In Cistercian houses it stood at right angles to this cloister. Near the refectory was the conventional kitchen with its various offices. The chapter-house opened out of the eastern cloister, as near the church as possible. The position of the dormitory was not so fixed. Normally, it communicated with the southern transept, hence it was over the east cloister; occasionally it stood at right angles to it, as at Winchester, or on the western side, as at Durham. There were large halls that had been to the east of the dormitory, but no fixed position was assigned to it. The guest-house was situated where it would be least likely to interfere with the privacy of the monastery. In later days, when books had multiplied, a special building for the library was added, and the building was connected to the cloister. To these may be added the calefactorium, the parlour, or locutorium, the almonry, and the offices of the obedientiaries; but these additional buildings fitted into the general plan where they best might, and their disposition differed somewhat in the various monasteries. The English Cistercian houses, of which there are so many extensive and beautiful remains, were mainly arranged after the plan of Citeaux, in Burgundy, the mother-house, with slight local variations.

The Cistercian monastery differed considerably in its arrangements from those of other orders. The monks were practically hermits, and each occupied a small detached cottage, containing three rooms, which they left only to attend the services of the church, and on certain days when the community met together in the refectory. These cottages opened out of three sides of a quadrangular cloister, and on the fourth side were the churches, refectories, and other public offices. Both laura and cenobia were surrounded by walls which protected the inmates either from the intrusion of seculars or from the violence of marauders. No monk might go beyond this enclosure without permission. The monks of the earlier period considered this separation from the outer world as a matter of prime importance. Women were never permitted to enter the precincts of monasteries for men; even access to the church was oftentimes denied them, or, if accorded admission, as at Durham, they were relegated to a strictly limited space, farthest removed from the monks’ quarters. Even greater strictness was observed in safeguarding the enclosure of nunns. The danger of attack from Saracen hordes necessitated, in the case of Eastern monasteries, the erection of lofty walls, with only one entrance placed many feet above the ground, reached by a stairway or drawbridge that could be raised for defence. The monks of the West, not being so menaced, often did not possess elaborate safeguards, and therefore contented themselves with ordinary enclosure walls. A religious of mature age and character was selected for the responsible office of porter, and to act as the channel of communication between the inmates and the outside world. His charge always ended at the end of the week, so that he might be at hand to fulfill his duties of receiving the poor and of announcing the arrival of guests. In the Egyptian monasteries the guest-house, situated near the entrance gateway, was placed under the
charge of the porter, who was assisted by the novices. St. Benedict so arranged that it should be a building distinct from the monastery itself, although within the enclosure. It had its own kitchen, served by two of the brethren appointed for that purpose annually; a refectory where the abbot took his meals with distinguished guests, and, when he thought fit, invited some of the seniors to join him there; an apartment for the solemn reception of guests, in which the ceremony of washing their feet, as prescribed by the Rule, was performed by the abbot and his community; and a dormitory suitably furnished. Thus the guests received every attention due to them by the laws of charity and hospitality, and the community, while gaining the merit of dispensing these in a large-hearted way, through the appointed officials, suffered no disturbance of their own peace and quiet. It was usual for the buildings dedicated to hospitality to be divided into four groups: one for the reception of guests of distinction, another for poor travellers and pilgrims, a third for merchants arriving on business with the cellarer, and the last for monk-visitors.

In the early days, monastic communities always and everywhere extended a generous hospitality to all comers as an important way of fulfilling their social duties; hence monasteries lying on or near the main highways enjoyed particular consideration and esteem. Where guests were frequent and numerous, they were usually provided for them on a commensurate scale. And as it was necessary for great personages to travel accompanied by a crowd of retainers, vast stables and other outbuildings were added to these monastic hotels. Later, xenochoia, or infirmaries, were attached to these guest-houses, where sick pilgrims could receive medical treatment. St. Benedict ordained that the monastic oratory should be what its name implied, a place exclusively reserved for public and private prayer. In the beginning it was a mere chapel, only large enough to hold the religious, since externs were not admitted. The size of these oratories was gradually enlarged to meet the requirements of the liturgy. There was also usually an oratory, outside the monastic enclosure, to which women were admitted.

The refectory was the common hall where the monks assembled for their meals. Strict silence was observed there, but during the meals one of the brethren went to the refectory. The refectory was originally built on the plan of the ancient Roman triclinium, terminating in an apse. The tables were ranged along three sides of the room near the walls, leaving the interior space for the movements of the servers. Near the door of the refectory was invariably to be found the lavatory, where the monks washed their hands before and after meals. The kitchen was, for convenience, always situated near the refectory. In the larger monasteries separate kitchens were provided for the community (where the brethren performed the duties in weekly turns), the abbot, the sick, and the guests. The day closed with the ceremony of the lamp burned in it throughout the night. The monks slept clothed, so as to be ready, as St. Benedict says, to rise without delay for the night Office. The normal arrangement, where the numbers permitted it, was for all to sleep in one dormitory, hence these were often very large; sometimes more than one was required. The practice, however, gradually came in of dividing the large dormitory into numerous small cubicles, one being allotted to each monk. The latrines were separated from the main buildings by a passage, and were always planned with the greatest regard to health and cleanliness, as of running water being utilized wherever possible.

Although St. Benedict makes no specific mention of a chapter-house, nevertheless he does order his monks to “come together presently after supper to read the ‘Collations.’” No chapter-house appears on the plan of the great Swiss monastery of St. Gall, dating back to the ninth century; in the early days, therefore, the monks must have served for the meetings of the community, either for instruction or to discuss the affairs of the monastery. But convenience soon suggested a special place for these purposes, and there is mention of chapter-rooms in the Council of Aix-la-Chapelle (817). The chapter-room was always on the cloister level, to which it was open. The cloisters, though covered, were generally open to the weather, and were an adaptation of the old Roman atrium. Besides providing a means of communication between the various parts of the monastery, they were both the dwelling-place and the workshop of the monks, and thus the word cloister became a synonym for the monastic life. How the monks managed to live in these open galleries during the winter months, in cold climates, is a mystery; a room, called a “caelestary,” heated by flues, or in which a fire was kept up, where the monks might retire occasionally to warm themselves, was provided in English monasteries. On the Continent, to save space, each novitiate in regard to the novices differed somewhat from that prevailing in England. Not being as yet incorporated into the community, they were not permitted to dwell in the interior of the monastery. They had their places in the choir during the Divine Office, but they slept in the cloister. A novice was a novice-master, instructed them in the principles of the religious life, and “tried their spirits if they be of God,” as St. Benedict’s Rule prescribed. This period of probation lasted a whole year. Abroad, the building set apart for the novices was provided with its own dormitory, kitchen, refectory, workroom, and occasionally even its own cloisters; it was, in fact, a miniature monastery within a larger one.

The infirmary was a special building apart from the accommodation of the sick and infirm brethren, who there received the particular care and attention they needed, at the hands of those appointed to the duty. A herbal garden provided many of the remedies. When death had brought its reward, the monks were laid to rest in a cemetery within the monastic precincts. The honour of burial amongst the religious, a privilege highly esteemed, was also extended to rich benefactors, royal personages, and distinguished benefactors.

No monastery was complete without its cellars for the storing of provisions. There were, in addition, the granaries, barns, etc., all under the care of the cellarer, as also such buildings and outbuildings as were used for agricultural purposes. Gardens and orchards provided such vegetables and fruit as were cultivated in the Middle Ages. The work of the fields did not, however, occupy all the time of the monks. Besides cultivating the arts, and transcribing manuscripts, they plied many trades, such as tailoring, shoe-making, carpentering, etc., while the monks for the continent the practice. Most monasteries had a mill for grinding their corn. It will thus be seen that an Abbey, especially if it maintained a large community, was like a little city, self-contained and self-sufficing, as St. Benedict wished it to be, to obviate as far as possible any necessity for the monks to leave the enclosure. The enormous development of the monastic life brought in its train a similar development in the accommodation suitable for it. The monastic buildings, at first so primitive, grew in time till they presented a very imposing appearance; and the arts were requisitioned and ancient models of architecture copied, adapted, and modified. The Basilean plan, peculiar to Italy, was, naturally, that first adopted. Its churches consisted of a nave and aisles, lights...
by clerestory windows, and terminating in a semi-
circular sanctuary or apse. As time went on, the
round arch, typical of Romanesque and Romanesque-
architecture, gradually gave place to the pointed
arch, peculiar to the new Gothic style, which is de-
named as “perfected Romanesque.” In England a
tendency developed of making the sanctuary rect-
angular instead of apsidal. The Normans adopted
this arrangement; and in their church-planning the
English often a type of chancel and transept took the
place of the Romanesque and continental apse, and
the Basilica plan was abandoned for that of the
Gothic, of a crossing or transept, separating nave
from chancel, the latter being extended to make
room for the choir. The final evolution of the style
planning in England is due largely to the Cistercians,
characteristic of whose Abbeys was extreme sim-
plcity and the absence of needless ornament; their
renunciation of the world was evidenced in all that
met the eye. Pinnacles, turrets, traceried windows,
and stained glass were, in their early days at least,
proscribed. And during the twelfth century Cis-
tercian influence predominated throughout Western
Europe. The Cistercian churches of this period,
Fountains, Kirkstall, Jervaulx, Netley, and Tintern,
have rectangular chancels. These and other twelfth
century churches belong to what is known as the
Transitional or Pointed Norman style. Then fol-
lowed the late thirteenth century, characterized by
renewed English, as seen at Norwich and Worcester, or
rebuilt Westminster, culminating in the splendours
of the Perpendicular, or Tudor, style, of which
Henry VII’s Chapel, at Westminster, is so superb
an example.

Few English Abbeys of note, however, were of homogeneous architecture; in fact, the mix-
ture of styles, though sometimes almost bewildering,
adds to what is left of these stately piles a greater
picturesqueness ever pleasing to archæologist and
artist.

The routine of a monastery could be maintained
and supervised only by the delegation of some of
the abbé’s authority to various officials, who thus shared
with him the burden of rule and administration,
and the transaction of business—considerable and ever
increasing in volume, where a large and important
monastery was concerned. The rule was exercised
in subordination to the abbot, the superior, or prior,
over the administration, by officials termed
obedientiaries, who possessed extensive powers in
their own spheres. Their number varied in different
houses; but the following were the ordinary officials,
together with their duties, most commonly named
in old Customs: The cantor, or precentor, regulated
the choir, and supplied the poor with the use of
the books, and vesture, preserved by the burgomaster
or successor or sub-cantor. He trained the novices
to rend the traditional chant properly. In
some places he acted as master to the boys of the
clausal school. He was the librarian and archivist,
and in this capacity, had charge of the precious tomes
and manuscripts preserved in a special armoire
or book-cupboard, and had to provide the choir-
books and those for reading in the refectory. He
prepared and sent round the briefs, or mortuary-
rolls, announcing the death of any of the brethren
to other monasteries. He was also one of the three
official custodians of the convent seal, holding one
of the keys of the chest where it was kept. To
the sacrist and his assistants was committed the care
of the church fabric, together with its sacred plate
and vestments. He had to see to the cleaning and
lighting of the church, its decking for great festivals, and
the vestments used by the sacred ministers. The
secretares, or under his care, conducted and
maintained the lighting of the entire monastery; and thus
he superintended the candle-making, and bought the
necessary stores of wax, tallow, and cotton for wicks.
He slept in the church, and took his meals near at
hand, so that day and night the church was never
left without a guardian. His chief assistants were the
sub-sacrist, or sacrist, who was in charge of the vestments, the linen, and the
hangings of the church, and was responsible for
their being kept in repair, or replaced when worn out;
and the treasurer, who was in special charge of the
shrine, reliquaries, sacred vessels, and other plate.
The cellarer was the purveyor of all food-stuffs and
and drink for the use of the community. This en-
tirely filled frequent absences, and hence the Abbot
was obliged to assist much of the ordinary choir duties. He had charge
of the hired servants, whom he alone could engage,
dismiss, or punish. He superintended the serving up
of the meals. To his office belonged the supplying
of fuel, carriage of goods, repairs of the house, etc.
He was also in charge of the granary or storehouse;
the granarian, or keeper of the grain, who saw to the
grinding and quality of the flour. The refectarius
had charge of the refectory, or “fratry,” keeping it
clean, supplied with cloths, napkins, jugs, and dishes,
and superintended the laying of the tables. To him,
too, was assigned the care of the lavatory, and the
providing it with towels and, if necessary, hot water.
The office of kitchener was that of great responsibility,
for to him fell the portioning out of the food, and it
was only great experience which could preserve
the happy mean between waste and niggardliness.
He had under him an empor, or buyer, experienced in
market dealing. He also kept a detailed account of his
expenditures and of the stores, presenting his books
weekly to the abbot for examination. He presided
over the entire kitchen department, seeing partic-
ularly that all the utensils were kept scrupulously
clean. The discharge of his duty entailed frequent
exemption from choir. The weekly servers helped in
the kitchen, under the kitchener’s orders, and
waited at table during the meals. They concluded
their week’s work on Saturday evenings by washing
the feet of the brethren. The infirmarius had to tend
the sick with affectionate sympathy; and, as far
might be necessary, was excused from regular
duties. If a priest, he said Mass for the sick; if not,
he got a priest to do so. He always slept in the
infirmary, even when there were no sick there, so as
to be found on the spot in case of emergency. The
curious practice of blood-letting, looked on as so sal-
utory in ancient ages, was carried out by the
infirmarius. The chief duty of the almoner was to
exchange the alms of the monastery, in food and
clothing, to the poor, with kindness and discretion;
and, while ministering to their bodily wants, he was not
to forget those of their soul also. He superin-
tended the daily ministration or washing of the feet
of the brethren. The officium, or work of his duties was to take charge of any school, other
than the clausal school, connected with the mona-
stry. To him also fell the task of seeing to the cir-
culation of the mortuary-rolls.

In medieval days the hospitality extended to trav-
elers by the monasteries was of such constant oc-
currence that the guest-master required a full meas-
ure of tact, prudence, and discretion, as well as
affability, since the reputation of the house was in
his keeping. His first duty was to see that the
house was always ready for the reception of visitors, whom he was to receive, as enjoined by the
Rule, as he would Christ Himself, and during their
stay to supply their wants, entertain them, conduct
them to the church service, and generally to hold
himself at their disposal. The chief duties of the
clausallain of a monastery were concerned with the
wardrobe of the brethren, repairing or renewing their
clothing, and guarding and seeing to the vestments.
The officium, or work of his duties was to take charge
for distribution to the poor by the almoner. He had
also to superintend the laundry. As it belonged to
him to provide cloth and other material for the
washing, he had to attend the neighbouring fairs to
purchase his stock. On him, too, devolved the task of making preparation for the baths, feet-washing, and shaving of the brethren.

The novice-master was of course one of the most important officials in the monasteries. In every chapter in the refectory, in the cloister, in the dormitory, he kept a watchful control over the novices, and spent the day teaching them and exercising them in the rules and traditional practices of the religious life, encouraging and helping those who showed real signs of a monastic vocation. The weekly officials in charge of the refectory already reserved the right to change the novice. The reader who was to make careful preparation so as to avoid mistakes. Also, the antiphoner whose duty it was to read the invitatory at Matins, intone the first antiphon of the Psalms, the versicles and responsories, after the lessons, and the capitulum, or little chapter, etc. The hebdomadarian, or priest for the week, had to commence all the various canonical Hours, give all the blessings that might be required, and sing the High Mass each day.

The greater Abbeys in England were represented through their superior in Parliament, in Convocation, and in Synod. These superiors were regularly included in the Commissions of Peace, and in all things acted as, and were considered the equals of, their great feudal neighbours. The abbots bestowed on the poor by the monasteries, together with those furnished by law, by the parish priests, served to supply the needs of the poor, to release prisoners, and to more recent needs of the poor. The lot of the poor was lightened, and they knew that they could turn to help and sympathy to the religious houses. Poverty as witnessed in these days was impossible in the Middle Ages, because the monks, spread all over the country, acted as mediators of charity and gave property and directed it, if lavishly, yet with discretion. The relations between the monks and their tenants were uniformly kindly; the smaller cottagers were treated with much consideration, and if it became necessary to inflict fines, justice was tempered with mercy. The monastic manors were worked somewhat on the principles of a co-operative farm. If we may form a judgment on the whole of England from the "Durham Halmote Rolls," the conditions of village life left little to desire. Provisions for watching over the public health were enforced, a guard kept over water supplies, and then in regard to granges and wells, and the cleansing of ponds and mills. A common mill ground the tenants' corn, and their bread was baked in a common oven. The relation of the monks to their peasant-tenants was rather that of rent-chargers than of absolute owners. (See Abbots, Abbess, Prior, Monasticism, Obediencia, Benedictiner.)


Henry Norbert Birt.

Abbo Rinnus, (the crooked), a French Benedictine monk of St.-Germain-de-Prés in Paris, sometimes called Abbé Parisiensis. He was born about the middle of the ninth century, was present at the siege of Paris (841), and wrote a description of it in Latin verse, with an account of subsequent events to 896, "De belli Parisiace urbis." He also left some sermons for the instruction of clerics in Paris and Poitiers (P. L., CXII). His death took place after 921.

Thomass Walsh.

Abbon (or Abbo), Saint, b. near Orléans c. 945; d. at Fleury, 13 November, 1004, a monk of the Benedictine monastery of Fleury sur Loire (Fleuriet), conspicuous both for learning and sanctity, and one of the great lights of the Church in the stormy times of Hugh Capet of France and of the three Otton of Germany. He devoted himself to philosophy, mathematics, and astronomy. In early life he was called to England to direct the school of the newly founded monastery of Ramsey, in the county of Huntingdon, after which he returned to Fleury. On the death of the Abbé Otfold, Abbon was elected to succeed him, but one of the monks who had secured the support of the King and his son Robert, the Bishop of Orléans, contested the choice, and the matter assumed national importance in the political forces it brought into play. It was finally settled by the famous Gerbert (later Pope Sylvester II) in favour of Abbon. He was present at the Synod of St. Basuls (St. Basile), near Reims, at which Archbishop Arnulf was tried for treason and deposed, to make way for Gerbert. When the news came about the marriage of Robert the Pious and Bertha, Abbon was commissioned to arrange it with the Pope. On the way to Rome he met Pope Gregory V, who was a fugitive from the city from which the Antipope Joan XVII had expelled him. Between the Pontiff and the Abbé the greatest esteem and affection existed. The royal petition for a dispensation was rejected. Abbon succeeded in bringing about the restoration of Arnulf to the see of Reims. His influence contributed largely to calm the excitement about the fear of the end of the world which is said to have been general in Europe in 1000. His glorious life had a sad ending. In 1004 he attempted to restore discipline in the monastery of La Roële, in Gascony, by transferring some of the monks of Fleury into that community. But the trouble increased; fighting began between the two parties, and when St. Abbé endeavoured to separate them, he was pierced in the throat with a weapon that sealed the wound and reached his cell, where he died in the arms of his faithful disciple Aimoin, who had left an account of his labours and virtues. The miracle wrought at his tomb soon caused him to be regarded in the Church of Gaul as a saint and martyr. His feast is kept on 13 October.

Cochard, Les Saintes de 1er Âge à 10e Orléans (1879), 352-353; The Month (1874), XX, 163; XXI, 28-42; Sackur, Die Cluniaenser (1893), I, 270, 297; Fabre, Hist. de St. Abbé de Fleury (Paris, 1872).

T. J. Campbell.

Abbot, a title given to the superior of a community of twelve or more monks. The name is derived from abba, the Syriac form of the Hebrew word ab, and means "father." In primitive Christianity, and in Egypt, it was first employed as a title of honour and respect, and was given to any monk of venerable age or of eminent sanctity. The title did not originally imply the exercise of any authority over a religious community. From the East the word passed over to the West, and here it was soon revived and was applied to denote the superior of an abbey or a monastery. In this article we shall treat: I. Historical Origin; II. Nature of the Office; III. Kinds of Abbots; IV. Mode of Election; V. Beneficent of the Abbot; VI. Authority VII. Rights and Privileges; VIII. Assistance at Councils.

I. Historical Origin. Monastic communities were first organized in Egypt at the beginning of
the fourth century. St. Anthony introduced one form of community life—the eremitical—when, about the year A.D. 305, he undertook the direction of the monastic life. The results of his hermitages, which he had gathered about him in the Thebaid; a second—the cenobitical, or conventual, type of monachism, was instituted by St. Pachomius, who, about the same time, founded his first cenobium, or conventual monastery, at Tabennae in the far south of Egypt, with systems and constitutions which were soon firmly established in Palestine, Syria, Mesopotamia, and Asia Minor. By the middle of the fourth century monachism had also made its appearance in Europe, and here, at the beginning of the sixth century, St. Benedict of Nursia gave it the definite form and constitution which ultimately assured its triumph in the West. Every monastery in it and every cenobium naturally had its superior. The title given him varied. In the East he was usually styled the elder, the senior, or also father of the monastery. In Asia Minor and among the Greeks generally he was called archimandrite (ἀρχιμανδρίτης), a chief, and μαθητής, a fold, monastery) or regimenes. Originally there seems to have been no appreciable difference in the signification of these two words, but after the period of Justinian the title archimandrite was jealously reserved for the superiors of the older or of the more important monasteries. The name, however, was permanently retained, and are to this day the titles given to monastic superiors in the Eastern Church. Cassian, who at the beginning of the fifth century had transplanted Egyptian monachism to Gaul, was addressed as Abbas, Pater, and Dominus; he himself termed the superior of the monastery Protopost. The word protopost, in the signification of a monastic ruler, appears also in Roman Africa and elsewhere in the West, but towards the close of the fifth century it had been almost entirely supplanted by the term abbasis. St. Benedict, in his Rule, written about 529, assigned a subordinate position in the community to the protopostus, and restricted the use of the title abbasis to the superior of the monastery. Through the Rule of the great Patriarch of Western Monachism the application of the title abbasis was definitely fixed, and its use made general in the West.

NATURE OF THE OFFICE.—St. Benedict's conception of a monastic community was distinctly that of a spiritual family. Every individual monk was to be a son of that family, the Abbess its father, and the monastery its permanent home. Upon the Abbess therefore, as upon the father of a family, devolves the government and direction of those who are committed to his care, and a paternal solicitude should characterize his rule. St. Benedict says that "an abbess who is worthy to have the charge of a monastery ought always to remember by what title he is called," and that "in the monastery he is considered to represent the person of Christ, seeing that he has taken his name from Him" (Liber Regularum, vii, 3). The monastic system established by St. Benedict was based entirely upon the supremacy of the abbess. Though the Rule gives directions as to an abbess's government, and furnishes him with principles upon which to act, and binds him to carry out certain prescriptions as to consultation with others in difficult matters etc., the superior is held to obey without question or hesitation the decision of the superior. It is of course needless to say that this obedience did not extend to the commission of evil, even were any such command ever imposed (Casquet, "English Monastic Life," London, 1894, p. 106). The obligation regarded as obedience paid to God Himself, and all the respect and reverence with which he is treated by the brethren of his house is paid him "for Christ's love, because as abbess—father—he is the representative of Christ in the midst of the brethren." The whole government of a religious house depends upon the Abbess. She is the true head of every thing; yet, as the Rule says, nothing is to be taught, commanded, or ordered beyond the precepts of the Lord. All the officials who are to assist him in the government of the house, are appointed by him and have their authority from him. He may dismiss them at his discretion. The Abbess, by virtue of his office, administers the general possessions of the community, exercises a general supervision for the maintenance of monastic discipline, provides for the keeping of the Rule, punishes and, if need be, excommunicates the refractory, presides in choir during the recitation of the Office, and at Divine Services and he is not to be moved from his office, uniting in his person the threefold office of father, teacher, and ruler, it is the duty of the Abbess to see "that all things are administered wisely in the House of God."

III. KINDS OF ABBOTS.—An Abbot canonically elected and confirmed, and exercising the duties of his office, is by the law of the Church styled a Regular Abbot. Regular ABBOTS are prelates in the full sense of the word, and their dignity is of three grades. An Abbess who presides only over such persons, ecclesiastical and lay, as are attached to his monastery, belongs to the middle grade (prelatus gregis nullius diaecesis) and his exemption is termed active (exemptio activa). And when an Abbot has jurisdiction over the clergy and laity of a district or territory (comprising one or several cities and places) which forms no part whatever of any diocese, his abbey is styled nullius diaecesis (of no diocese) and, excepting a few rights only, for the exercise of which the ordo episcopalis is required, his authority is in all things equal to that of a bishop. This is the third and highest grade of the dignity. There are no abbesses were nullius in the United States or England. Among abbesses of this class in other countries may be mentioned: in Italy, the abbey of Monte Cassino, founded by St. Benedict himself about 529; the abbey of Subiaco, of which the titular is always a cardinal; the abbey of St. Paul extra Murus (Rome); that of Monte Vergine near Avellino, founded by St. William of Vercelli in 1124; and the abbey of the Most Holy Trinity at Casamari, dating back to 1014; in Switzerland, the abbey of Einsiedeln, founded about 934; in Hungary (Austria), the archabbey of St. Martin's, (Martinsberg), established A.D. 1001 by St. Stephen, King of Hungary; and in West Australia the abbey of New Norcia. The term exempt is, strictly speaking, not applied to an Abbess nullius, because his jurisdiction is entirely extra-territorial. Within the limits of his territory such an Abbot has, with few exceptions, the rights and privileges of a bishop (See § 27), but his title or degree of their exemption, are under the immediate jurisdiction of the Holy See. The term exempt is, strictly speaking, not applied to an Abbess nullius, because his jurisdiction is entirely extra-territorial. Within the limits of his territory such an Abbot has, with few exceptions, the rights and privileges of a bishop (See § 27), but his title or degree of their exemption, are under the immediate jurisdiction of the Holy See. The term exempt is, strictly speaking, not applied to an Abbess nullius, because his jurisdiction is entirely extra-territorial. Within the limits of his territory such an Abbot has, with few exceptions, the rights and privileges of a bishop (See § 27), but
I. e. a federation of houses to promote the general interest of the order, the presiding Abbot is styled the "Abbot President," or the "Abbot General." Thus, the Cassinese Congregation of the Primitive Observance has at its head an Abbot General; the English Congregation, the American-Cassinese (not the American-Swiss), have each an Abbot President. The authority of the Abbot President is defined in the statutes or constitution of each congregation. In the recent confederation of the Benedictine Order all the Black Monks of St. Benedict were united under the presidency of an "Abbot Primate" (Abbas Primate, Juxta XII, "Summum semper," 12 July, 1893); but the unification, fraternal in its nature, brought no modification to the abbatial dignity, and the various congregations preserved their autonomy intact.

The powers of the Abbot Primate are specified, and his position defined, in a Decree of the Sacred Congregation of Bishops and Regulars dated 16 September, 1893. The primacy is at the service of the Abbey and International Benedictine College of St. Anselm, Rome, temporal interests of the Primate, who takes precedence of all other Abbots, is empowered to pronounce on all doubtful matters of discipline, to settle difficulties arising between monasteries, to hold a canonical visitation, if necessary, in any congregation of the order, and to exercise a general supervision for the regular observance of monastic discipline. Of late, however, certain branches of the Benedictine Order seem to have lost the spirit of autonomy to some extent. The Reformed Cistercians of La Trappe, for instance, are by a Decree of Pope Leo XIII, 8 May, 1892, placed under the authority of an Abbot-General. The Abbot-General has full authority to pass decision upon all current affairs and difficulties. On account of the antiquity or the pre-eminence of the abbey over which they preside, the honorary title of Archabbat is bestowed upon the superiors of certain monasteries. Monte Cassino, "the Cradle of Western Monachism," St. Martin's in Hungary, St. Martin's of Beuron, in Germany, and St. Vincent's, Pennsylvania, the first Benedictine foundation in America, are presided over by Archabbbots.

A further variety of Abbots-Regular are the "Titular Abbots." A Titular Abbot holds the title of an abbey which has been either destroyed or suppressed, but he exercises none of the functions of an Abbot, and has as acta no subjects belonging to the abbey whence he derives his title. The law of the Church recognizes also "Secular Abbots," i.e. clerics who, though not professed members of any monastic order, nevertheless possess an abbacy as an ecclesiastical benefice, with the title and some of the honours of the office. These benefices belonged originally to monastic houses, but on the suppression of the abbey the benefice and the title were transferred to other churches. There are various classes of Secular Abbots; some have both jurisdiction and the right to use the pontifical insignia; others have only the abbatial dignity without either jurisdiction or the right to pontificates; while yet another class holds the privilege of precedence in choir and in assemblies, by reason of some suppressed or destroyed conventual church now become the cathedral. In the early Middle Ages the title Abbot was borne not only by the superiors of religious houses, but also by a number of persons of secular order, who had no connection whatever with the monastic system. St. Gregory of Tours, for instance, employed it in his day to designate the principal of a body of secular clergy attached to certain churches; and later, under the Merovingians and Carolingians, it was applied to the chaplain of the royal household, Abbas Patavinus, and to the military chaplain of the king, Abbas Castrensis. From the time of Charles Martel onward to the eleventh century it came to be adopted even by laymen, the Abbacomites, or Abates Militae, mostly nobles dependent on the court, or old officers, to whom the sovereign would award a portion of the revenues of some monastery as a reward for military service. "Commandatory Abbots" (secular ecclesiastics who held an abbacy not in titulo, but in commendam) had their origin in the system of commendation prevalent during the eighth and succeeding centuries. They were in the first instance merely temporary trustees of the monastery, to administer the estates of an abbey during a vacancy; but in the course of time they retained the office for life, and claimed a portion of the revenues for their maintenance. The practice of nominating Commandatory Abbots eventually led to serious abuses; it was greatly checked by the Council of Trent, and has in modern times entirely disappeared from the Church.

IV. Mode of Election.—In the early days of monastic institutions the founder of a religious house was usually its first superior; in every other instance the Abbot was appointed or elected. Some Abbots indeed selected their own successors, but the cases were exceptional. In many places, when a vacancy occurred, the bishop of the diocese would choose a superior from among the monks of the convent, but it appears that from the very beginning the appointment of an Abbot rested generally with the monks themselves. St. Benedict prescribed that the Abbot should be chosen "by the general consent of the whole community, or of a small part of the community, provided its choice were made with greater wisdom and discretion." The bishop of the diocese, the Abbots and Christian men of the neighbourhood were called upon to oppose the election of an unworthy man. Every religious house professing his Rule adopted the method prescribed by the great monastic legislator, and in the course of time the right of the monks to elect their own Abbot came to be generally recognized, particularly so when it had been explicitly confirmed by the authority of the Church (see Thomassin, Metus et Nova Eccles. Disciplina, Pt. I, III, c. xxxii, no. 6). But during the Middle Ages, when monasteries had grown wealthy and powerful, kings and princes gradually encroached on the rights of the monks, until in most countries the sovereign had wholly usurped the power of nominating abbots about his greater houses in his realm. This interference of the court in the affairs of the cloister was in the process of time the source of many evils and the occasion of grave disorders, while in its effect on monastic discipline it was uniformly disastrous. The rights of the cloister were first restored by the Council of Trent. According to the present legislation, the Abbot is elected for life by the secret suffrages of the
community's professed members in sacris. To be eligible he must have all the qualifications required by the canons of the Church. It is furthermore necessary that he should be a priest, a professed member of the order, of legitimate birth, and at least twenty years of age. The election, to be valid, must be held in the manner prescribed by the common law of the Church (cf. "Quia propter.—De elect.,” I, 6; and Conc. Trid., sess. XXV, c. vi, De reg.), and as determined in the statutes or constitutions of each congregation. In the English and American congregations the Abbot of a monastery is elected for life by a two-thirds vote of the professed members in sacris of the chapter. The Abbots themselves elect the abbot president. Exempt abbey under the immediate jurisdiction of the Pope must, within the space of a month, apply to the Holy See for a confirmation of the election; non-exempt houses, within three months, to the bishop of the diocese. The confirmation confers upon the Abbot-elect the ius sine re, and having obtained it he enters at once upon the duties and privileges of his office. A canonical perpetuity attaches to the abbatial dignity; semel abbas, semper abbas; and even after a resignation the dignity and the title are annexed to the successive abbots in the United States and in England enjoy exemption; for America, the newly-elected Abbots are confirmed directly by the Pope; in England, however, according to the recent Constitution, "Diu quidem est" (1899), they are confirmed by the Abbot President in the name of the Holy See.

V. BENEDICTIO DE AMBULATOR.—After his ecclesiastical confirmation, the newly elected Abbot is solemnly blessed according to the rite prescribed in the "Pontificale Romanum" (De benedictione Abbatis). By the Constitution of Benedict XIII, "Commissi Nobis," 6 May, 1725, all Regular Abbots elected for life are now obliged to receive this blessing (or, at least, to thrice formally request it) within the space of a year, from the bishop of the diocese; if they fail to have the ceremony performed within the required time, they incur ipso jure a suspension from the position for the period of one year. Should the petition be refused for the third time, either by the diocesan or the metropolitan, an Abbot is free to receive benediction from any bishop in communion with Rome. The Constitution at the same time expressly declares that the Abbot-elect may licitly and validly perform all the duties of his office during the interval preceding his solemn benediction. Moreover, however, the legislation enforced by Benedict XIII does not affect those Abbots who are privileged to receive the blessing from their regular superiors, nor those who by their election and confirmation are ipso facto regarded as blessed by the Pope. The blessing is not in se essential for the exercise of an Abbot's order and office; it confers no additional jurisdiction, and imparts no sacramental grace or character. An Abbot nullius may call upon any bishop in union with the Holy See to bestow the abbatial blessing. By the recent Constitution of Leo XIII, "Diu quidem est," 1899, the Abbots of the Congregation of St. Michael (Thomassin, P. I, I, iii, passim.) From this time forward the power and influence of Abbots steadily increased in Church and State, until towards the close of the Middle Ages their position was everywhere regarded as one of the highest distinction. In Germany eleven Abbots held rank as princes of the Empire, and with all the privileges which took part in the deliberation of the Diete. The Abbots of Fulda exercised even sovereign power over ten square miles round the abbey. In the Parliament of England "abbots formed the bulk of the spiritual peerage. The position held by them throughout every part of the country gave yet a further weight to their great position as notables and local magnates. As such they went pari passu
with baron or earl of the noblest lineage. On the blazoned Roll of the Lords, the Lord Richard Whiting and the Lord Hugh Farrington (Abbots of Glastonbury and of Reading) went hand in hand with a Howard and a Talbot [Gasquet, Henry VIII and the English Monast. (London, 1888), I, 25]. In France, Spain, Italy, and Hungary their power and influence was equally great and continued so generously to the time of the Council of Trent.

VII. RIGHTS AND PRIVILEGES.—All regular Abbots have the right to give the tonsure and to confer minor orders on the professed members of their house. As early as 787 the Second Council of Nicaea permitted Abbots (provided they were priests, and had at least twelve monks in a prioritate) to give the tonsure and to advance their monks to the order of lector (Thomassin, P., I, c., I, iii, c, xvii, no. 3). The privilege granted by this Council was gradually extended until it embraced all the minor orders, and in the course of time Abbots were authorised to confer them on their regular but also on their secular subjects [Wernz, Jus Decretalium (Rome, 1899) ii, 47, note]. The Council of Trent, however, decreed that "it shall not henceforth be lawful for abbots, . . . however exempted, . . . to confer the tonsure and minor orders on any person, whether regular subject or lay, except abbots grant letters dimissary to any secular clerics to be ordained by others" [Can. et Decret. Conc. Trid. (ed. Richter et Schulte), p. 197]. From this decree of the Council it is quite clear that Abbots still have the right to confer the tonsure and minor orders, but it is equally clear that they may confer them lawfully only on their regular subjects. Novices, therefore, oblates, regulars of another order or congregation, and seculars cannot be advanced by the Abbot. Even the Abbots styled vere nullius, who exercise an episcopal jurisdiction in their territory, may not without a special privilege give minor orders to their secular subjects [Santi, Prefect. Jur. Can. (New York, 1898), I, 125 sq., and Can. et Decret. Conc. Trid. (ed. Richter et Schulte), 197 sq., where also the decisions of the Sacred Cong. of the Council on this subject may be found]. On the question of the validity of orders conferred by an Abbot who granted the faculties extended by the Holy See, canonists disagree. Some pronounce such orders absolutely invalid, others maintain that they are illicitly conferred but nevertheless valid. The opinion of the latter seems to be sustained by various decisions of the Sacred Cong. of the Council (Santi, op. cit., p. 128). [cf. also Benedicto, De Hab. Benedicti et Benedictinae Congregationis a S. C. R. (13 June, 1902), p. 312, and the decisions of the abbots of the English Congregation to pontificia]. According to this decree the English abbots can celebrate pontifically not only in their own abbatial churches, but also without the leave of the diocesan bishop in all other churches served by their monks with cure of souls. They can also give leave to other abbots of their Congregation to pontificate in their churches. They can use the prelatal dress, i.e. rochet, mozzetta and manteletta outside their own churches" [Taunton, The Law of the Church (London, 1906), p. 3]. The Abbots of the American-Cassinese and of the American-Swiss Congregations have the same privileges.

VIII. ASSISTANCE AT COUNCILS.—Ecclesiastical councils were attended by Abbots at a very early period. Thus, in 448, twenty-three archimandrites or Abbots assisted at that held by Flavian, the Patriarch of Constantinople, and with thirty bishops signed the condemnation of Eutyches. In France, under the Merovingian kings, they frequently appeared at ecclesiastical synods as the delegates of bishops, while in Saxon England and in Spain the presence of monastic superiors at the councils of the Church was nothing uncommon. Their attendance...
did not, however, become a general practice in the West until after the Eighth Council of Toledo (653), where ten Abbots had been present, and had subscribed to the decrees by virtue of their pastoral charge. From the eighth century onward Abbots had the voice also in the censuses in the Church. It must be remarked that in later centuries Abbots were invited to assist at such councils and were permitted to give a decisive vote, mainly because they, too, like the bishops, exercised a power of jurisdiction in the Church of God. In this conjunction Pope Benedict XIV says: "Item sciendum est etiam in ecclesiis que in omnibus episcopi habeant vocem definitivam, hoc fuit quia habeant administracionem populi. . . . Postea addivit fuere Abbates eadem de causâ, et quia habeant administracionem subjectorum" (De Syn. dioec., XIII, c. ii, no. 5). A newly appointed Abbot, before he receives the solemn benediction at the hands of the bishop, takes an oath that he will discharge faithfully all the duties of his office, specifying among others that of attending councils: "Vocatus ad synodum, veniam, nisi preponderius fuerat canonica praedipitio (Pontif. Rom. De Benedictioes Abo)."

The practice of the Church in the formation of the Canons Regular, must be guided by the regulations of the sacred canons. According to the present practice of the Church all Abbots nullius diaecesis, or with quasi-episcopal jurisdiction, have a right to assist at eccumenical councils. They have, moreover, the right of a special form of presentation or subjection to the decrees. The Abbot-President of congregations and the Abbots-general of an entire order are also present and cast a decisive vote, though only by virtue of privilege. Other classes of Abbots were not admitted to the Vatican Council in 1870. In provincial synods and in plenary or national councils the Abbots nullius diaecesis have de jure a decisive vote, and sign the decrees after the bishops. Attendance at these synods is for them not merely a right, but also an obligation. By the terms of the Council of Trent (Sess. XXIV, De ref., c. ii) they are obliged, "like the bishops who are not subject to any archbishop, to make choice of some neighbouring metropolitan, at whose synods they shall be bound to appear," and they are further directed "to observe and to cause to be observed whatsoever shall be therein ordained." Though other Abbots must not be called de jure to provincial or to national councils, it is yet the custom, in most communities, to call also the mitred Abbots who have actual jurisdiction over their monasteries. Thus, at the Second Plenary Council of Baltimore (1866) both the Abbot of the Cistercians and the Abbot-President of the American-Cassinese Benedicines were present, and signed the decrees. At the Third Plenary Council of Baltimore (1884) six mitred Abbots assisted, two of whom, the Abbot-President of the American-Cassinese and of the American-Swiss Congregations of Benedichices, exercised the right of a decisive vote, while the other four had only a consultative voice, and subscribed to the decrees merely as assenting, not as defining. And this is still the practice of the Church generally. Exempt Abbots have no obligation to attend diocesan synods.

IX. DISTRIBUTION OF ABBOTS.—The Black Monks of St. Benedict have at present seven Abbots nullius diaecesis, located as follows:—Italy, 4; Switzerland, 1; Hungary, 1; and West Austria, 1. —St. Abbots exercise a specific jurisdiction over their monasteries:—Austria, 19; United States, 14; France, 9 (before the Law of Associations); Italy, 9; Germany, 7; England, 6; Hungary, 5; Switzerland, 4; Brazil, S. A. 3; Holland, 3; Spain, 3; Belgium, 2; Scotland, 1; West Australia, 1. They have also nine titular, and seven commendatory Abbots.

The Cistercian Abbots of the Three Observances number fifty-seven. Of these the Cistercians of the Common and of the Lesser Observance have nineteen:—Italy, 3; Belgium, 2; Austro-Hungarian Province, 3; and the Swiss-German Congregation, 3. The Congregation of Sénanque, to which the three Abbots of the Lesser Observance belong, is very dispersed by the membership. The Cistercians of the Strict Observance (Trappists) have thirty-eight:—France, 18 (not expelled); Belgium, 4; Italy, 3; United States, Austria, and Ireland, two each; Canada, China, England, Germany, Holland, and Spain, one each. The Cistercians have also two Vice-Presidents.

In Italy, the Camaldolese, Vallombrosans, Silvestrines, and Olivetans, all branches of the Benedictine Order, have each a small number of Abbots. Monte Oliveto Maggiore belonging to the Olivetans, is an abbey nullius diaecesis. Some few houses of the various Congregations of Canons Regular, of the Antonians, of the Armenian Benedictines, and of the Basilians, are also under the direction of Abbots. Mitred Abbots in the United States are the Abbots of St. Vincent's Arch-Abbey, Beatty, Pa.; St. John's Abbey, Collegeville, Minn.; St. Benedict's Abbey, Atchison, Kans.; St. Mary's Abbey, Belmont, N. C.; St. Benedict's Abbey, St. Bernard, Ala.; St. Procopius's Abbey, Chicago, Ill.; St. Leo's Abbey, St. Leo, Fla.; St. Meinrad's Abbey, St. Meinrad, Ind.; Immoculate Conception Abbey, Conception, Mo.; New Subiaco Abbey, Spierville, N. Y.; St. Joseph's Abbey, Covington, La.; St. Mary's Abbey, Richardson, N. Dak.; St. Benedict's Abbey, Mount Angel, Ore.; Gethsemani Abbey, Ky.; New Mellery Abbey, near Dubuque, Iowa; and the Sacred Heart Abbey, Oklahome.

Mitrated Abbots in England are the Titular Abbot of Reading, the Abbey of St. Gregory's Abbey, Downside, Bath; St. Lawrence's Abbey, Ampleforth, York; St. Edmund's Abbey of Douay, Woolhampton, Reading; St. Augustine's Abbey, Ramsgate; St. Thomas's Abbey, Erdington, Birmingham; Buckfast Abbey, Buckfastleigh, Devon; St. Michael's Abbey, Farmborough (Benedictines of Solesmes); Abbey of St. Pierre, Appuldurcombe, Isle of Wight (Benedictines of Solesmes); St. Bernard's Abbey, Covent, near Leicester (Cistercian); The Canons Regular of the Lateran, Spettisbury, Dorsetshire.

In Scotland: St. Benedict's Abbey, Fort Augustus, Loch Ness.

In Ireland: Mt. Mellery Abbey, Cappoquin; Mt. St. Joseph's Abbey, Roscrea, Tipperary.

In West Australia: Holy Trinity Abbey, New Norcia (nullius diaecesis).

In Canada: Abbey of Notre Dame du Lac, Lac des Deux Montagnes.

Rule of St. Benedict in P. L., LXVI, 933 sq. (ed. SCHMIDT, Ratisbon, 1885; 2d ed., ibid., 1886); GASQUET, English Monastic Life (London, 1904); TAUVINOT, The English Black Monks (London, 1886); TAMBURINI, Lo Scarto delle Leggi del Convento di S. Lorenzo di Fidenza (Leipzig, 1893); ST. BENEDICT, De Monasticis Regulatis, (ed. HOFMEYER, 1887); DUDDALE, Monasticism (London, 1817); MARILON, Annales Ordinis S. Benedicti (Lucas, 1793); 1: THOMAS, Disquisitiones historico-philosophicae (Cologne, 1661); FAGNANT, Jes Canonum, s. Commentaria in S. Benedicti Regulam Decreevsum (Paris, 1867); JOHN screen, The Benedictine Rule (Rome, 1904); BERNARD屏幕, Forerunners of St. Benedict (Rome, 1903); BEZER, La Règlementation de l'Ordre de l'Assomption (Paris, 1882); BEZER, La Règlementation de l'Ordre de l'Assomption (Paris, 1882); and other bibliography. See also appendices to the Benedictines' Histories of the Abbey of St. Benedict, Cassino (1887), I, 729 sq. 765.

THOMAS OESTREICHL
ABBOT

Henry, layman, martyred at York, 4 July, 1697, pronounced Venerable in 1886. His acts are thus related by Challoner: "A certain Protestant minister, for some misdemeanour put into York Castle, to resist occasion to the favour of his strangers, insinuated himself into the good opinion of the Catho-
lic prisoners, by pretending a deep sense of repentance, and a great desire of embracing the Catholic truth... So they directed him, after he was en-
larged, to Mr. Henry Abbot, a zealous convert who lived in Holden in the same county, to procure a permission of his for an abbey, which was granted him, to Carlton to the house of Esequir Stapleton, but did not succeed in finding a priest. Soon after, the traitor having got enough to put them all in danger of the law, accused them to the magistrates... They confessed that they had explained to him the Catholic Faith, and upon this they were all found guilty and sentenced to die." The others, Errington, Knight, and Gibson, were executed on 29 No-

\[\text{ABBREVIATION} \]

Patrick Ryan.

Abbreviation, Methods of.—The use of abbreviations is due, in part, to exigencies arising from the nature of the materials employed in the making of records, whether stone, marble, bronze, or parch-
ment. Lapidaries, engravers, and copystes are under the same necessity of making the most of the space at their disposal. Such abbreviations, indeed, are sel-
dom met with at the beginning of the Christian era; material of all kinds was plentiful, and there was, consequently, no need to be sparing in the use of it. By the third or fourth century, however, it had grown to be scarce and costly, and it became the artist's aim to inscribe long texts on surfaces of somewhat scanty proportions. We shall not pause here to discuss the use of abbreviations in ordinary writing. The Romans possessed an alphabet, known by the name of Nota Tironiana, which served the same pur-

\[\text{AVG for Augustus, AVGG for Augusti duo. Stone-
cutters, however, soon began to take liberties with this rule, and, instead of putting OSSS for Consulibus dua-
bus, invented the form, COSSS. Still, when there was no occasion to three or four people, this doubling of the last consonant gave way, in abbreviations, to the simple sign of the plural. A horizon-
tal line over a letter or set of letters was also much used, and was destined, indeed, to become al-
most universal in the Middle Ages. There is never any difficulty in settling the date of monuments where one finds a sign of abbreviations. The single line is used in the plural, or one curved at each end and rising in the middle only came into use at a comparatively late period.

\[\text{Certain marks of Abbreviation have had so wide-
spread a use as to merit special note. The ancient liturgical manuscripts which contain recensions of the MSS., and are known as Sacramentaries, all have the letters \(VD\) at the beginning of the Preface, set side by side and joined by a transverse bar. Milabon interprets this monogram as being that of the formula, \(Vere dignum et justum est, æquum et salu-
tare\)

\[\text{In a large number of manuscripts these letters, \(VD\), have fired the imagination of illuminators and copystes. It is, however, impossible to enter into a general description of the subject. Under a growth of arabesques, of foliage, of fancies of all kinds, the outline of the two letters is sometimes hard to distinguish. The symbol encroaches more and more, and grows from a mere initial into an ornamental page. The essential type varies little, though variants of some importance are met with. It was inevitable that medieval writers should build a whole system of mysticism and allegory on the \(VD\) of the Preface. John Beleth, rector of the theological school at Paris, devised an interpretation which found acceptance. The \(D\), he wrote, a letter completely closed, signifies the Godhead, which has neither beginning nor end; the half-open \(V\) means the Manhood of Christ, which had a beginning, but has no end; the \(B\) which intersects the upright lines of the \(V\) and forms a cross, teaches us that the cross makes us fit for the life of God. Fancies of the same kind are to be found in the \(D\) of New Testament, and in Durandus of Mende. Various manuscripts contain hundreds of variable prefaces; the initial letters, however, are not drawn on a uniform pattern, and the chief attempts at ornamentation are invari-
able confined to the Prefatio Communis immediately preceding the Canon of the Mass. The first two letters of the Canon, \(TE\), have also been made the theme of various decorations, though less curious and less varied than those above referred to.

A word may be said concerning the abbrevia-
tion \(D.O.M.\), sometimes seen over the doors of our churches, and which is more common than not. Contrary, however, has never been a Christian symbol. The formula, in full, is \(Deo Optimo Maximo\) and re-
ferred originally to Jupiter. The abbreviation, IVH, IHS, is found on a great number of different objects: ancient gems, coins, epigraphs, dedications, and diplomas. The symbol, IHS was destined to endure for many ages. It is one of the most common signs of St. Bernardine of Sienna that it has come into such wide-spread use. It is impossible, with the information available, to say whether it is of Greek or Latin origin. Lastly, the abbreviation, \(XMT\), meaning \(X
ero\ Ma\rho\\nuo\ \eta\rho\\nuo\), is often found on monuments of eastern origin.

\[\text{Lecuq, in Dict. d'archéol. chrét. et de liturgie, I. 155-158}

A, v.; Muratori, Novus Thesaurus veterum inscriptionum (Milan)
ABBREVIATIONS

1739; De Romae, Inscr. christ. urb. Romae (Rome, 1861); Dubois, Voyage du célèbre prisonnier de Rome (Paris, 1888); Zell, Handbuch der römischen Epigraphik, 1850–51.

H. Leclercq.

Abbreviations, Ecclesiastical.—The words most commonly abbreviated at all times are proper names, titles (official or customary), of persons or corporations, and words of frequent occurrence. A good list of those used in Roman Republican and in Imperial Roman coins may be seen in Egbert’s “Latin Inscriptions” (New York, 1896), 417–459. The Jewish scribes and Talmudic scholars also had frequent recourse to Abbreviations.

Between the seventh and ninth centuries the ancient Roman system of Abbreviations gave way to a more difficult one that gradually grew up in the monastic houses and in the chanceries of the new Teutonic kingdoms. Merovingian, Lombard, and Anglo-Saxon scripts offer each their own Abbreviations, not to speak of the unique scotica manus or libri scotti scripti (Irish hand, or books written in the medieval Irish hand). Eventually such productive centres of technical manuscripts as the Papal Chancery, the theological schools of Paris and Oxford, and the civil-law school of Bologna set the standards of Abbreviations for all Europe. The medieval manuscripts abound in Abbreviations, owing in part to the abandonment of the uncial, quaternial, and the almost universal use of the cursive, hand. The medieval writer inherited a few from Christian antiquity; others he invented or adapted, in order to save time and parchment. They are found especially in manuscripts of scholastic theology and canon law, annals and chronicles, the Roman law, and in administrative documents, civil and ecclesiastical (charters, privileges, bulls, rescripts). They multiplied with time, and were never so numerous as on the eve of the discovery of printing; many of the early printed books offer this peculiarity, together with other characteristics of the manuscript page. The development of printing brought about the abandonment of many Abbreviations, while it suggested and introduced new ones—a process also favoured by the growth of ecclesiastical legislation, the creation of new offices, etc. There was less medieval abbreviation in the text of books much used in private devotion, e.g. missals, antiphonaries, breviaries; in one way or another the needs of students seem to have been the chief cause of the majority of medieval Abbreviations. The means of abbreviation were usually full points or dots (mostly in Roman antiquity), the semicolon (eventually conventionalized lines horizontal, perpendicular, oblong, wavy curves, and commas). Vowel-sounds were frequently written not after, but over, the consonants. Certain letters, like p and q, that occur with extreme frequency, e.g. in prepositions and terminations, became the source of many peculiar abbreviations; similarly, frequently recurring words like et (and), est (is).

Habit and convenience are to-day the principal motives for using abbreviations. Most of those in actual use fall under one or other of the following heads: I. Administrative; II. Liturgical; III. Scholastic; IV. Chronological.

I. The first class of Abbreviations includes those used in the composition of Pontifical documents. They were once very numerous, and lists of them may be seen in the works quoted below (e.g. Quantin, Prou). It may be well to state at once that since 29 December, 1878, by order of Leo XIII, the great parchment books (Litterae Apostolicae) are no longer written in the old Gothic hand known as bollatico; all Abbreviations, with the exception of a few obvious ones, like S.R.E., were abolished by the same authority (Acta S. Sedis, XI, 465–467). In the transaction of ordinary business the Roman Con-
gregations are wont to use certain brief and pithy formulas (e.g. Negative = “No”; Negative et amplius = “No with emphasis”). They are not, correctly speaking, Abbreviations. For a list of these see Canon Law. This class includes also the abbreviations for the names of most sees. The full Latin titles of all existing (Latin) dioceses may be seen in the Roman annual, “Gerarchia Cattolica;” a complete list of the Latin names of all known dioceses (extant or extinct) is found in the large folio work of the Comité de la Congrégation, “Histoire de chronologie, d’histoire et de géographie” (Paris, 1884). For the same purpose the reader may also consult the episcopal catalogues of the Benedictine Gams, “Series Episcoporum Ecclesiae Catholicæ” (Ratisbon, 1873–96), and the Franciscan Conrad Eubel, “Hierarchia Catholica Medii Ævi” (Münster, 1898–1902).

Under this general heading may be included all abbreviated forms of addresses in ordinary intercourse, whether of individuals or of members of religious orders, congregations, institutes, to which may be added the forms of addresses usual for members of Catholic lay societies, the papal orders of merit. (See Catholic Societies, Orders of Merit.)

The Abbreviations of the titles of Roman Congregations, and of the individual canonical ecclesiastical authorities, belong also to this class. II. A second class of Abbreviations includes those used in the description of liturgical directions for their performance, e.g. the Holy Mass, the Divine Office (Breviary), the ecclesiastical devotions, etc. In the following list the Breviary Abbreviations are marked: Br. Here may also be classed the abbreviated forms for the name of God, Jesus Christ, and the Holy Ghost; also the names of the Blessed Virgin, the saints, etc.; likewise Abbreviations used in the administration of the Sacraments, mortuary epitaphs, etc. (to which class belong the numerous Catacomb inscriptions); finally some miscellaneous Abbreviations like those used in the publication of documents concerning beatification and canonization. III. In the third class belong scholastic Abbreviations, used to designate honorific titles acquired in the schools, to avoid the repetition of lengthy titles of books and reviews, or to facilitate reference to ecclesiastical and civil legislation. IV. In the fourth class of Abbreviations belong all such as are used to describe the elements of the year, civil or ecclesiastical.

ABBREVIATIONS USED IN APOSTOLIC REScripts.

Absol. Absoluto—Absolution.
Alr. Aliter—Otherwise.
Aplica. Apostolica—Apostolic.
Appatis. Approbatis—Having been approved.
Archiep. Archiepiscopus—Archbishop.
Aucte. Auctore—By the Authority.
Canice. Canonice—Canonically.
Card. Cardinalis—Cardinal.
Cens. Censuris—Censures (abl. or dat. case).
Circumpeone. Circumpectione—Circumpection (abl. case).
Coione. Communionem—Communion (abl. case).
Confeone. Confessionem—Confession (abl. case).
Consac. Consecratum—[Of or to] consecration.
Consacr. Constitutionis—Constitutions (abl. or dat. case).
Discreoni. Discretionem—To the Discretion.
Dispens. Dispensatio—Dispensation.
Dnus. Dominus—Lord, Sir, or Mr.
Eclec. Ecclesiæ—[Of or to] the Church.
Ecclis. Ecclesiasticæ—Ecclesiastical.
Epus. Episcopus—Bishop.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>Exceo</td>
<td>Excommunica (abl. case)</td>
</tr>
<tr>
<td>Exit</td>
<td>Exist-Exists</td>
</tr>
<tr>
<td>Fr.</td>
<td>Frater-Brother</td>
</tr>
<tr>
<td>Frum</td>
<td>Fratum-Of the Brothers</td>
</tr>
<tr>
<td>Gnas.</td>
<td>Generals-General</td>
</tr>
<tr>
<td>Humil.</td>
<td>Humilit-Humbly</td>
</tr>
<tr>
<td>Humoi.</td>
<td>Huysmos-Of this kind</td>
</tr>
<tr>
<td>Igr.</td>
<td>Igitur-Therefore</td>
</tr>
<tr>
<td>Infrapt.</td>
<td>Inscriptum-Written below</td>
</tr>
<tr>
<td>Introt.</td>
<td>Introducta-Written within</td>
</tr>
<tr>
<td>Irregularite</td>
<td>Irregularity (abl. case)</td>
</tr>
<tr>
<td>Lica</td>
<td>Licentia-License</td>
</tr>
<tr>
<td>Litma.</td>
<td>Legitima-Lawful</td>
</tr>
<tr>
<td>Lrei</td>
<td>Litterae-Letters</td>
</tr>
<tr>
<td>Lte.</td>
<td>Licite-Lawfully, or licitly</td>
</tr>
<tr>
<td>Magro</td>
<td>Magistro-Master (dat. or abl. case)</td>
</tr>
<tr>
<td>Mir.</td>
<td>Misericorditer-Mercifully</td>
</tr>
<tr>
<td>Miraone</td>
<td>Miseratione-Pity (abl. case)</td>
</tr>
<tr>
<td>Mrimonium</td>
<td>Matrimonium-Matrimony</td>
</tr>
<tr>
<td>Nuitus</td>
<td>Nullatus-Nowise</td>
</tr>
<tr>
<td>Ordinasoni</td>
<td>Ordination-Ordination (dat. case)</td>
</tr>
<tr>
<td>Ordio</td>
<td>Ordinario-Ordinary (dat. or abl. case)</td>
</tr>
<tr>
<td>Pbr.</td>
<td>Presbyter-Priest</td>
</tr>
<tr>
<td>Penia.</td>
<td>Penitentia-Penance, or repentance</td>
</tr>
<tr>
<td>Peniaria</td>
<td>Penitentiaria-Penitentiary (i.e. Bureau of the Apostolic Penitentiary)</td>
</tr>
<tr>
<td>Pntium</td>
<td>Presentiment-Of those present, or, Of this present writing</td>
</tr>
<tr>
<td>Poe.</td>
<td>Posse-To be able, or, The ability to do a thing</td>
</tr>
<tr>
<td>Pontus.</td>
<td>Pontificatus-Pontificate</td>
</tr>
<tr>
<td>PP.</td>
<td>Papa-Pope</td>
</tr>
<tr>
<td>Pr.</td>
<td>Pater-Father</td>
</tr>
<tr>
<td>Pror.</td>
<td>Praesul-Procurator</td>
</tr>
<tr>
<td>Pthr.</td>
<td>Praefectus-Preferred, or, Is brought forward</td>
</tr>
<tr>
<td>Putin.</td>
<td>Prefectus-Aforesaid</td>
</tr>
<tr>
<td>Qd.</td>
<td>Quod-Because, That, or, Which</td>
</tr>
<tr>
<td>Qmbt.</td>
<td>Quomodo-Is in any manner whatsoever</td>
</tr>
<tr>
<td>Qtnus.</td>
<td>Quatenus-In so far as</td>
</tr>
<tr>
<td>Relione</td>
<td>Religion-Religion, or, Religious Order (abl. case)</td>
</tr>
<tr>
<td>Rlari.</td>
<td>Regulari-Regular</td>
</tr>
<tr>
<td>Roma</td>
<td>Romana-Roman</td>
</tr>
<tr>
<td>Sali.</td>
<td>Salutaris-Salutary</td>
</tr>
<tr>
<td>St.</td>
<td>Sententia-Opinion</td>
</tr>
<tr>
<td>Stnt.</td>
<td>Sanctae-Holy, or, Sainte (feminine)</td>
</tr>
<tr>
<td>Ste.</td>
<td>Specialiter-Specialy</td>
</tr>
<tr>
<td>Spealer</td>
<td>Spiritualibus-In spiritual matters</td>
</tr>
<tr>
<td>Supplioni</td>
<td>Supplicationibus-Supplication (dat. or abl. case)</td>
</tr>
<tr>
<td>Thia.</td>
<td>Theologia-Theology</td>
</tr>
<tr>
<td>Theol.</td>
<td>Theologia-Theology</td>
</tr>
<tr>
<td>Tl.</td>
<td>Tituli-Titles</td>
</tr>
<tr>
<td>Tm.</td>
<td>Tamum-So much, or, Only</td>
</tr>
<tr>
<td>Ta.</td>
<td>Tamen-Nevertheless</td>
</tr>
<tr>
<td>Vm.</td>
<td>Venerabilis-Venerable</td>
</tr>
<tr>
<td>Vrma.</td>
<td>Vestra-Your</td>
</tr>
</tbody>
</table>

**ABBREVIATIONS IN GENERAL USE, CHIEFLY ECCLESIASTICAL.**

A.B. Artium Bacalaureus-Bachelor of Arts.

Ab. Abbas-Abbot.

Abp. Archbishop.

Abs. Absens-Absent.

A.C. Auditor Cameræ-Auditor of the Papal Treasury.

A.C. Ante Christum-Before Christ.

A.C. Ante Christum Natum-Before the Birth of Christ.

A.D. Anno Domini-Year of Our Lord.

A.D. ante diem-The day before.

Adm. Admodum Reverendus-Very Reverend.


Alb. Albus-White (Br.).

Al. ali, alibi, aliases-others, elsewhere, otherwise.

Ann. Anno-Year.

Apost. Apostolus-Apostle.

Apostolica Sedes-Apostolic See.

Apostolica Sedis Legatus-Legate of the Apostolic See.

Archiep. Archiepiscopus-Archbishop.

Archid. Archidiascos-Archdeacon.

Archiprb. Archipresbyter-Archpriest.

A. R. S. Anno Reipublica Salutis-In the year of Our Redemption.

A. U. Alma Urbis-Beloved City (Rome).

Aux. Authentica-Authentic (eg. letters).

B. A. Baccalaureus Artium-Bachelor of Arts.

B. B. Beatus-Beati-Blessed.

B. C. Before Christ.

B. C. L. Baccalaureus Civilis or Canonici Legis-Bachelor of Civil or Canon Law.

B. D. Bachelor of Divinity.

B. F. Bonâ Fide-In Good Faith.

B. J. Benedicito-Blessing.

B. M. Baccalaureus Scientiarum-Bachelor of Sciences.

B. T. Baccalaureus Theologie-Bachelor of Theology.

B. V. Beata Virgo-Blessed Virgin.

B. V. M. Beata Virgo Maria-Blessed Virgin Mary.

C. C. Camera-Papal Treasury.


Cen. XX. Censa-Ecclesiastica-Ecclesiastical Censure.

Cleri. Clericus-Cleric.

Clio. Cluniacensi-Monks of Cluny.

Cl. Celsus-Celsus.

Clos. Closest.

Codex-Manuscript.

Cun. Causa-Cause.

Cura Curato (used chiefly in Ireland).

Curs. Cursus-Ecclesiasticus-Ecclesiastical Study.

Cusus Curtus-Curatus-Chancellor.

D. D. Doctor-Doctor.

D. M. D. G. Dignus-Meritorious.

D. N. De Natura Humana.

D. S. Doctor in Sacro-Doctor in Sacred (Law).

D. T. Doctor in Theologia.

Dec. Decreti-Decretal Decree.

Decret. Decretal-Decretal Decree.

Decret. Decretal-Decretal Decree.

Decret. Decretal-Decretal Decree.

Decret. Decretal-Decretal Decree.
### Abbreviations

<table>
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<tr>
<th>Abbreviation</th>
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<tr>
<td>Comm. Prec.</td>
<td>Commemoratio Precedentis</td>
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<td>Comm. Seq.</td>
<td>Commemoratio Sequentis</td>
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<tr>
<td>Compl.</td>
<td>Compleutorium</td>
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<tr>
<td>Con.</td>
<td>Contra</td>
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<tr>
<td>Cone.</td>
<td>Concilium</td>
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<tr>
<td>Conf.</td>
<td>Confessor</td>
</tr>
<tr>
<td>Conf. Pont.</td>
<td>Concessus Pontifex</td>
</tr>
<tr>
<td>Cons.</td>
<td>Consessio-Consecratio</td>
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<tr>
<td>Consecr.</td>
<td>Consecratio-Consecratum</td>
</tr>
<tr>
<td>Cr.</td>
<td>Credo</td>
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<tr>
<td>D.</td>
<td>Dominus</td>
</tr>
<tr>
<td>d.</td>
<td>dies</td>
</tr>
<tr>
<td>D. C. L.</td>
<td>Doctoris Civilis [or Canonici] Legis</td>
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<tr>
<td>D. D.</td>
<td>Doctores</td>
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<tr>
<td>D. D.</td>
<td>Dominus Noster Jesus Christus</td>
</tr>
<tr>
<td>D. N. J. C.</td>
<td>Dominus Noster Jesus Christus</td>
</tr>
<tr>
<td>DN, DNS</td>
<td>Dominus</td>
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<tr>
<td>D. O. M.</td>
<td>Deo Optimo Maximo</td>
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<td>D. R.</td>
<td>Decanus Rursus</td>
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<tr>
<td>D. S.</td>
<td>Deus</td>
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<tr>
<td>Dupl.</td>
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<tr>
<td>Dupl. Maj.</td>
<td>Duplex Major</td>
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<tr>
<td>Dupl.</td>
<td>Duplex Prime Classis</td>
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<tr>
<td>Dupl. II. Cl.</td>
<td>Duplex Second Classis</td>
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<tr>
<td>Eccl.</td>
<td>Ecclesiasticus</td>
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<tr>
<td>E.</td>
<td>Ecclesia</td>
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<tr>
<td>Emus</td>
<td>Eminentissimus</td>
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<tr>
<td>Episcopus</td>
<td>Bishop.</td>
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<tr>
<td>Fel. Mem.</td>
<td>Felicissima Memorialis</td>
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<tr>
<td>Fel. Rec.</td>
<td>Felicitatis Recordationis</td>
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<tr>
<td>Fer.</td>
<td>Feria</td>
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<tr>
<td>Fr.</td>
<td>Frater</td>
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<tr>
<td>Fund.</td>
<td>Fundatio</td>
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### Abbreviations

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<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>Gl.</td>
<td>Gloria</td>
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<td>Gr.</td>
<td>Gratia</td>
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<td>Grad.</td>
<td>Gradus</td>
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<td>Grat.</td>
<td>Gratias</td>
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<td>Heb.</td>
<td>Hebdomada</td>
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<td>Hom.</td>
<td>Homilia</td>
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<tr>
<td>hora</td>
<td>hora</td>
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<tr>
<td>Jesus</td>
<td>Jesus</td>
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<tr>
<td>Idus</td>
<td>Idus</td>
</tr>
<tr>
<td>Igitur</td>
<td>Igitur</td>
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<tr>
<td>(I)</td>
<td>Jesus</td>
</tr>
<tr>
<td>Indictio</td>
<td>Indictio</td>
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<tr>
<td>Inq.</td>
<td>Inquisition</td>
</tr>
<tr>
<td>I. P. I.</td>
<td>In partibus infidelium-among the infidels.</td>
</tr>
<tr>
<td>Idus</td>
<td>Idus</td>
</tr>
<tr>
<td>Jesus Christus</td>
<td>Jesus Christ.</td>
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<td>Juris Canonici Doctor</td>
<td>Doctor of Canon Law.</td>
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<tr>
<td>Juris Civilis Doctor</td>
<td>Doctor of Civil Law.</td>
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<tr>
<td>Juris Doctor</td>
<td>Doctor of Law.</td>
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<tr>
<td>Joseph</td>
<td>Joseph.</td>
</tr>
<tr>
<td>Joannes</td>
<td>John.</td>
</tr>
<tr>
<td>Juris Utriusque Doctor</td>
<td>Doctor of Both Laws (Sc. Civil and Canon).</td>
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<td>Juris Utriusque Licentiate</td>
<td>Licentiate of Both Laws.</td>
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<tr>
<td>Juris</td>
<td>Of Law.</td>
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<tr>
<td>Kal.</td>
<td>Calendar.</td>
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<tr>
<td>Lac.</td>
<td>Laws.</td>
</tr>
<tr>
<td>Lauds</td>
<td>Lauds (Br.).</td>
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<tr>
<td>Legis Civilis Doctor</td>
<td>Doctor of Civil Law.</td>
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<tr>
<td>L. C. D.</td>
<td>Doctor</td>
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<tr>
<td>L. c; loc. cit.</td>
<td>Loc. c.; loc. cit.</td>
</tr>
<tr>
<td>Legit.</td>
<td>Legitimus-Legally, legitimate.</td>
</tr>
<tr>
<td>Litterae Humaniorum Doctor</td>
<td>Doctor of Literature.</td>
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<td>L. H. D.</td>
<td>Liber</td>
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<td>Licentia</td>
<td>Licentiate.</td>
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<td>L.</td>
<td>Literae.</td>
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<td>L. B.</td>
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<td>Legum Baccalaurae</td>
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<td>Master of Law.</td>
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<td>Loc.</td>
<td>Locus.</td>
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<td>Louvainse</td>
<td>Theologians of Louvain.</td>
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<td>L. S.</td>
<td>Loci Signilli</td>
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<td>Ludovicus</td>
<td>Ludovicus.</td>
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<td>M.</td>
<td>Maria</td>
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<td>Mag.</td>
<td>Magister</td>
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<td>Mand.</td>
<td>Mandatum</td>
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<tr>
<td>Martyr, Martyres, Martyrs</td>
<td>Martyr, Martyrs, Martyres (Br.).</td>
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<tr>
<td>Mat.</td>
<td>Matrimonium</td>
</tr>
<tr>
<td>Mart.</td>
<td>Matrimonium</td>
</tr>
<tr>
<td>Monsignor</td>
<td>Monseigneur, Monsignor-My Lord.</td>
</tr>
</tbody>
</table>

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*The abbreviations are for Latin technical terms used in the study of theology and church history.*
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tr>
<td>Miss.</td>
<td>Missa, Missionarius—Mass (Br.); Missionary.</td>
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<tr>
<td>M. A.</td>
<td>Missionarius Rector—Missionary Rector.</td>
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<tr>
<td>m. t. v.</td>
<td>mutatur terminatio versiculi—the termination of the little verse is changed (Br.).</td>
</tr>
<tr>
<td>D. N. J. C.</td>
<td>Nostre Domina, Notre Dame—Our Lady.</td>
</tr>
<tr>
<td>Nigr.</td>
<td>Niger—Black (Br.).</td>
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<tr>
<td>No.</td>
<td>Nobis—to us, for us.</td>
</tr>
<tr>
<td>Non.</td>
<td>None—None.</td>
</tr>
<tr>
<td>Nostr.</td>
<td>Noster, nostrî—Our, of our.</td>
</tr>
<tr>
<td>Not.</td>
<td>Notitia—Knowledge.</td>
</tr>
<tr>
<td>N. S.</td>
<td>Nôtre Seigneur, Nôstro Signore—Our Lord.</td>
</tr>
<tr>
<td>Ntr.</td>
<td>Nostri—Of our.</td>
</tr>
<tr>
<td>Nup.</td>
<td>Nuptie—Nuptias.</td>
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<tr>
<td>Ob.</td>
<td>Obit—Died.</td>
</tr>
<tr>
<td>Oct.</td>
<td>Octava—Octave (Br.).</td>
</tr>
<tr>
<td>Omn.</td>
<td>Omnes, Omnibus—All, to all.</td>
</tr>
<tr>
<td>Or.</td>
<td>Oratio—Prayer (Br.).</td>
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<tr>
<td>Orat.</td>
<td>Oratorium—Petitioner, Oratory.</td>
</tr>
<tr>
<td>O. S.</td>
<td>Old Style.</td>
</tr>
<tr>
<td>O. T.</td>
<td>Old Testament.</td>
</tr>
<tr>
<td>P.</td>
<td>Pater, Père—Father.</td>
</tr>
<tr>
<td>Pact.</td>
<td>Pactum—Agreement.</td>
</tr>
<tr>
<td>Pasch.</td>
<td>Pascha—Easter (Br.).</td>
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<td>Patr.</td>
<td>Patriarcha—Patriarch.</td>
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<td>Pent.</td>
<td>Pentecostes—Pentecost (Br.).</td>
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<td>Ph. B.</td>
<td>Philosophica Baccalaureus—Bachelor of Philosophy.</td>
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<td>Ph. D.</td>
<td>Philosophiae Doctor—Doctor of Philosophy.</td>
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<tr>
<td>Phil.</td>
<td>Philosophiae Magister—Master of Philosophy.</td>
</tr>
<tr>
<td>P. K.</td>
<td>Pridie Kalendas—The day before the Calends.</td>
</tr>
<tr>
<td>Penit.</td>
<td>Penitentia—Penance.</td>
</tr>
<tr>
<td>Pont.</td>
<td>Pontifex—Pontiff, Bishop (Br.).</td>
</tr>
<tr>
<td>Pont.</td>
<td>Pontificatis—Pontificate.</td>
</tr>
<tr>
<td>Poss.</td>
<td>Possessor—Possessor, Possession.</td>
</tr>
<tr>
<td>PP.</td>
<td>Papa—Pope; Pontificium—Of the popes.</td>
</tr>
<tr>
<td>P. P.</td>
<td>Parochus—Parish Priest (used mostly in Ireland).</td>
</tr>
<tr>
<td>P. P. A.</td>
<td>Patres Apostolici—Cardinals.</td>
</tr>
<tr>
<td>P. P. P.</td>
<td>Propria Pecuniæ Postui—Erected at his own expense.</td>
</tr>
<tr>
<td>P. R.</td>
<td>Permanens Rector—Permanent Rector.</td>
</tr>
<tr>
<td>Pref.</td>
<td>Prefatio—Preface of the Mass (Br.).</td>
</tr>
<tr>
<td>Presb.</td>
<td>Presbyter—Priest.</td>
</tr>
<tr>
<td>Prof.</td>
<td>Professor.</td>
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<tr>
<td>Prop. Fid.</td>
<td>Professor.</td>
</tr>
<tr>
<td>Propr.</td>
<td>Provisor, Provisor—Provision, Provided.</td>
</tr>
<tr>
<td>Prov.</td>
<td>Psalmus—Psalms.</td>
</tr>
<tr>
<td>Pub.</td>
<td>Publicus, Publicus—Public, Publicly.</td>
</tr>
<tr>
<td>Quadrag.</td>
<td>Quadragesima—Lent, also the Fortieth day before Easter (Br.).</td>
</tr>
<tr>
<td>Quinquag.</td>
<td>Quinquagesima—The Fiftieth day before Easter (Br.).</td>
</tr>
<tr>
<td>Resp.</td>
<td>Responsio—Response (Br.).</td>
</tr>
<tr>
<td>R. I. P.</td>
<td>Reverendus Pater, Révérend Père—Reverend Father.</td>
</tr>
<tr>
<td>Rerum</td>
<td>Rerum—Of Things, Subjects, e. g. SS. RR. Ital.—Writers on Italian (historical) subjects.</td>
</tr>
<tr>
<td>Rom.</td>
<td>Regesta.</td>
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<tr>
<td>Rit.</td>
<td>Right Reverend.</td>
</tr>
<tr>
<td>Rub.</td>
<td>Rubricae—Rubric.</td>
</tr>
<tr>
<td>Sac.</td>
<td>Sacrum—Sacred.</td>
</tr>
<tr>
<td>S. C.</td>
<td>Salutis—Salvation, of Salvation.</td>
</tr>
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<td>S. C. C.</td>
<td>Salmantici—Theologians of Salamanca.</td>
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<td>S. C. L.</td>
<td>Sacra Congregatio—Sacred Congregation.</td>
</tr>
<tr>
<td>S. C. P. F.</td>
<td>Sacra Congregatio Concilii—Sacred Congregation of the Council, i. e. of Trent.</td>
</tr>
<tr>
<td>SCS</td>
<td>Sanctus—Saint.</td>
</tr>
<tr>
<td>Sexag.</td>
<td>Sexagesima—Sixtieth day before Easter (Br.).</td>
</tr>
<tr>
<td>Sine Com.</td>
<td>Sine Conmemoration—Without commemoration of other feast, or feasts (Br.).</td>
</tr>
<tr>
<td>Sig.</td>
<td>Simplex—Simple feast (Br.).</td>
</tr>
<tr>
<td>S. D.</td>
<td>sine loco—without indication of place of printing.</td>
</tr>
<tr>
<td>Septuages.</td>
<td>Septuagesima, sixtieth day before Easter (Br.).</td>
</tr>
<tr>
<td>Soc.</td>
<td>Socius Socii—Companion, Companions (Br.).</td>
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ABBREVIATIONS 26

S. P. Sanctissime Pater—Most Holy Father.  B. F.
S. P. S. Petr. Sanctus Petrus—St. Peter.  B. I. C.
S. P. Summus Pontifex—Supreme Pontiff, Pope.  B. M. F.
S. P. A. Sacrum Palatium Apostolicum—Sacred Apostolic Palace, Vatican, Quirinal.  C.
S. R. C. Sacra Rituum Congregatio—Sacred Congregation of Rites.  C. F.
S. R. E. Sancta Romana Ecclesia, Sancta Romana Ecclesia—Most Holy Roman Church; or, of the Most Holy Roman Church.  C. O.
S. S. Scriptores—Writers.  C. O. B. Q.
S. S. D. N. Sanctissimus Dominus Noster—Our Most Holy Lord (Jesus Christ), also a title of the Pope.  COI.
S., S. S. Sanctus, Sancti—Saint, Saints.  CS., COS.
S. T. B. Sacro Theologiae Baccalaureus—Bachelor of Sacred Theology.  COSS.
S. T. D. Sacra Theologiae Doctor—Doctor of Sacred Theology.  C. P.
S. T. L. Sacra Theologiae Licentiat—Licentiate of Sacred Theology.  D.
Suffr. Suffragia—Suffrages (Br.); prayers of the saints.  D. D.
S. V. Sanctitas Vestræ—Your Holiness.  D. I. P.
Syn. Synodus—Synod.  D. M.
Temp. Tempus, Tempore—Time, in time.  D. M. S.
Test. Testes, Testimonium—Witnesses, Testimony.  D. N.
Theol. Theologia—Theology.  DD. NN.
Tit. Titulus, Tituli—Title, Titles.  E. V.
Ult. Ultima—The (day, month, year).  EX. TM.
Usq. Usque—as far as.  E. VIV. DISC.
Ux. Uxor—Wife.  E.
V., Ven., VV. Venerabilis, Venerabiles—Venerable.  F.
V., Vest. Vester—Your.  F. C.
Vac. Vacat, Vacans—Vacant.  F. F.
Val. Valor—Value.  FF.
Vat. Vaticanus—Vatican.  FS.
Vba. Verba—Words.  FS.
V. Vers. Versiculæ—Versicles (Br.).  H.
Vesp. Vesperæ—Vespers (Br.).  H. L. S.
V. F., Vic. For. Vicarius Foræ—Vicar-Foræ.  H. M. F. F.
V. G. Vicarius Generalis—Vicar-General.  H. M. F. F.
Vid. Vidua—Widow (Br.).  H.
Vid., Videl. Videlicet—Namely.  H.
Vig. Vigilia—Vigil of a feast (Br.).  H. S.
Vio. Violaeus—Viol (Br.).  ID.
Vir. Virgo—Virgin (Br.).  IDNE.
Virid. Viriditas—Green (Br.).  I.
V. M. Vir Magnificat—Great Man.  I. L. H.
V. Rev. Very Reverend.  K.
V. T. Vetus Testamentum.  K.
XG., XCS. Christus—Christ (first, middle, and last letters of the Greek name).  INB.

ABBREVIATIONS IN CATACOMB INSCRIPTIONS.

A. D. Ante Diem—e.g. in the phrase, “Ante Diem VI or Sextium” Kal. Aprilis, is equivalent to the sixth day before the Calends of April, counting both the Calends and the day intended to be indicated; or Anima Dulcis—Sweet Soul.  K. B. M.
A. Q. I. C. Anima Quiescat In Christo—May his [or her] Soul Repose in Christ.  L.
B., BMT. Bene Merenti—To the Well-Descending.  L. M.

Bone Memorae—Of Happy Memory.  Bone Femina—To the Good Woman
Dormit In Pace—Sleep in Peace.  Dis Manibus—To the Manes [of].
Domino Nostro—To Our Lord.  Dis Manibus—To the Manes [of].
Domini Nostræ—To Our Lords.  Dis Manibus—Sacrum—Sacred to the Manes [of].
Domino—In the Fulfillment of a Vow.  Dis Manibus—Sacrum—Sacred to the Manes [of].
Ex Voto—In accordance with the Testament.  Dis Manibus—Sacrum—Sacred to the Manes [of].
Ex Testamento—In accordance with the Testament.  Dis Manibus—Sacrum—Sacred to the Manes [of].
Hoc Monumentum Fieri Fecit—Caused this Monument to be Made.  Feci—Did; or Filius—Son; or Felici-
Hoc Loco Situs—Laid [or Put] in this Place.  Fratres—Brothers.
Hoc Loco Situs—Laid [or Put] in this Place.  Hic—Here.
Hoc Loco Situs—Laid [or Put] in this Place.  Hic—Here.
In Bono—In Good (adour).  In Bono—In Good (adour).  Some as DIENE.
In Bono—In Good (adour).  IN.  IN.
In Bono—In Good (adour).  I. X.
In Bono—In Good (adour).  I. X.
In Bono—In Good (adour).  K.
In Bono—In Good (adour).  K.
In Bono—In Good (adour).  K.
In Bono—In Good (adour).  K.
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In Bono—In Good (adour).  K.
In Bono—In Good (adour).  K.
ABBREVIATIONS

MM. Martyres—Martyrs.
M. P. Monumentum Posuit—Erected a Monument.
MRT. Merenti—To the Deserving.
N. Nones—Nones; or Numero—Number.
NN. Nostra—To Our [with a plural]; or Numero—Numbers.
O. Hour—Hour; Obit—Died.
OB. IN XTO. Obit In Christo—Died In Christ.
OMS. Omnino—All.
OP. Optimus—Excellent, or Supreme—Good.
P. Pax—Peace; or Pius—Dutiful; or Pius
Ponendum—To be Placed; or Pius
Pride—the Day Before; or Pius—More.
P. C. Poni Curavit—Caused to be Placed.
P. C. CONS. } Post Consulatum—After the Consultation.
P. I. Poni Jussit—Ordered to be Placed.
P. M. Plus Minus—More or Less; or Pius
Memoria—Of Pious Memory; or Post Mortem—After Death.
PP. Presbiter—Priest.
PR. K. Pride Kalendae—The Day Before the Calends.
PRB. Presbyter—Priest.
PRN. Pride Nonas—The Day Before the Nonas.
P. T. C. S. Pax Tibi Cum Sanctis—Peace to Thee with the Saints.
PZ. Pie Zeesa—(Gr.) Mayest thou Live
Piously.
Q. Quiest. He Reets.
Q. B. AN. Qui Bixit [or Vixit] Anno—Who lived
—Years.
Q. I. P. Quiest In Peace—May he [or she]
Rest in Peace.
Q. V. Qui Vixit—Who Lived.
R. Requescit—He Requests; or Refrangerio
—in [a place] of Refreshment.
Reg. Regionis—Of the Region.
S. Susa—His; or Situs—Placed; or Sepulchrum—Sepulchre.
SC. M. Sancte Memorie—Of Holy Memory.
SD. Sede—He sat.
SSA. Subscripta—Subscribed.
S. I. D. Spiritus In Deo—Spirit [rest] in God.
S. P. Sepulcram—Buried; or Sepulchrum—Sepulchre.
SS. Sancto;—Of the Saints.
S. V. Sacrum Virgin—Holy Virgin.
T. TT. Titulus; Tituli—Title, Titles.
TM. Testamentum—Testament.
V. Vixit—He Lived; or Vixisti—Thou didst—Live.
VB. Vir Bonus—A Good Man.
V. C. Vir Clarissimus—A Most Illustrious Man.
V. V. CC. Vixi Clarissimi—Most Illustrious Men.
V. H. Vir Honestus—A Worthy Man.
V. X. Vivas, Care [or Cara]—Mayst thou
Live, Dear One; or Uxor Carissima—Most Dear Wife.
X. Christus.
XPC. }
XS. }

ABBREVIATIONS OF TITLES OF THE PRINCIPAL RELIGIOUS ORDERS AND CONGREGATIONS OF PRIESTS.
A. A. Augustiniani Assumptionis—Assumptionists.
A. B. A. Antonianei Benedictini Armeni—Mechitarists.

ABBREVIATIONS

Congregatio Jesu et Maris—Eudist Fathers.
Congregatio Missionis—Lazarists.
Congregatio Marie—Fathers of the Company of Mary.
Congregatio Passionis—Passionists.
Congregatio Pretiosissimi Sanguinis—Fathers of the Most Precious Blood.
Congregatio Resurrectionis—Resurrectionist Fathers.
Clerici Regulares Congregationis Somaticae—Somaschi Fathers.
Clerici Regulares Immaculatae Conceptionis—Canons Regular of the Immaculate Conception.
Clerici Regulares Lateranenses—Canons Regular of the Lateran.
Clerici Regulares Minores—Clerics Regular Minor, Mariani.
Clerici Regulares Matris Dei—Clerics Regular of the Mother of God.
Clerici Regulares Ministrantes In Petro—Clerics Regular on the Sick, Camillini, Camilliani.
Congregatio Reformatorum Premonstratensium—Premonstratensians.
Clerici Regulares Sancti Pauli—Barnabites.
Clerici Regulares Pauperum Matris Dei Scholasticum Fratrum—Clerics Regular of the Poor Men of the Mother of God for Pious Schools, Priests.
Clerici Regulares Theatini—Theatines.
Congregatio Sancti Basili—Basilians.
Congregatio Sanctae Crucis—Fathers and Brothers of the Holy Cross.
Congregatio Sancti Pauli—Paulists.
Congregatio Sanctorum Spiritus—Fathers of the Holy Ghost.
Clerici Sancti Villatoris—Clerics, or Clerics, of St. Viator.
CongregatioSacratissimorum Cordium—Missionaries of the Sacred Hearts of Jesus and Mary.
Congregatio Sanctorum Redemptoris—Redemptorists.
Institutum Choraticum—Rossianins.
Missionaries, of La Salette (France).
Missionarii Sancti Caroli—Missionaries of St. Charles.
Missionarii Sacratissimi Cordis—Missionaries of the Most Sacred Heart.
Ordo Choraticus—Fathers of the Order of Charity.
Ordocralouselius—Camaldolese.
Ordocratusianis—Carthusians.
Ordocrussianis—Cistercians.
Ordon Carmelitarum—Carmelites.
Ordon Carmelitarum Discalceatorum—Discalced, or Barefoot, Carmelites.
Ordon Reformatorum—Cistercians, Trappists.
Ordo Ordinum Minorum—Observant Franciscans.
Ordo (Fratum) Menormorum—Members of St. Francis of Paul.
Ordo Beatae Mariae Virginis de Redemptione Captivorum—Mercedarians, Nolaschi.
Ordo Minorum Convivialium—Convivial Franciscans.
Abbreviators (abbreviare = “shorten”, “curtail”) those who make an abridgment or abstract of a long writing or discourse. This is accomplished by contracting the parts, i.e. the words and sentences; an abbreviated form of writing common among the Romans. Abbreviators were of two kinds, (a) the use of a single letter for a single word, (b) the use of a sign, note, or mark for a word or phrase. The Emperor Justinian forbade the use of abbreviations in the compilation of the Digest, and afterwards extended his prohibition to all other writing. This prohibition was not universally obeyed. The abbreviators found it to their own convenience and interest to use the abbreviated form, and especially was this the case at Rome. The early Christians practised the abbreviated mode, no doubt as an easy and safe way of communicating, and safeguarding their secrets from enemies and false brethren.

ECCLESIASTICAL ABBREVIATORS.—In course of time the Apostolic Chancery adopted this mode of writing as the curial style, still further abridging by omitting the diptongous sounds and many of the long lines and marks of punctuation. The ecclesiastical Abbreviators are officials of the Holy See, inasmuch as they are among the principal officials of the Apostolic Chancery, which is one of the oldest and most important offices in the Roman Curia. The scope of their labours, as well as their personnel, has varied with the times. Up to the twelfth or thirteenth century, the duty of the Apostolic, or Roman, Chancery was to prepare and expedite the pontifical letters and write for collation of church dignities and other matters of grave importance which were discussed and decided in Consistory. About the thirteenth or fourteenth century, the popes, while they lived at Avignon in France, began to reserve the collation of a great many benefices, so that all the benefices, especially the greater ones, were to be conferred through the Roman Curia (Leges, Praelectiones Jur. Can., I, ii, 257). As a consequence, the labour was immensely augmented, and the number of Abbreviators necessarily increased. To regulate the proper expedition of these reserved benefices, Pope John XXII instituted the rules of chancery to determine the competency and mode of procedure of the Chancery. Afterwards the establishment of the Dataria and Legislation of 1438 enlightened the work of the Chancery and led to a reduction in the number of Abbreviators. According to Ciampini (Lib. de Abbreviatorum de parvo majore etc., cap. i) the institution of abbreviators was very ancient, succeeding after the persecutions to the notaries who recorded the acts of the martyrs. Other authors reject this early institution and ascribe it to Pope John XXIII (1316). It is certain that he uses the name Abbreviators, but speaks as if they had existed before his time, and had, by overtaxation for their labour, caused much complaint and protest. He (Extravag. Joan. tit. xiii, Cum ad Sacrosanctum Romanum Eclecticum) says that the abbreviators know how much they may charge for their labour, fixes a certain tax for an abstract or abridgment of twenty-five words, or their equivalent, 150 letters, forbids them to charge more, even though the abstract goes over twenty-five words but less than fifty words, enacts that the basis of the tax is the labour employed in writing, expediting, etc., the Bulls, and by no means the emoluments accruing to the recipient of the favour or benefice conferred by the Bull, and declares that whoever shall charge more than the tax fixed by him shall be suspended for six months from office, and upon a second violation of the law, shall be deprived of it altogether, and if the delinquent be an abbreviator, he shall be excommunicated. Should a large letter have to be rewritten, owing to the inexact copy of the abbre-
vistor, the abbreviator and not the receiver of the Bull must pay the extra charge for the extra labour to the apostolic writer. Whatever may be the date of the institution of the office of abbreviator, it is certain that it became of greater importance and more highly privileged upon its erection into a college of prelates. Pope Martin V (Constit. 3 'In Aedificiis') made the legal abbreviation, examination and approbation and also the tax they should demand for their labour and the punishment for overcharge. He also assigned to them certain emoluments. The Abbreviators of the lower, or lesser, were to be promoted to the higher, or greater, by the college of prelates. They lived in the city with other offices, i.e. they can hold two benefices or offices at one and the same time, some conferred by the Cardinal Vice-Chancellor, others by the Holy Father.

**Erection of the Office into a College of Prelates.**—In the pontificate of Pius II, their number, which had been fixed at twenty-four, had grown to such an extent as to diminish considerably the individual remuneration, and, as a consequence, able and competent men no longer sought the office; and hence the old style of writing and expediting the Bulls was no longer used, to the great injury of justice and partiality for the leaders. To remedy this evil and to restore the old established chancery style, the Pope selected out of the great number of the then living Abbreviators seventy, and formed them into a college of prelates, and decreed that their office should be perpetual, that certain emoluments should be attached to it, and granted certain privileges to the possessors of the same. He ordained further that some should be called "Abbreviators of the Upper Bar" (de Parco Majori), the others of the Lower Bar (de Parco Minor); that the former should sit upon a slightly raised portion of the chamber, separated from the rest of the hall or chamber by lattice work, assist the Cardinal Vice-Chancellor, subscribe the letters and have the principal part in examining, revising, and expediting the apostolic letters to be issued with the leaden seal; that the latter, however, should sit among the apostolic writers upon benches in the lowest place of the chamber, and their duty was to carry the signed schedules or supplications to the prelates of the upper bar. Then one of the prelates of the upper bar made an abstract, and another prelate of the same bar revised it. Prelates of the upper bar formed a quaest tribunal, in which as a college they had full powers of the curia, the form and quality of the letters, of the clauses and decrees to be adjoined to the apostolic letters, and sometimes about the payment of the emoluments and other contingencies. Their opinion about questions concerning chancery business was held in the highest estimation by all the Roman tribunals. Paul II suppressed this college; but Sixtus IV (Constitutio 16, "Divina") restored it. He appointed seventy-two abbreviators, of whom twelve were of the upper, or greater, and twenty-two of the lower, or lesser, presidency (Parco), and thirty-eight examiners on first appearance of letters. They were required to be in attendance on certain days under penalty of fine, and sign letters and diplomas. Campianni mentions a decree of the Vice-Chancellor by which absentees were mulcted in the loss of their share of the emoluments of the following chancery session. The same Pope also granted many privileges to the members of the greater presidency. Pius VII suppressed many of the chancery offices, and so the Tribunal of Correctors and the Abbreviators of the lower presidency disappeared. Of the Tribunal of Correctors, a substitute-corrector alone remains. Bouix (Curia Romana, edit. 1899) chronicles the suppression of the lower presidency and puts the number of Abbreviators at that date at eleven. The present college consists of seventeen prelates, six substitutes, and one sub-substitute, all of whom, except the prelates, may be clerics or laymen. Although the duty of Abbreviators was originally to make abstracts and abridgements of the apostolic letters, diplomas, etc., it was afterwards extended to the actual examination and approbation, and also the tax they should demand for their labour and the punishment for overcharge. He also assigned to them certain emoluments. The Abbreviators of the lower, or lesser, were to be promoted to the higher, or greater, by the college of prelates. Their living in the city with other offices, i.e. they can hold two benefices or offices at one and the same time, some conferred by the Cardinal Vice-Chancellor, others by the Holy Father.

**Titles and Privileges.**—Many great privileges were conferred upon Abbreviators in the past. By decree of Leo X they were created nobles, Counts Palatine, familiars and members of the papal household, so that they might enjoy all the privileges of domestic prelates and of prelates in actual attendance on the Pope, as regards plurality of benefices as well as expectations. They and their clerics and their properties were exempt from all jurisdiction except the immediate jurisdiction of the Pope, and they were not subject to the judgments of the Auditor of Chancery and the Cardinal Vicar. He also empowered them to confer (to-day within strict limitations) the degree of Doctor, with all university privileges, create notaries (now abrogated), legitimize children so as to make them eligible to receive benefices vacated by their fathers (now revoked), also to enoble three persons and to make Knights of the Order of St. Sylvester, and to direct and foreclose their estates and to wear the insignia of nobility. Pope Gregory XVI rescinded this privilege and reserved to the Pope the right of creation of such knights (Acta Pont. Greg. XVI, Vol. III, 178-179-180). Pope Paul V, who in early manhood was a member of the college (Bull. Pauli V), made a separation of the Prelates of Abbreviators of Favour, and after three years of service, Referendaries likewise of Justice, enjoying the privileges of Referendaries and permitting one to assist in the signatures before the Pope, giving all a right to a portion in the papal palace and exempting them from the registration of favours as requested by Pius IV (Const., 98) with regard to matters pertaining to the Apostolic Chamber. They follow immediately after the twelve voting members of the Signature in capella. Abbreviators of the greater presidency are permitted to wear the purple cassock and cope, as also rochet in capella. Abbreviators of the lower presidency and of all other offices were simple clerics, and according to permission granted by Sixtus IV (loc. cit.) might be even married men. These offices becoming vacant by death of the Abbreviator, no matter where the death take place, are reserved in Curia. Prelates could resign their office in favour of others. No reason for the exception of the Abbreviators of the greater presidency and of those of the other chancery offices from the Regent down were occasions of venality, which many of the popes, especially Benedict XIV and Pius VII, laboured most strenuously to abolish. Leo XIII (Motu Proprio, 4 July, 1898) most solemnly decreed the abolition of all venality in the transfer or colla-
tion of the said office. As domestic prelates, prelates of the Roman Court, they have personal pre-eminence in every diocese of the world. They are addressed as "Reverendissimus", "Right Reverend", and "Monsignor". As prelates, and therefore possessing the legal dower, they are competent to receive and execute papal commands. Benedict XIV (Const. 3, "Maximo") granted prelates of the greater pre-eminence the privilege of wearing a hat with purple band, which righ they hold even after they have ceased to be abbreviators.


F. M. J. ROCK.

Abdenago. See Daniel.

Abdera. The titular see in the province of Rhodope on the southern coast of Thrace, now called Bouloustra. It was founded about 656 B.C.

Abdias (A MINOR PROPHET).—This name is the Greek form of the Hebrew 'Ovbd'ha/lyach, which means "the servant [or worshipsmouth] of Yahweh". The fourth and shortest of the minor prophetic books of the Old Testament (it contains only twenty-one verses) is ascribed to Abdias. In the title of the book it is usually regarded as a prophecy, however, it is thought that it should be treated as an apocalyptic, for, on the one hand, Holy Writ often designates a true prophet under the apocalyptic name of "the servant of Yahweh", and on the other, nowhere gives any distinct information concerning the writer of the work ascribed to Abdias. It is true that in the absence of such authentic information Jewish and Christian traditions have been freely circulated to supply its place; but it remains none the less a fact that "nothing is known of Abdias; his family, station in life, place of birth, manner of death, are equally unknown to us" (Abbe Trochon, Les petits prophetes, 195). The only thing that may be inferred from the work concerning its author is that he belonged to the Kingdom of Judah.

The short prophecy of Abdias deals almost exclusively with the fate of Edom as it is stated in its opening words. God has summoned the nations against him. After this study of the features of a story of a people, he would be utterly destroyed, not simply spoiled as by thieves (1-6). Her former friends and allies have turned against her (7), and her wisdom shall fail her in this extremity (8, 9). She is justly punished for her unbrotherly conduct towards Judah when foreigners sacked Jerusalem and cast lots over it (10, 11). She is hidden behind a veil from her unworthy conduct (12-14). The "day of Yahweh" is near upon "all the nations", in whose ruin Edom shall share under the united efforts of "the house of Jacob" and "the house of Joseph" (16-18). As for Israel, her borders will be enlarged in every direction; "Saviours" shall appear on Mount Sion, to judge the Mount of Esau, and the rule of Yahweh shall be established (19-21).

DATE OF THE PROPHETHY OF ABDIAS.—Besides the shortness of the book of Abdias and its lack of a detailed title such as is usually prefixed to the prophecies of the Old Testament, there are various reasons, literary and exegetical, which prevent scholars from agreeing upon the date of its composition. Many among them (Keil, Orelli, Vigouroux, Trochon, Lesestre, etc.) assign its composition to about the reign of Joram (nineth century B.C.). Their main ground for this position is derived from Abdias's reference (11-14) to a capture by the Moabites, which they identify with the sacking of the Holy City by the Philistines and the Arabsians under Joram (II Paralip., xxi, 16, 17). The only other seizure of Jerusalem to which Abdias (11-14) could be understood to refer would be that which occurred during the lifetime of the prophet Jeremiah and was brought about by Nabuchodonosor. But such reference to this latter capture of the Jewish capital is ruled out, we are told, by the fact that Jeremiah's description of this event (Jer., xlix, 7-22) is so worded as to betray its dependence on Abdias (11-14) as on an earlier writing. It is ruled out also by Abdias's silence concerning the destruction of the city or of the Temple, which was brought about by Nabuchodonosor, and which, as far as we know, did not occur in the time of King Joram. A second argument for this early date of the prophecy is drawn from a comparison of its text with that of Amos and Joel. The resemblance is intimate and, when closely examined, shows, it is claimed, that Abdias was anterior to both Joel and Amos. In fact, in Joel, ii, 32 (Heb., iii, 5) "as the Lord hath said" introduces a quotation from Abdias (17). Hence it is inferred that the prophecy of Abdias originated between the reign of Joram and the time of Amos, that is, in the ninth or tenth century B.C. The inference is said also to be confirmed by the purity of style of Abdias's prophecy. Other scholars, among whom may be mentioned Meyrick, Jahn, Ackerman, Allioli, etc., refer the composition of the book to the time of the Babylonian Captivity, some even to the time of King Joram. They think that the terms of Abdias (11-14) can be adequately understood only of the capture of Jerusalem by Nabuchodonosor; only that event could have been spoken of as the day "when strangers carried away his [Juda's] army captive, and foreigners entered into his gates, and cast lots upon Judah"; as "the day of his [Juda's] leaving his country, . . . . the day of their [the children of Juda's] destruction"; "the day of their ruin"; etc. They also admit that Abdias (20) contains an implicit reference to the writer as one of the captives in Babylon. Others again, ascribe the present book of Abdias to a still later date. They agree with the defenders of the second opinion in interpreting Abdias (11-14) as referring to the capture of Jerusalem by Nabuchodonosor, but differ from them in holding that (20) does not really prove that the author of the book lived during the Babylonian exile. They claim that its composition (15-21), with its most important features (reference to the day of the Lord as being at hand upon all nations, to a restoration of all Israel, to the wonderful extent of territory and position in command which await the Jews in God's kingdom), connects necessarily the prophecy of Abdias with other works in Jewish literature [Joel, Daniel, Zacharias (x-xiv)], which, as they think, belong to a date long after the return from Babylon. These, then, are the three leading forms of opinion which prevail at the present day regarding the date of composition of the book of Abdias, none of which conflicts with the prophetic import of the work concerning the ultimate rest of the land of Israel at a later date, and concerning the Messianic times.

PHILIPP, in Dict. de la Bible; SELBHE, in Hart., Dict. de Bible, s. v. Obadiah. Recent Commentaries: Trochon (1883); KNAUER (1888); V. Garrett, (1888); PETERS (1902); PEROWNE (1889); NOWACK (1897).

FRANCIS E. GIGOT.

Abdias of Babylon, an apocryphal writer, said to have been one of the seventy-two Disciples of Christ, and first Bishop of Babylon, consecrated by Sts. Simon and Jude. Very little is known about him. And the main reason for mentioning him is a work in ten books called "Historia Certaminis Apostolorum", which is imputed to him. It tells of the labours and deaths of the Apostles. This compilation purports—
to have been translated from Hebrew into Greek by Eutropius, a disciple of Abdias, and, in the third century, from Greek into Latin by Julius Africanus, the friend of Origen. But it is really a Latin work, for it is cited, with the Vulgate of St. Jerome, the “Ecclesiastical History of Rufinus and his History of the "Reformation" of Clement. The interest of the work is due to what the author claims to have drawn from the ancient “Acta” of the Apostles, and to many ancient legends which have thus been brought down to us. The text of the pseudo-Abdias may be found in Fabricius, “Codex Apocryphus Novi Testamenti” (Hamburg, 1700), 400 ff., and also in two forms and in parenthesis in many books printed in the “Acta Sanctorum.” According to J. A. Lipsius, the work was compiled during the latter half of the sixth century, in some Frankish monastery, for the purpose of satisfying the natural curiosity of Western Christians. At the same time he used much older pseudo-Apostolic materials that he abridged or excerpted to suit his purpose, and often revised or expurgated in the sense of Catholic teaching, for not a few of the writings that he used were originally Gnostic compositions, and abandoned in speeches and prayers destined to spread the Gospel.

Abdication, ecclesiastically considered, is the resignation of a benefice or clerical dignity. Every such honour or emolument, from the papal throne to the humblest chantry, may be resigned by the incumbent. The general ecclesiastical law concerning such abdications (exclusive of a papal resignation) is that the benefice must be resigned into the hands of the proper ecclesiastical superior. Moreover, the resignation must be prompted by a just cause, be voluntary and free from contracts involving simony. Resignations, however, may be made with accompanying stipulations, such as that the resigned benefice be bestowed upon a designated person, or that the abdicating cleric be provided with another office. It is also required that the one who resigns his benefice, if in sacred orders, should have other certain means of support commensurate with his dignity. Resignations may be not only express but also tacit. The latter is presumed to have taken place when a cleric abdicates an ecclesiastical dignity, such as solemn profession in a religious order, enrolment in the army, contracting marriage, and the like. No resignation takes effect until it is accepted by the proper authority. Hence, those who hold office from a bishop must resign into his hands and obtain his acquiescence. Bishops, in like manner, must resign into the hands of the Pope. Vicars-general cannot accept resignations unless they receive powers ad hoc from the bishop. When a bishop abdicates his see, he may renounce both the episcopal benefice and dignity or only the benefice. If he resigns both he cannot in future perform any episcopal functions, even with the consent of the ordinary of the diocese where he resides. If he resign, however, only the benefice, and not the dignity, he still remains capable of performing such episcopal functions as other bishops may request him of. Of course, in the former case, if an abdicated bishop should nevertheless, at dates, such action would be valid, as his episcopal character is indelible, but it would be entirely illicit and entail grave consequences both for ordainer and ordained. A bishop’s Abdication of his see goes into effect as soon as the Pope has accepted it in a papal consistory. The bishopric then becomes vacant, but the actions of the prelate retain their validity until he receives official notice of the acceptance of his resignation.

Like every other ecclesiastical dignity, the papal throne may also be resigned. The reasons which make it lawful for a bishop to abdicate his see, such as the necessity of a particular church, or the salvation of his own soul, apply in a stronger manner to the one who governs the universal church. It is true that the Roman Pontiff has no superior on earth into whose hands he can resign his dignity, yet he himself by the papal power can dissolve the spiritual marriage between himself and the Roman Church. A papal abdication may be illicit, but it is unquestionably valid, since there is no one who can prohibit it ecclesiastically and it contravenes no divine law. The papacy does not, like the episcopacy, imprint an indelible character on the soul, and hence by his voluntary Abdication the Pope is entirely stripped of all jurisdiction, just as by his voluntary acceptance of the election to the primacy he acquired it. All doubt as to the legitimacy of papal abdications and all disputes among canonists were put an end to by the decree of Pope Boniface VIII which was received into the “Liberius Juris Canonici” (Canon 82, Gelasius, 6, 6). The Pontiff says: “Our predecessor, Pope Celestine V, whilst he governed the Church, constituted and decreed that the Roman Pontiff can freely resign. Therefore lest it happen that this statute should in the course of time fall into oblivion, or that doubt should lead to further disputes, We have determined with the counsel of our brethren that it be placed among other constitutions for a perpetual memory of the same.” Ferraris declares that the Pope should make his abdication into the hands of the College of Cardinals, as to that body alone pertains the election of his successor. For whilst it is true that the Cardinals did not bestow the papal jurisdiction upon him, yet they designated him as the successor of Peter, and they must be absolutely certain that he has renounced the dignity before they can validly proceed to the election of another pontiff. Church history furnishes a number of examples of papal abdications. Leaving aside the obscure case of Pope Marcellinus (296–308) adduced by Pezzani, and the still more doubtful resignation of Pope Liberius (352–366) which some historians have postulated in order to solve the perplexing position of Pope Felix II, we may proceed to uncontested cases. Pope Benedict XI, for instance (1303–1304), who had long caused scandal to the Church by his disorderly life, freely renounced the pontificate and took the habit of a monk. He repented of his abdication and seized the papal throne again for a short time after the death of Pope Clement II, but he finally died in a private station. His immediate successor, Pope Gregory VI (1344–45) furnishes another example of papal Abdication. It was Gregory who had persuaded Benedict IX to resign the Chair of Peter, and to do so he had bestowed valuable possessions upon him. After Gregory had himself become Pope, this transaction was looked on by many as simonia; and although Gregory’s intentions seem to have been of the best, yet it was deemed better that he too should abdicate the papal dignity, and he did so voluntarily.

The classic example of the resignation of a Pope is that of St. Celestine V (1294). Before his election to the pontificate, he had received a simple benediction and had been promised an archiepiscopal dignity; but after his exalted position. After five months of pontificate, he issued a solemn decree in which he declared that it was permissible for the Pope to abdicate, and then made an equally solemn renunciation of the papacy into the hands of the cardinals. He lived two years after his abdication,
in the practice of virtues which afterwards procured his canonization. Owing to the troubles which evill-minded persons caused his successor, Boniface VIII, by their theories about the impossibility of a valid Abduction of the papal throne, Boniface issued the above-cited decree to put the matter at rest for all time. In the later instance of papal resignation is that of Pope Gregory XII (1406–1415). It is the time of the Great Schism of the West, when two pretenders to the Chair of Peter disputed Gregory's right, and rent the faithful into three so-called "obediences". To put an end to the strife, the legitimate Pope Gregory renounced the pontificate at the Council General of Constance in 1414, it is well known that Pope Pius V (1800–1823), before setting out for Paris to crown Napoleon in 1804, had signed an abduction of the papal throne to take effect in case he were imprisoned in France (De Monton). Finally, a valid Abduction of the Pope must be a free act, hence, in such resignation of the papacy, the will of the person concerned must be clearly expressed. The act of the pontiff or the pope, on the other hand, has been defined as "obedience", which is a term used in the Eucharistic prayer of the Church to denote the submission of the faithful to the authority of the Pope. William H. W. Fanning.

Abdon and Sennen, Saints (variously written in early calendars and martyrologies Abdo, Abdu, Abduus, Sennus, Zennzen), Persian martyrs under Decius, about A.D. 250, and commemorated 30 July. The veneration paid them dates from as early as the third century, though their Acts, written for the most part prior to the ninth century, contain several fictitious statements about the cause and occasion of their coming to Rome and the nature of their torments. It is related in these Acts that their bodies were buried by a subdeacon, Quirinus, and transferred in the reign of Constantine to the Fontana cemetery near the road to Portus, not far from Rome. A fresco found on the sarcophagus supposed to contain their remains represents them receiving crowns from Christ. According to Martigny, this fresco dates from the seventh century. Several cities, notably Florence and Soissons, claim possession of their relics, but the Bollandists say that they rest in Rome.


Abduction. — Abduction may be considered as a public crime and a matrimonial diriment impediment. Viewed as a crime, it is a carrying off by force, physical or moral, of any virtuous woman, or even man, from a free and safe place to another place morally different and neither free nor safe from the abductor's power, with intent to marry her or to gratify lust. Abduction considered as a matrimonial impediment is a violent taking away of any woman whatsoever, chaste or unchaste, from a place free and safe to a morally different place, and there detaining her in the power of her abductor until he has coerced her into consenting to marry him. Abduction as a crime is of wider scope than is the impediment, inasmuch as the former includes man-captors and intent to gratify lust, both of which are excluded from the impediment. On the other hand, the impediment is of greater import than the crime in as far as it includes all women, chaste as well as unchaste, while the crime excludes the corrupt. This difference arises from the fact that the State aims to suppress the public crime as a menace to the safety of the commonwealth, while the Church cares, directly and immediately, for the freedom and the dignity of the Sacrament of Marriage. Abduction is often divided into Abduction by Violence (Raptus Violentia) and Abduction by Seduction, or Elopement (Raptus Seductiorum). The former is when (a) a woman evidently reluctant, and not consenting either to the flight or to the marriage, is forcibly transferred with a matrimonial intent from a secure and free place to a morally different place, by the abductor's influence by force, physical or moral, i.e., threats, great fear, or fraud equivalent to force, as it is a well-known axiom that "it is equal to be compelled to do a thing as to know that it is possible to be compelled to do it"; (b) a woman enticed by fair words and fraud and lured away from a one man for another reason than marriage from one place to another where she detains her by force or fraud equivalent to force, in order to coerce her into a marriage to which she objects; (c) a woman who, although she had already consented to a future marriage by act of betrothal, yet strenuously objects to abduction, is carried off violently by her betrothed or his agents from a free and safe place to another morally different and there detained until she consents to marry him. Some deny, however, that the raptor in this case is guilty of abduction, saying that the lady was in truth a raptus and has a right to his hermaphroditism. Elopement, in other words, is the right to compel her to fulfill her engagement by public authority, not, however, by private authority. His carrying off of the woman against her will is the exercise of private authority, and therefore violence to her rights. Abduction by Seduction (Raptus Seductionum), or Elopement, is the taking away from one place to another, by a man, of (1) a woman of age or under age who consents to both the flight and the marriage without consent of her parents or guardians; or (2) a woman who, although she refuses at first, finally, induced thereto by caresses, flattery, or any allurement, not however equivalent to force, physical or moral, consents to both flight and marriage without knowledge or consent of her parents or guardians. Abduction by seduction, as defined, is held by Roman law to be abduction by violence, inasmuch as violence can be offered to the woman and her parents simultaneously, or to the woman alone, or to the parents and guardians alone; and in the elopement, while no violence is done to the woman, violence is done to the parents or guardians. On the contrary, the Church does not consider violence done to parents, but the violence done only to the parties matrimonially interested. Hence, elopement, or abduction by seduction, does not induce an impediment diriment. Pope Pius VII, in his letter to Napoleon I (26 June, 1805), pronounced this kind of abduction no abduction in the Tridentine sense. The Church considers it, indeed, a wrong against parental authority, but not a wrong to the abducted woman.

The old Roman law (Jus Vetus), mindful of the actual or imaginary "Rape of the Sabines", dealt leniently with woman-stealers. If the woman was willing, her marriage with her abductor was allowed and solemnized by the licit leading her by the hand to the home of the raptor. Constantine the Great, to protect female virtue and safeguard the State, forbade (A. D. 320) such marriages. The law was neither universally received nor observed. The Emperor Justinian (A. D. 523, 533, and 548) forbade these marriages and fixed the punishment, for the principal and his accomplices in the crime, at death and confiscation of the property. Legal right to change the crime was given to parents or guardians; to put to instant death the abductor caught in the act of Abduction. Appeal by the victim in behalf of her abductor, on the plea that she gave consent, was denied. The law awarded the confiscated property to the woman, if she had not consented to the abduction; to her parents, if they
were ignorant of, or adverse to, it, and their daughter consented to the abduction; but if the woman and her parents consented to the carrying off, then all the property lapsed to the State, and the parents were banished (Codex Inst., IX, Tit. xii.; Auth. Collat., IX, Tit. 2; Novell. 143; Auth. Novell. 150). The Byzantine Emperor, Leo VI (886–912), called the Philosopher, approved (Constit. XXXV) the former laws in all particulars, with the exception that if swords or other deadly weapons were carried by the abductor and his accomplices during the abduction a much severer punishment was inflicted than if they were not carried. The Old Spanish law condemned to death the abductor who also ravished the woman, but the abductor who did not ravish was let off with a money fine to be equally shared by the abducted and the State. If the woman had consented to the abduction, the whole fine reverted to the State. Athenian law commanded the abductor to marry the abducted, if she so willed, unless the woman or her parents or guardians had already received money instead. The earlier Byzantine law enjoined, but the later law forbade, the marriage. Among the Germanic nations the crime of abduction was also considered a pernicious one to the parties, or guardians. The Church did not accept the Roman law which declared all the marriages of the abductor with the abducted, without exception, entirely and perpetually null and void. She held as valid all marriages in which there was present true and real consent and no force or duress (St. Basil (2 Canon. Epist. to St. Amphilochius, xxii, xxx, fixed date, an. 375, Post-Nicene Fathers, 2d series, VIII, Scribner's ed.,) the Church issued no canons on abduction prior to his time. Such a crime was, doubtless, extremely rare among the early Christians. In the fourth century, as men grew more audacious, this became more frequent and perilous. A breach of this bond was no longer so readily forgiven. To check this, the Church in several particular councils, besides the punishment of service, confiscation of goods, and public penance, decreed sentence of excommunication (to be judicially pronounced) against laics, and deposition from ecclesiastical rank against clerics, who had violently carried off, or helped to carry off, women. Pope Gelasius (496) permitted the marriage of the abductor with his captive if she was willing, and they had been betrothed, or had mutually discussed their future marriage prior to the abduction. Antecedent to the ninetieth day, however, the celebration of abduction (raptus) as a matrimonial impediment, either diriment or impediment. In the Western Church, at least from the ninth century, the marriage of the captor with his captive, or any other woman, was perpetually prohibited. This was not, however, the universal church discipline, but rather the discipline peculiar to those nations among whom the absence of strict laws made abductions more numerous. The bishops of the Frankish nation felt the necessity of severe legislation to meet the evil, and therefore, in many particular Councils, e.g. Aix-la-Chapelle (817), Meaux (940), etc., issued stringent canons which continued to be the chief law of the Franks until it was abolished by Innocent III. Furthermore, the impediment was impertinent, not diriment (according to the most common opinion). Marriages celebrated in opposition to the prohibition were held to be valid, although illicit. The Council of Meaux (817) forbade the use of force even to carry off the rapist but permitted his marriage with any other woman after he had performed the prescribed public penance. Gratian ("Decretum Caus.", XXXVI, quest. ii, ad finem) inaugurated a milder discipline. He, relying upon the (supposed) authority of Jerome, taught that an abductor ought to be allowed to marry the abducted provided she was willing to have him for a husband. 

After the publication of his decree in the twelfth century, this milder discipline was generally observed and met with the approval of many popes. Finally, Innocent III ("Decret. Greg.", lib. V, tit. xxvii, cap. vii, De Raptoribus") decreed for the universal Church (especially among the particular councils) that such marriages might take place as often as a prior reluctance and dissent on the part of the woman should change to willingness and consent to the marriage, and this (according to the common interpretation) even if the woman was in the power of the abductor at the time of the abduction. This decree practically did away with the impediment of abduction, which was merged into the impediment of vis et metus. The Innocentian law continued to be the ecclesiastical discipline up to the sixteenth century. The Council of Trent introduced an entirely new discipline. To guard the liberty and dignity of marriage, to show its detestation of a horrible crime dangerous alike to the purity of morals and the peace and security of society, and to bar the criminal from gaining the result intended by his crime, the Fathers decreed: Between the abductor and abducted there can be no marriage, either in the State, or in the Church, if the raptor; but if the abducted, having been separated from the abductor, and having been placed in a safe and free place, consents to have him for a husband, let her marry him; yet, notwithstanding, the abductor with all his advisers, accomplices and agents; are by the Church forever enraged and declared forever infamous, incapable of acquiring dignities, and, if they be clerics, deposed from their ecclesiastical rank. Furthermore, the abductor is bound, whether he marries the abducted or not, to dower her with a decent dowry at the discretion of the judge" (Concil. Trid., SSess. XXIV, vi, "De Reforma Matrimonii"). The marriage is therefore considered to be perfect, requiring no promulgation in individual parishes. Such also is the law in the Oriental Churches (Synod. Mont. Liban., 1736, Collect. Lactens., II, 167; Synod. Scarljen. Syror., 1888). The difference between this law and that of the Decretals (Innocent III) is evident. According to the Decretals, the woman's consent, given even while she was in the raptor's power, was deemed sufficient. The Council of Trent does not consider such consent of any avail, and requires consent given after the woman has been entirely separated from the control of the raptor and is dwelling in a place safe from his influence, before she desire to have him, the marriage may be celebrated, the priest having first obtained permission from the bishop (according to some) whose duty it is to testify to the cession of the impediment and that the dowry prescribed by the Council has been made over and is subject to the sole use and discretion of the abducted. The general law of the Church does not require the aforesaid bishop's permission, but individual bishops can and do make laws to that effect. The Council of Trent by this law safeguarded the freedom of marriage (1) on the part of the man, by allowing him to marry the abducted woman, and (2) on the part of the woman, by protecting her from being coerced while in the abductor's power into a marriage against her free will and consent. This impediment of abduction (raptus) is one entirely distinct from that of vis et metus. The latter entirely looks to the freedom of consent; the form, truth, to the freedom to be able to make the consent must be elicited. Of ecclesiastical origin, this impediment is temporary and public, and does not bind two unbaptized persons unless the civil law of their country invalidates such marriages. It does, however, govern the marriage of an unbaptized abductor with a Catholic abducted woman, and vice versa. 

Amidst the conflicting opinions of canonists and
moralists as to whether abduction by seduction, abduction of a betrothed, abduction of a minor against the will of her parents, or the abduction of a man by a woman, induces the impediment or not, it is necessary to remember that this impediment is of Tridentine origin, and therefore the Council of Trent is the only judge of the matter. It is clear that the Roman or any other civil law or any prior ecclesiastical law had nothing to say in the matter; that the question under investigation was the impediment, not the crime, of abduction; and that in rebus odiis, which this is, the words of the Council of Trent are to be strictly and literally interpreted. Four elements are essential in an abduction in order to induce thereby the Tridentine diriment impediment, to wit: (1) a woman; (2) change of locality; (3) violence; (4) matrimonial intent.

(1) Any woman, whether moral or immoral, maid or widow, betrothed or not, even a public woman, may be the object of a violent Abduction inducing the Tridentine impediment and punishment. Lessius, Avancini, and others hold that a man is not guilty of abduction who carries off his betrothed. The Council of Trent makes no exception, hence we should not. The abduction of a man by a woman is not recognized in the Tridentine law. The contrary opinion (De Justis and other earlier authors) is at variance with the language of the Council, which always speaks of the rapto, but nowhere of the raptrix. A woman can be guilty of the crime of rapto; but the question here is not about crime, but about the Tridentine impediment. She may be an agent or accomplice of the abductor and, as such, incur the penalties decreed by the Council; but it does not admit her as raptrix.

(2) Change of Locality.—Two places are necessary to an abduction—one, the place from which, the other, to which, the reluctant woman is violently taken, and in which she is also violently detained. These two places must be morally (some say physically, some virtually) different—the one, from which may be her own or her parents' home, where she is a free agent; the other, to which, must be subject to the power or influence of the abductor, where, though she is free in very many of her actions, she is not perfectly free in all. It is not necessary that the place to which the house of the abductor; it suffices if it be under his control or influence. Two rooms or two stories in a small dwelling, the home of one family; a street and an adjoining house; a public highway and a nearby field, would not affect a necessary change of locality. Removal, though violent, from room to room as above, would not induce the impediment under consideration, though some hold the contrary opinion. In case of a large castle, or mansion, or tenement-house, where many families dwell, the violent transference of a reluctant woman from a part where her family dwells to another remote part where a different family lives would constitute sufficient change of locality. If a woman is violently seized, v. g. in a room, and is violently kept there without change to another room, or if she without any assault on the part of the man, goes to a place and is there violently detained with matrimonial intent, she does not suffer abduction in the Tridentine sense. It is a mere sequestration, or detention. Some jurists, however, think otherwise, claiming virtual change from the place to which (to that of subjuction) to be sufficient to induce the Council's impediment. Physical transference from one place to another, however, is absolutely necessary to constitute rapto; virtual transference does not suffice. Should a woman be forcibly removed from a place to which she went willingly, to another where she is detained against her will with matrimonial intent, it is abduction.

(3) Violence.—Abduction always presumes that the abducted dissentes, and that her unwillingness is overcome either by physical force, i. e. laying hands upon her, or moral force, i. e. threats, great fear, and fraud equivalent to force. Mere opportunities, far words, sweet phrases, gifts, and promises are not sufficient to constitute the moral force requisite for abduction. It is not enough that she be procured himself, or by himself, or through his agents and accomplices, uses this force, moral or physical. Women, as the agents of the principal, may exercise it, and not infrequently do so.

(4) Matrimonial Intent.—The intention or motive of the criminal must be strictly and literally considered. To induce the impediment the intent must be to marry the abducted woman. Were the motive other than marriage, e. g. vengeance, pecuniary gain, or gratification of lust, there would be no abduction, no impediment, no penalties (S. Cong. Conc., 23 Jan., 1585). It is evident also from the custom of the Roman Curia, which, in all dispensations given or faculties granted to ordinaries to dispense in cases of affinity, consanguinity, etc., prefixes "provided that the woman was not abducted on account of this (marriage)." This impediment exists only between the abducted and abductor who, of and by himself, or on the consent of other persons, carried her off without intent to marry her. No impediment arises between the abducted and the agent or abettors of the abductor. She could validly, therefore, marry one of the agents or accomplices while still under the control of the abductor. When the intention is doubtful, judgment is arrived at from consideration of the circumstances. Thus, if a man violently carries off his betrothed or a woman with whom he has had conversations looking to future marriage, it is presumed that his intention was marriage. If doubts still remain, the law presumes the motive to be matrimonial. Whether it is abundantly evident that the initial motive of the abduction was lust, it is not abduction, but sequestration, or detention, although afterwards, during the captivity, the captor promise marriage in order to attain his lustful object. The contrary opinion, held by Rosset (De Matrimonio, II, 1554), Krimer, and others, is at variance with the principle of law, that in crimes the beginning, and not what happens accidentally is what the law considers. Were the intent twofold, v. g. lust and marriage, then the carrying off is abduction and induces the impediment. The abduction must be proved, not presumed. The mere word of the abduced woman, even if it should be against the oath of the so-called abductor and the absence of all rumour, does not establish the fact. The existence of the abduction once admitted, the burden of proof rests upon the abductor. He must conclusively prove that the abducted willingly consented to both abduction and marriage. If she admits consent to the flight, he must still prove conclusively that she gave willing consent also to the marriage; otherwise the impediment holds and the penalties are incurred. Should he claim (in order to exclude impediment) that his motive in the beginning of the transaction was not marriage, but other, and that he abandoned the marriage intent to the part of the man, goes to a place and is there violently detained with matrimonial intent, she does not suffer abduction in the Tridentine sense. It is a mere sequestration, or detention. Some jurists, however, think otherwise, claiming virtual change from the place to which (to that of subjuction) to be sufficient to induce the Council's impediment. Physical transference from one place to another, however, is absolutely necessary to constitute rapto; virtual transference does not suffice. Should a woman be forcibly removed from a place to which she went willingly, to another where she is detained against her will with matrimonial intent, it is abduction. The abductor is also bound, whether the woman marries him or not, to dower her with a decent dowry at the discretion of the bishop. The priest who celebrates the marriage while the woman is
under restraint does not incur the excommunication nor any other penalty, unless he has advised the abductor that he would aid him in his abduction by his presence and ministry. The agents and the like, in an abduction of a woman validly and freely betrothed, but unwilling to be carried off, do not incur excommunication and other Tridentine punishments (S. C. Prot. Fiz. 1784). The vindictive punishments are incurred, at least in the ecclesiastical court, by a declaratory sentence. The abducted woman, not the abductor, has the right to challenge the validity of her marriage celebrated while under control of the abductor. No particular timetables by law, but this is under the right of dispensation, unless prevented by reasonable cause, present her plea as soon as possible after her entire separation from the control of the abductor.

Dispensation.—The Church as a rule does not dispense with this impediment. It even refuses to grant other dispensations, v. g. affinity, if the woman was abducted; indeed any dispensation granted, in which mention of the abduction has been omitted, is held as invalid. There are some cases in which the Church has dispensed when it was abundantly evident that the consent of the woman was really free, although dispensation prevented her entire separation from the control of the abductor. The last Instruction of the Congregation of the Inquisition (15 February, 1901, in the “Analecta Ecclesiastica,” Rome, 1901, 98) to the bishops of Albania (where abduction is of very frequent occurrence) refused a general dispensation of the law for their country, adding that the frequency mentioned, far from being a reason for relaxing, was rather a reason for insisting on the Tridentine law; yet, where it was abundantly evident that the consent of the woman under restraint was truly a free consent, and that there were reasons sufficient for the dispensation, recourse should have had to Rome in each single case. Further, in the extraordinary faculties given to bishops (20 February, 1888) for dispensing in public impedi-ments persons in danger of death, the impediment of raptus is not excluded. The civil codes of to-day, as a rule, do not recognize abduction as an impediment diriment to civil marriage, but consider it as a species of vi et matut. The codes of Austria and Spain, however, still hold it as an impediment, and among the jurists of Austria there is an earnest endeavour to make it an impediment absolute and perpetual, so that the abducted woman, if still under control of her abductor, may not marry even a third party.


P. M. J. Rock.

The present abecedary, complete or partial lists of letters of the alphabet, chiefly Greek and Latin, inscribed on ancient monuments, Pagan and Christian. At, or near, the beginning of the Christian era, the Latin alphabet had already undergone its principal changes, and had become a fixed and definite system. The Greek alphabet, moreover, with certain slight modifications, had been inscribed in Latin. Towards the eighth century of Rome, the letters assumed their artistic forms and lost their older, narrower ones. Nor have the three letters added by the Emperor Claudius ever been found in use in Christian inscriptions. The letters themselves, therefore, were not employed for monumental inscriptions, so completely from the cursive, as to make it wholly impossible to mistake the one for the other. The uncial, occurring very rarely on sculptured monuments, and reserved for writing, did not make its appearance before the fourth century. The number of Christian objects bearing the abecedary, with the exception of two vases found at Carthage, is extremely limited. On the other hand, those of heathen origin are more plentiful, and include certain tablets used by stone-cutters' apprentices while learning their trade. Stones have also been found in the catacombs, bearing the symbols A, B, C, etc., to form a kind of monogram, or combinations which have puzzled the sagacity of scholars. One such, found in the cemetery of St. Alexander, in the Via Nomentana, is inscribed as follows:—

This represents, in all probability, a schoolboy's task, which may be compared with a denarius of L. Cassius Cecinianus, whereon the inscription runs thus:

It is to St. Jerome that we owe an explanation of this curious trifle. He tells us that, in order to train the memory of young children, they were made to learn the alphabet in a double form, joining A to X, and so on with the other letters. A stone found at Rome in 1877, and dating from the sixth or seventh century, seems to have been used in a school, as a model for learning the alphabet, and points, incidentally, to the long continuance of old methods of teaching. (See Alphabet, Christian Use of.)

H. Leclercq.

Abecedarians, a sect of Anabaptists who affected an absolute disdain for all human knowledge, con- tending that God would enlighten His elect interi- orly and give them knowledge of necessary truths by visions and ecstasies. They rejected every other means of instruction, and pretended that to be saved one must even be ignorant of the first letters of the alphabet; whence their name, A-B-Carians. They also considered the study of the letter as a species of idolatry, and regarded learned men who did any preaching as falsifiers of God's word.

At Wittenberg, in 1522, Nicholas Storch (Pergius) and the Illuminati of Zwickau began to preach this doctrine, mixing it up with other errors. Carl- stadt allowed himself to be drawn away by these singular views, and to put them thoroughly into practice he abandoned his title of Doctor and became a street porter. He preached the new doctrine for some time to the people and to the students of Wittenberg. (See Anabaptists.)


John A. BeekeT.

Abel (Heb., 5271, Vanity, "probably so called from the shortness of his life"—Gesenius; Gr., "Abló, whence Eng. form") was the second son of Adam. Vigu- roux and Hummelauer contend that the Assyris apulu or abù, const. Abel, i.e. "son," is the same word, not a case of orthographic coincidence, especially as Hebrew and Assyrian are related to tongues. Son, with Josephus (Ant., I, ii), it think it means "Sorrow" as if written 5278 i.e. "Lamentation." Cheyne holds that "a right view of the story favours the meaning shepherd, or more generally herdman"; Assyri- thu (Ency. Bib., s. v.) "ram, camel, ass, or wild sheep."

Cain, the first-born, was a farmer. Abel owned
the flocks that lived upon the soil. The two were, therefore, doubly brothers, by birth and by calling. Abel is not mentioned in the Old Testament except in Genesis. Augustine makes him a type of a regenerate, and Cain of the natural man: "Cain founded a city on earth; but Abel as a stranger and pilgrim looked forward to the city of the saints which is in heaven" (De Civ. Dei, XV, i). The descendants of Cain were wicked, but, as nothing is said about those of Abel, it is supposed that he had none; or at least that no son was at the burial of Seth, "whom God has given me for Abel," as Eve expressed it (Gen., iv, 25). The Abelians, or Abiletes, a sect in northern Africa mentioned by St. Augustine (de Haer., lxxxvii), pretended that they imitated Abel by marrying, yet condemned the use of marriage. They adopted children who also married and lived in the same manner as their foster-parents. The biblical account of the sacrifices of the brothers and of the murder of Abel states that Cain offered of "the fruits of the earth," Abel of "the firstlings of his flock, and of their fat." Cain's offerings are not qualified. Abel's show that he gave with generosity and love, and therefore found favour with God. Josephus says (Ant., I, ii), "God was more delighted with the latter (Abel's) oblation, when He was honoured with what grew naturally of its own accord, than He was with what was the invention of a covetous man, and obtained by the forcing of the ground." St. John 3:16, 18, 20, etc.: "God rejected Cain's sacrifice and accepted that of Abel: "his own works were wicked; and his brother's just." (I John, iii, 12). God said later, "I will not receive a gift of your hand." (Mal., iii, 10). The love of the heart must sanctify the lifting of the hands. Cain offered in Deo aliquid sumum, sub autem serpemum (de Civ. Dei, XV, vii), but God says to all what St. Paul wrote to the Corinthians, "I seek not the things that are yours, but you." (II Cor., xii, 14).

In Hebrew, Christian, and Arabic traditions and legends it is said that God showed His acceptance of Abel's sacrifice by sending fire to consume it, as in III Kings, xxviii, 38. Cain thereupon resolved to kill his brother, thinking the latter would supplant him as Jacob did Esau later; or because he thought the seed of Abel would have the honour of crushing the serpent's head (Gen., iii, 15.—Hummelauer, Ours. Conn. de Jérusalem, p. 409, xxxvii, no. 316). Following Jewish tradition, makes the plain of Damascus the scene of the murder, and interprets the name of the city sanguinem bibens (blood-drinking), as if from προμακαίρῳ. A traveller quoted with approval by the Rev. S. Baring-Gould (Legends of the Middle Ages) gives the legend that the scene of the murder was halfway from Hebron; but there is no such local tradition in the neighbourhood of Hebron. The Damascus referred to is certainly the Syrian city. The Koran (Sura v, 30) agrees with the Bible in the main facts about the sacrifices and murder, but adds the legend that God sent a raven which, seeing the earth shrouded in Cain's blood, hurried to bury his brother. According to Jewish tradition, Adam and Eve were taught by the raven how to bury their son, and God rewarded the raven by granting three things: (1) his young were to be inviolable, (2) abundance of food, (3) his prayer for rain should be granted (Pirké Rab. Eliezer, xxvi). In the New Testament Abel is often mentioned. His pastoral life, his sacrifice, his holiness, his tragic death made him a striking type of Our Divine Saviour. His just works are referred to in I John, iii, 12; he is canonized by Christ Himself (Matt., xxiii, 34, 35) as the first of the long line of prophets martyred for justice' sake. He prophesied not by word, but by his sacrifice, of which he knew by revelation the typical meaning (Vigouroux); and also by his death (De Civ. Dei, XV, xviii). In Heb., xxii, 24, his death is mentioned, and the contrast between his blood and that of Christ is shown. The latter calls not for vengeance, but for mercy and pardon. Abel, though dead, speaks (Heb., xi, 4): "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, although God testifying of him, that he was withdrawn from Him, to be found in the way of righteousness." Abel's name is placed at the head of the list of saints invoked to aid the dying. The views of radical higher criticism may be summed up in the words of Cheyne: "The story of Cain and Abel is an early Israelitish legend retained by Jews as having a profitable tendency" (Encyc. bib., s. v.). The conservative interpretation of the narrative differs from that of the radical school of critics, because it accepts the story as history or at least as having a basis of history, while they regard it as only one of the legends of Genesis.

John J. Tierney.

Abel (meadow), name of several places distinguished by additional words: (1) Abel-Beth-Maacha (meadow of the house, or family, of Maacha). In Vulgate also "Abeldomus and Maacha," "Abeldomus Maacha," "Abela and Maacha"; identical with Abel-Maim (meadow of water), II Par., xvi, 4. It was a city in Upper Galilee, a little west of Dan.—II K., xx, 14—19; III K., xv, 20; IV K., xv, 29; II Par., xvi, 4. (2) Abel-Keramim (meadow of vineyards), a village in the Ammonites, about six miles from Madaba, and not in Jud., xi, 33. (3) Abelmelehah, Abelmeleuah (melechola, "a meadow of the dance"), in the Jordan valley near Bethsan.—Jud., vii, 23; III K., iv, 12, xix. (4) Abel-Mizarim (Vulg. "the mourning of Egypt"), according to St. Jerome identical with Agadis (threshing characters) in Gen. xxxvi, 11. (5) Abeladim, Asatim, Settim, Sebim, Heb. 'Abhel-maleha. (meadow of acacias) is a place in the plains of Moab. Num., xxv, 1; xxxiii, 49; xxxiv-xxxxi, 49; Job., ii, iii, 1, Mich., vi, 5. (6) The great Abel in I K., vi, 18, is a misreading for the great 'eben (stone). Vigouroux, in Dict. de la Bible (Paris, 1889): Hauken, Lex. Bibl. (Paris, 1905); Holzhammer, in Kirchenlex. (Freiburg, 1882); Conder, in Dict. of the Bible (New York, 1903).

A. J. Maas.

Abel (Abell), Thomas, Blessed. See Thomas Abel.
instruction as a wandering scholar at the schools of the most renowned teachers of those days. Among these teachers was Roscelin the Nominalist, at whose school at Lozemenach, near Vannes, Abelard certainly took some time before he proceeded to Paris. Although the University of Paris did not exist as a corporate institution until more than half a century after Abelard's death, there flourished at Paris in his time the Cathedral School, the School of St. Geneviève, and that of St. Germain des Prés, the forerunners of the university schools of the following century. Abelard, in his capacity as the most important of these, and thither the young Abelard directed his steps in order to study dialectic under the renowned master (scholasticus) William of Champeaux. Soon, however, the youth from the province, for whom the prestige of a great name was far from awe-inspiring, not only ventured to object to the teaching of the Parisian master, but attempted to set up as a rival teacher. Finding that this was not an easy matter in Paris, he established his school first at Melun and later at Corbeil. This was, probably, in the year 1101. The next couple of years Abelard spent in his native place as "architus de Sancto Fructu". The reason of this enforced retreat from the dialectical fray was failing health. On returning to Paris, he became once more a pupil of William of Champeaux for the purpose of studying rhetoric. When William retired to the monastery of St. Victor, Abelard, who meantime had resumed his teaching at Melun, hastened to Paris to secure the chair of the Cathedral School. Having failed in this, he set up his school in Mt. St. Geneviève (1108). There and at the Cathedral School, in which in 1113 he finally succeeded in obtaining a chair, he enjoyed the greatest renown as a teacher of rhetoric and dialectic. Before taking up the duty of teaching theology at the Cathedral School, he went to León where he presented himself to the venerable Anselm of León as a student of theology. Soon, however, his petulant restiveness under restraint once more asserted itself, and he was not content until he had as completely discomfited the teacher of theology at León as he had successfully harassed the teacher of rhetoric and dialectic at Paris. Taking Abelard's own account of the incident, it is impossible not to blame him for the temerity which made him such enemies as Alberic and Lotulph, pupils of Anselm, who, later on, at the instance of Anselm, accepted the doctrine of the 'Paræcletus' pursued by Abelard at León were what we would nowadays call the study of exegesis.

There can be no doubt that Abelard's career as a teacher at Paris, from 1108 to 1118, was an exceptionally brilliant one. In his "Story of My Calamities" (Historia Calamitatum) he tells us how pupils flocked to him from every country in Europe, a statement which is more than corroborated by the authority of his contemporaries. He was, in fact, the idol of Paris; eloquent, vivacious, handsome, possessed of an unusually rich voice, full of captivating power, he was, as he tells us, the whole world at his feet. That Abelard was unduly conscious of these advantages is admitted by his most ardent admirers; indeed, in the "Story of My Calamities," he confesses that at that period of his life he was filled with vanity and pride. To these faults he attributes his downfall, which was as complete as it was sudden. It was that period of his meteoric career. He tells us in graphic language the tale which has become part of the classic literature of the love-theme, how he fell in love with Heloise, niece of Canon Fulbert; he spares us none of the details of the story, recounts all the circumstances of his misfortune, the burning of the Canon, the flight of Heloise to Pallet, where their son, whom he named Astrolabius, was born, the secret wedding, the retirement of Heloise to the nunnery of Argenteuil, and his abandonment of his academic career. He was at the time a cleric in minor orders, and had naturally looked forward to a distinguished career as a ecclesiastical teacher. After his downfall, he retired to the Abbey of St. Denis, and, Heloise having taken the veil at Argenteuil, he assumed the habit of a Benedictine monk at the royal Abbey of St. Denis. He who had considered himself "the only surviving philosopher in the whole world" was willing to hide himself definitively, as he thought, in monastic solitude. But whatever dreams he may have had of final peace in his monastic retreat were soon shattered. He quarrelled with the monks of St. Denis, the occasion being his irreverent criticism of the legend of their patron saint, and was sent to a branch institution, a priory or cella, where, once more, he was soon attracted unfavourable attention by the spirit of the teaching which he gave in philosophy and theology. "More subtle and more learned than ever", as a contemporary (Otto of Freising) describes him, he took up the former quarrel with Anselm's pupils. Through the influence, he contended, especially on the doctrine of the Holy Trinity, when he was summoned to appear before a council at Soissons, in 1121, presided over by the papal legate, Kuno, Bishop of Freneste. While it is not easy to determine exactly what took place at the Council, it is clear that there was no formal condemnation of Abelard's doctrines, but that he was nevertheless condemned to recite the Athanasian Creed, and to burn his book on the Trinity. Besides, he was sentenced to imprisonment in the Abbey of St. Ménard, at the instance apparently, of the monks of St. Denis, whose enmity, especially that of their Abbot Adam, was unrelenting. In his despair, he fled to a desert place in the neighbourhood of Troyes. Thither pupils soon began to flock, huts and tents for their reception were built, and an oratory erected, under the title "The Paræcletus", and there his former success as a teacher was renewed.

After the death of Adam, Abbot of St. Denis, his successor, Suger, abdolated Abelard from censure, and thus restored him to his rank as a monk. The Abbey of St. Gildas de Rhuys, near Vannes, on the coast of Brittany, having lost its Abbot in 1125, elected Abelard to fill his place. At the same time, the community of Argenteuil was dispersed, and Heloise gladly accepted the chance of the seclusion in which she became Abbess. As Abbot of St. Gildas, Abelard had, according to his own account, a very troublesome time. The monks, considering him too strict, endeavoured in various ways to rid themselves of his rule, and even attempted to poison him. They finally drove him from the monastery. Retaining the title of Abbot, he resided for some time in the neighbourhood of Nantes and later (probably in 1136) resumed his career as teacher at Paris and revived, to some extent, the renown of the days when, twenty years earlier, he gathered "all Europe" to hear his lectures, he postponed. At this time were Arnold of Brescia and John of Salisbury. Now begins the last act in the tragedy of Abelard's life, in which St. Bernard plays a conspicuous part. The monk of Clairvaux, the most powerful man in the Church in those days, was alarmed at the heterodoxy of Abelard's teaching; and questioned the Trinitarian doctrine contained in it. There were admonitions on the one side and defiance on the other; St. Bernard, having first warned Abelard in private, proceeded to denounce him to the bishops of France; Abelard, underestimating the ability and influence of his adversary, requested a meeting, or trial, of bishops. But all the arguments he could suggest were brushed aside with contempt. According to the report of a council held at Sens (the metropolitan see to
which Paris was then suffragan) in 1141. On the eve of the council a meeting of bishops was held at which Bernard was present, but not Abelard, and in a number of propositions selected from Abelard's writings, and condemned. When, on the following morning, these propositions were read in solemn council, Abelard, informed, so it seems, of the proceedings of the evening before, refused to defend himself, declaring that he appealed to Rome. Accordingly, the propositions were condemned, but Abelard was allowed his freedom. St. Bernard now wrote to the members of the Roman Curia, with the result that Abelard had proceeded only as far as Cluny on his way to Rome when the decree of Innocent II confirming the sentence of the Council of Sens reached him. The Venerable Peter of Cluny now took up his case, obtained from Rome a mitigation of the sentence, reconciled him with St. Bernard, and gave him honourable and friendly hospitality at Cluny. There Abelard spent the last years of his life, and there at last he found the peace which he had elsewhere sought in vain. He dinned the habit of the monks of Cluny and became a member in the school of the monastery. He died at Châlons-sur-Saône in 1142, and was buried at the Paraclete. In 1817 his remains and those of Heloïse were transferred to the cemetery of Père la Chaise, in Paris, where they now rest. For our knowledge of the life of Abelard we rely chiefly on the "Story of Abelard," a autobiography written and letter to a friend, and evidently intended for publication. To this may be added the letters of Abelard and Heloïse, which were also intended for circulation among Abelard's friends. The "Story" was written about the year 1130, and the letters during the following five or six years. In both the personal element must, of course, be taken into account. Besides these we have very scanty matter; a letter from Roscelin to Abelard, a letter of Fulco of Deuil, the chronicle of Otto of Freising, the letters of St. Bernard, and a few allusions in the writings of John of Salisbury.

Abelard's philosophical works are "Dialectica," a logical treatise consisting of four books (of which the first is missing); "Liber Divisionum et Definitionum" (edited by Cousin as a fifth book of the "Dialectica"); Glosses on Porphyry, Boëtius, and the Aristotelian "Categories"; "Glossae in Porphyrium" (hitherto unpublished except in a French facsimile); "De Generibus et Speciebus," ascribed to Abelard by Cousin; a moral treatise "Scito Teipum, seu Ethica," first published by Pxn in "Thes. Anec. Novissi." All of these, with the exception of the "Glossulae" and the "Ethica", are to be found in Cousin's "Ouvrages inédits d'Abelard" (Paris, 1836). Abelard's theological works (published by Cousin, "Petri Abelardi Opera," in 2 vols., Paris, 1849-59, also by Migne, "Patr. Lat.," CLXXVIII) include "Sic et Non," consisting of scriptural and patristic passages arranged for and against various philosophical opinions, without any attempt to decide whether the dogmatic opinion expressed is correct or orthodox; "Tractatus de Unitate et Trinitate Divinæ," which was condemned at the Council of Sens (discovered and edited by Stölzel, Freiburg, 1891); "Theologia Christianæ," a second and enlarged edition of the "Tractatus" (first published by Durand and Martène, "Cod. Juv.," Inst., 1771); "Institutiones," consisting of the treatises of his pupils (more correctly, "Theologia"), of which the first part was published by Duchesne in 1816; "Dialogus inter Philosophum, Judæum, et Christianum"; "Sententiae Petri Abelardi," otherwise called "Epitome Theologicæ Christianæ," which is seemingly a compilation of Abelard's pupils (first published by Baur, "Abelard, Berlin, 1835"); a variety of exegetical works, hymns, sequences, etc. In philosophy Abelard deserves consideration primarily as a dialectician. For him, as for all the scholastic philosophers before the thirteenth century, philosophical inquiry meant almost exclusively the discussion and elucidation of the problems set up by the logicians and the commentators of Aristotle and the commentators thereon, chiefly the commentators of Porphyry and Boëtius. Perhaps his most important contribution to philosophy and theology is the method which he developed in his "Sic et Non" (Yeas and Nay), a method germinally contained in the "Dialectica," and afterwards brought to more definite form by Alexander of Hales and St. Thomas Aquinas. It consisted in placing before the student the reasons pro and con, on the principle that truth is to be attained only by a dialectical discussion of apparently contradictory arguments and authorities. In the problem of Universals, which occupied so much of the attention of dialecticians in those days, Abelard took a position of uncompromising hostility to the crude nominalism of Roscelin on the one side, and to the exaggerated realism of William of Champeaux on the other. What, precisely, was his own doctrine on this question is uncertain, but he became a nominalist in the school of the monastery. He died at Châlons-sur-Saône in 1142, and was buried at the Paraclete. In 1817 his remains and those of Heloïse were transferred to the cemetery of Père la Chaise, in Paris, where they now rest. For our knowledge of the life of Abelard we rely chiefly on the "Story of Abelard," a autobiography written and letter to a friend, and evidently intended for publication. To this may be added the letters of Abelard and Heloïse, which were also intended for circulation among Abelard's friends. The "Story" was written about the year 1130, and the letters during the following five or six years. In both the personal element must, of course, be taken into account. Besides these we have very scanty matter; a letter from Roscelin to Abelard, a letter of Fulco of Deuil, the chronicle of Otto of Freising, the letters of St. Bernard, and a few allusions in the writings of John of Salisbury.

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ABELLY

His influence on the philosophers and theologians of the thirteenth century was, however, very great. It was exercised chiefly through Peter Lombard, his pupil, and other framers of the "Sentences." Indeed, while one must be careful to discount the exaggerated encomiums of Compayré, Cousin, and others, to represent Abelard as the first modern, the founder of the University of Paris, etc., one is justified in regarding him, in spite of his faults of character and mistakes of judgment, as an important contributor to scholastic method, an enlightened opponent of obscurantism, and a continuator of that real learning which occurred in the Carolingian age, and of which whatever there is of science, literature, and speculation in the early Middle Ages is the historical development.

Coquer, Petri Abelardi Opera, 2 vola, (Paris, 1849-1859); Oeuvres éditées d'Abelard (Paris, 1826); P. L. Claux; Rédact, Abelard (Paris, 1845); Vancangard, P. Abelard, etc. (Paris, 1881); Deuchau, Felix Abelard (Leipzig, 1883); Denkbl in Archit f. Lit. u. Kirchengesch. d. Mittelalt. (1885), 402-469, 584-624; Frantz, Gesch. der Logik. II, 2d ed. (Leipzig, 1885), 162 sqq.; Turner, Hist. of Philosophy (Boston, 1903), 285 sqq.; Stöckel, Hist. of Philosophy, tr. by Finlay (Dublin, 1903), 355 sqq.

WILLIAM TURNER.

Abelly, Louis, 1603-91, was Vicar-General of Bayonne, a parish priest in Paris, and subsequently Bishop of Rodez in 1664, but in 1666 abdicated and returned to St. Vincent de Paul in the service of St. Lazare, Paris. His ascetical works reveal his deep and sincere piety. He was a bitter foe of the Jansenists, chiefly of St. Cyran, against whom he directed his "Life of St. Vincent de Paul," a work which Hurter describes as "full of unctuous. His "Medulla Theologica" were through many editions and is characterized by its "solidity, directness, and usefulness." According to St. Alphonse, Abelly is "a classic in probabilism." His "Défense de la hiérarchie de l'Eglise" was directed against an anonymous Gallican writer. He wrote also two Enchiri- dions, one for bishops, another for priests; a treatise entitled "De l'obéissance et soumission due aux Papes"; and another called "Traité des Hérésies." Replying to a Jansenist work known as "Monita Salutaris," he published his "Sentiments des SS. Pères, touchant les éléances et les prérogatives de la T. S. Vierge." Hurter, Nomenclator, VII, 586.

T. J. CAMPBELL.

Abenakis.—A confederation of Algonquin tribes, comprising the Penobscots, Passamaquoddiés, Nor- risions, and others, formerly occupying the north of Maine, and southern New Brunswick. Their territory adjoined that of the Micmacs on the northeast, and that of the Penobscots on the southwest. Their speech is a dialect of the Micmac language of the North American Indians. They took sides with the French and maintained an increasing hostility against encroachments of the English. When their principal town, Norridgewock, was taken, and their missionary, Rasé, was killed (1724), the greater part of them removed to St. Francis, in the Province of Quebec, Canada, whither other refugees from the New England tribes had preceded them. Those who remained continued the battle against the English, by which a small part of their former possession was allowed to remain to them. They are now represented by the Amaucamies on the Saint John River, New Brunswick, and Quebec (820); the Passamaquoidies, on the Bay of that name, in Maine (300); the Penobscots, at Oldtown, Maine (400), and the Abnakis at St. Francis and Becancourt, Quebec (430). There are a dozen variations of the name Abenakis, such as Abenaquois, Aba- kvis, Quebanakionek, Wabanesies, etc. They are described in the "Jesuit Relations" as cannibals, and as docile, ingenious, temperate in the use of liquor, and not profane. Their language has been preserved in the monumental Dictionary of Sebastian Rasle. After the unsuccessful attempt of de la Saussaye, in 1613, to plant a colony at Mount Desert, where the Jesuit Fathers Baird, Massie, and Quentin proposed to evangelize the Indians, the Capuchins and Recollects, aided by secular priests from the Seminary of Quebec, un-

ABENAKIS MISSION CHAPEL, POINT PLEASANT, MAINE, U.S.A.

undertook the work, but met with indifferent success. The Jesuit Drullettes was sent to them in 1646, but remained only a short time. Subse- quently other missionaries like Bigot, Thury, and de la Chasse laboured among them, but three years after the murder of Father Rasle, that is to say in 1727, when Fathers Syvesme and Lauverjat withdrew, there was no resident pastor in Maine, though the Indians were visited by priests from time to time. They remained unalterably attached to the Faith, and during the Revolution, when Washington sent to ask them to join with the colonies against England, they asserted on condition that a Catholic priest should be sent to them. Some of the chaplains of the French fleet communicated with them, promising to comply with their request, but beyond that nothing was done. At the present time there are Indian missions for the remnants of the tribe at Calais, Eastport, and Old Town.

Jesuit Relations, passim; Sheas, Catholic Church in Colonial Days, 1521-1763 (New York, 1886); MAURAT, Hist. des Abenakis depuis 1605 à nos jours (Quebec, 1866).

T. J. CAMPBELL.

Aben-Ezra (or Ibn 'Ezra), Abraham-Ben-Meir, a celebrated Spanish Rabbi, b. at Toledo in 1092; d. on his journey from Rome, or Rodez, to his native land, 23 January, 1167. He excelled in philosophy, astronomy, medicine, poetry, linguistics, and exegesis. He was called the Wise, the Great, the Admirable Doctor. Having to leave his native city on account of the vexations inflicted on the Jews, he travelled through a great part of Europe, through Egypt and Palestine. Rome, London, Narbonne, Mantua, Ve- rona, and Rodez are some of the places he visited. His chief work is his commentary on the Sacred Books, which is nearly complete, the Books of Par- alapomenon being the only ones missing. His commentary on the Pentateuch appeared in several re- visions. In his commentary Aben-Ezra adheres to the literal sense of the Sacred Books, avoiding Rab- binic allegories and Cabbalistic extravagances, though he remains faithful to the Jewish traditions. This does not prevent him from exercising an independent criticism, which, according to some writers, even borders on rationalism. But in his other works he follows the Cabbalistic views. "The Book of the Secrets of the Law", "The Mystery of the Form of the Letters", "The Enigma of the Quiescent Letters", "The Book of the Name". "The Book of
Abercius. Inscription OP.—A Greek hagiographical
text, which has, however, undergone alterations, and a Greek inscription of the second century
have made known certain Abercius, Bishop of Hieropolis, in Phrygia, who, about the middle of
the century in question, left his episcopal city and
visited Rome. On his way home he travelled
through Syria and Mesopotamia, and was received
with great honours in various places. He died
shortly after his return to Hieropolis, but not before
he had composed his own epitaph, conveying a most
vivid impression of all he had admired during his stay
in Rome. This epitaph may well have inspired the
"Life" of Abercius such as it has come down to us,
since all its details may be explained by the hints
contained in the inscription, or else belong to the
common foundation of all legends of saints. The
"Life", as a matter of fact, includes a transcription
of the epitaph. Tillemon was greatly struck by the
ideas therein expressed, and Pitra endeavoured
to prove its authenticity and its important bearing on
Christian symbolism. Renan regarded both the
"Life" and inscription as fanciful compositions,
but in 1882 an English traveller, W. Ramsay, discovered
at Kelendres, near Synnoda, in Phrygia Salutaris
(Asia Minor), a Christian stele (inscribed slab) bear-
ing the date of the year 300 of the Phrygian era
(s. d. 214). The inscription in question recalled
the memory of a certain Alexander, son of Anthony,
De Rossi and Duchesne at once recognized in it
phrases similar to those in the epitaph of Abercius.
On comparison it was found that the inscription in
memory of Alexander corresponded, almost word for
word, with the first and last verses of the epitaph
of the Bishop of Hieropolis Abercius as the missing.
Mr. Ramsay, on a second visit to the site of
Hieropolis, in 1883, discovered two new fragments
covered with inscriptions, built into the masonry of
the public baths. These fragments, which are now
in the Vatican Christian Museum, filled out the
middle part of the stele, connected with the epitaph
of Abercius. It now became possible, with the help of
the text preserved in the "Life", to restore the origi-
nal text of the epitaph with practical certainty.
Certain lacuna, letters effaced or cut off by breaks
in the stone, have been the subject of profound dis-
cussions, resulting in a text which may henceforth
be looked on as settled, and which may be useful
to give here. The capital letters at the beginning
and end of the inscription represent the parts found
on the inscription of Alexander, the son of Anthony,
those of the middle part are the remaining fragments
of the epitaph of Abercius, while the small letters
give the reading according to the manuscripts of
the "Life":

"ΚΛΕΟΣ ΠΟΙΜΩΝΟ ΠΟΛΕΩΤΗΣ ΤΗΣ ΔΩΡΟΥ ΕΠΙΟΠΗΛΑ
ΤΟΥ ΝΑΟΥ ΕΝ ΧΙΩ ΚΑΙΡΩ
ΘΕΟΣ ΣΟΜΑΤΟΣ ΕΝ ΘΕΟΙΣ ΘΕΩΝ
ΟΙΜΟΝ ΑΘΡΟΙΟΥ ΑΝ ΑΛΗΘΗΣ ΠΟΙΜΕΝΟΣ ΑΓΝΩΣΤΟ
ΕΙΣ ΒΑΣΙΛΕΙΟΝ ΑΓΓΕΛΟΥ, ΜΑΘΗΤΗΣ ΑΠΟ ΘΕΟΥ ΑΕΙ
ΟΡΘΟΙΟΝ ΜΕΤΑΥΙΟΝ ΣΥΝΕΧΕΙΑΝ ΑΙΤΗΣΙΟΝ ΕΠΙΟΠΗΛΑ
ΤΟΝ ΚΑΙΡΟΥ ΤΟΝ ΑΘΡΟΙΟΥ ΑΝ
ΤΟΝ ΕΝ ΧΙΩ ΚΑΙΡΩ ΘΕΟΣ ΗΜΟΥ
ΘΕΟΣ ΣΟΜΑΤΟΣ ΕΝ ΘΕΟΙΣ ΘΕΩΝ"
in one quarter or another; the following conclusions are indisputably historical. The epitaph of Abercice is generally, and with good reason, regarded as older than that of Alexander, the son of Anthony, i. e. prior to the year of Our Lord 216. The subject of it may be identified with a writer named Abercius Marcel- lus, author of a work against the Montanists, some fragments of which have been preserved by Euse- bius. As the treatise in question was written about the year 193, the epitaph may be assigned to the last years of the second, or to the beginning of the third century. The writer was bishop of a little town, the name of which is wrongly given in the "Life"" of his, as belonging to Hierapolis in Phrygia, while it belongs to Hierapolis in Phrygia. Salutarius, and not to Hierapolis in Phrygia Pacatien. The proof of this fact given by Duceene is all that could be wished for.

The text of the inscription itself is of the greatest possible importance in connection with the symbol- ism of the early Church. The poem of sixteen verses which forms the epitaph shows plainly that the language used is one not understood by all; "Let the brother who shall understand this pray for Abercius." The bishop's journey to Rome is merely mentioned, but on his way home he gives us glimpses of his transactions with the Roman emperors along the Syrian coast and, possibly, came to An- tiocch, thence to Nisibis, after having traversed the whole of Syria, while his return to Hierapolis may have been by way of Edessa. The allusion to St. Paul the Apostle, which a gap in the text renders indecipherable, may originally have told how the traveller followed on his way back to his country the stages of St. Paul's third missionary journey, namely: Issus, Tarsus, Derbe, Iconium, Antioch in Pisidia, and Apamea Cibotus, which would bring him into the heart of Phrygia.

The inscription bears witness of no slight value to the history of the Church of Rome in the second century. A mere glance at the text allows us to note: (1) The evidence of baptism which marks the Christian people with its dazzling seal; (2) The spread of Christianity, whose members Abercius meets with everywhere; (3) The receiving of Jesus Christ, the Son of God and of Mary, in the Eucharist, (4) under the species of Bread and Wine.

The liturgical cultus of Abercius presents no point of special interest; his name appears for the first time in the Greek menologies and synaxaries of the tenth century, but is not found in the Martyrology of the eleventh century.

PETRA, in the Spicilegium Solenese (Paris, 1855, III, 533; IV, 483); DUCHESNE, Abercius, évêque d'Hérotpe, in the "Conciliorum historiae ecclesiasticae," T. XXII (1883), 363-72; H. LECLERCQ, in Dict. archéol., chrét. et de liturgie, I, 66-87; LIGHTFOOT, Apostolic Fathers (London, 1889), II, i, 492-501; H. LECLERCQ.

Abercomby, John. d. 1561. During the Scottish Reformation we know that the Catholic clergy were treated with great violence, but particulars of their fate occurred to find. Bernard, a diligent writer of the next century, whose accuracy, however, cannot always be trusted, in his "Historia Gentis Scotorum" (Edinburgh, 1829), 28, names Abercomby as having lost his life from such vio- lence. He adds that he thinks the sufferer was a Benedictine, and that he had written in behalf of the Faith. John Hungerford Follen.

Abercomby, Robert, sometimes known as Sand- ers and as Robertson, a Jesuit missionary in Scot- land in the time of the persecutions, b. in 1532; d. at Braunsch, in Presburg, 27 April 1613. He was brought into prominence chiefly by the fact that he converted the Queen of James I of Eng- land, when that monarch was as yet James VI of Scotland. The Queen was Anne of Denmark, and her father, an ardent Lutheran, had stipu-
ABERDEEN

Propaganda, until 1695, the Catholic Church in Scotland was governed by prelates apostolic. Then followed vicars-apostolic until 4 March, 1878, when Leo XIII., in the first year of his pontificate, restored the hierarchy of Scotland by the Bull "Ex superno Apostolatus apice", and Vicar-Apostolic John MacDowall was consecrated, and to the restored See of Aberdeen as its first bishop.

The Bull made Aberdeen one of the four suffragan sees of the Archbishops of St. Andrews and Edinburgh, and defined as its territory "the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except the Lewis in the Hebrides), Cromarty, Sutherland, Caithness, the Orkney and Shetland Islands, and that portion of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join." In 1806, out of a population of over 500,000 there were nearly 4,000 Catholics; 48 secular priests; 24 regulars; 57 churches, chapels, and stations; 1 college; 1 industrial school for girls; 1 orphanage for boys; 1 orphanage for girls. There are also Benedictine nuns, Poor Sisters of Nazareth, Franciscan Sisters, Religious of the Sacred Heart, and Sisters of Mercy; there have been four Bishops of Aberdeen since the restoration, the present incumbent, the Rt. Rev. John Chisholm, having been consecrated 24 February, 1899. There is a Benedictine Abbey at Fort Augustus, at which the restored hierarchy met in a Provincial Council, August, 1856, under the presidency of the Archbishops of St. Andrews, three hundred and twenty-six years after the downfall of the Faith in Scotland. The Provincial Council of 1 March, 1559, at Edinburgh, under Archbishop Hamilton, was the last council before this, and that had adjourned after appointing Septuagesima Sunday of 1560, for the next meeting of the synod. Fort Augustus was raised to the rank of an abbey, immediately subject to the Holy See, by a brief of Leo XIII., 12 December, 1882. The munificence of Lord Lovat and other liberal benefactors called it into being.


JOHN J. A' BECKET.

ABERDEEN, THE UNIVERSITY OF.—The founder of this, one of the three universities established in Scotland in Catholic times, was William Elphinstone, who became Bishop of Aberdeen in 1494 (1495, according to our modern way of reckoning). Bishop Elphinstone had been a professor at Paris and at Orleans for nine years, and it was on the University of Paris, both as to form and organization, and also in its wide scope for general mental training, that the new establishment was modelled by its founder. In 1497 Elphinstone procured a royal charter assigning to academic purposes certain ecclesiastical revenues and conceeding to the new university all the privileges enjoyed by the universities of Paris, St. Andrews, and Glasgow. Hector Boece, professor of philosophy at Paris, was appointed first principal of the institution which was established in what is now known as Old Aberdeen, near the ancient Cathedral of St. Machar. In 1583, George Keith, fifth Earl Marshal of Scotland, founded a second university (hence called Marischal College) in the new town of Aberdeen, and granted to it the buildings of the dispossessed Black (Dominican), Grey (Franciscan), and White (Carmelite) Friars as endowment. The two universities were united for a time (from 1640 until after the Restoration), and many schemes for their permanent reunion were promulgated in the eighteenth century; but it was not until 1859 that their union was finally effectuated, after much local opposition. New professorships and lectureships were established, and at Marischal College, now the seat of the faculties of science, law, and medicine, a scheme of building extension on a great scale is at present (1905) being carried out. The number of students is about 700, and the number of professors 24.

BROWNE, History of Aberdeen (1838); RIDGWAY, History of Aberdeen (1836) II, 309; INNER, Sketches of Early Scotch History (Edinburgh, 1871), 224.

D. O. HUNTER-BLAIR.

ABERLE, MORITZ VON, Catholic theologian, b. at Rottum, near Biberach, in Swabia, 25 April, 1819; d. at Tübingen, 3 November, 1875. He became professor in the Obergymnasmum at Eningen, in 1845; director of the Wilhelmsstift, in 1848; professor of moral theology and New Testament exegesis in the University at Tübingen, in 1850, a position he retained till the day of his death. He had a considerable number of pupils in both branches, but he was especially devoted to Scriptural studies. He emphasized the activity of the human bears of revelation, without changing it into a purely natural process. The results of his investigations were published in a series of articles contributed to the "Tübingen theological Quarterly", 1851-72, and to the "Bonner theolog. Lit.-Blatt". The main thoughts of these articles were collected and published under the title, "Introduction to the New Testament", by Dr. Paul Schanz (Freiburg, 1897). Aberle's view that the Gospels and the Book of Acts are apolgetical writings, meeting certain needs of the Apostolic times, cannot be sustained. He took an active part in the struggle for ecclesiastical liberty in Württemberg, and his strong newspaper articles forced the State to arrange Church matters on a tolerable basis.

HIMPEL, Theologische Quartalschrift, 1876, 177-228; WEBER, Geschichte der neuesten christlich-kathol. Apologetik (Schaffhausen, 1867).

A. J. MAAS.

ABGAR, THE LEGEND OF.—The historical Eusebius records (H. E., i, xii) a tradition, which he himself firmly believes, concerning a correspondence that took place between Our Lord and the local potentate at Edessa. Three documents relate to this correspondence: (1) the letter of Abgar to Our Lord; (2) Our Lord's answer; (3) a picture of Our Lord painted from life. The legend enjoyed great popularity, both in the East and in the West, during the Middle Ages: Our Lord's letter was copied on parchment, marble, and metal, and used as a talisman or an amulet. In the age of Eusebius the original letters, written in Syriac, were thought to be kept in the archives of Edessa. At the present day we possess not only a Syriac text, but an Armenian translation as well, two independent Greek versions, shorter than the Syriac, and several inscriptions on stone, all of which are discussed in two articles in the "Dictionnaire d'archéologie chrétienne et de liturgie", cols. 88 sq. and 1807 sq. The only two works to be consulted in regard to this literary problem are the "Ecclesiastical History" of Eusebius, and the "Teaching of Addai," which professes to belong to the Apostolic age. The legend, according to these two works, runs as follows: A king of Edessa, suffering from a sickness, has heard the fame of the power and miracles of Jesus and writes to Him, praying Him to come and heal him. Jesus declines, but promises to send a messenger, endowed with His power, namely Thaddæus (or Addai), one of the seventy-two Disciples. The letters of Our Lord and of the King of Edessa vary in the version given in Eusebius and
in that of the "Teaching of Addal." That which follows is taken from the "Teaching of Addal," as being less accessible than the History of Eusebius.

"Abgar Ouchama to Jesus, the Good Physician Who has appeared in the country of Jerusalem, greeting:

"I have heard of Thee, and of Thy healings; namely that Thou dost not use medicines or roots, but by Thy word openest (the eyes) of the blind, makes the lame to walk, cleansest the lepers, makest the deaf to hear; how by Thee were Thou healed (Thou healest) sick spirits and those who are tormented with lunatic demons, and how, again, Thou raisest the dead to life. And, learning the wonders that Thou dost, it was borne in upon me that (of two things, one): either Thou art God, who hast come down from heaven, or else Thou art the Son of God, who bringest all these things to pass. Wherefore I write to Thee, and pray that Thou wilt come to me, who adore Thee, and heal all the ill that I suffer, according to the faith I have in Thee. I also learn that the Jews murmur against Thee, and people have said that they shall stone and destroy Thee. I possess but one small city, but it is beautiful, and large enough for us two to live in peace."

When Jesus had received the letter, in the house of the high priest of the Jews, He said to Hannan, his secretary, "Go thou and say to thy lord, who hath sent thee to Me: 'Happy art thou who hast believed in Me, not having seen Me, for it is written of Me that those who shall see Me shall not believe in Me, and that those who shall not see Me shall believe in Me. As to that which thou hast written, that I should come to thee, (behold) all that for which I was sent here below is finished, and I ascend again to My Father who sent Me, and when I shall have ascended to Him I will send thee one of My disciples, who shall heal all thy sufferings, and shall give (thee) health again, and shall convert all who are with thee unto life eternal. And thy city shall be blessed forever, and the enemy shall never overcome it.'" According to Eusebius, it was not Hannan who wrote the answer, but Our Lord Himself.

A curious legendary growth has sprung up from this imaginary occurrence. The nature of Abgar's vision is nowhere clearly defined, but it is certainly true that various writers' imaginations, some holding that it was gout, others leprosy; the former saying that it had lasted seven years, the latter discovering that the sufferer had contracted his disease during a stay in Persia. Other chroniclers, again, maintain that the letter was written on parchment, though some favour papyrus. The crucial passage in Our Lord's letter, however, is that which promises the city of Edessa victory over all enemies. It gave the little town a popularity which vanished on the day that it fell into the hands of conquerors. It was a rude shock to the people, who believed the legend; they were more ready to attribute the fall of the city to God's anger against the inhabitants than to admit the failure of a safeguard which was no less trusted to at that time than in the past.

The fact related in the correspondence has long since ceased to be of any historical value. The text is preserved in two places from that of the Gospel, which of itself is sufficient to disprove the authenticity of the letter. Moreover, the quotations are made not from the Gospels proper, but from the famous concordance of Tatian, compiled in the second century, and known as the "Diatessaron", thus bringing the date of the legend as approximately the middle of the third century. In addition, however, to the importance which it attained in the apocryphal cycle, the correspondence of King Abgar also gained a place in liturgy. The decree, "De libris non recipiendis", of the pseudo-Gelasius, places the letter among the apocrypha, which may, possibly, be an allusion to its having been interpolated among the officially sanctioned lectionaries of the Syrian liturgies. Commemoration of the correspondence of Abgar during Lent. The Celtic liturgy appears to have attached importance to the legend; the "Liber Hymnorum", a manuscript preserved at Trinity College, Dublin (E. 4, 2), gives two collects on the lines of the letter to Abgar. But it is by any means impossible that this letter, followed by various prayers, may have formed a minor liturgical office in certain churches.

The account given by Addat contains a detail which may here be briefly referred to. Hannan, who wrote at Our Lord's dictation, was archivist at Edessa and painter to King Abgar. He had been charged to paint a portrait of Our Lord, a task which he carried out, bringing back with him to Edessa a picture which became an object of general veneration, but which, after a while, was said to have been painted by Our Lord Himself. Like the letter, the portrait was destined to be the nucleus of a legendary cycle, the "Holy Face of Edessa" being chiefly famous in the Byzantine world. A bare indication, however, of this fact must suffice here, since the legend of the Edessa portrait forms part of the extremely difficult and obscure subject of the iconography of Christ, and of the picture of miracle of an origin called "achetropoeion" ("made without hands").

**Abilathar** (Hebr. 'echydhith, Father of plenty, or, the great one is father), descendant of Achimelech, Achitoh, Phinees, Hel, Ithamar, Aaron, a high priest who escaped from the slaughter at Nob, went to David in his banishment (I K., xxii., 20-23; xxiii., 6) and assisted him with his advice (I K., xxiii., 9-14; xxx., 7). Together with the high priest Sadaoe, he assisted at the transportation of the ark to Jerusalem (I Par., xvii., 11, 12), and tried to follow David in his flight (II K., xv., 24), but instead aided him by counsel (II K., xy., 29-36; xvii., 15 sqq.; xix., 11; I Par., xxvii., 34). He favoured Adonias (II K., iv., 19, 22), and was banished, and was succeeded by Sadaoe (II K., ii., 22-27), thus completing the ruin of the house of Ithamar (I K., ii., 30-36; iii., 10-14). As to II K., viii., 17, see Commentaries.


A. J. Maas.

Abila, a titular see of Phenicia, in the region of Mt. Libanus, now Suk Wady Barada, near Damascus, and the capital and stronghold of Abilina (Luke, iii., 1).

**Abingdon, The Abbey of**, in the County of Berkshire, England, was founded A. D. 675, by Cyssa, Viceroy of Cinwina, King of the West Saxons, or by his nephew Haene, in honour of the Virgin Mary, for twelve Benedictine monks. Endowed by successive West Saxon kings, it grew in importance and wealth until its destruction by the Danes in the reign of King Alfred, and the suppression of its estates by Alfred because the monks had not made him a sufficient requital for vanquishing their enemies. There is a collection of 136 charters granted to this Abbey by various Saxon Kings (Cottonian MSS. apud Dugdale). Among its abbots were St. Ethelwo, afterwards Bishop of Winchester (854), and Richard de Hendred, for whose appointment the King's consent was obtained in 1262. It is recorded of him that he wore both mitre and pontificals on the Feast of
Holy Trinity in 1268. Hence Willis supposes that he was the first abbot to possess the privilege. He was present at the Council of Lyons in 1272. The last Abbot of Abingdon was Thomas Pentecost (c. 1250–1282), who was among the first to acknowledge the Royal Supremacy. With the rest of his community he signed the surrender of his monastery in 1538, receiving the manor of Cumor for life or until he had prepayment to the extent of £223 per annum. The revenues of the Abbey (26 Hen. VII) were valued at £1876, 10s. 9d.

Chronicon Monasterii de Abingdon (ed. Stevenson); Dugdale, Monasticon Angliae; Lycosa, Magna Britannia (Berkshire); Cooper-King, History of Berkshire, s. v.

FRANCIS AVELING.

Abington (or HABINGTON). THOMAS, an English antiquarian, b. 1650; d. 1647. His father was treasurer to Queen Elizabeth, had him educated at Oxford, Reims, and Paris. For six years he was imprisoned in the Tower, being accused, with his brother Edward, of having taken part in the plot of Babington to effect the escape of Mary Queen of Scots. On his release he retired to Hinlip Castle in Lancaster, where he gave asylum to the Jesuit Fathers, Henry Garnett and Oldcorne, accused of complicity in the Gunpowder Plot. For this he was condemned to death, but through the intervention of his son-in-law, Lord Montague, the sentence was commuted to banishment. His "History of Edward Dryden" was published after his death and also an English translation of "Gildas" (London, 1638). He also left in manuscript a "History of the Cathedral of Worcester" and "Researches into the Antiquities of Worcestershire".

GILLOW, Bibl. Dict. English Catholics, s. v.

THOMAS WALSH.

Abipones, Missions Among the.—This Indian tribe, linguistically of Guaycuru stock, formerly roaming on the east side of the Paraná river, was finally concentrated between the River Bermejo on the north, the River Salado on the south, and the Paraná on the east, on the soil of the present Argentine Republic. Their customs appear to have been the same as those of South-American tribes in general: clanship, an elaborate animism, or fetishism, complete sway of the medicine-men over private and tribal matters; chiefs eligible, or imposed through the impress creation by casual achievements combined with will of the Abipons. Their weapons were lances, bows, and arrows, though the lance was preferred. They had most of the customs of the Guaycurus, including the couvade. In 1641 the Abipones had already obtained the horse from the Spanish settlers. At that time they were, according to tradition, still north of the Rio Bermejo, whence it is likely they were driven south by the Tobas, a warlike tribe of their own linguistic stock. Their horses, thriving on the grassy plains, soon made the Abipones very dangerous to Spanish colonization by means of raids on the settlements, by which they increased their own stock of horses and cattle. In the first half of the eighteenth century, the Jesuits undertook the task of taming these unruly centaurs of the "Gran Chaco".

With great difficulty Fathers Casado, Sanchez, and especially Father Martin Dobrizhoffer, who was for eighteen years a missionary in Paraguay, succeeded in forming several settlements of Christianized Abipones on the Paraná, and maintained in spite of the turbulent spirit of the neophytes, which caused incessant trouble with Spanish settlers and, above all, in spite of the murderous onslaughts made by the Tobas and Moobobis, strong and warlike tribes, upon the missions, when these should intrude upon the pastures of the Jesuit from Paraguay in 1768 and 1769 was the deathknell for the Abipones. The Tobas and Moobobis destroyed them in the course of less than half a century. It is to the work of Father Martin Dobrizhoffer, S.J., that we owe most of our knowledge of the Abipones.

Histoire de Abipônus, equorum, heliocóceous Paraguayanae, etc. (Vienna, 1784; German version, 1784; English tr. 1822). References to the language are found in P. ferr, Origines, Formations, et Transformations des Idiomes (Cesena, 1785); Id., Vocabulario philolcogico (1787); Id., Practica della Lingua Aribana, s. v. ethnographici du globe (Paris, 1828); A. de BURBON, l'Homme américain (Paris, 1839); Brinton, The American Race.

AD. F. BANDELLER.

Abiaa,'Abhāshā, 'Abhāshā: Sept. 'Abhāšt, 'Abhāšt, son of David's sister Salomea, and brother of the most valiant warrior (II K. xxiii. 18, 19; I Par. xi. 20, 21), and a faithful friend of David in his struggles against Saul (I K. xxxvi. 6–9; II K. ii. 24; iii. 30), against the Ammonites, Syrians, and Edomites (II K. viii. 13; x. 9–14; I Par. xxviii. 12; xix. 11–15), against Absalom (II K. vii. 9, 10; xii. 21, xxvii. 2), and against the Philistines (II K. xx. 6), and the Philistines (II K. xx. 15–17).

Signal, Léon Bélivio (Paris, 1905); Palis in Vig. Dict. de la Bible (Paris, 1868); White in Hast., Dict. de la Bible (New York, 1895).

A. J. MAAS.

Abjuration, a denial, disavowal, or renunciation under oath. In common ecclesiastical language this term is restricted to the renunciation of heresy made by the penitent heretic on the occasion of his reconciliation with the Church. The Church has always demanded such renunciation, accomplished by an appropriate penance. In some cases the abjuration was the only ceremony required; in others abjuration was followed by the imposition of hands, or byunction, or both by the laying on of hands and byunction. St. Gregory the Great (a. d. 590–604) in a letter (Epist. xi. Ep. lxvii. 1) to P. L. of S. Maria in LXXVII. Col. 1204–08; Decret. Gratiani, Pars III, Dist. iv. c. xlix) to Quiricus and the Bishops of Iberia, concerning the reconcililation of Nestorians, set forth the practice of the ancient Church in this matter. According to this testimony of St. Gregory, in cases where the heretical baptism was invalid, as with the Paulinists, Montanists, or Catharyans (Conc. Nicen., can. xiii, P. L., II, 666; Decret. Gratiani, Pars II, Causa I, Q. i, c. xiiii), Eunomians (Anomoeans), and others, the rule was that the penitent should be baptized (cum ad sanctum Ecclesiam venient, baptizetur) by three bishops, who, according to the baptismal rite, were considered valid, and the converts were admitted into the Church either by anointing with chrism, or by the imposition of hands, or by a profession of faith (aut unctione chrismatis, aut impositione manus, aut professione fidei ad sinum matriis Ecclesiae revocantur).

Applying this rule, St. Gregory declares that Arians were received into the Church in the West by the imposition of hands, in the East by unction (Arianos per impositionem manus Occidens, per unctionem vero sancti chrismatis ... Orisini, reformat), while the Monophysites, who separated from the Church in the fifth and sixth centuries, were treated with less severity, being admitted, with some others, upon a mere profession of the orthodox faith [sold verb confessionis recipit (Ecclesia)]. St. Gregory's statement applies to the Roman Church and to Italy (Siricius, Epist., i, c. i; Epist., iv, c. viii; Innoc. I, Epist. ii, c. viii; Epist. xxii, c. iv), but not to the whole Western Church. In these colonies, the rite of unction was also in use (Second Conc. of Arles, can. xvii; Conc. of Orange, a. d. 529, can. ii; Conc. of Epidauros, can. xvi; Greg. of Tours, Historia, lib. II, c. xiii; lib. IV, cc. xxvii, xxviii; lib. V, c. xxxix; lib. IX, c. xvi).

To the Eastern Church, St. Gregory's phrase entirely agrees with the rule laid down in the seventh canon of Constantinople, which, though not emanating from the Ecumenical Council of 381, bears wit-
ness notwithstanding to the practice of the Church of Constantinople in the fifth century [Duchesne, Christian Worship (London, 1904), 339, 340]. This canon, which was inserted in the Trullan or Quinisext Synod (canon xcv), and thus found a place in Byzantine canon law, distinguishes between scribes whose baptism, but not confirmation, was accepted and those whose baptism and confirmation were valid. With the Apostles, consequently, the Macedonians, Novatians (Conc. Nicene, I, can. ix; Nicene, II, can. ii), Sabelians, Apollinarists, and others, who were to be received by the anointing with chrism on the forehead, eyes, nostrils, mouth, and ears. Some identify this ceremony of the laying on of hands with the rite used by said sect, and not merely an imposition of hands unto penance. A similar discussion prevails in regard to the anointing with chrism.

I. Imposition of Hands.—The imposition of hands, as a sign that due penance had been done, and in token of reconciliation (Pope Vigilius, P. L., CXX, 1076), was prescribed first for those who had been baptized in the Church and who had later fallen into heresy. St. Cyprian in a letter to Quintus (epist. lxvi, in P. L., IV, 408-411) is witness of this practice, as is also St. Augustine (De baptismo contra Donatistas, lib. III, c. xi, in P. L., XLI, 208). This rite was also consecrated by Pope Sixtus III in the year 432. Thus the Church has not only been baptized in heresy. Regarding Pope Eusebius (A. D. 309 or 310) we read in the Liber Pontificalis (edit. Duchesne, I, 167): “Hic hereticos inventit in Urbe Romana, quos ad manum impositionis [sic] reconciliavit.” The same work (I, 216) declares of Pope Siricius (A. D. 384-399): “Hic constituit hereticorum sub manum impositionis reconciliati, presente cuncta ecclesii.” (This latter was doubtless copied from the first chapter of the decretales of Pope Siricius, writing to Himerius, Bishop of Tarsagena in Spain (P. L., XIII, 1133, 1134; Duchesne, Liber Pontif., I, 192, 193).) Pope St. Stephen declares this rite to be sufficient (see St. Cyprian, Epist. lxxiv, in P. L., IV, 412, 413; Eusebius, Hist. Eccl., VII, iii, in P. G., XX, 641). The first Council of Arles (A. D. 314), can. viii [Labbe, Concilia (Paris, 1861), I, 1428, 1429; P. L., CXX, 370] inculcates the same law. (See also Eusebius, Hist. Eccl., c. ii; Proc. clxxvi, c. ii; Epist. clxxvii, Inquis. 18; P. L., IV.)

II. Unction.—The unction alone or together with the imposition of hands was also in vogue. The Council of Laodicea (A. D. 373) in canon vii (Labbe, Concilia, I, 1497) confirms this usage in the abjuration of Novatians, Photiniates, and Quattordecimians. The Council of Tyre (A. D. 431) in canon xvii (Labbe, IV, 1013) extends the discipline to adherents of Bonosius, adversaries of the virginity of the Blessed Virgin Mary (Bonosianos...cum chrismate et manu impositione in Ecclesia recipi sufficient). The Council of Ephesus (A. D. 431) in canon xvi (Labbe, IV, 178), allows the same rite (Presbyter, clxvii, c. ii; Laus, 86; Butler, in Dict. of Christ. Antiq., London, 1881; Martene et Durand, De antiquis Ecclesiis Ritus, II, lib. CXI, c. vii; Ferrabino, Prompta Bibliotheca, 12 vol.)

Andrew B. Meehan.

Ablegate. See Legate.

Ablution. See Baptism; Mass; Washing.

Abner, a son of Ner, a cousin of Saul, and commander-in-chief of Saul’s army (I K. xiv, 50; xvii, 55; xxvi, 7, 14). After Saul with three of his sons had fallen at Mount Gilboa, Abner made Ishobeth, the fourth son of Saul, king over the whole land of Israel excepting Judah, which adhered to David. For seven years and a half Abner fought for the throne of Ishobeth. After his defeat near Gabaon, he was hostilely pursued by Asaël, brother of Joab, who was David’s commander-in-chief, and in self-defence he reluctantly slew his enemy (II K. ii, 12 sq.). This embittered the hostility between the two factions, since Joab considered himself the avenger of his brother Asaël. Abner now married Repha, a concubine of Saul, and thus incurred the suspicion of aspiring to the throne. Ishobeth demonstrated with the warrior, and the latter became so angry that he made advances to David. David at first restored to him his wife Michol, daughter of Saul, who had been given to Phaltiel. Abner complied with this condition, and came to a full understanding with David.

After his departure Joab, David’s commander-in-chief, sent for him, and killed him at the city gate. David bewailed Abner, made Joab walk in mourning,
ABOMINATION

ABORTION

A. J. MAAS.

Abomination of Desolation. The.—The importance of this Scriptural expression is chiefly derived from the fact that in St. Matthew, xxiv, 15, and St. Mark, xii, 14, the appearance of “the abomination of desolation standing in the Holy Place” (Matt.), or where “it ought not” (Mark), is given by Our Lord to His disciples as the signal for their flight from Judea, at the time of the approaching ruin of Jerusalem (Mark, xx, 20). The expression was not sufficiently developed to convey to the originally Hebrew of the book of Daniel; for our first Evangelist distinctly says that “the abomination of desolation” he has in view “was spoken of by Daniel the prophet,” and further, the expression he makes use of, in common with St. Mark, is simply the Greek phrase whereby the Septuagint translators rendered literally the Hebrew words shaghqoc, shâdmém found in Daniel, xii; ix, 27; xi, 31. Unfortunately, despite all their efforts to explain these Hebrew Biblical set phrases, many scholars still at variance anent their precise meaning. While most commentators regard the first “shaghqoc,” usually rendered by “abomination,” as designating anything (statue, altar, etc.) that pertains to idolatrous worship, others take it to be a contemptuous designation of a heathen god or idol. Again, while most commentators consider the second “shâmâmâ” by the abstract word “desolation,” others treat it as a concrete form referring to a person, “a ravager,” or even as a participial noun meaning “that maketh desolate.” The most recent interpretation which has been suggested of these Hebrew words is to the following effect: The phrase “the abomination of desolation” may be rendered by the Hebrew expression b’dil shâmâdyim (Baal of heaven), a title found in Phoenician and Aramaic inscriptions, and the Semitic equivalent of the Greek Zeus, Jupiter, but modified in Daniel through Jewish aversion for the name of a Pagan deity. While thus disagreeing as to the precise sense of the Hebrew phrase usually rendered by “the abomination of desolation,” Christian scholars are practically at one with regard to its general meaning. They commonly admit, and indeed rightly, that the Hebrew expression must needs be understood of some idolatrous emblem, the setting up of which would entail the ultimate desolation of the Temple of Jerusalem (I Mach., i, 57; iv, 38). And with this general meaning in view, they proceed to determine the historical event between Our Lord’s prediction and the ruin of the Temple (A. D. 70), which should be regarded as “the abomination of desolation” spoken of in St. Matthew, xxiv, 15, and St. Mark, xii, 14. But here they are again divided. Many scholars have thought, and still think, that the introduction of the Roman standards into the Holy Land, and more particularly into the Holy City, shortly before the destruction of the Temple, is the event foretold by Our Lord to His disciples as the signal for their flight from Jerusalem. But it is true that the standards were worshipped by the Roman soldiers and abhorred by the Jews as the emblem of Roman idolatry. Yet they can hardly be considered as “the abomination of desolation” referred to in St. Matthew, xxiv, 15. The Evangelist says that “the abomination of desolation” stands in the original tongue whereby is naturally meant the Temple (see also Daniel, ix, 27, where the Vulgate reads: “there shall be in the Temple the abomination of the desolation”). And the Roman standards were actually introduced into the Temple only after it had been entered by Titus a little too late to serve as a warning for the Christians of Judea. Other scholars are of the mind that the desecration of the Temple by the Zealots who seized it and made it their stronghold shortly before Jerusalem was invested by Titus, is the event foretold by Our Lord. But this view is commonly rejected for the simple reason that “the abomination of desolation” spoken of by Daniel and referred to in St. Matthew’s Gospels, while certainly something connected with idolatrous worship, otherwise interprets Our Lord’s warning to His disciples in the light of the history of Caligula’s attempt to have his own statue set up and worshipped in the Temple of Jerusalem. The following are the principal facts of that history. About A. D. 40, Caligula issued a peremptory decree ordering the erection and worship of his statue in the Temple of God. He also appointed Petronius to the government of Syria, bidding him carry out that decree even at the cost of a war against the rebellious Jews. Whereupon the Jews in tens of thousands protested to the governor that they were willing to be slaughtered rather than to be condemned to witness that idolatrous profanation of their holy Temple. Soon afterwards Petronius asked Caligula to revoke his order, and Agrippa I, who then lived at Rome, prevailed upon the Emperor not to enforce his decree. It seems, however, that these measures were still at variance with Our Lord’s prediction, and that but for his untimely death (A. D. 41) he would have had his statue set up in Jerusalem (E. Schürer, History of the Jewish People in the Time of Christ, I Div., II, 99-105; tr.). In view of these facts it is affirmed by many scholars that early Christians could easily regard the forthcoming creation of Caligula’s statue in the Temple as the act of idolatrous Abomination which, according to the prophet Daniel, ix, 27, portended the ruin of the House of God, and therefore see in it the actual sign given by Christ for their flight from Judea. This last interpretation of the phrase “the abomination of desolation” serves the more particularly the rigorists. Yet it seems preferable to the others that have been set forth by commentators at large.

F. E. GIGOT.

Abortion (from the Latin word abortir, “to perish”) may be briefly defined as “the loss of a fetal life.” In it the fetus dies while yet within the generative organs of the mother, or it is ejected or extricated from the mother, before that viable life is sufficiently developed to continue its life by itself. The term abortion is also applied, though less properly, to cases in which the child is become viable, but does not survive parturition. In this article we shall take the word in its widest meaning, and treat of abortion as occurring at any time between conception and safe delivery. The word miscarriage is taken in the same wide sense. Yet medical writers often use these words in special meanings, restricting abortion to the time when the embryo has not yet assumed specific features, that is, in the human embryo, before the third month of gestation; miscarriage occurs later, but before it is tried to be realised as a living child before the completed term of nine months is styled premature birth. Viability may exist in the seventh month of gestation, but it cannot safely be presumed before the eighth month. If the child survives its premature birth, there is no abortion; for this word always denotes the loss of fetal life. It was long debated among the learned at what period of gestation the human embryo begins to be animated by the rational, spiritual soul, which elevates man above all other species of the animal creation, and survives the body to live forever. The keenest mind among the ancient philosophers, Aristotle, had conjectured that the fetus was not endowed as a conception with a principle of only vegetative life,
which was exchanged after a few days for an animal soul, and was not succeeded by a rational soul till later. They were thought to be good for males, and the eighteenth for a female, child. The author of his great name and the want of definite knowledge to the contrary caused this theory to be generally accepted up to recent times. Yet, as early as the fourth century of the Christian era, St. Gregory of Nyssa has advanced the view which modern science has confirmed almost to a certainty, namely, that the same life principle quickens the organism from the first moment of its individual existence until its death (Eschbach, Disp. Phys., Disp., iii). Now it is at the very time of conception, or fecundation, that the embryo begins to live a distinct, independent and separate life. The life destructed by the organ when it has been built up, but the vital principle builds up the organism of its own body. In virtue of the one eternal act of the Will of the Creator, who is of course ever present at every portion of His creation, the soul of every new human being begins to exist when the cell which generation has provided is ready to receive it as its principle of life. In the normal course of nature the living embryo carries on its work of self-evolution within the maternal womb, deriving its nourishment from the placenta through the vital cord, till, on reaching maturity, it is prepared for the continuance of the individual existence as a separate self of its own. This is a vital proof that the vital principle constitutes the separate life. Abortion is a fatal termination of this process. It may result from various causes, which may be classed under two heads, accidental and intentional.

Accidental causes may be of many different kinds. Sometimes the embryo, instead of developing in the uterus, remains in one of the ovaries, or gets lodged in one of the Fallopian tubes, or is precipitated into the abdomen, resulting, in any of these cases, in an ectopic, or extra-uterine gestation. This almost invariably brings on the death of the fetus, and is besides often fraught with serious danger to the mother. Even if an ectopic child should live to maturity, it cannot be born by the natural channel; but, once it has become viable, it may be saved by a surgical operation. Most commonly the embryo develops in the uterus; but there, too, it is exposed to a great variety of dangers, especially during the first months of life. Mortality here may arise from the action of various diseases or from the mother to contract diseases fatal to her offspring. Heredity, malformation, syphilis, advanced age, excessive weakness, effects of former sicknesses, etc., may be causes of danger; even the climate may exercise an unfavorable influence. More immediate causes of abortion may be found in cruel treatment of the mother by her husband, or in starvation, or any kind of hardship. Her own indiscretion is often to blame; as when she undertakes excessive labours, lifts heavy weights, jumps or dances, uses intoxicating drinks too freely, or indulges in violent fits of anger, or of any other passion; also when in wagons too rough, or travels by railways which are rudely built or unskillfully managed, or works vigorously treading the pedals of a sewing machine. Intense grief or sudden joy, anything in fact that causes a severe shock to the bodily frame or the nervous system of the mother, may be fatal to the child in her womb. On the part of the father, syphilis, alcoholism, old age, and physical weakness may act unfavourably on the offspring at any time of its existence. The frequency of accidental abortions is no doubt very great; it must differ considerably according to the hardiness or weakness of various races of men, and many other circumstances, but the proportion between successful and unsuccessful conceptions is beyond the calculation of the learned.

Intentional abortions are distinguished by medical writers into two classes. When they are brought about for social reasons, physicians style them criminal; and they rightly condemn them under any circumstances whatever. They are, in fact, an abomination in the sight of God and an affront to the doctors and midwives concerned in them. They usually strive to prevent such crimes by all the means in their power. “Often, very often,” says Dr. Hodge, of the University of Pennsylvania, “must all the eloquence and all the authority of the practitioners be employed; and often, as it were, grasp the conscience of his weak and erring patient, and let her know, in language not to be misunderstood, that she is responsible to the Creator for the life of the being within her” (Wharton and Stille’s Med. Jurispr., Vol. on Abortion, 11). The name of obstetrical abortion is given by physicians to those cases in which the life of the child is destroyed before the time when it might be considered legitimate. Whether this practice is ever morally lawful we shall consider below. Of late years the leaders of the medical profession have employed commendable industry in lessening the frequency of its performance. Aside from moral considerations, they count it a gross blunder against the science of obstetrics to sacrifice the life of the child unless it be the only means to save the mother’s life. Their efforts have met with gratifying success. The most enlightened among them never perform or permit abortion in any case whatever. At the sixty-first Annual Meeting of the British Medical Association (1889), which counts about fifteen thousand practitioners, Dr. James Murphy said in his presidential address before the section of Obstetric Medicine and Gynecology: “It is not for me to decide whether the modern Cesanarean section, Porro’s operation, symphysiotomy, ischiopubolotomy, or other operation is the safest or most suitable; nor yet is there sufficient material for this question to be decided. But when such splendid and successful results have been achieved by Porro, Leopold, Saenger, and by our own Murdock Cameron, I say it deliberately, and with whatever authority I possess, and I urge it with all the force I can muster, that we are not now justified in destroying a living child” (Brit. Med. Journ., 26 August, 1893). While the medical profession is thus striving, for scientific reasons, to diminish the practice of abortion, it is evident that the determination of what is right or wrong in human life belongs to the supreme power of the Creator, teaching of religious authority. Both of these declare the Divine law, “Thou shalt not kill”. The embryonic child, as seen above, has a human soul; and therefore is a man from the time of its conception; therefore it has an equal right to its life with its mother; therefore neither the mother, nor medical practitioner, nor any human being whatever can lawfully take that life away. The State cannot give such right to the physician; for it has not itself the right to put an innocent person to death. No matter how desirable it might seem to be at times to save the life of the mother, common sense teaches, and common sense is, as a maxim, that evil can never be done that good may come of it”; or, which is the same thing, that “a good end cannot justify a bad means”. Now it is an evil means to destroy the life of an innocent child. The plea cannot be made that the child is an unjust aggressor. It is simply where nature and its own parents have put it. Therefore, Natural Law forbids any attempt at destroying fetal life.

The teachings of the Catholic Church admit of no doubt on the subject. Such moral questions, when they are submitted, are decided by the Tribunal of the Holy Office. Now this authority decreed, 28 August 1584, and again in 1869, that abortion cannot be safely taught in Catholic schools that it is lawful to perform ... any surgical operation which is directly destructive of the life of the fetus or the mother”. Abortion was condemned by name,
24 July, 1895, in answer to the question whether, when the mother is in immediate danger of death, and there is no other hope of saving her life, a physician can with a safe conscience cause abortion, not by destroying the child in the womb (which was explicitly condemned in the former decree), but by giving it a chance to be born alive, though not being yet viable, it would soon expire. The answer was that it was impossible. After the previous deci-
disions had been given, some moralists thought they saw reasons to doubt whether an exception might not be allowed in the case of ectopic gestations. Therefore the question was submitted: "Is it ever allowed to extract from the body of the mother ectopic or conjoined by the sixth or seven weeks after conception?" The answer given, 20 March, 1902, was: "No; according to the decree of 4 May, 1898; according to which, as far as possible, earnest and opportune provision is made to be made to safeguard the life of the child and of the mother. As to the time, the questioner remembers that no acceleration of birth is licit unless it be done at a danger of life, and in ways in which, according to the usual course of things, the life of the mother and the child be provided for." Ethics, then, and the Church agrees in teaching that no action is lawful which directly destroys fetal life. It is also clear that extracting the fetus before it is able (i.e., the sixth week) is restituting fetal life as directly as it would be killing a grown man directly to plunge him into a medium in which he cannot live, and hold him there till he expires. But if medical treatment or surgical operation, necessary to save a mother's life, is applied to her organism (though the child's death would, or at least might, follow as a regretted but unavoidable consequence), it should not be maintained that the fetal life is thereby directly attacked. Moralists agree that we are not always prohibited from doing what is lawful in itself, though evil consequences may follow which we do not desire. The good effects of our acts are then directly intended, and the regretted evil consequences are reluctantly permitted to follow because we cannot avoid them. The evil thus permitted is said to be indirectly intended. It is not imputed to us, provided four conditions are verified, namely: (a) That we do not wish the evil effects, but make all efforts to avoid them; (b) That the immediate effect be good in itself; (c) That the evil is not made a means to obtain the good effect; (d) That this would be to do evil that good might come of it—a procedure never allowed; (d) That the good effect be as important as the evil effect. All four conditions must be verified. The contrary holds on a woman with child. The death of the child is not intended, and every reasonable precaution is taken to save its life; the immediate effect intended, the mother's life, is good; no harm is done to the child in order to save the mother; the saving of the mother's life is in itself as good as the saving of the child's life. Of course provision must be made for the child's spiritual as well as for its physical life, and if by the treatment or operation in question the child were to be deprived of Baptism, which it could receive if the operation were not performed, then the evil would be greater than the good consequences of the operation. In this case the operation could not lawfully be performed. Whenever it is possible to baptize an embryonic child before it expires, Christian charity requires that it be done, either before or after delivery; and it may be done by any one, even though he be not a Christian. Hence the omission of criminal abortions antecedent to the period of decadent morality in classic Greece. The crime seems not to have prevailed in the time of Moses, either among the Jews or among the surrounding nations; else that great legislator would certainly have spoken in condemnation of it. No mention of it occurs in the long enumeration of sins laid as the charge of the Catholic Church. In fact reference is made in the books attributed to Hippocrates, who required physicians to bind themselves by oath not to give to women drinks fatal to the child in the womb. At that period voluptuousness had corrupted the morals of the Greeks, and Aesop was teaching ways of procuring abortion. In later times the laws became still more depraved, and bolder in such practices; for Ovid wrote concerning the upper classes of his countrymen: "Nunc uterum vitati quis vult formosa videri, Raraque, in hoc sevo, est qui velit esse paren." Three centuries later we meet with the first record of a State statute by the sixth of the second century B.C., by which the penalty for such was death. Exile was decreed against mothers guilty of it; while those who administered the potion to procure it were, if nobles, sent to certain islands, if plebeians, condemned to work in the metal mines. Still the Romans in their legislation appear to have aimed at punishing the wrong done by abortion to the father or the mother, rather than the wrong done to the unborn child (Döllinger, "Heathenism and Judaism"). The early Christians are the first on record as having pronounced abortion to be the murder of human beings; for their public apologists, Athenagoras, Tertullian, and Minutius Felix (Eschbach, "Disp. Phys.", vi. 19, No. 45, iii. 14), in response to pagan slanderers, said that it is as shameful to destroy man in the womb as slain, and its flesh eaten, by the guests at the Agape, appealed to their laws as forbidding, all manner of murder, even that of children in the womb. The Fathers of the Church unanimously maintained the same doctrine. In the fourth century the Council of Eliphas decreed that Holy Communion should be refused all the rest of her life, even on her deathbed, to an adulteress who had procured the abortion of her child. The Sixth Ecumenical Council determined, for the whole Church, that anyone who procured abortion should bear all the punishments inflicted on murderers. In all these teachings and enactments no distinction is made between the earlier and the later stages of gestation. For, though the opinion of Aristotle, or similar speculations, regarding the time when the rational soul is infused into the embryo, were practically accepted for many centuries, still it was always held by the Church that he who had it was a man; and as a man he was responsible for destroying a human life. The great prevalence of criminal abortion ceased wherever Christianity became established. It was a crime of comparatively rare occurrence in the Middle Ages. Like its companion crime, divorce, it did not again become a danger to society until the late eighteenth and early nineteenth centuries, and in places influenced by Catholic principles, what medical writers call "obstetric" abortion, as distinct from "criminal" (though both are indefensible on moral grounds), has always been a common practice. It was usually performed by means of craniotomy, or the crushing of the child's head to save the mother's life. Hippocrates, Celsus, Avicenna, and the Arabian school generally invented a number of vulnerating instruments to enter and crush the child's cranium. In more recent times, with the advance of the obstetric science, more conservative measures have gradually prevailed. By use of the forceps, by skill acquired in version, by procuring premature labour, and especially by asepsis in the Cesarean section and other equivalent operations, medical science has found much improved means of saving both the child and its mother. Of late years such progress has been made in this matter, that craniotomy is now an out-of-date and almost obsolete practice. But abortion proper, before the fetus is viable, is still often employed, especially in ectopic gestation; and there are many men and women who may be called professional abortionists. In former times civil laws against all kinds of abor-
tion were very severe among Christian nations. Among the Visigoths, the penalty was death, or privation of sight, for the mother who allowed it and for the father who consented to it, and death for the abortionist. In Spain, the woman guilty of it was buried alive. An edict of the French King Henry II, in 1555, renewed by Louis XIV in 1708, inflicted capital punishment for adultery and abortion combined. To-day the French law is much less severe. It punishes the abortionist with imprisonment, and physicians, surgeons, and pharmacists, who prescribe or advise, with the penalty of forced labour. For England, Blackstone stated the law as follows: "Life is the immediate gift of God, a right inherent by nature in every individual; and it begins, in contemplation of law, as soon as an infant is able to stir in its mother's womb. For if a woman is quick with child, and by a potion, or otherwise, killet h in her womb, or if any one beat her, whereby the child dieth, and she is delivered of a dead child; this, though not murder, was by the ancient law homicide or manslaughter. But the modern law does not look upon this offence in so atrocious a light, but merely as a misdeed of the same kind as if a miscarriage and premature delivery. Abortion may be due to pathological changes in the ovum, the uterus, or its adnexa—one or both; or to the physical or nervous condition of the woman; to diseases either inherited or acquired (syphilis, tuberculosis, rheumatism); to any infectious, contagious, or inflammatory disease; to shock, injury, or accident. It may be knowingly, willingly, and criminally by the pregnant person herself, or by someone else, with the aid of drugs, or instruments, or both.

Naturally, therefore, the physical effects of abortion will depend in direct ratio on the causation thereof, and the comparative malignity or benignity of such causation. In any case, abortion is fraught with serious consequences, direct and indirect; and is a sad miscarriage of nature’s plan, greatly to be deplored, and earnestly, stranuously, and conscientiously to be avoided. Of course, when brought about with criminal intent, abortion is nothing less than murder in the first degree; and if the law of the land does not discover and punish the criminal, the higher law of the God of Nature, and of Nature’s inexorable reprimands for interference with, or destruction of her beneficent designs, will sooner or later come into play. When abortion is due to pathological causes it is usually preceded by the death of the fetus; so that the causes of abortion are really the causes producing the death of the fetus. The causes may be grouped as follows: direct violence (blows, falls, kicks, etc.); diseases of the fetal appendages (cord, amnion, chorion, placenta); hemorrhage and other diseases of the decidua before the complete formation of the placenta; febrile affections, excessive anaemia, starvation, corpulency, atrophy or hypertrophy of the uterine mucous membrane, hyperemia of the gravid uterus, excessive heat or cold, diseases of the heart, liver, or lungs, and, lastly, any other cause whatever which in one way or another produces miscarriages, uterine anti-displacements, and the like. The abortion may be complete or partial. If complete, the danger is principally from shock and hemorrhage; if incomplete and any débris remains, there is danger of septicaemia, uremia, endometritis, perimetritis, diseases of the tubes, ovaries, bladder, cervix uteri, vaginal canal, and rectum; together with catarrhal discharges from one or more of these parts, displacements, impoverished blood supply, various neuroses, and usually a tardy and expensive convalescence.

The retention of the dead fetus is not always so dangerous. Even if decomposition or putrefaction occur, Nature frequently—possibly more often than we are willing to give her credit for—eliminates the
contre la fréquente communion et publié sous le nom du sieur Arnauld" (Paris, 1644). The following year he published a rejoinder to the reply to this. Arnauld affected great contempt for him, and declared that his works were composed by "all contemptible persons". Raconis also wrote against the heresy of "two heads of the Church [Sts. Peter and Paul]," formulated by Martin de Barros. The bishop's "Primauté et Souveraineté singulière de saint Pierre" (1645) roused the wrath of his opponents.

Towards the close of 1645, the report was circulated in Paris that he had written to the bishops in France, and the dangerous teachings in the "Fréquente Communion," and telling the Pope that some French bishops tolerated and approved of these impieties. The Bishop of Grasse informed a general assembly of the clergy of this fact. This aroused their anxiety, all the more since some of them had recommended Arnauld's work. They entered a complaint with the Nuncio, and then compelled Raconis to say whether he had written the letter or not. Although he denied having done so, they drew up a common protestation against the accusations of those who said they were the objects and sent it to Innocent X.

John J. a' Becket.

Abrasbanel (Abravanel, Abarbanel), Don Isaac, Jewish statesman, apologist and exegete, b. in Lisbon, 1437; d. in Venice, 1508. Born into an Italian family, he was carefully instructed in the Talmudic and Rabbinic literatures, and mastered the various branches of secular learning. His keen intellect and, above all, a great business ability drew to him the attention of Alfonso V of Portugal, who made him his treasurer, a position that he held until 1481. The favour shown by a Catholic prince to a Jew shocked the public opinion of those times, and under John II Abarbanel was accused of conspiring with the Duke of Braganza, and barely saved his life by fleeing to Castile, 1485. Soon afterwards he entered the service of Ferdinand and Isabella, 1494-92. After the fall of Granada, he shared the fate of his race, and was banished from Spain in 1492. He repaired to Naples and, owing to various vicissitudes, went successively to Messina, Corfu, Monopoli, and finally to Venice. Most of Abarbanel's works date from the last years of his life, when he shared the fortunes of his misfortunes, he found more leisure for collecting and ordering his thoughts. Abarbanel knew Plato and Aristotle, and is often ranked among the Jewish philosophers. His philosophy, however, was intended by him simply as a means of defending his religious convictions. He can hardly be said to have written any work profoundly philosophical; with the possible exception of a juvenile treatise on the form of the natural elements; his views in this respect must be gathered from his various theological and exegetical treatises. As a theologian and apologist, Abarbanel shows himself a champion of the most refined Jewish orthodoxy, and does not hesitate to oppose even Maimonides when the latter seems to depart from the traditional belief. In the field of Biblical exegesis, Abarbanel has the merit of having anticipated much of what has been advanced as new by modern investigators, and of having considered systematically not only the letter of the sacred text, which is the persons of its authors, their historical and geographical surroundings. Each commentary is furnished with a preface in which these preliminary questions are treated. His familiarity with Christian authors, his acquaintance with court life and customs, a keen sense of his misfortunes, joined with a very extensive knowledge of the history of his age, made him eminently suitable for the task of a Biblical "interpreter."

We have from him a commentary on Deuteronomy;
on the first four books of the Pentateuch; on the earlier and on the later Prophets. They have been warmly lauded both by Jews and by Christians, have passed through several editions, and many of them have been, in whole or in part, translated into Latin. Of his other works we may mention "The Crown of the Ancients," "The Pinacle of Faith," "The Sources of Salvation," in the form of a commentary on Daniel, "The Salvation of His Anointed," "The Herald of Salvation," in which are collected and explained all the Messianic texts. His works, the titles of which are here rendered in English, were written in a style refined, but occasionally diffuse modern Hebrew.

GRAGET. History of the Jews (Philadelphia, 1889-98), IV; MAI, Dissertatio historico-theologica de Oriente, et Scripta HEBRAICA Eocardiae et Lugduni (1780); BALSART, Magna Rabbinica (Rome, 1765-66); III, 874; WOLFF, Bibliotheca Hebraica et Rabbinica (Leipzig, 1815-18); IV, 873; JOUST, Geschichte des Judenreiches in seinen Sitten (Leipzig, 1857-59); III, 104; FISCHER, Bibliotheca Judaica (Leipzig, 1869); BEN JACOB, Omer ha-Sepharim (Wien, 1880).

ROMAIN BUTIN.

ABRAHAM.—The original form of the name, Abram, is apparently the Assyrian Ab-ramu. It is doubtful if the usual meaning attached to that word, "lofty father," is in the Hebrew. The personal name, Abram, in Genesis, xvii, 5, is popular word play, and the real meaning is unknown. The Assyriologist, Hommel, suggests that in the Minnean dialect it is written for long a. Perhaps here we may have the real derivation of the word, and Abraham may be only a dialectical form of Abram. The story of Abraham is contained in the Book of Genesis, xi, 26; xxv, 18. We shall first give a brief outline of the Patriarch's life, as told in that portion of Genesis, then we shall in succession discuss the subject of Abraham from the view-points of the Old Testament, New Testament, and archaeology.

Abram, Abraham, Nahor, and Sara. Abram married Sara. Thare took Abram and his wife, Sara, and Lot, the son of Aran, who was dead, and leaving Ur of the Chaldees, came to Haran and dwelt there till he died. Then, at the call of God, Abram, with his wife, Sara, and Lot, and the rest of his belongings went into the Land of Chanaan, amongst other places to Sichem and Bethel, where he built altars to the Lord. A famine breaking out in Chanaan, Abram journeyed southward to Egypt, and when he had entered the land, fearing that he would be killed on account of his wife, Sara, he bade her say she was his sister. Abraham has his second child by Sarah to the Pharaoh, and he took her into his harem, and honoured Abram on account of her. Later, however, finding out that she was Abram's wife, he sent her away unharmcd, and, upbraiding Abram for what he had done, he dismissed him from Egypt. From Egypt Abram came with Lot towards Bethel, and there, finding that their herds and flocks had grown to be very large, he proposed that they should separate and go their own ways. So Lot chose the country about the Jordan, whilst Abram dwelt in Chanaan, and came and dwelt in the vale of Mambre in Hebron. Nahor, according to a novel of the book of Genesis and Comorrha and other kings from Chedirshashaon, King of Elam, after they had served him twelve years, he in the fourteenth year made war upon them with his allies, Thadai king of nations, Amsraphel King of Senaar, and Arioosh King of Pontus. The King of Elam was victorious, and had already reached Dan, when a battle took place between Dan and Beth-sorah, where was overthrown by Abram. With 318 men the patriarch surprised, attacks, and defeats him; he takes Lot and the spoil, and returns to triumph. On his way home, he is met by Melchisedech, king of Salem, who brings forth bread and wine, and blesses him. Abram gives him the tenth, he has, but for himself he reserves nothing. God promises Abram that his seed shall be as the stars of heaven, and he shall possess the land of Chanaan. But Abram does not see how this is to be, for he has already grown old. Then the promise is guaranteed by a sacrifice between God and Abram and by a vision and a supernatural intervention in the night. Sarai, who was far advanced in years and had given up the idea of bearing children, persuaded Abram to take to himself her hand-maid, Agar. He does so, and Agar bearing with child despises the barren Sarai. For this Sarai afflicts her so that she flies into the desert, but is persuaded to return by an angel who comforts her with the promise of the son she is about to bear. She returns and brings forth Ismael. Thirteen years later God appears to Abram and promises him a son by Sarai, and that his posterity will be a great nation. As a sign, he changes Abram's name to Abraham, Sarai's to Sarah, and ordains the rite of circumcision. One day later, as Abraham is sitting by his tent, in the vale of Mambre, Jehovah with two angels appears to him in human form. He shows them hospitality. Then again the promise of a son named Isaac is renewed to Abraham. The aged Sara hears incredulously and laughs. Abraham is then told of the impending destruction of Sodom. He prays to Jehovah that he may obtain from Jehovah the promise that he will not destroy them if he finds ten just men therein. Then follows a description of the destruction of the two cities and the escape of Lot. Next morning Abraham, looking from his tent towards Sodom, sees the smoke of its destruction ascending to heaven. After this, Abraham moves south to Gerar, and again fearing for his life says of his wife, "she is my sister." The king of Gerar, Abimelech, sends and takes her, but learning in a dream that she is Abraham's wife, he restores her to him untouched, and rebukes him for giving him gifts. In her old age an old son, Isaac, to Abraham, and he is circumcised on the eighth day. Whilst he is still young, Sara is jealous, seeing Ismael playing with the child Isaac, so she procures that Agar and her son shall be cast out. Then Agar would have allowed Ismael to perish in the wilderness, had not an angel encouraged her by telling her of the boy's future. Abraham is next related to have had a dispute with Abimelech over a well at Bersabee, which ends in a covenant being made between them. It was after this that the great trial of the faith of Abraham takes place. God commands him to sacrifice his only son Isaac. When Isaac was bound and laid on the altar, Jehovah appeared to him and said, "Abraham, Abraham!" and commanding Abraham to lift up his hand, to strike the altar, he, the angel of Jehovah, took him by the right hand and said, "Lift not your hand against the lad, nor do anything to him; for now I know that you fear God, because you have not withheld your son, even your only son, from Me.

VIEW-POINT OF OLD TESTAMENT.—Abraham may be looked upon as the starting-point or source of Old Testament religion. So that from the days of Abraham men were wont to speak of God as the God of Abraham, whilst we do not find Abraham referring in the same way to God before him, and the bombast of the future, but Abraham's servant speaking of "the God of my father Abraham" (Gen. xxiv, 12). Jehovah, in an appanage to Isaac, speaks of himself as the God of Abraham (Gen. xxvi, 24), and to Jacob he is "the God of my father Abraham" (Gen. xxxi, 42). So, too, showing that the religion of Israel does not begin with Moses, God says to Moses: "I am the God of thy fathers,
the God of Abraham" etc. (Ex. iii, 6). The same expression is used in the Psalms (xvi, 10) and is common in the Old Testament. Abraham is thus selected as the first beginning or source of the religion of the children of Israel, and his connection with Jehovah, because of his faith, trust, and obedience to and in Jehovah and because of Jehovah's promises to him and to his seed. So, in Genesis, xv, 6, it is said: "Abraham believed God, and it was reputed to him unto justice." This trust in God, shown by him, will he left Isaac and journeyed with his family into the unknown country of Chanaan. It was shown principally when he was willing to sacrifice his only son Isaac, in obedience to a command from God. It was on that occasion that God said: "Because thou hast spared my son, thou hast done no thing contrary to my command." (Gen., xxii, 16, 17). It is to this and other promises made so often by God to Israel that the writers of the Old Testament refer over and over again in confirmation of their privileges as the chosen people. These promises, which are recorded to have been made no less than eight times, are that God will give the land of Chanaan and be with his seed (Gen., xvi, 7); that his seed shall increase and multiply as the stars of heaven; that he himself shall be blessed and that in him "all the kindred of the earth shall be blessed" (xxii, 3). Accordingly the traditional view of the life of Abraham, as recorded in Genesis, is that it is his life in the strict sense of the term. Von Hummelauer, S.J., in his commentary on Genesis in the "Cursus Scripturae Sacrae" (30), in answer to the question from what author the section on Abraham first proceeded, replies, from Abraham as the first source. Indeed he even says that it is all in one style, as a proof of its origin, and that the passage, xxv, 5-11, concerning the goods, death, and burial of Abraham comes from Isaac. It must, however, be added that it is doubtful if Father von Hummelauer still adheres to these views, written before 1895, since he has much modified his position in the volume on Deuteronomy.

Quite a different view on the section of Genesis treating of Abraham, and indeed of the whole of Genesis, is taken by modern critical scholars. They almost unanimously hold that the narrative of the patriarch's life is composed practically in its entirety of three writings or writers called respectively the Jahvist, the Elohist, and the Priestly. The Priestly source is attested by the close noted by the letters J, E, and P. J and E consisted of collections of stories relating to the patriarch, some of older, some of later, origin. Perhaps the stories of J show a greater antiquity than those of E. Still the two authors are very much alike, and it is not always easy to distinguish one from the other in the combined narrative of J and E. From what we can observe, neither the Jahvist nor the Elohist was a personal author. Both are rather schools, and represent the collections of many years. Both collections were closed before the time of the prophets; J some time in the eighth century b. c., and E, according to the learned of the eighth century, the former probably in the South Kingdom, the latter in the North. Then towards the end of the kingdom, perhaps owing to the inconvenience of having two rival accounts of the stories of the patriarchs etc. going about, a redactor RJE (?) combined the two collections in one, keeping as much as possible of his sources, making as few changes as possible so as to fit them into one another, and perhaps mostly following J in the account of Abraham. Then in the fifth century a writer who evidently belonged to the sacerdotal caste wrote down again an account of the patriarchs. This is the Priestly one of the two, and the point of view. He attached great importance to clearness and exactness; his accounts of things are often cast into the shape of formulas (cf. Genesis, i); he is very particular about genealogies, also as to chronological notes. The vividness and colour of the older patriarchal narratives, J and E, are wanting in the later one, which in the main is as formal as a legal document. It has dignity and even grandeur, as is the case in the first chapter of Genesis. Finally, the moral to be drawn from the various events narrated is more clearly set forth in this third writing, and, according to the critics, the moral standpoint is that of the fifth century B. C. Lastly, after the book of Genesis, this last history, P, was worked up into one with the already combined narrative J.E. by a second redactor R.JEP, the result being the present history of Abraham, and indeed the present book of Genesis; though in all probability insertions were made at even a later date.

VIEW-POINT OF NEW TESTAMENT. — The generation of Jesus Christ is traced back to Abraham by St. Matthew, and though in Our Lord's genealogy, according to St. Luke, he is shown to be descended according to the flesh not only from Abraham but also from Adam, still St. Luke shows his appreciation of the importance of the Jews in the history of mankind, in attributing all the blessings of God on Israel to the promises made to Abraham. He does in the Magnificat, iii, 55, and in the Benedictus, iii, 73. Moreover, as the New Testament traces the descent of Jesus Christ from Abraham, so does it do of all the apostles; though St. Paul at the beginning of his epistle to the Romans accompanied with a note of warning, lest the Jews should imagine that they are entitled to place confidence in the fact of their carnal descent from Abraham, without anything further. Thus (Luke, iii, 8) John the Baptist says: "Do not begin to say: We have Abraham for our father, for I say to you God is able of these stones to raise up children to Abraham." In Luke, xix, 9, our Saviour calls the sinner Zacchaeus a son of Abraham, as he likewise calls a woman who had heamed a daughter of Abraham (Luke, xiii, 18); but in these and many similar cases, is it not merely another way of calling them Jews or Israelites, just as at times he refers to the Psalms under the general name of David, without implying that David wrote all the Psalms, and as he calls the Pentateuch the Books of Moses, without pretending to settle the question of the authorship of that work? It is not carnal descent from Abraham to which impotence is attributed to the Jews; rather is it the virtues attributed to Abraham in Genesis. Thus in John, viii, the Jews, to whom Our Lord was speaking, boast (33): "We are the seed of Abraham," and Jesus replies (39): "If ye be the children of Abraham, do the works of Abraham." St. Paul, too, shows that he is a son of Abraham and glories in that fact, as in II Cor., xi, 22, when he exclaims: "They are the seed of Abraham, so am I." And again (Rom., xi, 1): "I also am an Israelite, of the seed of Abraham," and he addresses the Jews of Antioch in Pisidia (Acts, xiii, 29) as "sons of the race of Abraham." But, following the teaching of Jesus Christ, St. Paul does not attach too much importance to carnal descent from Abraham; for he says (Gal., iii, 29): "If you be Christ's, then you are the seed of Abraham," and again (Rom., ix, 6): "All are not Israelites who are of Israel; neither are all they who are the seed of Abraham, children." So, too, we can observe in all the New Testament the importance attached to the promises made to Abraham. In the Acts of the Apostles, iii, 25, St. Peter reminds the Jews of the promise, "in thy seed shall all the families of the earth be blessed." So does St. Stephen in his speech before the Council (Acts, vii), and St. Paul in the Epistle to the Hebrews (Heb., xi, 10), to show the faith of the ancient patriarchs less highly thought of by the New Testament writers. The passage of Genesis which was most prominently before them.
was xv, 6: "Abraham believed God, and it was re-
peted to him unto justice." In Romans, iv, St. Paul
argues strongly for the supremacy of faith, which he
sees justified in Abraham; "if Abraham were justi-
ﬁed by works, he hath whereof to glory, but not
before God." The same idea is inculcated in the
Epistle to the Galatians, iii, where the question is
discussed: "Did you receive the spirit by the works
of the law, or by the hearing of faith?" St. Paul
decides it is by faith, and says: "Therefore
they that are of faith shall be justiﬁed with faithul
Abraham". It is clear that this language, taken by
itself, and apart from the absolute necessity of good
works upheld by St. Paul, is liable to mislead and
actually has misled many in the history of the Church.
Hence, in order to appreciate to the full the autho-
drives justiﬁed by St. Paul by St. James. In ii, 17–22, of the Catholic Epistle we read:
"So faith also, if it have not works, is dead in
itself. But some man will say: Thou hast faith, and
I have works; shew me thy faith without works; and
I will shew thee by works my faith. Thou believeth
that there is one God. Thou dost well; the devile
also believe, and tremble. But wilt thou know, O
vain man, that faith without works is dead? Was
not Abraham our father justiﬁed by works, and by
works faith was made perfect?"

In the seventh chapter of the Epistle to the He-
breans we are led into a long and discussion concern-
ing the eternal priesthood of Jesus Christ. He re-
calls the words of the 109th psalm more than once,
in which it is said: "Thou art a priest for ever ac-
cording to the order of Melchisedech." He recalls
the fact that Melchisedech is etymologically the king
of justice and also king of peace, and moreover that
he was not only king, but also priest of the Most High
God. Then, calling to mind that there is no account of
his father, mother, or genealogy, nor any record of
his birth, he likens him to Christ, king and priest;
no Levite nor according to the order of Aaron, but
a priest forever according to the order of Melchis-
dech.

In the Light of Prophan History.—One is in-
clined to ask, when considering the light which
prophane history may shed on the life of Abraham: Is not
the life of the patriarch incredible? That question
may be, and is, answered in different ways, accord-
ing to the point of view of the questioner. Should it
not be without interest to quote the answer of
Professor Driver, an able and representative
exponent of moderate critical views: "Do the patri-
archal narratives contain intrinsic historical impro-
abilities? Or, in other words, is there anything in-
trinsically improbable in the lives of the several
patriarchs, and the vicissitudes through which they
severally pass? In considering this question a dis-
tinction must be drawn between the different sources
of which these narratives are composed. Though
particular details in them may be improbable, and
though the representation may in parts be coloured
by legend, and in other parts, by traditions, in which
they were written, it cannot be said that the biogra-
phies of the ﬁrst three patriarchs, as told in
J and E, are, generally speaking, historically impro-
able; the movements and general lives of Abraham,
Isaac, and Jacob are, taken on the whole, credible
(Genesis, p. xlv). Such is the moderate view; the
advanced attitude is somewhat different. "The view
taken by the patient reconstructive criticism of our
day is that, not only religiously, but even, in a quali-
fied sense, historically also, the narratives of Abra-
ham have a claim on our attention" (Cheyne, Encyc.
Bibh, 285). Commons now to look at the light thrown
by prophane history upon the stories of Abra-
mam's life as given in Genesis, we have, ﬁrst of all, the
narratives of ancient historians, as Nicholas of Damas-
cus, Herodotus, Hecateus, and the like. Nicholas of
Damascus tells how Abraham, when he left Chaldea,
lived for some years in Damascus. In fact in Joseph-
us he is said to have been the fourth king of that
country. But then there is no practical doubt that
this story is based on the words of Genesis, xiv, 15, in
which the town of Damascus is mentioned. As to
the great man whom Josephus mentions as spoken
of by Berosus, there is nothing to show that that
great man was Abraham. In the "Preparation of
Eusebius" there are extracts recorded from numerous ancient writers, but no historical
value can be attached to them. In fact, as far as
ancient historians are concerned, we may say that
all we know about Abraham is contained in the book
of Genesis.

The much more important and interesting question
is the amount of value to be attached to the recent
archaeological discoveries of Biblical and other
explorers in the East. Archaeologists like Hommel,
and more especially Sayce, are disposed to attach
very great signiﬁcance to them. They say, in fact,
that these discoveries throw a serious element of
doubt over many of the conclusions of the histo-
critics. On the other hand, critics, both advanced
as Cheyne and moderate as Driver, do not hold
the deductions drawn by these archaeologists from
the evidence of the monuments in very high esteem, but
regard them as exaggerations. To put the matter
more precisely, we have to follow the author
Professor Sayce, to enable the reader to see for himself
what he thinks (Early Hist. of the Hebrews, 8):
"Cuneiform tablets have been found relating to
Chedorlaomor and the other kings of the East men-
tioned in the 14th chapter of Genesis, while in the
Tel-el-Amarna correspondence the king of Jerusalem
declares that he had been raised to the throne by
the 'arm' of his God, and was therefore, like Mel-
chisedech, a priest-king. But Chedorlaomor and
Melchisedech had long ago been banished to mythology,
and criticism could not admit that archaeological
discovery had restored them to actual history. Writers,
accordingly, in complaisant ignorance of the cunei-
form texts, told the Assyriologists that their transla-
tions and interpretations were alike erroneous."

That passage will make it clear how much the critics
and archaeologists are at variance. But no one can
deny that Assyriology has thrown some light on the
kings of Abraham mentioned in Genesis; indeed, the
name of Abraham was known in those ancient times;
for amongst other Canaanitish or Amorite
names found in deeds of sale of that period are those
of Abi-ramu, or Abram, Jacob-el (Yaqub-il), and
Joseph-el (Yasub-il). So, too, of the fourteenth chap-
ter of Genesis, which relates the war of Chedorlaomor
and his allies in Palestine, it is not so long ago that
the advanced critics relegated it to the region of
fable, under the conviction that Babylonians and
Elamites at that early date in Palestine and the sur-
rounding country was a gross anachronism. But
now Professor Pincher has deciphered certain
inscriptions relating to Babylonians of the four
kings, Amraphel King of Senaar, Arioch King of
Pontus, Chedorlaomor King of the Elamites, and
Thadai King of nations, are identified with Ham-
murabi King of Babylon, Eri-aku, Kudur-laggha-
mar, and Tuduchus, son of Gazer, and which tells of
a campaign of these monarchs in Palestine. So that
no one can any longer assert that the war spoken of
in Genesis, xiv, can only be a late reﬂection of the
wars of Sennacherib and others in the times of the
kings. From the Tel-el-Amarna tablets we know that
Babylonian inﬂuence was predominant in Pale-
stine in those days. Moreover, we have telltale
the cuneiform inscriptions upon the incident of
Melchisedech. In Genesis, xiv, 18, it is said: "Mel-
chisedech, the King of Salem, bringing forth bread
and wine, for he was the priest of the Most High God,
blessed him." Amongst the Tel-el-Amarna letters is one from Ebed-Tob, King of Jerusalem (the city is assuredly the city of Salem, and it is symbolized as Salem). He is priest appointed by Salem, the god of Peace, and is hence both king and priest. In the same manner Melchisedech is priest and king, and naturally comes to greet Abraham returning in peace; and hence, too, Abraham offers to him as to a prince the fruits of the spoils. Or in other words it must be stated that Professor Driver will not admit Sayce's deductions from the inscriptions as to Ebed-Tob, and will not recognize any analogy between Salem and the Most High God.

Taking archeology as a whole, it cannot be doubted that no definite results have been attained as to Abraham. We have come to believe the stories of Samson and Jacob, and have believed in the pilgrimages to Egypt, but no one has attempted to identify them. In setting forth the critical view on the subject, I must not be taken as giving my own views also.

Hermann Gunkel, in the Introduction to his Commentary on Genesis (3) writes: "There is no denying that there are legends in the Old Testament; consider for instance the stories of Samson and Jonah. According to these the matter of belief or scepticism, but merely a matter of obtaining better knowledge, to examine whether the narratives of Genesis are history or legend." And again: "In a people with such a highly developed poetical faculty as Israel there must have been a place for saga too. The senseless confusion of 'legend' with 'lying' has caused good people to hesitate to concede that there are legends in the Old Testament. But legends are not lies; on the contrary, they are a particular form of poetry." These passages give a very good idea of the present position of the Higher Criticism relative to the history of Genesis, and to Abraham in particular.

The first principle enunciated by the critics is that the accounts of the primitive ages and of the patriarchal times originated amongst people who did not practise the art of writing. Amongst all peoples, they say, poetry and saga were the first beginning of history in Crete, Rome, and Israel. These legends were circulated, and handed down by oral tradition, and contained, no doubt, a kernel of truth. Very often, where individual names are used these names in reality refer not to individuals but to tribes, as in Genesis, x, and the names of the twelve patriarchs, whose migrations are those of the tribes thus represented. It is not of course to be supposed that these legends are no older than the collections J, E, and P, in which they occur. They were in circulation ages before, and for long periods of time, those of earlier origin being shorter, those of later origin longer, often rather romances than legends, as that of Joseph. Nor were they all of Israelitic origin; some were Babylonian, some Egyptian. As to how the legends arose, this came about, they say, in many ways. At times the cause was etymological, to explain the meaning of a name, as when it is said that Isaac received his name because his mother laughed (p79); sometimes they were etymological, to explain the villainy in the adversity, or prosperity, of a certain tribe; sometimes historical; sometimes ceremonial, as the account explaining the covenant of circumcision; sometimes geological, as the explanation of the appearance of the Dead Sea and its surroundings. Ethnological legends of this kind form one class of those to be found in the lives of the patriarchs and elsewhere in Genesis. But there are others besides which do not concern us here.

When we try to discover the age of the formation of the patriarchal legends, we are confronted with a question of great complexity. For it is not merely a question of the age of the stories, absolutely, but also of the amalgamation of these into more complex legends. Criticism teaches us that that period would have ended about the year 1200 B.C. Then would have followed the period of remodelling the legends, so that by 900 B.C. they would have assumed substantially the form they now have. But with regard to the age of that date, whilst, when they came to the form to which they had received, they were modified in many ways so as to bring them into conformity with the moral standard of the day; still not so completely that the older and less conventional ideas of a more primitive age did not from time to time show through them. At this time, too, many collections of the ancient legends appear to have been made, much in the same way as St. Luke tells us in the beginning of his Gospel that many had written accounts of Our Saviour's life on their own authority.

Amongst other collections were those of J in the South and E in the North. Whether these two survived, and were supplemented towards the end of the captivity by the collection of P, which originated amidst priestly surroundings and was written from the ceremonial standpoint. Those that hold these views maintain that it is the fusion of these three collections of legends which has led to confusion in some incidents in the life of Abraham; as for instance in the case of Sarai in Egypt, where her age seems inconsistent with her adventure with the Pharaoh. Hermann Gunkel writes (148): "It is not strange that the chronology of P displays everywhere the most absurd oddities when injected into the old legends; as a result, Sarah is still at sixty-five a beautiful woman, whom the Egyptians seek to capture, and Ishmael is carried on his mother's shoulders after he is a youth of sixteen."

The collection of P was intended to take the place of the old combined collection of J and E. But the results of this revision of the story of Abraham in particular were much higher than the expectations of those who undertook the work.

The ground-work of the whole, especially in chronology. It is that combined narrative which we now possess. 

Abraham (in Liturgy).—While of peculiar interest to the liturgiologist (especially in the classification of the liturgies of the East and of the West, as noted below under Missal), the inclusion of noted names of the Old Testament in the liturgies of Christian Churches must be a subject of sufficiently general interest to warrant some brief notice here. Of all the names thus used, a special prominence accrues to those of Abel, Melchisedech, Abraham, through their association with the idea of sacrifice and their employment in this connection in the most solemn part of the Canon of the Mass in the Roman rite. The inclusion in the Litany for the Dying (Roman Rite) of only two (Abel and Abraham) out of all the great names of the Old Testament gives these two especial prominence in the eyes of the faithful; but of these two, again, the name of Abraham occurs so often and in such a variety of connections, as to make his position in the liturgy one of very decided pre-eminence. Of first interes
will be the present use of the word Abraham in the Roman liturgy:

I. MARTYROLOGY (9th October): "Ecce omnis mortis S. Abraham et Patriarch et omnium creditum Patriae" (The name day, the memory of S. Abraham, Patriarch and Father of all believers).

II. RITUAL (a) In the Ordo commendationis animae (Recommendation of a soul departing), the brief litany includes but two names from the Old Testament, that of the Baptist belonging to the New Testament:

Pray for him.

Holy Mary,
John ye holy Angels and Archangels,
Holy Abel,
All ye choirs of the just,
Holy Abraham,
St. John Baptist,
St. Joseph,

In the Libera (Deliver, etc.), which follows shortly after, many names of the Old Testament are mentioned, including Abraham, but omitting Abel: "Deliver, etc. as thou didst deliver Abraham from Ur of the Chaldees." (b) Benedictus peregrinus (Blessing of pilgrims etc.). The second prayer reads:

"O God, who didst guide Abraham safely through all the ways of his journey from Ur of the Chaldeans.

III. EXPERIMENT. (a) On Septuagesima Sunday the lesson from Scripture begins with the first verse of Genesis, and the formal narrative of Abraham begins with Quinquagesima Sunday, the lessons ending on Shrove Tuesday with the sacrifice of Melchisedech.

(b) The antiphon to the Magnificat on Passion Sunday is, "Abraham your father rejoiced..." (John, viii, 56). Again, the first antiphon of the second nocturn of the Common of Apostles reads:

"The princes of the people are gathered together with the God of Abraham." The occurrence of the name in the last verse of the Magnificat itself: "As he spake to our fathers, to Abraham and his seed forever", and in the Benedictus (sixth verse): "The oath which he swore to Abraham our father..." make the name of daily occurrence in the Divine Office, as these two Canticles are sung daily—the former at Vespers, the latter at Lauds. In the Psaltery, also, recited during every week, the name occurs in Ps., xlv, 16; cv, 9, 42. See also the hymn: Quicumque Christum quaeritis (Vespers of Transfiguration D. N. J. C. and various Lessons in the Nocturns, e.g. Feria 3a infra Heb. vi p. Pent., Feria 3a infra oct. Corp. Christi, 2d nocturn).

IV. MISAL. (a) The third of the twelve lessons called "Prophecies" read on Holy Saturday between the lighting of the Paschal Candle and the Blessing of the Font deals wholly with the sacrifice of Isaac imposed upon Abraham. The lesson (Gen., xxii, 1-19) is, like the others, not only read quietly by the priest at the altar, but also chanted in a loud voice similarly by a cleric. The dramatic incidents thus rehearsed must have interested the catechumens deeply, as is evidenced by the reproduction of the incidents on the walls of catacombs and on sarcophagi. The lesson is followed by a prayer:

"O God, the supreme Father of the faithful, who throughout the world did multiply the children of promise... and by the pascal mystery doest make Abraham thy servant the father of all nations..." (b) Again, in the prayer after the fourth lesson: "O God, grant that the fulness of the whole world may pass over to the children of Abraham..." (c) The Epistle of the thirteenth Sunday after Pentecost: "To Abraham were the promises made... But God gave it to Abraham by promise..." (Gal., iii, 18-22). (d) Offertory of the Mass for the Dead: "O Lord... may the holy standard-bearer Michael introduce them to the holy light which Thou didst promise of old to Abraham..." (e) In the Nuptial Mass, the blessing reads: "May the God of Abraham, the God of Isaac..." The God of Jacob..." (f) Of course, interest than anything thus far cited is the prayer in the Canon of the Mass, when the priest extends his hands over the Consecrated Species: "Upon which do Thou vouchsafe... and accept them,..." (g) Here the Canon insists on the idea of sacrifice, a fact common to Western liturgies, while those of the East, except the Maronite, omit in their epicleses all reference to the typic sacrifices of the Old Testament, and appear concerned with impressing the faithful with the idea rather of sacrifice and communion. This is esteemed a fact of capital importance towards a classification of the liturgies.

V. PONTIFICAL.—In one of the Prefaces of the Consecration of an altar we read: "May it have as much grace with Thee as that which Abraham, the father of faith, built when about to sacrifice his son as a type of our redemption."

Abraham, the father of faith, and Abraham, the father of the promise of the Messiah, is the ideal theme of the chancel ornaments of the Church of the Holy Sepulchre in Jerusalem.

Abraham,THE BOSOM OF.—In Holy Writ, the expression "the Bosom of Abraham" is found only in two verses of St. Luke's Gospel (xvi, 22, 23). It occurs in the parable of the Rich Man and Lazarus, the imagery of which is plainly drawn from the popular representations of the unseen world of the dead which were current in Our Lord's time. According to the Jewish conceptions of that day, the souls of the dead were gathered into a general tarrying-place, the Sheol of the Old Testament literature, and the Hades of the New Testament writings (cf. Luke, xvi, 19-31). In the Gr. xvi, 23). In the post-Apocalyptic, however, existed among them, according to their deeds during their mortal life. In the unseen world of the dead the souls of the righteous occupied an abode or compartment of their own which was distinctly separated by a wall or a chasm from the abode or compartment to which the souls of the wicked were consigned. The latter was a place of torments usually spoken of as Gehenna (cf. Matt., v, 29, 30; xviii, 9; Mark, ix, 42 sqq. in the Latin Vulgate); the other, a place of bliss and security known under the names of "Paradise" (cf. Luke, xxiii, 43) and "the Bosom of Abraham" (Luke, xvi, 22, 23). And it is in harmony with these Jewish ideas that the Psalmist pictured the terrible fate of the selfish Rich Man, and on the contrary, the glorious reward of the patient Lazarus. In the next life Dives found himself in Gehenna, condemned to the most excruciating tor-
ments, whereas Lazarus was carried by the angels into "the Bosom of Abraham," where the righteous dead shared in the repose and felicity of Abraham, "the father of the faithful." But while commentators generally agree upon the meaning of the figurative expression "the Bosom of Abraham," as designating the blissful abode of the righteous souls after death, they are at variance with regard to the manner in which the phrase is interpreted. Up to the time of Maldonatus (d. 1583), its origin was traced back to the universal custom of parents to take up into their arms, or place upon their knees, their children when they are fatigued, or return home, and to make them rest by their side during the night (cf. Matt. xi, 19; Luke, xi, 7 seq.), thus causing them to enjoy rest and security in the bosom of a loving parent. After the same manner was Abraham supposed to act towards his children after the fatigues and troubles of the present life; hence the metaphorical expression "to be in Abraham's Bosom" as meaning to be in repose and happiness with him. But according to Maldonatus (In Lucam, xvi, 22), whose theory has since been accepted by many scholars, the metaphor "to be in Abraham's Bosom" is derived from the custom of reclining on couches at table which prevailed among the Jews long before the time of Christ. As at a feast each guest leaned on his left elbow so as to leave his right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind, and he was therefore said "to lie in the bosom of the other. It was also considered by the Jews of old a mark of special honour and favour for one to be allowed to lie in the bosom of the master of the feast (cf. John, xii, 23). And it is by this illustration that they pictured the next world. They conceived of the reward of the righteous dead as a sharing in a banquet given by Abraham, "the father of the faithful" (cf. Matt., vii, 11 seq.), and of the highest form of that reward as lying in "Abraham's Bosom." Since the coming of Our Lord "the Bosom of Abraham" gradually ceased to designate a place of imperfect happiness, and it has become synonymous with Heaven itself. In their writings the Fathers of the Church apply that expression to the blissful abode of the righteous dead before they were admitted to the Beatific Vision after the death of the Saviour, sometimes Heaven, into which the just of the New Law are immediately introduced upon their demise. When in her liturgy the Church solemnly prays that the angels may carry the soul of one of her departed children to "the bosom of Abraham," she employs the expression to designate Heaven and its endless bliss in company with the faithful of both Testaments, and in particular with Abraham, the father of them all. This passage of the expression "the Bosom of Abraham" from an imperfect and limited sense to one higher and fuller is a most natural one, and is in full harmony with the general character of the New Testament dispensation as a complement and fulfilment of the Old Testament revelation.

Mangenot, in Dict. de la Biblia, I, col. 83 seqq.; Maldonatus, In Lucam; Fillion, St. Luc; Goebrich, The Book of Jews.

Francis E. Giotto.


Abraham a Sancta Clara. a Discalced Augustinian Friar, and author of popular literature, of devotion, b. at Messkirch, Baden, 1644; d. 1 December, 1709. The eighth of nine children born to Matthew Megérin, or Megerle, a well-to-do serf who kept a tavern in Kreenheinichten, he received in baptism the name John Ulrich. At the age of six he attended the village school in his native place, and about three years later he began his Latin studies in Messkirch. During the years 1656-58, he passed successively through the three classes of the Jesuit untermgymnasium in Ingolstadt. At his father's death, which occurred about this time, the boy was adopted by his uncle, Abraham von Mejerlin, canon of Altötting, who removed him to the Benedictine abbey in Salzburg. In the fall of 1662, at the age of 18, John joined the Discalced Augustinians at Vienna, choosing the name Abraham—doubtless out of respect to his uncle—with the addition of Sancta Clara. He made his novitiate and completed his theological studies at Mariabrunn, not far from Vienna. On his ordination in Vienna (1666) he was sent, after a brief preparation, as preacher to the shrines of Tassa, near Augsburg, but after about three years he was recalled to Vienna, a centre of greater activity. On 28 April, 1677, he was appointed imperial court preacher by Leopold I, and while holding this office experienced the terrors of the year of the plague, 1679. After a rest of five months as chaplain to the Landmarschall of Lower Austria, he once more ascended the pulpit. For the year 1680 he is recorded as being prior of the convenant at Vienna, while two years later we find him chaplain to the monastic church of his order in Graz, where he remained three years as Sunday preacher, and later as prior. It was in this capacity that he went to Rome in 1687. In 1690 he is mentioned once more by the house chronicle of the Vienna monastery as court preacher, and the following year as having the rank of provincial. In this capacity he undertook his second journey to Rome (1692), where he took part in the general chapter of his order. Upon his return he took up his customary duties, besides filling the office of definito. He eventually became the definito provincialis. The manifold sustained exertion, however, had gradually undermined his strength, still further impaired by years of suffering from gout, and finally resulted in his death. Abraham had at his command an amazingly large amount of information which, with an abundant wit in keeping with the taste of his time, made him an effective preacher. His peculiar talent lay in his faculty for presenting religious truths, even the most bitter, with such graphic charm that every listener, both high and low, found pleasure in his discourse, even though certain of his contemporaries expressed themselves with great virulence against "the buffoon, the newsmonger, and the harlequin of the pulpit." Even in his character of author, he stands as it were in the pulpit, and speaks to his readers by means of his pen. His works are numerous. His first occasion for literary work was furnished by the plague, on which he wrote three treatises: "Merk's, Wir! or a detailed description of destructive diseases (Vienna, 1680), shows how de plagues neither priests, nor women, nor learned men, nor married people, nor soldiers. The second tract, "Lösch Wien" (Vienna, 1680), which is less powerful, exhorts the survivors of the plague to extinguish with their good works the torments of Purgatory for those who
had fallen victims. "Die grosse Totenbruderschaft" (1861) enumerates the people of prominence who died in 1679–80, in order to illustrate forcibly, and almost rudely, the reflection "that after death the prince royal is as frightfully noisome as the newborn child of the peasant". Similar per base on a critical event of history was the little book entitled "Auf, auf, ihr Christen" (Vienna, 1863), a stirring exhortation to Christians in arms against the Turk. This has become chiefly celebrated as the original of the sermon in the "Wallenstein's Lager" of Schiller. A collection of sermons which had actually been published in Salzburg in 1689 under the title of "Reim dich, oder ich li's dich". In the following year a little pilgrimage book was printed for the monastery of Taxa entitled "Gaik, Gaik, Gaik, a Ga einer wunderseltsaemen Hennen". This grotesque title arose from the story of the origin of the monastery, according to which a picture of the Blessed Virgin was seen imprinted on a hen's egg. Abraham's masterpiece, the fruit of ten years' labour, is "Judas der Erzschelm" ("Judas, der archknave", Salzburg, 1688–95). This treatise of the apocryphal life of the traitor Judas, and is varied with many miracles. While still at work upon his extensive book, he published a compendium of Catholic moral teaching, "Grammatica religiosa" (Salzburg, 1691), consisting of fifty-five lessons, and expressing the themes of thirty-three sermons. This appeared in a German translation (Cologne, 1699). The first religious works of the celebrated barefoot preacher are for the most part a confused mixture of verses, reflections, and sermons. Thus: Ettwa für alle (Something for All Persons; Würzburg, 1699); Sterben und Erben (Death and Inheritance; Amsterdam, 1702); Neu eröffnete Welt-Gal- len, mit ehrwürdiger Обu, welt-gal- len (A New-Galloway; Nürnberg, 1703); Heiligen Gemischte-Histionen (A Sancto-Mix-Mash; Würzburg, 1704); Huy! und Pfuy der Welt (Hoy! And Pie for the World; Würzburg, 1707). All these treatises showed the influence of Sebastian Brant's Narrenschiff (Ship of Fools), which was even more apparent in the two following works: Centifolium stultorum in Quarto (A Hundred excellent fools in Quarto; Vienna, 1706), and Wunder- würdiger Traum von einem grossen Navrennest (Wonderful Dream of a Great Nest of Fools, Salzburg, 1710; also printed during the lifetime of Abraham). A year after his death there appeared Geistliche Passionen, a Saint Haberdasher's Book of the Wohl angefüllter Weinkeller (A Well-filled Wine-cell; Würzburg); and Besonders meublirt und gezierte Toten-Kapelle (A Strangely Furnished and Adorned Mortuary Chapel; Nürnberg). Five quarto volumes of his literary remains were published posthumously: Abrahamisches Beschmeckens (Abra- ham's Honour Feasts; Vienna, Brünn, 1717); Abra- hamische Lauberhütt (Abraham's Leaf-clad Arbor; Vienna and Nürnberg, 1721–23); Abrahamisches Gebah dih wohl (Abraham's Farewell; Nürnberg, 1729). A collective edition of his works appeared (Fassau, 1835–48) in nineteen octavo volumes. Schiller, so widely influenced by this interesting judgment on the literary monk in a letter to Gőthe: "This Father Abraham is a man of wonderful originality, whom we must respect, and it would be an interesting, though not at all an easy, task to approach or persuade him in mad wit and cleverness. Moreover Schiller was greatly influenced by Abraham; even more were Jean Paul Richter and other lesser minds. Even to the most recent times Abraham's influence is chiefly noticeable in the literature of the pulpit, though but little to its advantage. To honour the memory of Abraham the city of Vienna has begun a new edition of his works.

N. SCHEID.

Abraham Eccelesiani, a learned Maronite, b. in Hekel, or Ecchel (hence his surname), a village on Mount Lebanon, in 1600; d. 1664 in Rome. He studied at the Maronite College in Rome, published Syriac grammar (1639), and taught Syriac and Arabic at the College of the Propaganda. In 1650 he began to teach the same languages in the Royal College, Paris, and to assist in editing Le Jay's "Polyglot Bible", working with Gabriel Sionita on the Syriac and Arabic texts and their Latin translation. He contributed III Mach. in Arabic, and Rith in Syriac and Arabic, with a Latin translation. Abraham and Gabriel soon quarrelled, and the former wrote three letters explaining this difference, and defending his work against its depreciators, especially Valerian Flavigny. In 1642 he resumed his teaching in Rome, but returned to Paris in 1645; after eight years he again went to Rome, where he remained until his death. Among his many works we may mention: a "Synopsis of Arab Philosophy" (Paris, 1641); some disciplinary canons of the Council of Nice, according to Eastern attribution, though unknown to the Latin and Greek churches (Paris, 1641); "Abr Ecceleselians et Leon. Allatti Concordantia Nationum Christianarum Orientalium in Fidei Catho- licæ Dogmate" (Mainz, 1655): "De Origne nominis Pape, necon de illius Proprietate in Romano Ponti- ficie, adeoque de ejus Primatu contra Ioannem Sedle- num Angulum" (Rome, 1660); "Epistola ad J. Mory- mont de varia Graecorum et Orientalium ritibus; "Chronicon Orientale nunc primum Latinate donata, cui Accessit Supplementum Historiae orientalia" (Paris, 1653); "Catalogus librorum Chaldaorum tam Eccl. quam profanor. Auctore Hebd-Jesu Latinitate Donatus et Notis Illustratus" (Rome, 1653); a "Life of St. Anthony," a Latin translation of Abulpharag's "Praeparatione Apollonii Conic Sections, 5, 6, and 7."

LAMY, in Dict. de théol., auth. (Paris, 1903), 116; Biographie universelle, s. v. Abraham d'Ech. A. J. MAAS.

Abraham Usshe. See BIBLE, VERSIONS.

Abrahmites.—(1) Syrian heretics of the ninth century. They were called Brachinii by the Arabs, from the name of their head, Ibrahim, or Abraham of Antioch. They denied the Divinity of Christ, and were looked on by some as allied to the Paulicians. (2) A sect of Bohemian Deists. They claimed that they held what had been Abraham's religion before his circumcision. They believed in one God, but rejected the Trinity, original sin, and the perpetuity of the Law; held that nothing of the Bible save only the Ten Commandments and the Lord's Prayer. On their refusal to adopt some one of the religions tolerated in Bohemia, Joseph II banished them to Transylvania in 1783. Some became converted later on to the Catholic Faith. There are still found in Bohemia certain religious belief suggests that of the Abrahmites.—(3) Martyrs in the time of the Byzantine Emperor Theophilos, when a persecution of Catholics took place on account of the revival of the heresy of the Iconoclasts. At this time there was a monastery of monks in Constantinople called St. Abraham's. When the Emperor called on them to pronounce the idol of holy images they defended the practice with
the different degrees of life and intelligence which they perceived in external nature. All natural growth, forces, and phenomena are thus typified. The outline here furnished needs only to be extended indefinitely in order to take in quite easily the countless generations of Gnosticism. The whole moral and physical world, analyzed and classified with an inconceivable minuteness, will find place in it. Then, also, will issue the bewildering catalogues of Gnostic personalities. The chief difficulty, however, arises from the nomenclature of Gnosticism,

and here the "Sepher Raziël" supplies a first and valuable hint. "To succeed in the operations of divination," it says, "it is necessary to pronounce the mystic names of the planets or of the earth." In fact, stones of Gnostic origin often show designs made up out of the initial letters of the planets. Another parallel is still more suggestive. The Jews, as is well known, would never pronounce the Ineffable Name, Jehovah, but substituted either another name or a paraphrase; a rule which applied, not only to the Ineffable Name and its derivatives, but to others as well, ending, in order to evade the difficulty which arose, in a series of fantastic sounds which at first seem simply the name of a hopeless confusion. It became necessary to resort to permutations, to the use of other letters, to numerical and formal equivalents. The result was an outlandish vocabulary, only partially accounted for, yet one which nevertheless reveals in Gnosticism the existence of something more than mere incoherence. Very many secrets of Gnosticism remain unexplained, but it may be hoped that they will not always be shrouded in mystery.

King, The Gnostics and their Remains (London, 1887); DRUXERMANN, Versuch über die Grenzen der Anti. und das Abrasax-Büble (Berlin, 1817–19); DITTLERICH, Die Abrasax (Leipzig, 1898); LECLERCQ, L'antiquité expliquée (Paris, 1772), II, 335.

H. LECLERCQ.

Abrogation. See Law.

Abasalom (Abhshlthm in Hebr.; Abasalom, Apsalamos in Gr.), the name of several distinguished persons mentioned in the Old Testament (Kings, Par., Mach.), interpreted "The Father of Peace".

1. Abasalom, Son of David. — He is third in the order mentioned by the chronicler (II Kings, iii, 2, 3) of the sons born at Hebron during the first turbulent years of David's reign over Judah, when Ishboeth, son of Saul, still claimed by right of inheritance to rule over Israel. His mother was Maacha, daughter
of Tholomai, King of Gessur. The sacred writer who sketches for us the career of Absalom (II Kings, xiii-xviii) lays stress upon the faultless beauty of the youth's appearance, and mentions in particular the luxurious wealth of his hair, which, when shorn, weighed over ten ounces. The significance of this latter note becomes apparent when we remember the important part which the culture of the hair played in the devotions of the Eastern people (note even at this day the ceremonial prayers of the Dervishes). As shaving the head was a sign of mourning, so offering a comely growth of hair to the priest of Sihon of the Amorites was symbolic of the annual offering of the first fruits in the sanctuary. Probably the chronicler had also in mind that it was this gift of nature which became the occasion of Absalom's fatal death. To a pleasing exterior the youth Absalom joined a temperament which, whilst fond of display, was nevertheless reserved, bold, and thoughtful. These qualifications were calculated to nourish a natural desire to be one day the representative of that magnificent power created by his father, from the prospective enjoyment of which his minority of birth alone seemed to debar him. Despite his ambition, there appears to have been amongst his younger contemporaries, an ambience which inspires noble impulses where these do not clash with the more inviting prospects of self-interest. Under such circumstances it is not strange that Absalom, idolized by those around him, whilst his natural sense of gratitude and filial duty became gradually dulled, was led to cultivate that species of egotism which grows cruel in proportion as it counts upon the blind affection of its friends.

There were other causes which alienated Absalom from his father. David's eldest son, Amnon, born of a Jezebelite mother, and prospective heir to the throne by reason of his seniority, had conceived a violent passion for Thamar, Absalom's beautiful sister. Unable to control his affection, yet prevented from gaining access to her by the conventions of the royal court, which separated the King's wives and kept Thamar in her mother's household, Amnon, on the advice of his cousin Jonadab, feigned illness, and upon being visited by the King, his father, requests that Thamar be permitted to nurse him. It was thus that Amnon found opportunity to wrong the innocence of his stepsister. Having injured the object of his passion, he forthwith begins to hate her, and sends from him the nurse, who, remaining as a constant reminder of his wrongdoing. Thamar, departing in the bitterness of her sorrow, is met by Absalom, who forces from her the secret of Amnon's violence to her. David is informed, but, apparently unwilling to let the disgrace of his prospective heir become public, fails to punish the crime. This gives Absalom the pretext for avenging his sister's wrong, for which now not only Amnon, the heir to the throne, but also David appears responsible to him. He takes Thamar into his house and quietly but determinedly lays his plan. The sacred writer states that Absalom never spoke to Amnon, neither good words nor evil, but he hated him with a hatred unto death.

For two years Absalom thus carried his resentment in silence, when at length he found occasion to act openly. From the days of the patriarchs it had been customary among the shepherd princes of Israel to hold a great festival, giving the annual sheep-shearing. The first clip of the flocks was ordained for the priests (Deut., xviii, 4), and the sacredness of the feast made it difficult for any member of the tribal family to absent himself. The sacred writer does not state that there was in the mind of David a secret disposition that Absalom meditated mischief, but to one whose insight into past and future events was so clear as that of the Royal Seer, it might easily have occurred that there had been in the days of his forefather, Jacob, another Thamar (Gen., xxxviii, 6) who figured at a sheep-shearing, and who found means of avenging a similar wrong against herself, though in a less bloody way than that contemplated by Absalom upon the present occasion. Although David excuses himself from attending the great sheep-shearing, he eventually yields to Absalom's entreaty to send Amnon there to represent him. The festive reunion of the royal household takes place at Baalhazor, in a valley open on all sides, near Sichem, near Ephraim. When the banquet is at its height, and Amnon has fairly given himself over to the pleasures of wine, he is suddenly overpowered by the trusted servants of Absalom, and slain. The rest of the company flee. Absalom himself escapes the inevitable anger of his father by seeking refuge in the home of his maternal grandfather at Gessur. Here he hopes to remain until, the grief of his father having died out, he might be forgiven and recalled to the royal court. But David does not relent so quickly. After three years of banishment, Absalom, through the intervention of Joab, David's nephew and trusted general, is at last permitted to return to the city, with the honour which inspires noble impulses where these do not clash with the more inviting prospects of self-interest. Under such circumstances it is not strange that Absalom, idolized by those around him, whilst his natural sense of gratitude and filial duty became gradually dulled, was led to cultivate that species of egotism which grows cruel in proportion as it counts upon the blind affection of its friends.

Restored to his former princely dignity and the apparent confidence of his father, Absalom now enters upon that course of secret plotting to which his ambition and his opportunity seemed to urge him, and which has stamped his name as a synonym of unnatural revolt. By ingratiating himself in the good will of the people, and at the same time fostering discontent with the conditions of his father's reign, he succeeds in preparing the minds of the disaffected for a general uprising. After four years [the Septuagint has "forty," which is evidently a corruption of the Greek rendering, as approximated from the Arabic and Syriac versions] of energetic secret activity, Absalom asks leave of the King to repair to Hebron, that he might fulfil a self-imposed vow made while in captivity at Gessur. Preparations had already been consummated for a simultaneous uprising of the secret adherents of Absalom in different parts of the country, and emissaries were ready to proclaim the new king. Achitophel, one of David's eldest counsellors, had joined the conspirators, and by his design a strong current was being directed against David. When, amid the sound of trumpets and the shouts of the throngs, the proclamation of the new king reaches David, he quickly assembles his trusted followers and flies towards Mount Olivet, hoping to cross the Jordan in time to escape the ambitious fury of his son. On the way he meets his faithful officer Chusai, whom he advises to join Absalom. "You will be of no use to me if you go to him," he says, "for an Absalom is a traitor, and giving the annual sheep-shearing. The first clip of the flocks was ordained for the priests (Deut., xviii, 4), and the sacredness of the feast made it difficult for any member of the tribal family to absent himself. The sacred writer states that Absalom never spoke to Amnon, neither good words nor evil, but he hated him with a hatred unto death.

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For two years Absalom thus carried his resentment in silence, when at length he found occasion to act openly. From the days of the patriarchs it had been customary among the shepherd princes of Israel to hold a great festival, giving the annual sheep-shearing. The first clip of the flocks was ordained for the priests (Deut., xviii, 4), and the sacredness of the feast made it difficult for any member of the tribal family to absent himself. The sacred writer states that Absalom never spoke to Amnon, neither good words nor evil, but he hated him with a hatred unto death.
Absolute, a term employed in modern philosophy with various meanings, but applied generally speaking to the Supreme Being. It signifies (1) that which is complete and perfect; (2) that which exists by its own nature and is consequently independent of everything else; (3) that which is related to no other being; (4) the sum of all being, actual and potential (Hegel). In the first and the second sense, one speaks of the Absolute, if one limits the sphere of which Christian philosophy may readily accept. Though the term was not current in the Middle Ages, equivalent expressions were used by the Scholastic writers in speaking, e.g., of God as Pure Actuality (Actus Purus), as uncaused Being, or as containing nothing extraneous. Aquinas, in particular, emphasizes the absoluteness of God by showing that He cannot be classed under any genus or species, and that His essence is identical with His existence. Aquinas also anticipates the difficulties which arise from the use of the term Absolute in the sense of unrelated being, and which are brought out quite clearly in modern discussions, notably in that between Mill, as critic of Sir William Hamilton's philosophy, and Mansel as its defender. It was urged that the Absolute could not consistently be thought of or spoken of as First Cause, for the reason that causation implies relation, and the Absolute is outside of all relation; it cannot, therefore, be conceived as producing effects. St. Thomas, however, offers a solution. He holds that God and created things are related, but that the relation is real in the effects only. It implies no condition or modification of the Divine Being; it is in its application to things a mere conceptus formae. This does not oblige us to conceive God as one term of a relation, but not to infer that the relation affects Him as it affects the created thing which is the other term. This distinction, moreover, is based on experience. The process of knowledge involves a relation between the known object and the knowing subject, but the character of the relation is not the same in both terms. In the mind it is real because perception and thought imply the exercise of mental faculties, and consequently a modification of the mind itself. No such modification, however, reaches the object; this is the same whether we perceive it or not. Thus it is just here that a difficulty arises. It is claimed that the Absolute can neither be known nor conceived. "To think is to condition": and as the Absolute is by its very nature unconditioned, no effort of thought can reach it. To say that God is the Absolute is equivalent to saying that He is unknowable. This view, expressed by Hamilton and Mansel, and endorsed by Spencer in his "First Principles," affords an apparently strong support to Agnosticism, while it assails both the reasonableness and the possibility of religion. It is only a partial reply to state that God, though incomprehensible, is nevertheless real, because the manner and capacity of our intelligence. The Agnostic contends that God, precisely because He is the Absolute, is beyond the range of any knowledge.
whatever on our part. Agnosticism, in other words, insists that we must believe in the existence of an absolute and infinite Being and at the same time warns us that we can have no idea of that Being. Our belief must express itself in terms that are meaningless, since this concept is altogether a term out of which all significance has evaporated; or (and this seems a wiser course) one may retrace the genesis of the term and hold fast to the items of knowledge, however imperfect and however in need of criticism, which that genesis involves. In proving the existence of God as Hegel conceives the Absolute Being, we take as our starting-point facts that are knowable and known. So far as, in reasoning upon these facts, we are led beyond them to the concept of an Absolute, some remnant of the knowability which facts present must be found in that which is the ultimate explanation of the facts. If, as Spencer affirms, "every one of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative", it follows that by getting clearly before our thought the meaning of those arguments and their force for distinctly postulating in some one of the things whose existence is thus established. Spencer, indeed, does not realize the full import of the words "positive existence", "ultimate reality", and "incomprehensible power", which he uses so freely. Otherwise he could not consistently declare that the Being to which those concepts apply is knowable. It is in fact remarkable that so much knowledge of the Absolute is displayed in the attempt to prove that the Absolute cannot be known. Careful analysis of a concept like that of First Cause certainly shows that it contains a wealth of meaning which forbids its identification with the Unknowable, even supposing that the existence of the Unknowable be logically demonstrated. Such an analysis is furnished by St. Thomas and by other representatives of Christian philosophy. The method which St. Thomas formulated, and which his successors adopted, keeps steadily in view the requirements of critical thinking, and especially the danger of applying the forms of our human knowledge, without due refinement, to the Divine Being. The warning against our anthropomorphic tendency was clearly given before the Absolute had taken its actual place in philosophic speculation, or had yielded that place to God's creative action. While the popular words of the text are not necessary, especially in the interest of religion, nothing can be gained by the attempt to form a concept of God which offers a mere negation to thought and to worship. It is of course equally futile to propose an unknowable Absolute as the basis of reconciliation between religion and science. The failure of Spencer's philosophy in this respect is the more distressing, because, while it allows full scope to science in investigating the manifestations of the Absolute, it sets aside the claim of religion to learn anything of the power which is thus manifested. (See AGNOSTICISM, ASSETT, ANALOGY, GOD, KNOWLEDGE, THEOLOGY, HEGELIANISM, IDEALISM, PANTEISM.)

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E. A. PACI.

Absolution (Ab = from; solvere = to free), is the remission of sin, or of the punishment due to sin, granted by the Church. (For remission of punishment due to sin see GENUITY, EXCOMMUNICATION, INDULGENCE.) Absolution proper is that act of the priest whereby, in the Sacrament of Penance, he frees man from sin. It presupposes on the part of the penitent, contrition, confession, and promise at least of satisfaction; on the part of the minister, valid reception of the Order of Priesthood and jurisdiction, imparted by competent authority, over the person receiving the sacrament. That there is in the Church power to absolve sins committed after baptism the Council of Trent thus declares: "But the Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, He breathed upon His disciples and said to the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.' By which action so signal, and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles, and to their lawful successors for the reconciling of the faithful who have fallen after baptism" (Sess. XIV, i). Nor is there lacking in divine revelation proof of such power; the classical texts are those found in Matthew, xvi, 19; xvii, 18, and in John, xx, 21-23. To Peter are given the keys of the kingdom of heaven. Sin is by the Church, not to enter into the kingdom, and over sin Peter is supreme. To Peter and to all the Apostles is given the power to bind and to loose, and this again implies supreme power both legislative and judicial: power to forgive sins, power to free from sin's penalties. This interpretation becomes particularly remarkable in fact from the way in which the phrase to bind and to loose was in common use. (Lightfoot, Horæ Hebraæ; Buxtorf, Lexicon Chaldæ; Knabenbauer, Commentary on Matthew, II, 66; particularly Maas, St. Matthew, 163, 184.) The granting of the power of absolution is put in St. John's Gospel: "He breathed upon them and said, 'Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain, they are retained.' " (xx, 22, 23). It was foolish to assert that the power here granted by Christ was simply a power to announce the Gospel (Council of Trent, Sess. XIX, Can. iii), and quite as unwise to contend that here is contained no power other than the power to remit sin in the Sacrament of Baptism (Ibid., Sess. XIV); for the very context is against such an interpretation, and the text of the passage forbids it, while the power to retain sins becomes simply incomprehensible when applied to baptism alone, and not to an action involving discretionary judgment. But it is one thing to assert that the power of absolution was granted to the Church, and another to say that a full realization of the grant was in the consciousness of the Church from the beginning. Baptism was the first, the great sacrament, the sacrament of initiation into the kingdom of Christ. Through baptism was obtained not only plenary pardon for sin, but also for temporal punishment due to sin. Man once born anew, the Christian ideal forbade the thought of returning to the Abode of Sin. Consequently, early Christian discipline was loath to grant even once a restoration to grace through the ministry of reconciliation vested in the Church. This severity was in keeping with St. Paul's declaration in his Epistle to the Hebrews: "For it is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the word of God to come and are fallen away, to be renewed again to penance" etc. (vi, 4-6). The persistence of this Christian ideal is very clear in the "Pastor" of Hermas, where the reader contemplates against a rigid school, a case at least one opportunity for penance must be given by
the Church (III Sim., viii, 11). He grants only one such case, but this is sufficient to establish a belief in the power of the Church to forgive sins committed after baptism. St. Ignatius in the first days of the second century seemingly asserts the power to forgive sins when he declares in his letter to the Philadelphians that the bishop presides over penance. This is also what Collected Statements as is evident from passages found in Aphrastes and Ephrem, and St. John Chrysostom voices this same Syrian tradition when he writes “De Sacerdotio” (Migne P. G., LXVII, 643), that “Christ has given to his priests a power he would not grant to the angels, for he clearly states that they would perish.” (De potestatibus dei et hominum, LXVII, 643, c.) and further down he adds, “The Father hath given all judgment into the hands of his Son, and the Son in turn has granted this power to his priests.”

Clement of Alexandria, who perhaps received his inspiration from the “Pastor” of Hermas, tells the story of the young bardit whom St. John went after and brought back to God, and in the story he speaks of the Angel of Penance, οὐκ ἔγγελος τῆς μετανοίας, meaning the bishop or priest who presided over the public penance. Following Clement in the Catechetical school of Alexandria was Origen (230). In one homily on the second verse of the Our Father Prayer, “Forgive us our trespasses,” he alludes to the practice of penance in the Church, recalling the text of John, xx, 21. He asserts that this text is proof of the power to pardon sin conferred by Christ upon His Apostles and upon their successors. True it is that in writing of the extent of the power conferred, he makes exception for the sins of idolatry and adultery, which he terms irremissible, although Dionysius of Corinth (170) years before held that no sin was excepted from the power of the keys granted by Christ to His Church (Eusebius, Hist. Ecc., iv, xvii). In the Alexandrian Church, we have also the testimony of Athanasius, who in a fragment against the Novatians pointedly asserts: “He who confesses his sins, receives from the priest pardon for his fault, in virtue of the grace of Christ (just as he who is baptized).” Asia Minor is at an early date witness of this power to absolve. St. Firminus in a letter to St. Cyprian says that the power to forgive sins was given to the Apostles and to their successors (Epp. Cyp., LXVII), and this tradition is more clearly expressed both in Basil and Gregory Nazianzen (P. G., XXXI, 1284; XXXVI, 356, 357). The Roman tradition is clear in the “Declamation of the Bishops of Rome in the Third Century” where the power of absolution committed after baptism is defended (Sim., vii, 6, 5; ibid., ix, 19). This same tradition is manifest in the Canons of Hippolytus, wherein the prelate consecrating a bishop is directed to pray: “Grant him, O Lord, the power to forgive sins” (xxii). This is still more clearly expressed in the “Constitutiones Apostolicae” (P. G., I, 1073): “Grant him, O Lord Almighty, by Thy Christ the fulness of Thy spirit, that he may have the power to pardon sin, in accordance with Thy command, that he may loose every bond which binds the sinner, by reason of that power which Thou hast granted Thy Apostles.” (See also Duchesne, “Christian Worship,” 143, 440.) True, this power seems to Hermas to be strangely limited, while Origen, Tertullian, and the followers of Novatian principles were unwilling to grant that the Church had a right to absolve from such sins as apostasy, murder, and adultery. However, Calixtus says in an apocryphal letter that if all the world were to fall into sin and to be lost to the Apostles by Christ when He said, “Whatevery you bind upon earth, shall be bound in heaven” (P. L., XXXVII, 609, 610). The theologians of the medieval period, from Alcuin to St. Bernard, insist that the right to absolve from sin was given to the bishops and priests who succeeded to the apostolic
office (Alcuin, P. L., Cl. 652–656; Benedict Levi, P. L., C. 357; Jonas of Orleans, P. L., CVI, 152; Pseudo-Egbert, P. L., LXXXIX, 415; Haymo of Halberstadt, P. L., CXVIII, 762 seqq.). Following the theologians, the canonists, such as Regino of Prud, Burchard of Worms, Ivo of Chartres, furnish us with the definition of the Canons of the Council of Toulouse (909), which states expressly that penance through the ministry of Christ’s priests is “fruitful unto the remission of sins.” This epoch closes with St. Bernard, who takes Peter Abelard to task for asserting that Christ gave the power to forgive sins only to His disciples, and consequently that the successors of the Apostles do not enjoy the same privileges (P. L., CLXXXII, 1054). But while Bernard insists that the power of the keys given to the Apostles is lodged in the bishop and in the priests, he with equal stress insists that such power be not exercised unless the penitent make a full confession of wrong committed (ibid., 938). When the great scholastic epoch began, the doctrine which obtained was a power to absolve sins and this power distinctly recognized, in virtue of the power granted by Christ to His Apostles. The need of the doctrine of the promise of better life were necessary, and also a declaration of sin made to him to whom Christ had appointed judge.

SCOLASTIC AGE.—At the beginning of the scholastic age, special stress is laid upon the power of contrition to secure pardon. St. Anselm of Canterbury, in a commentary upon Luke xvii, 14, likens this power to that possessed of old by the Jewish priest in the case of leprosy (P. L., CLVIII, 662; ibid., 361–430). At first sight, the doctrine of St. Anselm seemed to annul the power to absolve which antiquity had granted to the priesthood, and to reduce the office of reconciliation to a mere declaration that sin had been forgiven. Hugo of St. Victor (1097–1141) took ground against Anselm, not because Anselm insisted on contrition, but because he seemingly left no place for the power of the keys. But how admit the one and not the other? Hugo was still influenced by the earlier theories on the obligation of penance, and by the penalty of future damnation”; the grace of God frees man from the darkness brought on by sin, while the absolution of the priest delivers him from the penalty which sin imposes—“The malice of sin is best described as obduracy of heart, which is a principle, as it were, that later, in confession, the sin itself, i.e. the penalty of damnation, be remitted.” There is some obscurity in the text, but Hugo seems inclined to hold that the priest absolves from the punishment due to sin, rather than from sin itself. The Master of the Sentences, Peter Lombard, took issue with Hugo, and assorted in clear terms that charity not only blotted out the stain of sin, but also freed the sinner from punishment due to sin. Not understanding, however, that penance as a sacrament is a moral unit, Peter Lombard in turn used language which is far from exact. He seems to hold that contrition takes away sin and its consequences, and when established concerning the power granted to the priest, he seems to recur to the opinion of Anselm that it is declarative. “They remit or retain sins when they judge and declare them remitted or retained by God” (P. L., CCXII, 888). He also grants to the priest certain power in reference to the punishment, as Richard of St. Victor, though he speaks of the opinion of Peter Lombard as frivolous, in reality differs but little from the Master of the Sentences. Peter’s opinion indeed exercised great influence over the minds both of his contemporaries and of the following generation. With William of Auvergne (who taught up to 1229, when he became Archbishop of Paris) comes the distinction between contrition and attrition in the Sacrament of Penance. Contrition takes away all stain of guilt, while attrition prepares the way for the real remission of sin in the sacrament. Theologians had recognized the distinction between contrition and attrition even before the time of St. Peter Albin, and, but for the authority of St. Albert, the master of Aquinas, advanced much beyond the teaching of Peter Lombard. Both seemingly insisted on real contrition before absolution, and both also held that such contrition in reality took away mortal sin. They did not, however, deny the office of the minister, for they both held that contrition being the condition of the absolution [Alb. Mag., IV Sent., Dist. xvi–xvii (Paris, 1894), XXXIX, 559, 660, 666, 670, 700]. St. Bonaventure (IV, Dist. xvii) also admits the distinction between contrition and attrition; he asserts the power of contrition to take away all sin, even without the priest’s absolution, confession being necessary only when possible. As regards the priest’s power to pardon sin, he not only admits it, not only asserts that absolution forgives sin and its eternal consequences, but calls it the forma sacramenti. He even goes so far as to say that attrition is sufficient for pardon if absolution is not obtained [Alb. Mag., IV Sent., Dist. xvii]. When questioned as to the manner in which absolution produces its sacramental effect, he distinguishes between two forms of absolution employed by the priest: the one deprecatory, “Miscreatur tui” etc., and the other indicative, “Ego te absolve.” In the former the priest intercedes for the sinner, and this intercession changes his attrition into real contrition and secures pardon for sin committed. In the latter, which is indicative and personal, the priest exercises the power of the keys, but remits only a temporal punishment due still on account of sin. This latter was but a new way of putting the theory of Peter Lombard (Dist. xvii). St. Thomas Aquinas treats this subject in his Commentary on the Master of the Sentences (IV, Dist. xvii, xviii, xix; Summa Theologica III, Q. xxxiv–xxxv; Supplement, Q. lx–lxx; Opuscula, De Forma Absolutionis). Taking the many distinctions which Peter Lombard made with this partial truth, he fused them into a united whole. In the commentary on the “Libri Sententiarii” he shows clearly that the ministry of the priest is directly instrumental in the forgiveness of sin; for “if the keys had not been ordained for the remission of sin, but for the sake of release from the penalty of a pretended obligation of the elder scholastics), there would be need of the intention to obtain the effect of the keys for the remission of sin” and in the same place he clearly states: “Hence if before absolution one had not been perfectly disposed to receive grace, one would receive it in sacramental contrition and absolution, if no obstacle be put in the way” (Dist. xvii, 2, l, art. 3, Quastiuinula iv). He sees clearly that God alone can pardon sin, but God uses the instrumentality of absolution which, with confession, contrition, and satisfaction, concurs in obtaining forgiveness, in blotting out the stain, in opening the kingdom of heaven, by cancelling the sentence of eternal punishment. This doctrine is expressed again with equal clearness in the “Summa” and in the “Supplement.” In the “Summa”, Q. lxxiv, art. 3, he states that the absolution of the priest is the forma sacramenti, and consequently confession, contrition, and satisfaction must necessarily “to sin absolution” when asked whether perfect contrition secured pardon for sin even outside the Sacrament of Penance, St. Thomas answers in the affirmative; but then contrition is no longer an integral part of the sacrament; it secures pardon because forgiveness comes from perfect charity, independently of the instrumentality of the sacramental rite (Supplement,
Q. v. a. 1). Duns Scotus not only grants the power of absolution in the forgiveness of sin, but goes a step farther and asserts that the sacrament consists principally in the absolution of the priest, because confession, contrition, and satisfaction are not integral parts or units in the sacrament, but only necessary conditions upon the reception of grace and forgiveness. "There is no similarity, therefore, between the priest of the Law in regard to leprosy and the priest of the Gospel in regard to sin", and he adds that the priest of the New Law, "exercet actum qui est signum prognosticum, efficaciam munificents accipiens, etc. (Batiffol, Cit. VIII, 549, 849, in D. XIX; ibid., 420, 421). Some think this opinion of Scotus more in conformity with the Council of Trent, which calls contrition, confession, and satisfaction, not "the matter", but quasi materia, "as if the matter", of the sacrament; others doubt whether the Council thus meant to class contrition, confession, and satisfaction as mere necessary dispositions. This doctrine, as taught by St. Thomas and Scotus, finds its echo in the Council of Florence, in the decree of Eugene IV, as it does in the Council of Trent, which defines (Sess. XIV, chap. iii), "That the form of the Sacrament of Penance, wherein its force principally consists, is found in the priest: 'I absolve thee' etc., but the act of the penitent himself are quasi materia of this Sacrament."

MINISTER.—In the closing years of the first century, Ignatius of Antioch asserts that Penance is in the hands of the bishop; soon the same power is recognized in the priests, and in St. Cyprian, the deacon on extraordinary occasions performed the office of reconciliation (Batiffol, Thol. pos., 145 sqq.). The deacon's power is recognized later on in Alcuin, in a council held at York, 1194, and in the Council of London, 1200 (cap. iii).

TIME.—The ceremonial rite connected with the sacrament of reconciliation has also varied with the changing discipline of the Church. The earliest tradition hints at a public penance—vide tradition supra—but very soon there appears the Presbyter Penti- lentarius; certainly as early as 309 Pope Marcel- lus divided Rome into twenty-five districts propter baptismum et pentialitam, and Innocent I (418) mentions the 'priest whose office it was to judge anent sin, to receive the confession of the penitent, to watch over his satisfaction, and to present him for reconciliation at the proper time'. The case of Nectarios who abolished the Presbyter Penti- lentarius is classical (361-68). This reconciliation generally took place on Holy Thursday, and the bishop presided. Surely absolution was pronounced on Maundy Thursday. This all the sacramentaries attest (Duchesne, Christian Worship, 439, 440); but the practice of public penance has given rise to the important and difficult question, whether or not the absolution granted at the public function of Holy Thursday was really the sacramental absolution. Theologians have questioned this, many preferring to believe that the sacramental absolution was really imparted by the Presbyter Pentai- lentarius at the early stage of public penance, even before the satisfaction was complete. They allege as their reasons the long delay which otherwise would have been necessary and the fact that the bishop absolved on Holy Thursday, while the confession had been heard previously by the Presbyter Pentai- lentarius (Palmieri, De penit. App. II, nn. 8, 9). But there are many others who think the traditional truth concerning the Penti- lentarius is not absolutely necessary, unless it is admitted that, ordinarily speaking, sacramental absolution was given only after the completion of the penance imposed and in the public session of Holy Thursday. What was done, they ask, before the institution of the Presbyter Pentai- lentarius, or where there was no such functionary? And they answer the objections brought forward above by saying that there is no evidence in early history that a first absolution was imparted by the priests who determined the necessity of undergoing public satisfaction, nor are we permitted a priori to judge of ancient ways in the light of our modern practice (Boudinon, Hist. d'histoire sur l'objection de la patiente d'absolution, 29, 329, 330, etc.; Batiffol, Thol. pos., Les origines de la patiente, IV, 145 sqq.). Moreover, there is full evidence of a reconciliation on Holy Thursday; there are canons as late as the sixth century forbidding priests to reconcile penitentes, incoenulo epis- copis (Batiffol, ibid., 439). In the ninth century there is clear testimony that absolution was not given until after the imposed penance had been completed (Benedict Levita, P. L., XCVII, 715; Rabanus Maurus, P. L., CVII, 342; Harduin, Councils, V, 342); and when absolution was granted before Holy Thursday it was after the fashion of an exception (Pseudo Alcuin, Cl, 1192). "Denique admonemundi sunt ut ad oeam Domini reo- desant ad reconciliemini: si vero interest causa itineris . . . reconciliect eum statim" etc. This exception gradually became the rule, especially after the Scholastics of the Middle Age period began to distinguish clearly the different parts which make up the Sacrament of Penance.

FORM.—It is the teaching of the Council of Trent that the form of the Sacrament of Penance, wherein its force principally consists, is placed in these words of the minister, 'I absolve thee'; to which words certain prayers are, according to the rubrics of Holy Church, laudably added (Sess. XIV, iii). That the public penance was concluded with some sort of prayer for pardon, is the doctrine of antiquity, particularly as contained in the earliest sacramentaries (Duchesne, Christian Worship, 440, 441). Leo the Great (450) does not hesitate to assert that pardon could not be impossible without the prayer: "indulgientia nisi supplicatio sacerdotum neque obtinienti". In the early Church these forms certainly varied (Duchesne, loc. cit.). Surely all the sacramentaries assert that the form was deprecated, and it is only in the eleventh century that we find a tendency to pass to indicative and personal formularies (Duchesne, loc. cit.). Some of the forms used at the transition period are interesting: "May God absolve thee from all thy sins, and through the penance imposed mayst thou be absolved by the Father, the Son, the Holy Ghost, by the Angels, by the Saints, and by me, a wretched sinner" (Garofali, Ordo ad abs., 153). The form in the sacramentary is in the indicative and personal form, often preceded by the suppliant prayer, "Miserereatur tui" etc. These forms, while much the same in substance, vary in wording not a little (Vacant, Diet. de théol., 187). It was not until the scholastic doctrine of "mater and form" in the sacraments reached its full development that the formula of absolution became fixed as we have it at present. The form in use in the Roman Church to-day has not changed since long before the Council of Florence. It is divided into four parts as follows:—

(1) Deprecatory prayer: "May the Almighty God have mercy on you, and forgive your sins, bring you to life everlasting. Amen." Then, lifting his right hand towards the penitent, the priest continues: "May the Almighty and Merciful God grant you pardon, absolution, and remission of your sins".

(2) "May Our Lord Jesus Christ absolve you, and by his authority more safely than any human being, give you absolution" (excommunication) [suspension, in the case of a cleric only] and interdict as far as I can and you may need.

(3) "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (While repeating the names of the Trinity, the priest makes the sign of the cross over the peni-
tent.) (4) "May the Passion of Our Lord Jesus Christ, the merite of the Blessed Virgin Mary and of all the Saints, what good you have done or what evil you have suffered be to you for the remission of your offenses, and a reward of everlasting life. Amen." In the decree "Pro Armeniis", 1439, Eugenius IV teaches that the "form" of the Sacrament is really in those words of the priest: "Ego absolve te a peccatis tuis in nomine Patris, et Filii, et Spiritus Sancti." and theologians teach that absolution would be valid should the priest use, "Absolvo te," "Absoluo te a peccatis," or words of judgment and a sentent (Suarez, Disp., XIX, i, n. 24; Lugo, Disp., XIII, i, n. 17, 18; Leibniz, De Penit., 9th ed., 199).

In the Oriental churches the present forms are decretary, though they by no means exclude the idea of a judicial pronouncement on the part of the minister. Such are the forms of absolution among (a) Greeks, (b) Russians, (c) Syrians, (d) Armenians, (e) Copts. Is the indicative form necessary? Many learned Catholics seem to hold that the indicative form as used at present in the Roman Church is necessary for the validity of the Sacrament of Penance and that the form has been blessed by the Church. Filippus (De Sac. Penit., n. 430), declares that no matter what may be the verdict from the point of view of history, it is of faith since the Council of Trent that the indicative form is essential. St. Thomas and Suarez also declare that the indicative form is necessary. Others equally learned, and perhaps better versed in historical and ecclesiastical matters, think that the Divine institution the deprecatory form must not be excluded, and that the Council of Trent in its decree did not intend to make final pronouncement in the premises. They point out with Morinus (De Penit., Lib. VIII) that up to the twelfth century the deprecatory form was employed both in the East and in the West: that it is still in use among the Greeks and among Orientals generally. In the light, therefore, of history and of theological opinion it is perfectly safe to conclude that the deprecatory form is certainly not invalid, if it exclude not the idea of judicial pronouncement (Palmieri, Parergon, 127; Huter, de Penit.; Duchesne, loc. cit.; Soto, Vasquez, Estius, et al.). Theologians, however, have questioned whether or not the deprecatory form would be valid to-day in the Latin Church, and they point out that Clement VIII and Benedict XIV have prescribed that Greek priests should use the indicative form in the exercise of the faculties of the Church, and that the Church must also keep in mind the dispositions of the penitent. If the (a) the penitent is well-disposed, he must absolve; (b) if the penitent lack the requisite dispositions, he must endeavour to create the proper frame of mind for him, and if he cannot and may not absolve one indispersed; (c) when dispositions remain doubtful, he employs the privilege given above in conditional absolution. When the minister sees fit to grant absolution, then he pronounces the words of the form (supra) over the penitent. It is commonly taught that the penitent must be physically present; consequently, absolution by telephone has been declared null and void, and when the ministers are absent he must also keep in mind the dispositions of the penitent.

ABSOlUTION OUTSIDE THE LATIN CHURCH.—(I) In the Greek Church. The belief of the ancient Greek Church has been set forth above. That the Greeks have always believed in the power of the Church to forgive sin, that they believe it at present, is clear from the form of absolution in vogue among all branches of the Church; also from the decrees of synods which since the Reformation have again and again expressed this belief (Alzog on Cyril Lucaris, III, 465; Synod of Constantinople, 1658; Synod of Jassey 1642; Synod of Jerusalem, 1672). In the Synod of Jerusalem the Church reiterates its belief in Cajast, a century later, calls Gerson's position mere superstition. But Gerson's position gradually obtained, and in our day all theologians grant that under certain circumstances such absolution is not only valid but also legitimate (Lehmkuhl-Gury, De penit., absol. sub conditions); valid, because judicial pronouncements are often rendered under certain conditions, and the Sacrament of Penance is essentially a judicial act (Council of Trent, Sess. XIV); also, because God absolves in heaven when certain conditions are fulfilled here below. The fulfilment may escape man's judgement, but God no man may deceive. This very doubt makes conditional absolution possible. Conditions are either (a) present, (b) past, or (c) future. Following a general law, whensoever the condition leaves in suspense the effect intended by the Sacrament, the Sacrament itself is null and void. If the condition does not suspend the sacramental efficacy, the Sacrament may be valid. As a consequence, all future conditions render absolution invalid: "I absolve you if you die to-day." This is not true of conditions past or present, and absolution given, for example, on condition that the priest has been beaten, or that he is still alive and certain not to die. The same is true of conditions not clear, but at the same time dispositions necessary for the valid reception of the Sacrament are in doubt, then it would be a mercy to impart absolution even if under condition.
ABSOPTION

Seven Sacraments, among them Penance, which the Lord established when He said: "Whose sins you absolve, they are absolved from them, and whose you shall retain, they are retained." The formule of absolution are generally deprecatory, and if now and then the indicative form appears, it may be traced to Latin sources.

(II) Russian Church. The belief of the Greek Church is generally also that of the Russian. Russian theologians all hold that the Church possesses the power to forgive sins, where there is true repentance and sincere confession. The form in use is a present: "My child, N. N., my Lord and God Christ Jesus by the mercy of His love absolve thee from thy sins; and I, His unworthy priest, in the authority committed to me, absolve thee and declare thee absolved of thy sins in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

(III) Armenians. Denzinger, in his "Ritus Orientalium" (1869), gives us a full translation of the penitential ritual used by the Armenians. The present version is from the ninth century. The form of absolution is declarative, though it is preceded by a prayer for mercy and for pardon. It is as follows: "May the merciful Lord have pity on thee and forgive thee thy faults; in virtue of my priestly power, by the authority committed to me, I absolve thee in these words, 'Whosoever, ye shall bind on earth shall be bound in heaven,' I absolve thee from thy sins, I absolve thee from thy thoughts, from thy words, from thy deeds, in the name of the Father, and of the Son, and of the Holy Ghost, and I restore thee to the Sacrament of the Holy Church. May all thy good works be for thee an increase of merit, may they be for the glory of life everlasting, Amen."

(V) Copts. Dr. Hyvernat asserts that the liturgical books of the Copts have no penitential formule, nor is this surprising, for they inscribe in the ritual only those things not found in other rituals. Father du Bernat, writing to Père Fleurian (Lettres édifiantes), says, in reference to the Sacrament of Penance among the Copts, that the Copts believe themselves bound to a full confession of their sins. This finished, the priest recites over them the prayer said at the beginning of the Mass, the prayer asking penances from the sinner; he also added the so-called "Benediction," which Father Bernat considers is like the prayer said in the Latin Church after absolution has been imparted. Dr. Hyvernat, however, asserts that Father Bernat is mistaken when he likens the Benediction to our "Passio Domini," for it is like the Latin prayer only inasmuch as it is recited after absolution.

(V) Jacobites. (For the earliest tradition in the Syrian Church see above, Absolution in Patriotic age.) The Syrians who are united with the Roman See now use the declarative form in imparting absolution. This formuila is, however, of recent date. The Jacobite Church does not only hold to the priest who has held the power to absolve from sin, but its ritual is expressive of this same power. Denzinger (Ritus Orientalium) has preserved for us a twelfth-century document which gives in full the order of absolution.

(VI) Nestorians. The Nestorians have at all times believed in the power to absolve in the Sacrament of Penance, and in the Eucharistic celebration at Mass (Eucharistia and their Rituals), also Denzinger, have the fullest information on this point. It is noticeable that their formula of absolution is deprecatory, not indicative.

(II) Protestants. The earliest Reformers attacked virulently the penitential practice of the Curiat, particularly the confession of sins to a priest. Their opinions expressed in their theological works do not differ as markedly from the old position as one might suppose. The Lutheran tenet of justification by faith alone would make all absolution merely declarative, and reduce the pardon granted by the Church to the merest annulling of the sentence of the Gospel, especially of remission of sins through Christ. Zwingli held that God alone pardoned sin, and he saw nothing but idolatry in the practice of hoping for pardon from a mere creature. If confession had aught of good it was merely as direction. Calvin denied all idea of sacrament. Luther first, and there was quibble; but he held that the pardon expressed by the minister of the Church gave to the penitent a greater guarantee of forgiveness. The Confession styled "Helveticus" contents itself with denying the necessity of confession to a priest, but holds that the power granted by Christ to absolve is simply the power to preach the Gospel to the people. The Church of England, like the Remonstrants, hold to the remission of sins: "Rite itaque et efficaciter ministri absolvunt durn evangelium Christi et hae remissionem peccatorum predictam."
of the priest's fingers at the end of Mass. In these cases the use of wine is an ecclesiastical law from whose observance the Church has power to dispense. A decree of Pope Pius IX, 1865, grants a dispensation in this sense to missionaries in China, on account of the scarcity of wine; various similar rulings are to be found in the collection of the decrees of the Congregation of Rites. Abstention from the use of wine has, occasionally, been declared obligatory by heretics. It was one of the tenets of monotheism in the second century, and the founder of the sect known as the Encratites, forbade the use of wine, and his adherents refused to make use of it even in the Sacrament of the Altar; in its place they used water. These heretics, mentioned by St. Irenæus (Adv. Haer., I, xxx), are known as Hydroperastas, Aquaristis, and Encratites. The great Manichean heresy followed a few years later. These heretics, in their turn, professed the greatest possible aversion to wine, as one of the sources of sin. St. Augustine, in his book against heresies, ch. xlv, says of them, "Vimum non bibunt, dicentes esse filium principatus, quem non deus fecerat; "They say it is the gall of the princes of darkness." They made use of water in celebrating Mass. At the beginning of the Reform, one of the grievances alleged against the Church was that she did not allow the faithful to communicate under both kinds. "We excuse the Church", so runs the Augustinian Confession, "which through the ignorance of only receiving under one kind, not being able to have both; but we do not excuse the authors of this injustice, who maintain that it was right to forbid the administering of the complete Sacrament." How, then, were those to be admitted to the Lord's Table, who were unable to communicate under the species of wine? A decree of the Synod of Poitiers, in 1560, reads: "The Bread of the Lord's Supper shall be administered to those who cannot drink the wine, on condition that they shall declare that they do not abstain out of contempt." Other Protestant synods also lay down the rule that persons unable to take wine shall be admitted to the Lord's Table on condition that they shall at least touch with their lips the cup which holds the species of wine. Jure ux, on the other hand, starting from the principle that Christ has founded the essence of the Eucharist on the two species, held that an absolution to receive the bread only was not sufficient, because the Eucharist consists of two parts, and he receives only one. A great controversy ensued among the Protestants themselves on this point. Bossuet held that communion under both kinds could not be of divine obligation, since many would thereby be deprived of the Sacrament owing to a natural weakness.

Benedetto Oesli, Synopsis Rerum Moralium et Juris Pastoralis (1804); Theologia Moralis: St. Alphonsus, Lib. VII, 659; Collectanea S. Congregationis de Propaganda Fide, N. 768; Bossuet, La Tradition défendue sur la matière de la communion sous une espèce, VI: JURIEUX in Diz. de théol. cath., XXV, 190; CORBOURG, Hist. du Sacrement de l'Eucharistie (Paris, 1886).

Jos. N. Gignac.

Abstinence.—Inasmuch as abstinence signifies abstaining from food, the Bible narrative points to the first instance wherein such a course of conduct was imposed by law (Gen., ii, 16, 17). The obvious purpose of this mandate was to lead the moral head of the race to recognize the dependence of creature upon Creator. The hour which witnessed the transgression of this law marked an increase in the debt which the creature owed the Creator. Adam's disobedience rendered all mankind criminal, and liable to the necessity of appeasing God's justice. To meet this new exigency nature dictated the law of limitation determined the ways and means whereby this natural obligation would best be concretized. The chief results of this determination are positive statutes concerning fasting and abstinence. Laws relating to fasting are principally intended to define what it pertains to the religious obligations of the days of fasting, while those regulating abstinence, what refers to the quality of viands. In some instances both obligations coincide; thus, the Fridays of Lent are days of fasting and abstinence. In other instances the law of abstinence alone binds the faithful; thus ordinary Fridays are simplified forms of abstinence. The purpose of this article is to trace the history of ecclesiastical legislation regarding the law of abstinence, as well as to examine the motives which underlie this legislation.

The Bible: Abstinence in the Old Testament.—Fasting implying abstinence was ordained by law for the Day of Atonement (Levit., xvi, 29 sq.). The ceremony incident to this feast was observed by the Jews on the fifth day before the feast of Tabernacles. From evening of the ninth until evening of the tenth day labour and eating were strictly prohibited. Besides this passage the sacred narrative contains many others which show how adversity led the Jews to assume the burden of fasting and abstinence in a spirit of penance (Judges, xx, 28; Judith, vi, 20; Joel, i, 14; ii, 15). Moreover, the Jews abstained on the ninth day of the fourth month, because on that day Nabuchodonosor captured Jerusalem (Jerem., lii, 8); on the tenth day of the fifth month, because on that day God's smiting instrument, Nebuchadnezzar, was buried (Jerem., lii, 12 sq.); on the third day of the seventh month, because on that day God's smiting instrument, Nebuchadnezzar, was buried (Jerem., xli, 2); and on the tenth day of the tenth month, because on that day the Chaldees commenced the siege of Jerusalem (IV Kings, xxvy, 1 sq.).

In addition to those indications concerning the seasons of abstinence amongst the Jews, the sacred text contains passages regarding the ways and means whereby the law of abstinence assumed more definite shape amongst them. After the deluge God said to Noe: "Everything that moveth upon the earth..." (Gen., vii, 19). The prohibition of eating flesh was also extensively observed by the Jews (Levit., vii, 26 sq.; xvii, 14 sq.; Deut., xii, 15, 16). A prohibition whereby corn, oil, wine, and the first-born of herds and cattle are forbidden in towns is set forth in Deut., xii, 17. Priests were forbidden to drink any intoxicant lest they die (Levit., x, 9). The eleventh chapter of Leviticus contains a detailed enumeration of the various beasts, birds, and fish that fall under the ban. Such were reputed unclean. Abstinence from things legally unclean was intended to train the Israelites in the pursuit of spiritual cleanliness.

The Old Testament furnishes several instances of celebrated personages who devoted themselves to this chasteisment of the flesh. David kept fast on account of the child born of the wife of Urias (II Kings, xii, 16); Esther humbled her body with fasts (Esth., xiv, 2); Judith fasted all the days of her life (Jud., viii, 6); Daniel ate neither bread nor flesh till the days of his three companions of fire were fulfilled. The books of Judith, Machabees and all the people craved mercy in tears and fasting (II Mach., xiii, 12). Moreover, Esdras commanded a fast by the river Ahava (I Esd., vii, 21). The King of Ninevah proclaimed a fast in Ninevah whereby neither man nor beasts should eat anything, whether food or meat (Neh., x, 3). Jeremiah (Exod., xxv, 26) and Elias (III Kings, xix, 8) spent forty days in abstinence and fasting. Finally, the Pharisee in the Temple declared that he fasted
“Twice in a week” (Luke, xvii, 12). Appropos of this passage Duchesne says that Monday and Thursday were the days which were fasted among the pious Jews (“Christian Worship”, London, 1903, 225).

The New Testament.—In the first portion of his Gospel St. Matthew relates how Christ passed forty days in the desert, during which time neither food nor drink passed his lips. No doubt this penance of his was not on a compulsory, but at least exemplary. True, Christ did not explicitly define the days nor the weeks wherein his followers would be obliged to fast and abstain. At the same time his example, coupled with his reply to the disciples of the Baptist, is an evidence that the future would find his followers subjected to regulations whereby these would be clearly and explicitly defined. No longer would the Magi of the desert wander about from day to day or from week to week. The only piece of clearly defined legislation concerning abstinence embodied in the New Testament was framed by the Council of Jerusalem, prescribing “abstinence from things sacrificed to idols, and from blood, and from things strangled” (Acts, xv, 29). Nevertheless the Acts of the Apostles give evidence of a tendency on the part of the Church, as an organized body, to prepare the way for important abstinence and fasting (Acts, xiii, 3; xiv, 22). In fine, St. Paul sets forth the necessity of abstinence when he says that “everyone shall fast, and pray, and give alms” (I Thess. iv, 25); and “let us exhibit ourselves as the ministers of Christ in labours, watchings, and fastings” (II Cor., vi, 5), which he had often practised (II Cor., xi, 27).

The Latin Church: Subjects Under, and Material Element of, the Law.—Throughout the Latin Church the law of abstinence prohibits all responsible subjects from indulging in meat diet on duly appointed days. Meat diet comprises the flesh, blood, or marrow of such animals and birds as constitute flesh meat according to the appreciation of intelligent and law-abiding Christians. For this reason the use of fish, vegetables, molluscs, crabs, turtles, frogs, and such-like cold-blooded creatures is at variance with the law of abstinence. Ambigines are relegated to the category whereunto they bear most striking resemblance. This classification can scarcely preclude all doubt regarding viscidious and by the law abstinence. Usage, together with the practice of intelligent and conscientious Christians, generally holds a key for the solution of mooted points in such matters, otherwise the decision rests with ecclesiastical authority. Furthermore, on many fasting days during the year the law of abstinence bars the use of such viands as bear some identity of origin with flesh meat. For this reason eggs, milk, butter, cheese, and lard are interdicted (St. Thomas, Summa, II—II, Q. cvii, art. ult., ad 3). The Church enjoins the ways and means whereby her subjects must satisfy the obligation of doing penance inculcated by natural law. Many of the Fathers allude to the understanding of ecclesiastical authority in reference to the obligation of abstinence. The disciplinary canons of various councils bear witness to the actual exercise of authority in the same direction. Texts of theology and catechisms of Christian doctrine indicate that the obligation of abstaining forms an element in one of the most important of the judgments of the moral law, for sin is an item of primary import in the moral order. Naturally enough, abstinence contributes no small share towards the realization of this end. As a consequence, the law of abstinence embodies a serious obligation whose transgression, objectively considered, involves and is most often the cause of an unanimous verdict of theologians, the constant practice of the faithful, and the mind of the Church place this point beyond cavil. They who would gain minimize the character of this obligation so as to relegate all transgressions, save such as originate in contempt, to the category of venial sin are in a minority. Again, V. ap. Buaceroni, Enchiridion Morale, 145 (Rome, [1905]). In fine, the Trullan synod (can. 58, ap. Hefele, “History of the Councils of the Church”, V, 231, Edin- burgh, 1896) inflicts deposition on clerics and excommunication on laymen who violate this law. Besides, the claim that the grievousness is committed as often as flesh meat is consumed in any quantity on abstinence days (Sporer, Theologia Moralis super Decalogum, I, De observ. jejunii, § 2, assert. II), because the law is negative, and binds semper et pro semper. In other words, the prohibition of the Church in this matter is absolute. At all events, the benefit of the doubt may be so small that the law suffers no substantial violation. From an objective standpoint such transgressions carry the guilt of venial sin. Moralsists are by no means unanimous in deciding where the material elements of such minor disorders pass into a material disorder of major importance. Some think that an ounce of flesh meat suffices to constitute a serious breach of this law, whereas others claim that nothing short of two ounces involves infringement of this obligation. Ordinarily, the actual observance of the law is confined to such circumstances as carry more or less important burdens. This being the case, the infirm, mendicants, labourers, and such as find difficulty in procuring fish diet are not bound to observe the law as long as such conditions prevail.

Days of Abstinence. (1) Friday.—From the dawn of Christianity, Friday has been signalised as an abstinence day, in order to do homage to the memory of Christ suffering and dying on that day of the week. The “Teaching of the Apostles” (vii), Clement of Alexandria (Strum, vi, 75), and Tertullian (De jejun., xiv) make explicit mention of this practice. Pope Nicholas I (858–867) declares that abstinence from flesh meat is enjoined on Fridays. There is every reason to conjecture that Innocent III (1198-1216) had the existence of this law in mind when he said that this obligation is suppressed as often as Christmas Day falls on Friday (De observ. jejunii, ult. cap. ap. Layman, Theologia Moralis, I, 147). The custom of abstaining on Saturday originated in the Roman Church is a striking evidence of the early institution of Friday as an abstinence day.

(2) Saturday.—As early as the time of Tertullian, some churches occasionally prolonged the Friday abstinence and fast so as to embrace Saturday. Tertullian (De jejunio, xiv) calls this practice conjugate jejunium—an expression subsequently superseded by superponere jejunium. Such prolongations were quite common at the end of the third century. The Council of Elvira (can. xxvi, ap. Hefele, op. cit., I, 147) enjoins the observance of one such fast and abstinence every day except on August 31 and July and August. At the same time the fathers of Elvira abrogated the “superposition” which had up to that time been obligatory on all Saturdays (Duchesne, op. cit., 231). Moreover, Gregory VII (1073–85) speaks in no uncertain terms of the obligation to abstain on Saturdays, when he declares that all Christians are bound to abstain from flesh meat on Saturday as often as no major solemnity (e.g. Christmas) occurs on Saturday, or no infirmity serves to cancel the obligation (cap. Quia dies, d. 5, de consecrat., ap. Joannes, Asor. Inst. Moral. I, Bk. VII, c. xii). Various authors have assigned different causes for the extension of the obligation so as to bind the faithful to abstain not only on Fridays, but also on Saturdays. Some hold that this practice was inaugurated to commemorate the burial of Christ Jesus; others
that it was instituted to imitate the Apostles and Disciples of Christ, who, together with the Holy Women, mourned the death of St. Christ even on the seventh day; while others claim that it owes its origin to the conduct of St. Peter, who passed Saturday in prayer, fast and fasting, to prepare himself for the Day of the Resurrection (Acts vii. 54 sq.; cf. Migne, P. L. XLIx, coll. 147, 148). Though the Roman Pontiffs have constantly refused to abrogate the law of abstaining on Saturday, special indulgences dispensing with the obligation have been granted to the faithful in many parts of the world. The special point of duration, as well as in regard of penitential practices, Lent has been the subject of many vicissitudes. In the days of St. Irenaeus (177-202) the season of penance preceding Easter was of rather short duration. Some fasted and therefore abstained from flesh meat etc. for one day, others for two days, and others again for a greater number of days. No distinct traces of the quadragesimal observance are discernible until the fourth century. The decrees of the Council of Nicaea in 325 (can. v, ap. Hefele, op. cit., i, 387) contain the earliest mention of Lent. Thenceforward ecclesiastical history contains numerous allusions to those four days. Furthermore, the length of the quadragesimal season indicates that it was then usually considered a time of preparation for baptism, or for the abolition of penitents, or a season of retreat and reflection for the faithful and for the clergy in the world. True, fasting and abstinence formed part of the duties characterizing this season, but there was little or no uniformity in the manner of observance. On the contrary, different countries adopted a different régime. At Rome it was customary to spend but three weeks, immediately before Easter, in abstinence, fasting, and praying (Socrates, H. E., V, 22). Many attempts were made to include Holy Week in the Lenten season. The attempt succeeded at Rome, so that thenceforward the Lenten season consisted of six weeks. During these six weeks Sundays were the only days not reached by the law of fasting, but the obligation to abstain was not withdrawn from Sundays. As a consequence, the Lenten season numbered no more than thirty-six days. Hence St. Ambrose (Serm. xxxiv, de Quadrages.) notes that the beginning of Lent and the first Sunday of Lent were simultaneous prior to the reign of Gregory I. In the seventh century four days were added. Some claim that this change was the work of Gregory III, others that of Pepin (Layman, loc. cit.). Duchesne (op. cit., 244) says that it is impossible to tell who added four days to the thirty-six previously comprised in the Lenten season. It is likely, at all events, that the change was made so as to have forty days in which to commemorate Christ's forty days in the desert. Be this as it may, the Church has never deviated from the ordinance of the seventh century whereby the Lenten season comprises forty days over and above Sundays.

(4) Ember Days.—The beginning of the four seasons of the year is marked by Ember Week, during which Wednesday, Friday, and Saturday are days of fasting and abstinence. Ember Week occurs after the first Sunday of Lent, after Pentecost, after the feast of the Exaltation of the Holy Cross, and after the third Sunday in Advent. According to some writers the Ember Days in December were introduced by the Apostles as a preparation for the ordinations which were to be consecrated in the Naumus (Layman, loc. cit.). The scriptural basis for this practice is to be found in Acts, xiii, 2 sq. The summer Ember Days were observed during the octave of Pentecost (St. Leo I, Sermo ii, de Pentecost.), and the autumn Ember Days in September (Idem, Sermo viii, De junio septimis mens.). In the False Decretals (c. 840-50) Pope Callistus (217-222) is made to add a fourth week. We decree, he says, that the fast which you have learned to keep three times yearly, shall henceforward be made four times a year (Epist., Decr. lxxxvi, cap. i; Migne, P. G., X, 121). St. Jerome, in his commentary on the eighth chapter of Zachary, believes that the Ember Days were introduced after the exhortation of the Jews, who fasted and abstained four times during the year, as noted in the preceding paragraph. St. Leo I (Sermo viii, De jej. septim. mensis) considers that the purpose of penance during Ember Week is to urge the faithful to special efforts in the cause of continence. The twelfth point of duration, as well as in regard of penitential practices, Lent has been the subject of many vicissitudes. In the days of St. Irenaeus (177-202) the season of penance preceding Easter was of rather short duration. Some fasted and therefore abstained from flesh meat etc. for one day, others for two days, and others again for a greater number of days. No distinct traces of the quadragesimal observance are discernible until the fourth century. The decrees of the Council of Nicaea in 325 (can. v, ap. Hefele, op. cit., i, 387) contain the earliest mention of Lent. Thenceforward ecclesiastical history contains numerous allusions to those four days. Furthermore, the length of the quadragesimal season indicates that it was then usually considered a time of preparation for baptism, or for the abolition of penitents, or a season of retreat and recollection for people living in the world. True, fasting and abstinence formed part of the duties characterizing this season, but there was little or no uniformity in the manner of observance. On the contrary, different countries adopted a different régime. At Rome it was customary to spend but three weeks, immediately before Easter, in abstinence, fasting, and praying (Socrates, H. E., V, 22). Many attempts were made to include Holy Week in the Lenten season. The attempt succeeded at Rome, so that thenceforward the Lenten season consisted of six weeks. During these six weeks Sundays were the only days not reached by the law of fasting, but the obligation to abstain was not withdrawn from Sundays. As a consequence, the Lenten season numbered no more than thirty-six days. Hence St. Ambrose (Serm. xxxiv, de Quadrages.) notes that the beginning of Lent and the first Sunday of Lent were simultaneous prior to the reign of Gregory I. In the seventh century four days were added. Some claim that this change was the work of Gregory III, others that of Pepin (Layman, loc. cit.). Duchesne (op. cit., 244) says that it is impossible to tell who added four days to the thirty-six previously comprised in the Lenten season. It is likely, at all events, that the change was made so as to have forty days in which to commemorate Christ's forty days in the desert. Be this as it may, the Church has never deviated from the ordinance of the seventh century whereby the Lenten season comprises forty days over and above Sundays.

(5) Advent.—Radulphus de Rivo (Kalendarium eccles. seu de observatione canonum, Prop. xvi) and Innocent III (De observ. jej., cap. i) testify that the Roman Church appointed a period of fasting and abstinence as a preparation for the solemnization of Christmas. Traces of this custom are still to be found in the Roman Breviary indicating the recitation of a prayer during Advent just as on days of fasting and abstinence. Radulphus de Rivo (loc. cit.) remarks that the Roman Church appointed the first Sunday after St. Katharine's feast as the beginning of Advent.

Vigilantem.—Former times the clergy assembled in church, on the eves of great festivals, and chanted the divine office. In like manner the laity also repaired to their churches and passed the time in watching and praying. Hence the term vigil. Innocent III (op. cit., i) mentions the vigils of Christmas, the Assumption, and the Apostles (23 June). It is likely that the obligation of abstaining on the vigils of Pentecost, St. John Baptist, St. Lawrence, and All Saints was introduced by custom (cf. Asor., op. cit., VII, xiii), for, according to Duchesne (op. cit., 257), the element of antiquity is not the fasting, but the vigil. Formerly, the obligation of abstaining on vigils was succeeded by the obligation of fasting on the vigil. Sunday. This practice is still in vogue.

(7) Rogation Days.—These days occur on the Monday, Tuesday, Wednesday and the Ascension Day. Mamertus, Bishop of Vienne, introduced them (some time before 474) by custom. The custom of reciting the Litanies on these days. He also prescribed fasting and abstinence thereon. This practice was extended to the whole of Frankish Gaul in 511 by the first Council of Orleans (can. xxvii). About the beginning of the ninth century Leo III introduced the Rogation Days into Rome (Duchesne, op. cit., 289). An attempt similar to Gregory's characterizes the feast of St. Mark, and dates from about the year 589 (Duchesne, op. cit., 288).

APPLICATION OF THE LAW IN THE UNITED STATES.

—Diversity in customs, in climate, and in prices of food have gradually paved the way for modifications of the law of abstention. The United States is a restless nation, and the laws of the United States are a restless people. The use of meat on such days is not restricted to the principal religious foods. The practice is for such as are exempt from fasting by reason of illness, health, age, or laborious occupations. Eggs, milk, butter, and cheese, formerly prohibited, are now permitted without restriction as far as the laws of the week are concerned. The use of lard or dripping in preparing fish and vegetables at all meals and at all hours of the day is permitted. The law was adopted 3 August, 1887. It is never lawful to take fish with flesh, at the same meal, during Lent, Sundays included (Benedict XIV, Litt. ad Archiep. Compostel., 10 June, 1745, ap. Bucceroni, Enchiridion Morale, 147). At other times this is not prohibited (Bucceroni, ib.). On Wednesdays and Fridays, as well as on the second and last Sundays of Lent,
flesh meat is not permitted. Wednesdays, Fridays, and Saturdays during Ember Week are still days of abstinence and fasting. The vigils of Christmas, Pentecost, Assumption, and All Saints are also days of abstinence and fasting. In virtue of faculties granted by the Holy See, workmen, and their families, may use fish one day on all abstinence days throughout the year except Fridays, Ash Wednesday, Holy Saturday, and the vigil of Christmas. This indulg was issued for ten years, 15 March, 1895, and renewed for another decade on 25 February, 1905. (See “Exposition of Christian Doctrine”, Philadelphia, 1899, II, 628, 529.)

In Great Britain and Ireland, Fridays during the year, Wednesdays during Advent, weekdays during Lent, Ember Days, the vigils of Christmas, Pentecost, the Assumption, All Saints, Sts. Peter and Paul, and St. Andrew (in Scotland only) are days of abstinence. Meat is allowed by indul by the principal meal on all days during Lent except Wednesdays, Fridays, Holy Thursday, and the second and last Saturdays. Eggs are allowed at the principal meal during Lent except on Ash Wednesday and Good Friday, but Lard and all fats and oils, and cheese are allowed at the principal meal, and at the collation during Lent, except on Ash Wednesday, and Good Friday. Lard and dippings are allowed at the chief meal and at the collation, except on Good Friday. Suet is prohibited whenever meat is not allowed. Fish and flesh are never allowed at the same meal on any fast day during the year (Catholic Directory, London, 1906). In Australia, Fridays during the year, Wednesdays and Saturdays during Lent, Holy Thursday and Wednesdays during Advent, Ember Days, the vigils of Christmas, Pentecost, the Assumption, Sts. Peter and Paul, and All Saints are days of abstinence. The abstinence incident to the feasts of Sts. Peter and Paul and the Assumption is transferred to the eve of the solemnity. The eating of butter, eggs, and eggs are allowed during Lent even at the collation; and dippings as in the United States. (See “Expos. of Christian Doctrine”, Philadelphia, 1899, II, 528, 529.)

THE GREEK CHURCH.—In the Greek Church the law of abstinence is designated by the term orthodoxy in contradistinction to xenophagy, signifying the law of fasting. In its strictest sense xenophagy bars all viands except bread, salt, water, fruits, and vegetables (St. Epiphanius, Expositio Fidei, xxii.; Migne, P. G., XLII, col. 828; Apost. Const., V, xvii., ap. Migne, P. G., I, col. 889). On days of abstinence meat, fish, eggs, milk, cheese, oil, and wine are rigorously interdicted. This traditional custom of rigorous abstinence still binds the Greeks on all Wednesdays and Fridays, on all days of their Major Lent, including Saturdays and Sundays, except Palm Sunday, on which day oil, wine, and fish are allowed, and on the vigils of Christmas and Epiphany. Xenophagy, milk, and cheese are allowed only on these days. Another less severe form of abstinence, still common among the Greeks, prohibits the use of meat, eggs, milk, and sometimes fish on certain occasions. According to their present regime, the Greeks observe this mitigated form of abstinence during their Lent of the Apostles (i.e. from Monday after the feast of All Saints, celebrate on the first Sunday after Pentecost, until 29 June); during Mary’s Lent (1–14 August); during Christmas Lent, or Advent (also called St. Philip’s Lent, 15 November to 24 December); 29 August (commemoration of the Beheading of St. John Baptist), and on 14 September (feast of the Exaltation of the Holy Cross). The canonical regulations determining obligatory abstinence have suffered no substantial alteration during the lapse of centuries. In its general outlines this legislation is the same for the Greek Church Uniat and non-Uniat. The Uniat Greek Church is not permitted to make any innovation without explicit authorization from the Holy See (Benedict XIV, Decret. Demandatam, § vi, in his Bullarium, I, 128, Venice ed., 1778). Though usage and dispensations have led the way to certain modifications, the canons covering this matter remain unchanged. Custom has made the use of wine and oil legitimate on xenophagy days. In many places fish is likewise allowed, except during the first and last week of their Major Lent. Goar (Euchologion, Venice, 1730, 175) says that the Greeks of his day were allowed by an unwritten law to eat fish, eggs, smails, and such-like viands on xenophagy days.

Innovations in the duration of the Greek penitential season have originated in usage. Thus arose their practice of spending the week preceding their Major Lent in minor abstinence, as a prelude to the more rigorous observance of the Lenten season (Nilles, Kalendariat, II, 36; Innsbruck, 1885; Vacant, Diet, 30, thol. cath., I, 264). This custom lapsed into desuetude, but the decree of the Synod of Zamoec, 1720 (tit. xvi, Collect. Lacinisi, II), show that the Ruthenians had again adopted it. The Melchites have reduced their xenophagy during Christmas Lent to fifteen days. The same tendency to minimize the duration of the Lenten season is found somewhere in the Ruthenians (Synod of Zamosc, loc. cit.). The Apostles’ Lent counts no more than twelve days for the Melchites. Goar says that their Christmas Lent is reduced to seven days. Other alterations in these seasons have been made at various times in different places. The Greeks enjoy some relaxation of this obligation on a certain number of days during the year. Accordingly, when feasts solemnized in the Greek Church fall on ordinary Wednesdays and Fridays, or on days during their various Lenten seasons (Wednesdays and Fridays excepted), a complete or partial suspension of the xenophagy obtains. In such a case the period of abstaining from flesh is withdrawn on Wednesdays and Fridays between Christmas and 4 January; whenever Epiphany falls on Wednesday or Friday; Wednesday and Friday during the week preceding the feast of the Exaltation of the Holy Cross; during the octave of Easter and Pentecost. Some of the Greeks, especially the Melchites, hold that xenophagy does not bind from Easter to Pentecost [cf. Pilgrimage of Euthenia (Peregrinatio Sylviae) ap. Duchesne, op. cit. 569]. In their partial suspension of the xenophagy the Greeks maintain the obligation of abstaining from flesh meat, but they countenance the use of such other viands as are ordinarily prohibited when the law is in full force. This mitigation finds application as often as the following festivals fall on Wednesdays or Fridays not included in their Lenten seasons, or any day (Wednesdays and Fridays excepted) during their Lenten seasons: 1 November, Feast of St. Philip; 12 November, Presentation of the Blessed Virgin Mary; 7 January, Commemoration of St. John Baptist; 2 February, Presentation of Christ in the Temple; 25 March, Annunciation of the Blessed Virgin Mary; 29 June, The Apostles; 6 August, Transfiguration; 15 August, Assumption; and Palm Sunday. St. Basil’s rule is followed by all monks and nuns in the Greek Church.
Xerophagy is their general rule for penitential practices. The law of abstinence from meat admits no relaxation. The greater solemnities entitle them to use fish, eggs, milk, oil, and wine. Feasts of minor solemnity, falling on days other than Wednesday or Friday, admit fish, eggs, milk, oil, and wine, other than wine only. Finally the use of oil and wine is allowed. The obligation of xerophagy on Wednesdays and Fridays dates its origin to apostolic tradition (cf. Teaching of the Apostles, vii, 1; Clement of Alexandria, Strom. VI, lxxv; Tertullian, De jejunio, xiv). The xerophagy of minor solemnity is the cause of much contention. The strongest reason to think that the question was mooted in the second century, when the EASTER controversy waxed strong. Writings of the fourth century afford frequent references to this season. According to the Pilgrimage of Etherius (Duchesne, op. cit., 555), the end of the fourth century witnessed Jerusalem devoting forty days (a period of eight weeks) to fasting and abstinence. The season comprised eight weeks because Orientals keep both Saturday (sacred to the Virgin Mary) and Sunday as days of rejoice, and not of penance. There are several noteworthy evidences of those forty days thus appointed by the Greeks for xerophagy. One of these is the annual Prophyletic, no. 4, and Catech., iv, 3, ap. Migne, P. G., XXXIII, 341, 347; Eusebius, De solemnitate Paschali, no. 4, Migne, P. G., XXXIV, 697; Apostolic Canons, can. lxvii, ap. Hefele, loc. cit., 1, 485. The canons of Greek councils show no traces of legislation regarding their Christmas Lent etc., prior to the eighth century. No doubt the practice of keeping xerophagy during these seasons originated in monasteries and thence passed to the laity. In the beginning of the ninth century St. Nicæphorus, Patriarch of Constantinople, states that all are obliged to fast on xerophagy during the Lenten season (Fitra, Juris Ecclesiæ Graeci Historia et Monumenta, Rome, 1868, II, 327). It is scarcely necessary to note here that the Greek Church has legislated nearly half the year into days of fasting or abstinence or both. Nevertheless, many Oriental writers protest against a lessening of this number. In point of fact, however, many Greeks claim that many days of this kind scarcely win proper recognition from the faithful.

THE RUSSIAN CHURCH.—The legislation of the Russian Church relating to abstinence consists of an elaborate programme specifying days of penance with the prohibitions of meats. To the latter are added rules indicating several festivals wherein the rigour of the law is tempered to a greater or lesser degree according to the grade of solemnity characterizing the fast. Good Friday is signalized by their most severe form of exterior penance, namely complete abstinence. During their Major Lent cold, dried fare is prescribed for Mondays, Tuesdays, and Thursdays, as well as for the first three days of Holy Week. On Saturdays and Sundays during this period fish is prohibited, and crustaceans are allowed. On Wednesdays and Fridays throughout the year, as well as on the vigil of Christmas, baked fare and fruits are permitted. Oil and wine are allowed on Holy Saturday, on Thursday of the Major Canon (Thursday of the fifth week in Lent), and on Good Friday, whenever the Annunciation coincides therewith. Fish is interdicted, but fish eggs are permitted on the Saturday preceding Palm Sunday, and on Thursday of Holy Saturday and on Holy Thursday. During their Christmas Lent, Mary's Lent, and the Apostles' Lent meat is prohibited, but wine and oil are allowed on Mondays, Tuesdays, and Thursdays. The same regulation applies to 14 September, 29 August, and 5 January. During Mary's Lent milk diet is interdicted; fish diet is permitted on Saturdays and Sundays. During the other two minor Lents the same injunction holds on Tuesdays, Thursdays, Saturdays, and Sundays. The same regulation binds on Palm Sunday, as well as on Wednesdays and Fridays of Paschal Tide. Finally, the feasts of the Transfiguration, Mary's Nativity, Annunciation, Feculation, Presentation, and Assumption of the Virgin, of the Baptism, Sts. Peter and Paul, and the Commemoration of St. John the Baptist, 7 January, occurring during Lent, or on Wednesday or Friday, are marked by this same degree of abstinence. Meat diet is under the ban, except during the whole of carnival week. Russian monasteries are enjoined to fulfill a part of the programme during the whole year. The Russian Church suspends the obligation of abstinence during Christmastide (25 December to 6 January, minus the vigil of Epiphany), during Eastern tide, and during the octave of Pentecost.

SYRIAN CHURCH.—All branches of the Syrian Church abstain on Wednesdays and Fridays and during Lent, in keeping with the Apostolic Canons (can. lxvii, Hefele, loc. cit.). The Council of Laodicea (can. I), recognized by all Syrians, enjoins xerophagy for Lent (Hefele, op. cit., II, 320). Nevertheless, changes and abuses have been gradually introduced into various parts of the Syrian Church. JACOBITES.—(a) Among the laity all adults are obliged to abstain on all Wednesdays and Fridays. On those days eggs, milk, and cheese are interdicted. During Lent their rigorous regime excludes the use of eggs, milk, butter, cheese, fish, and wine. The Apostles' Lent is observed from Pentecost to 29 June. Abstinence is then recommended, not imposed. Mary's Lent lasts fifteen days. The Christmas Lent is kept by monks forty days longer than by laics. During these periods a less rigorous regime is in vogue. Finally, their ninnivic, or rogation, abstinence seasons for the period days. (b) Following the example of James of Edessa, the ascetics monks and nuns observe alternately seven weeks of fasting and abstinence, with seven other weeks wherein such obligations apply on Wednesdays and Fridays only. Some eat no meat during the entire year. (c) Sozomen (Hist. Ecl. VI, Migne, P. G., LXVII, col. 393) speaks of Syrian authorities who live on herbs without eating even so much as bread, or drinking wine. Rabulas, Bishop of Edessa (d. 435), and the Council of Seleucia-Ctesiphon (420) (Hefele, op. cit., II, 449 sq.) forbade monks and nuns to eat meat.

Nestorian.—As a general rule, the laity follow the same regime as the Jacobites. With them Lent begins on Quinquagesima Sunday. Contrary to their ancient discipline, they abstain on Saturdays and Sundays. They observe the same minor penitential seasons as the Jacobites. Their ninnivic, or rogation, season is kept on Tuesday, Wednesday, and Thursday of the third week before Lent. The canonical regulations for monks and nuns prescribe fasting and abstinence as observed in other branches of the Syrian Church. Nevertheless, at various periods, innovations and relaxations have found their way into Nestorian communities of men and women (Vacant, op. cit., I).

MARONITE.—Lent for the laity commences on Monday of Quinquagesima week and continues until Holy Saturday. Saturdays and Sundays (Holy Saturday excepted), together with obligatory feasts occurring during Lent, are not fast days, but even meat and oil are allowed. Their Christmas Lent begins on 5 December and ends on 24 December. Mary's Lent begins on 1 August and ends on 14 August; 6 August is not included therein. The Apostles' Lent begins 15 June and ends 28 June, although 24 June is not therein included. Meat, eggs, and milk diet are interdicted on all Wednesdays and Fridays except such as occur
during Christmastide, Eastertide, or the octave of Pentecost. This mitigation takes place during the week preceding their Major Lent and on the feast of the epiphany, Sts. Peter and Paul. Their legislation for monks and nuns is simple and austere. They are forbidden to eat flesh meat under penalty of grievous sin, unless a physician should order it for them in case of illness. When obliged to make long journeys, they must have recourse to the bishop or their own local superior for the right to eat meat during the journey (Vacant, op. cit., I, 269).

Armenians.—Vartan, whom the Armenians regard as the leading exponent of their ecclesiastical traditions, held that they were bound not only to abide by the legislation framed in the Council of Jerusalem, but also to adhere to the Mosaic regulations guarding unclean animals (Vacant, op. cit., I, 269). The Council of Florence condemned this rigorism and decided that the decrees enacted in the Council of Jerusalem concerning this matter, as well as the Mosaic regulations regarding unclean animals, have no longer the binding force of law. The Armenians recognize the sixty-eighth canon of the Apostles, which prescribes abstinence on Wednesdays and Fridays, and on all days of Major Lent. They observe the law of abstinence on all Wednesdays and Fridays, except during the octave of Epiphany and during Eastertide, i.e., from Easter Sunday to Ascension Day. Their Major Lent begins on Monday of Quinquagesima week and terminates on Holy Saturday. From Ash Wednesday until Easter Day they keep xerophagy except on Saturdays and Sundays, when milk diet is allowed. Besides, they devote the week preceding the feast of the Transfiguration, the Assumption, the Holy Cross, and St. Gregory to abstinence and fasting. They are likewise obliged to abstain for one week during Advent, one week preceding the feast of St. James, and another immediately before the Epiphany. The Armenian monks and nuns never eat meat. What remains of the law of abstinence is quite rigorous. They may eat fish whenever the laity are allowed to eat meat.

Copts.—Lay people are obliged to abstain from flesh meat, eggs, and milk diet during all the penitential seasons. Such as Major Lent, Mary's Lent, Christmas Lent, and the Apostles' Lent. They are bound by the law of abstinence on all Wednesdays and Fridays, except during the interval between Easter and Pentecost, and whenever Christmas or Epiphany falls on Wednesday or Friday. The law of abstinence extends to Saturdays and Sundays during the penitential seasons. During Major Lent and Holy Week fish and prohibited food are forbidden. At the same time its use is lawful. Some time has elapsed since the rigour peculiar to seasons of penance in the Orient was mitigated amongst the Copts. It was then restricted to the observance of abstinence during all seasons except Major Lent. Nevertheless, a goodly number of Copts observe Major Lent with pristine rigour. While residing in their monasteries, the Coptic monks and nuns are bound to abstain from meat, eggs, and milk diet throughout the year. Whenever they dwell outside the monastery they may conform to the regulations binding the laity.

MOTIVES OF ECCLESIASTICAL LAWS PERTAINING TO ABSTINENCE.—According to the vagaries of the Manicheans, Montanists, and Encratites, flesh meat is intrinsically evil and merits the most rigorous kind of prohibition. Keenly sensitive of the heterodoxy, the Church of Christ has not based her ordinance alternating abstinence and feasting on a warranted assumption. As the exponent of revelation, the Church knows and teaches that every creature in the visible universe is equally a work of the divine wisdom, power, and goodness, which defy all limitations. This is why the first pages of the inspired text indicate that God made all the things that He had made and they were very good (Gen., i, 31). St. Paul is, if anything, still more explicit in condemning the folly of these sectaries, though they originated after his day. "Now, the Spirit manifestly says that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils. They shall abstain from meats which God hath created to be received with thanksgiving by the faithful and by them that know the truth. For, every creature is good, and nothing to be rejected that is received with thanksgiving" (I Tim., iv, 1, 2, 3). Neither is the Church, in her legislation on abstinence, animated by any such gross superstition as influences the adherents of Brahmanism or Buddhism. Moved by their theories regarding the transmigration of souls, they are logically induced to abstain from eating the flesh of animals lest they should unconsciously consume their parents or friends. In consequence they prohibit those notions, as milk, cheese, butter, eggs, and oil are under the ban. Nevertheless, with time there become visible traces of innovation in this discipline. At present the Armenians observe the law of abstinence on Wednesdays and Fridays, except during the octave of Epiphany and during Eastertide, i.e., from Easter Sunday to Ascension Day. Their Major Lent begins on Monday of Quinquagesima week and terminates on Holy Saturday. From Ash Wednesday until Easter Day they keep xerophagy except on Saturdays and Sundays, when milk diet is allowed. Besides, they devote the week preceding the feast of the Transfiguration, the Assumption, the Holy Cross, and St. Gregory to abstinence and fasting. They are likewise obliged to abstain for one week during Advent, one week preceding the feast of St. James, and another immediately before the Epiphany. The Armenian monks and nuns never eat meat. What remains of the law of abstinence is quite rigorous. They may eat fish whenever the laity are allowed to eat meat.

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ABSTINENCE

At the same time it is well to bear in mind that in the beginning of the present era the Apostles were called upon to deal amicably with those who based their conservatism on the traditions of two thousand years to the Mosaic legislation.

Daily experience testifies that the phenomena circumscribing the evolution of life in the material world are rooted in laws involving a process of transition from death unto life. "The struggle for existence and the survival of the fittest" is simply the development of the presence of a law governing the animal kingdom. This law, so widespread in the material order, has been embodied in that economy wherein they who would imitate Christ must deny themselves, take up the cross, and follow Him. Hence, in moulding her penitential discipline, the Church is inspired by the maxims and example of her Divine Founder. As a consequence, she is not the author of arbitrary measures in this matter; she simply frames her laws of abstinence to meet the exigencies of fallen nature. Darkness in the understanding, weakness in the will, and turbulence in the passions must ever remain to reveal the ravages of the fallen world. Therefore, the world is destined to satisfy the legitimate cravings of human nature, and enable man to develop his being according to the dictates of reason, still they give unquestionable evidence of a vicious propensity to invade the domain of reason and usurp her sovereignty. In other words, the insurrection of the passions, and to subordinate their movements to the ends of reason, man is obliged to labour unceasingly; else he is sure to become the slave of unbridled passion.

This is what St. Paul means when he says: "The flesh lusteth against the spirit, and the spirit against the flesh" (Gal. v. 17). The substance of certain viands, especially meat, renders inestimable service to man in his efforts to gain and retain the desired supremacy. This is what St. Jerome means when, quoting Terence, he says: Sine Cerere et Baccho, friget Venus (Cont. Jov. II, 6), or, to use the words of St. Thomas (II 11, quest. cxvii, art. 1), "the ardour of lust is dampened by abstinence from food and drink." Besides, abstinence exercises a salutary influence in leading man to suprasensible pursuits. For, according to St. Augustine (De oratione et jejunio, sermo cxxxi, de temp.), abstinence purifies the soul, elevates the mind, subordinates the flesh, begets a humble, and contrite heart, diminishes the cloud of concupiscence, quenches the fire of lust, and enkindles the true light of chastity. This is summarized in the official message of the Church found in the Mass-preface used during Lent: Who by bodily fasting suppressest vice, ennoblest the mind, grantest virtue and rewardeth. It is no exaggeration, therefore, to maintain that Christians must find in abstinence an efficacious means to repair the losses of the spirit and augment its gains. Inspired by such motives, the Church wisely prohibits the use of flesh meat at duly appointed times. Seemingly harsh, the law of abstinence is the last analysis, the first attempt to medically and spiritually well being. The mechanism of the body stamps man as an omnivorous animal. Hence, all nations have adopted a mixed diet. Nay more, a priori and a posteriori reasons prove that the occasional interruption of meat diet conduces to bodily and spiritual health. In case of less rugged constitutions, the Church demands the regular observance of her legislation with the mildness of her dispensations.

Finally, the experience of nineteen centuries proves that transgression of this law neither promotes health nor prolongs life. Hence, consummate wisdom and prudence, seeking to safeguard the welfare of soul and body, inspire the Church to her laws pertaining to abstinence. (See Advent; Lent.)

ABSTINENCE, PHYSICAL EFFECTS OF.—The effects on the human system of abstinence from flesh meats divide themselves naturally and logically into two parts: (1) Effects due to total abstinence (in other words vegetarianism); (2) Effects due to partial or periodic abstinence, such as is enjoined by the Catholic Church. These abstinences comprise the fasts observed of Fridays, the fasts before feasts, the forty days of Lent, and the ember-days. It is the partial, or Roman Catholic, phase of the subject with which we have to deal.

Physiologically, man is an omnivorous animal, as evidenced by the structure and consequent nomenclature of the teeth; and a mixed diet, into which meat or flesh food largely enters, would seem to be the natural requirement for such a complex physiomechanical entity. Additional corroboration of this view is afforded by researches of physiological chemistry, and the discovery of elements produced at various points along the digestive tract. For instance, the function it is to peptonize milk-foods, emulsify fats and oils, destroy the insulation of muscular fibre, and prepare the nucleines for absorption and nutrition. Granting, therefore, that flesh food in some form is necessary for the human race as a whole, what are the physical effects of partial Abstinence therefrom? These effects are as numerous and divergent as the causes. We have first, the family history of the individual (diseases or tendencies inherited or acquired); second, age; third, personal history of the individual (diseases or tendencies inherited or acquired), natural or artificial infantile feeding; fourth, education and environment; fifth, climatic conditions; sixth, occupation and its effects on the physical and mental state of the individual; seventh, status praesens, and last—but really the most important of all—that indefinable but very tangible element which we may call for the individual, the collective, the group as well as the observed. Additional facts to be remembered are: (a) That women bear Abstinence better than men, because, as a rule, the former have greater development of fatty and less development of muscular tissue; (b) that mature age bears deprivation of customary food better than youth or old age; (c) that a very damp atmosphere, extremes of heat and cold, unhygienic surroundings (tenements, prisons, workhouses, etc.), insufficient, improper, and unwholesome food, the state of pregnancy, alcoholism, and the premature physical and mental decadence, due to the stress and strain to which life is subject, add to the already great number of factors which are all to be considered as important matters for investigation in any case that has to do with the question of Abstinence.

The Church has so wisely, and with a foreknowledge of scientific investigation and present proof so accurate as to be almost supernatural, taken all the above-mentioned conditions into consideration, in framing her laws regarding Abstinence, that there is not the slightest danger of any physical ill accruing to those to whom these laws apply. On the contrary, it is abundantly demonstrated by the highest scientific authority that temporary Abstinence from solid food in whole or in part, in a great proportion of waste material, and consequently, increased wear and tear on the organs of excretion,
ABSTINENTS. See PRISCILLIANISTS.

Abstinence. See PRISCILLIANISTS.

Abstraction (Lat. abs, from; tradhere, to draw) is a process (or a faculty) by which the mind selects for consideration one of the attributes of something to the exclusion of the rest. With some writers, including the Scholastics, the attributes selected for attention are said to be abstracted; with others, as Kant and Hamilton, the term is applied to the exclusion of the attributes which are ignored; the process, however, is the same in both cases. The abstracting things are given various attributes; and the process of abstraction begins with sensation, as sight perceives certain qualities; taste, others; etc. From the dawn of intelligence the activity progresses rapidly, as all of our generalizations depend upon the abstraction from different objects of some phase, or phases, as a keynote of knowledge. A very important step is taken when the mind reaches the stage where it can handle its abstractions, such as extension, motion, species, being, cause, as a basis for science and philosophy, in which, to a certain extent at least, the abstracted concepts are manipulated like the symbols in algebra, without immediate reference to the concrete. This is not without its dangers of fallacy, but human knowledge would not progress far without it. It is, therefore, evident that methods of leading the mind from the concrete to the abstract, as well as the development of a power of handling abstract ideas, are matters of great importance in civil and individual liberty and morality. The dictative question raised by some as the result of the late Russo-Japanese War means nothing as a basis of comparison. It is a well-known fact that battles have been fought, and lost, and won, alike by men suffering from too much, too little, or no food at all. Wars and their eventualities depend, not so much on foods as on civil, religious, and politico-economic conditions. The medical and scientific world of to-day seems to be well satisfied in (1) That while man, by structure and development, is omnivorous, there is too much animal food consumed by the average individual, particularly the young centers of population. (2) That owing to this large consumption of food, which has an amount of waste out of proportion to its nutritive value, the vital organs are overlaid in their excretory functions, and that consequently, human life and usefulness is very frequently curtailed. (3) That foods overlapping of animal food in general way— as yet undefined— closely associated with the rapid increase of parasitic diseases like cancer. (4) That over-feeding— particularly with strong, meaty foods— together with lack of proper muscular exercise have much to do with the question of so-called “race-suicide.” This last suggestion arises from the well-known analogy between the reproductive processes in human and brute animals. Too much and too rich food combined with physical inactivity has a tendency to replace (by a process of degeneration) the muscular fibres of the reproductive organs by fat cells, and hence render such organs either sterile or incapable of carrying a pregnancy to term.


J. N. BUTLER.

Abtain. (or Abthane), an English or Lowland Scotc form of the middle-Latin word abbatia (Gaelic, abhdainne), meaning abbacy. The exact sense of the word being lost, it was presumed to denote some ancient dignity, the holder of which was called abbanus or abhane. Dr. W. F. Skene (Historians of Scotland, IV; Fordun, II, 413) holds that the correct meaning, i.e. the special charge of various attributes; and the process of abstraction begins with sensation, as sight perceives certain qualities; taste, others; etc. From the dawn of intelligence the activity progresses rapidly, as all of our generalizations depend upon the abstraction from different objects of some phase, or phases, as a keynote of knowledge. A very important step is taken when the mind reaches the stage where it can handle its abstractions, such as extension, motion, species, being, cause, as a basis for science and philosophy, in which, to a certain extent at least, the abstracted concepts are manipulated like the symbols in algebra, without immediate reference to the concrete. This is not without its dangers of fallacy, but human knowledge would not progress far without it. It is, therefore, evident that methods of leading the mind from the concrete to the abstract, as well as the development of a power of handling abstract ideas, are matters of great importance in civil and individual liberty and morality. With this account of the place of abstraction in the process of knowledge, most philosophers—and all who base knowledge on experience—are in substantial agreement. But they differ widely concerning the nature and validity of abstract concepts themselves. A widely prevalent view, best represented by the Associationist school, is that general ideas are formed by the blending or fusing of individual impressions. The most eminent Scholastics, however, following Aristotle, ascribe to the mind in its higher aspect a power (called the Active Intellect) which abstracts from the representations of things or qualities the typical, ideal, essential elements, leaving behind those that are material and particular. The concepts thus formed may be very limited in content, and they vary in number and definiteness with the knowledge of particulars; but the activity of the faculty is always spontaneous and immediate; it is never a process of blending the particular representations into a composite idea, much less a mere grouping of similar things or attributes under a common name. The concept thus obtained represents an element that is universally realized in all members of the class, but it is recognized formally as a universal only by means of further observation and comparison. The arguments for the existence of such a faculty are not drawn from a study of its actual operation, which eludes our powers of introspection, but from an analysis of its results. Its defenders rely mainly on the fact that we possess knowledge of universals, and hence render such organs either sterile or incapable of carrying a pregnancy to term.


F. P. DUFFY.
mountain chain of the Mounth and the Firth of Forth. Dr. Skene recommends the use of the word abhany or abhanny. Many of these abhains passed into the hands of laymen, and were transmitted from father to son. They paid certain ecclesiastical tributes, and seem to have closely resembled the termon lands of the early Irish Church.

**ABUQUARA**

**Thomas Walsh.**

**Abucaire** was a bishop of Caria in Syria; d. probably, in the 7th or 8th century. In his anti-heretical dialogues (P. G., XCIVI, 1466–1690) he claimed frequently to reproduce the identical words of the great Eastern theologian, St. John of Damascus, whose disciple he was. St. John addressed to him three famous discourses in defence of the sacred images. There are attempts to identify him with a Bishop Theodore of Caria who attended the Eighth Ecumenical Council of Constantinople (869).

**Abydus** (Abydos), a titular see of Troas in Asia Minor, suffragan of Cyzicus in the Hellespontic province. It was situated at the narrowest point of the Hellespont, and was famous as the legendary spot where Leander swam over to Sestus to visit his mistress, Hero. Here, too, Xerxes built the famous bridge of boats (480 B.C.) on which he crossed with his troops to a promontory on the opposite European shore.

**Abyss (Abyssos),** is primarily and classically an adjective, meaning deep, very deep (Wisd., x, 19; Job, xxxvi, 16). Elsewhere in the Bible, and once in Diog. Laert., it is a substantive. Some thirty times in the LXX, it is the equivalent of the Hebrew tehom, Assyrian taintu, and once each of the Hebrew meqalath, “sea-deep,” qalat, “deep flood,” and rácháb, “spacious place.” Hence the meanings: (1) primeval waters; (2) the waters beneath the earth; (3) the upper seas and rivers; (4) the abode of the dead; limbo; (5) the abode of the evil spirits, hell. The last two meanings are the only ones found in the New Testament.

**A. J. Maas.**

**Abyssinia.**—**Geography.**— Abyssinia, extending from the sixth to the fifteenth degree of north latitude, and situated to the south of Nubia, is, by reason of its peculiar contour, unique among the countries of the African continent. It has been compared to a vast fortress, towering above the plains of eastern Africa. It is, in fact, a huge, granitic, basaltic mass, forming a great mountainous oval, with its main ridge towards the east. A chain runs for over 650 miles north and south; seen from the shores of the Red Sea, it looks like a vast wall, some 8,000 feet high near Kases, opposite Massowah; over 10,000 at Mount Suwara; 12,000 at the plateau of Angola, and more than 10,000 in Slioa. The

**Church of St. Joseph, Laptu, Abyssinia.**

Abyssinian chain, however, is mountainous only on the eastern side. On the other, it consists of plateaux of varying altitudes, broken up by mountains shattered by volcanic forces, the summits of which are over 6,500 feet high in Tigre, and from 13,000 to 16,000 in Simien. A comparative depression, that of Lake Tana, hollows out the high lands to the southwest. The lake itself is at an elevation of some five thousand feet, and the neighbouring plateaux, from that height to six thousand. The volcanic mass of Gojam, on the south, attains a height of more than 13,000 feet, while the peaks of Kalat rise to an altitude of some 12,000 feet. The remarkable elevation of Abyssinia gives it a peculiar climate, and savants have classified its defence into three chief zones. That of the low valleys, or kollas, is a district having the Soudanese climate, hot and humid; and a heavy summer rainfall. The soil is sandy, dry, and stony; the crops, maize, sugar cane, and cotton. Various kinds of acacia and mimosa form the sole vegetation of these arid, unhealthy regions, whose rushing torrents of the rainy season are but stony beds during the dry. The rocks and caverns are the haunts of lions and leopards; the trees swarm with monkeys. The scattered inhabitants of these burning plains are small, withered, nervous, irritable, and quarrelsome, devoid of the dignity which marks those who live in the high lands. The middle zone, or Voïna-dega, with an elevation of from 6,000 to 8,000 feet, is by far the largest part of Abyssinia, with an equable heat little greater than that of the Mediterranean. Thus Gondar (6,000 feet) has a mean annual temperature of 19° C. (66.2 Fahr.), with 16° C. (60.8 Fahr.) as the minimum of the coldest month. This is a temperature slightly higher than that of Southern Spain, Italy, and Greece, but as, in Abyssinia, the summer is the rainy season, the heat is by no means so unbearable as the summer months of the South of Europe. The lands of this region form a series of vast plateaux, covered with rich pastureage, the grazing ground of great herds of sheep and cattle. The air is pure and dry, the temperature moderate, water plentiful and of good quality; vines, olives, lemons, and pomegranates thrive there. Nearly the whole population of Abyssinia lives in this region. Here, too, are the cities, which are seldom found elsewhere, as the natural divisions of the country are such as keep the inhabitants in a state of patriarchal feudalism. The climate is very healthy, and sickness very infrequent. The cold zone, or dega, at an altitude of more than 8,000 feet, is marked by a variable temperature, and by chilly nights. The British army at a height of 10,400 feet met with four degrees of frost on 28
March. On the heights are found the rhododendrons, mosses, and lichens of the Alps.

ETHNOLOGY.—Few eastern or African nations exhibit such various aspects as the aborigines. Descendants of Cush are locally known as Agas, or “Free-men”, and still form the basis of the Abyssinian nation. On the west, they have intermarried with the ancient Berbers, while to the black, they must not be confused with the Niger, Congo, and Zambezi tribes. On the east, Semitic peoples, Arabs and Hiyaarites, having crossed the Red Sea in the fourth century n. c., conquered the whole eastern coast of Africa, and settled chiefly in the province called, after them, Amhara. The invasion of the Gun immediately followed, and in the sixteenth and seventeenth centuries spread through all this region, and especially towards the south. These invasions and minglings of races in all ages have resulted in such diversity of type that the neighbouring Arab tribes never speak of the country but as Habesh (from which the name “Abyssinia” is derived), which means “a crowd” or “heap of sweepings”. Abyssinia answers to the Upper, or Eastern, Ethiopia of the ancients, and comprises the four provinces: Tigré, Amhara, Goggiam, and Shoar, four small kingdoms, entrusted to as many Ras, or Negus, whence the title, negus-an-numqen (King of Kings), the Emperor of Abyssinia. The whole empire contains some 4,000,000 inhabitants. According to the vague traditional legend of the “Glorious memories of the Empire,” or Kebré-nigrieth, the dynasty of the Ethiopian kings goes back to King Solomon and Makeddis, Queen of Sheba; and by it, the worship of the true God and the Mosaic Law were brought to Ethiopia. Whatever truth may be in this legend, it is certain that ancient Ethiopia was evangelized in Apostolic times by the eunuch of Queen Candace, baptized by Philip the Deacon, but was not wholly converted to the Faith until the year 341, when St. Frumentius (Keddwos Faranamot), who was tutor to the emperor’s two sons, won his pupils to Christianity. It was they who made both the capital and the empire Christian. Nor could St. Athanasius, Patriarch of Alexandria, find one whom he thought better fitted to rule this infant Church than its first apostle, Frumentius.

CHRISTIANITY.—The whole great Ethiopian empire did not, however, become Christian at that period; since, at the very gates of Gondar, the aboriginal tribes of the Kaman are pagans to-day, as they have been for fourteen centuries. Moreover, even the converted provinces retain, despite their Christian faith and morality, many remnants of their Judaic atavism. Even in the nineteenth century, idolatrous superstitions, fetishism, serpent-worship, and the cult of various jinns, Jewish practices, rest on the Sabbath, and the custom of worshipping children to the keeping of certain religious observances till the age of puberty are still active almost everywhere. In the sixteenth century, King Gheleadois found them so deeply rooted in the national habits that he tried to justify these in the eyes of the Church as purely civil customs in no way contrary to the laws of Christianity. So long as Christian Abyssinia could remain in touch with the Catholic Patriarch of Alexandria, it was preserved from the taint of Arianism, victorious almost everywhere else, as well as from the errors of Macedonian and Nestorius. In the seventh century, however, the Caliph Omar, after his conquest of Egypt, came to an understanding with the Jacobite Patriarch Benjamin, whereby the negus was promised toleration on that condition. Still, the Ethiopian Church, even after the ruin of the Alexandrian Church and of the Byzantine Empire in Egypt, resisted more or less successfully for nearly three centuries the heresies which infested all the other churches of the East. Moreover, during the times of schism, and of Byzantine or of Mussulman persecution, it became the refuge of the proscibed Catholics. Many monuments of the tenth and eleventh centuries, due to Egyptian refugees, bear witness to this fact by their Latin character, and it is also borne out by the manuscripts of the Soudan.

MODERN MISSIONS.—Communication between Rome and Abyssinia became more difficult, and from the end of the eleventh to the beginning of the thirteenth century one could see no bond existing between Abyssinia and the centre of Catholicism. The Sovereign Pontiffs, nevertheless, have bestowed a constant solicitude on Christianity of the Christians of Abyssinia, and the first missionaries sent to their aid were the Dominicans, whose success, however, roused the fanaticism of the Monophysites against them, and caused their martyrdom. For more than a hundred years silence enfolded the ruins of this Church. At a later period, the fame of the Crusades having spread, pilgrim monks, on their return from Jerusalem, wakened once more, by what they told in the Ethiopian court, the wish to be reunited to the Church. The Acts of the Council of Florence tell of the embassy sent by the emperor Zera-Jacob with the object of obtaining this result (1432). The negus was brought by the pope on his home journey, the messengers, while passing through Egypt, were given up to the schismatic Copts and to the Caliph, and put to death before they could bring the good news to their native land. More than a hundred years later, in 1557, the Jesuit Father Oriolo penetrated into Ethiopia. One of his successors, Father Pafes, succeeded in converting the Emperor Soinios himself. On 11 December, 1624, the Church of Abyssinia, abjuring the heresy of Eutyches and the schism of Dioscorus, was reunited to the true Church, a union which, unfortunately, proved to be only temporary. In 1632, the Negus Basiliades mounted the throne. Addicted as he was to polygamy and to every vice, he showed himself the relentless enemy of Catholicism and of its moral law. The Jesuits were handed over to the axe of the executioner, and Abyssinia remained closed to the missionaries until 1702. In that year three Franciscans got as far as Gondar, where they converted several princes. The Negus wrote with his own hand to Clement XI, professing his submission to His Holiness. Once more the hope proved futile. A palace revolution overthrew the Negus, and heresy again assumed the reins of power. From then until the middle of the nineteenth century, the Church of Abyssinia lay on the Church of Abyssinia. In 1846, the Holy See divided Ethiopia into two Apostolic vicariates: that of Abyssinia, entrusted to the Lazarists, and that of Galla, given to the Capuchins. In the former, the labours and success of M. de Jacobus awakened the jealousy of the schismatic clergy. An ex-Umir of Cairo, who had become Abouna of Ethiopia, and a man of low birth named Kassa, who had been anointed Negus under the name of Theodoros, joined forces to persecute the Catholics, drive out the missionaries, and put them to death. The Negus Johannes IV, who succeeded Theodoros, followed in his predecessor’s footsteps. His reign of twenty years was a time of trouble and suffering for the Catholics of Abyssinia. At last, however, Menelik, the King of Shoar, who became Negus and was crowned in March, 1889, restored tranquillity to the missions. Under his rule Catholic priests rest assured of justice, and protection throughout the whole of Ethiopia.

CHURCH CONSTITUTION.—Abyssinia is a province of the Patriarchate of Alexandria, the Church of Abyssinia being daughter of the Egyptian Church, and there is nothing to show that the daughter ever really tried to withdraw herself from the maternal juris-
diction. To-day the Abyssinians are governed as they were in the time of St. Athanasius, by a special delegate, who is practically the vicar of the Coptic Patriarch of Alexandria, and is locally known as Abouna, or Abou-Salama, "Father of Peace." He has the sole right, throughout Ethiopia, and in perpetuity, of anointing the Negus "King of Kings"; of consecrating bishops, of ordaining priests and deacons, of blessing altar-stones, of superintending theological instruction, and of settling, as a last court of appeal, disputed or difficult questions of dogma, morals, and discipline. The law of Ethiopia demands that the Abouna shall always be a foreigner, an Egyptian, whom the Negus obtains, or rather buys, from the Khedive and the Coptic Patriarch of Cairo, the alleged successor of St. Mark in the See of Alexandria. Immediately after obtaining his episcopal consecration and his primatial jurisdiction, the Abouna sets out for Ethiopia, with no hope of return; but lands and large revenues ensure him a comfortable existence there. The Ithaguet, or Ethiopian Archbishop, is the second religious personage in Abyssinia. The Ethiopian primate is forbidden by the Patriarch of Alexandria to consecrate more than seven bishops, but there are a considerable number of secular and religious clergy, recruited with little discretion, and deplorably ignorant. The Ethiopian Church has, in addition to the priests and monks, an intermediate class, the Defaras, or literati, whose duty it is to preserve, interpret, and apply the written law, a vast collection of the ordinances of the Lower Empire, modified and altered by the Copts in order to ensure the supremacy of the See of Alexandria over the whole of Ethiopia. The liturgical language is the Geez, a mixture of Greek and Arabic.

Since the settlement of the Italians at Massowah and on the shores of the Red Sea, where they have founded the colony of Erythrea, Abyssinia has been divided into three missionary divisions. The Vicariate of Abyssinia, entrusted to the Lazarists, and comprising Tigré, Amhara, and Gondar, contained, in 1904, 4,000 Catholics, two churches, two chapels, six Lazarist priests, and four native secular priests, with more than sixty seminarians studying Geez at Alitena. The Prefecture of Erythrea, in the charge of Italian Capuchins, comprises the entire colony of that name, and contains 14,000 Catholics, thirty-three churches, and fifty-one priests, nine of whom are Capuchins. The Vicariate of the Gallas, in the kingdom of Shoa and among several tribes independent of the Negus, contains 18,000 Catholics and twenty churches. It is administered by twenty Capuchins, French for the most part, and eight secular priests. There are in Abyssinia 200,000 Mussulmans, with much influence in the country, and filling the most important positions at court; 100,000 Fugana, r0r 50,000 Jews. The only Protestants who have succeeded in gaining a foothold in Abyssinia during the nineteenth century are the missionaries of the Swedish National Society, who, however, may only labour in Erythrea, where they have two principal centres, at Moncullo, near Massowah, and at Geleb, as well as certain stations in Cunana land and in the province of Hamasaen. Their statistics give them 380 church members. The Catholic apostolate in Abyssinia must always exercise a courageious and an unfailing mildness. The missionaries will have to contend for many years against the Eutychian fanaticism of the monks, and the quarrelsome nature of the inhabitants. Moreover, the frequent political revolutions of the past give little hope of steady peace and security.

POLITICAL REVOLUTIONS. Wars. — The Gallas, or Oromo, race in the South has been the terror of Abyssinia ever since the sixteenth century. The importation of European rifles, as well as the dissensions among the Gallas tribes, gave an opportunity (1870) to Menelik, King of Shoa, to undertake the conquest of all the colonies of the Oromo nation as far as Lake Victoria-Nyanza and Uganda. This conquest was not achieved until more than thirty years after the time it was undertaken.

In 1846, Gregory XVI appointed as vicar apostolic to the Gallas mission. His successor William Massala, an Italian Capuchin, formerly tutor to King Humbert. The new prelate belonged to the Order of St. Francis, which was the only one that succeeded (1636-1752) in introducing Catholic priests into Abyssinia. The few apostles who braved the Schismatic, however, were all martyred. The first Franciscan missionaries were beheaded at Suakin, and Blessed Agathange of Vendôme and Cassianus of Nantes were ignominiously hanged (1638). More than a century later (1752), three others were stoned to death in a public square of Gondar. From this time, Abyssinia, as if barred from the rest of the world by a wall of iron, was an impenetrable region for the Church, and it was almost a century later that Mgr. Massala landed at Massowah to undertake to reanimate the old faith of the Ethiopians. In the disguise of a merchant, under the constant espionage of the mercenaries of the Abouna-Salama and Theodoros, now welcomed by certain chiefs, again attacked by a fresh band, and condemned to death, he always contrived to escape. He left Abyssinia to go to France and England, where he conferred with Napoleon III and Queen Victoria. Having received from them important help for his work, he returned to his mission, in September, 1853. On his return, he revised a Gallal dictionary, translated the Bible, converted the Bible, translated the Bible. After a fruitful apostolic mission of thirty-five years among the Gallas tribes, Mgr. Massala was created a Cardinal by Leo XIII, and died in 1889, leaving 10,000 Christians in the country.

The British Consul, Walter Plowden, a hardy adventurer, frequently gave the Negus Theodoros such timely assistance as led to his success in several wars. Plowden was assassinated, however, and his successor, Captain Charles Duncan Cameron, failed to establish a good understanding with the African emperor. Suspected of having had an understanding with the Mussulmans of Egypt, who had just defeated The-
dorae at Gedarek in the Sudan, he was imprisoned (July, 1863) with some German missionaries accused of having spoken ill of the Negus. After various mishaps, he passed through Theodores war, which was put up by brutally consigning the British Consul and the members of his suite, together with some other Europeans, tied together in pairs, to the fortress of Magdala, which he had chosen as his capital. On hearing of this outrageous infringement of international law, the patience of the British gave way, and on the 20th of July (1867) an expedition, under the able leadership of Sir Robert Napier, who had already made a name by his victories in India, was placed in command of the troops assigned to this expedition. Colonel Merewether, whose activity in this campaign did much to win for him the rank of general, having previously reconnoitred the ground, suggested that the landing be made at Adulis in Annessley Bay. The British army comprised 16,000 combatants, an equal number of servants, forty-five elephants, and a great many pack mules. Napier, on landing in Abyssinia (3 January, 1868), issued a proclamation to the Ethiopians to the effect that the sole object of the invasion was to deliver the captives, and that he had nothing but friendly feelings except for those who should set out to interfere with his progress. With this, the army boldly began its march through the steep defiles of the great African citadel. After marching about fifty-three miles, the vanguard reached the plateau of Sennaé, where they found a delightful climate, a temperature of 30° to 43° Fahr., and a most fertile country. Word reached them here that several Ras and governors of provinces, discontented with the suspicious Theodores, stood ready to replenish their commissary and to supply them with horses. Napier made this plateau his base of operations. He was obliged to cover his line of march by three entrenched camps, the first at Sennaé, the second at Addizera, and the third at Antolo. At last, on 10 April, the troops reached the slopes of Silasssa without having encountered a single hostile soldier, when suddenly a cannon was fired on the heights, and 6,000 Abyssinians hurled themselves down upon the 16,000 British. The Snider rifles, however, which the British used for the first time in this engagement, quickly brought the assailants to a halt, and disabled the greater number. By 13 April, the British were beneath the walls of Magdala, which surrendered on the second days. Soon Theodores saw the British soldiers entering the city, feeling himself abandoned by all, and conquered, he put a pistol to his mouth and killed himself. The victorious army then released the prisoners, whom they had hardly hoped to find alive. On 17 April, Napier, henceforth Lord Napier of Magdala, ordered the inhabitants to evacuate the city, after which the walls were demolished, and the public buildings given to the flames. It was necessary to hasten the return of the troops to the sea, as the rains had already made the passage difficult. The troops embarked as they arrived at the Red Sea, on deck from the heights of Silasssa.

This prompt and lucky campaign of the English was to inspire the Italians twenty-eight years later to make a like bold attempt. Their ambitious designs, however, roused the whole country against them, and the bloody battle of Adoa (March, 1896) in which almost 20,000 were killed, put an end to their dreams. By 1868, Mr. Reid, first secretary of the British Legation at Cairo, was entrusted with a mission to the Negus. A treaty was signed 14 May, and Menelik proclaimed the Mahdists enemies of his empire. He also asked for the adjustment of the frontiers between Harrar and Somaliland. Later, a plan for a treaty between England and Abyssinia was concluded which guaranteed the independence of Ethiopia and assured to the three Powers bordering on the kingdom their respective rights and interests.

The Abyssinian Church.—The chief distinction between the Abyssinian Church and the Catholic Church is the erroneous doctrine that there is but one divine nature in Christ, one divine nature and the human nature being in some manner unified by a species of fusion. It was in Mary's womb according to some, or at the baptism of Christ according to others, that the Holy Ghost effected this union. Then, assuming that the two natures in Christ, human and divine, form but one, Mary is the mother of the divine as well as of the human nature of her Son, and becomes by that very fact almost equal to God the Father. To these, so to speak, original errors of the Monophysites the Ethiopian Church added some of its own: e.g. the belief that the faith of parents suffices to save their children who die unbaptized; the wholesale repudiation of all Councils and Councils held since the Council of Ephesus, and the belief in traducianism as an explanation of the soul's origin. Moreover, they still retain in full force various practices of the primitive Church which have long since fallen into desuetude elsewhere; e.g. abstinence from the flesh and blood of animals which have been strangled; Baptism by immersion; the custom of administering Communion to little children under the species of wine; resting from work on the Sabbath, and the celebration of the Agape. It may be added that no church has kept to this very day a more visible imprint of the Jewish religion. Children of both sexes are circumcised by women two weeks after birth. They are then baptized, girls on the eightieth and boys on the fortieth day. As in Judea, they distinguish by the term "Nazarenes" children dedicated by their parents to the observance of certain practices or prohibitions, such as eating drinking hydromel and shaving the head. The canon of Scripture admitted by the Ethiopians comprises, besides the books accepted by Catholics, certain apocryphal works, such as the "Book of Enoch", the "Ascension of Isaiah", etc. The oldest translation of the Bible into Ethiopian dates from the fourth century, having been made by Mr. Reid, first secretary of the British Legation at Cairo. Gheeze, Pell, Platt, and Dillmann have edited some of the manuscripts in London and Leipzig, but the majority still remain untouched, in convents of Abyssinian monks. The present clergy are buried in a state of deplorable ignorance. Little is required of secular priests beyond the ability to read and to recite the Nicene Creed, and a knowledge of the most necessary liturgical rites.
The monks in their numerous convents receive an education somewhat more complete, and occasionally there are found among them men versed in sacred hermeneutics, who can recite by heart the entire Bible.

Missions catholiques françaises au XIXe siècle (Paris, 1900), 1, 144; LUDOLPH, Historia Ethiopia (Frankfurt, 1851); ARNOLD D'ABBADIE, Douze ans en Ethiopie (1838-40) (Paris, 1850); HOLLAND ET HOMER, Record of the Expedition to Abyssinia (London, 1870); TELLIER, Historie de l'Abyssinie (Paris, 1800); and many others.

Pierre Heyting, missionnaire protestant en Abyssinie, 1865; Études historiques sur l'Ethiopie (Text of the imperial chronicles (incomplete) and translation with notes) (Paris, 1900). 

JEAN-BAPTISTE PIOLLET.

Acacia (in Hebrew shiftah, plural shiftim; Theod. ακαθ; Vulgate, spina, thorn). The Hebrew shiftah is probably a contraction of Shârah, and thus identical with the Egyptian isment, the Coptic sceptum, thorn; the Arabic sarm. Hence the Greek name ακάκα, thorn, the Latin, acanthus for the Egyptian acacia. Acacia wood is designated δυσορ δυσορ, “incorruptible wood”, in the Septuagint, and lignum setum, “setim-wood” in the Vulgate. The Biblical Acacia belongs to the genus Mimus, and is no doubt identical with the Acacia seyal (Del.) or the Acacia tortilis (Hoyne), both of which are dried or formed into small roots or stumps. They grow in the desert, or torrent valleys, of Sinai. The wood is light, hard, and durable, and grows almost as black as ebony with age. The ark of the covenant, the table of the loaves of proposition, the altar of holocausts, the altar of incense, the wooden parts of the tabernacle, were made of setim-wood (Ex. xxv. 5). (See PLANTS OF THE BIBLE.)

Voss, in Dict. de la Bible (Paris, 1895); CHAPMAN in Harper's Dictionary of the Bible, art. Shittim Tree (New York, 1902).

A. J. MAAS.

Acacians, THE, known also as the HOMOEANS, an Arian sect which first emerged into distinctness as an ecclesiastical party some time before the concordation of the joint Synods of Arimnion (Rimini) and Seleucia in 359. The sect owed its name as well as its political importance to Acacius, Bishop of Cesarea, the rep. A'xaxar, whose theory of adherence to scriptural phraseology it adopted and endeavoured to summarize in its various catch words: διωκετος, διωκετος και κατα παρακληση, κ. τ. λ.

In order to understand the theological significance of Acacianism as a critical episode, if only an episode, in the history of the church in the way in which the development of Arianism, it is needful to recall that the great definition of the Homoouios, promulgated at Nicaea in 325, so far from putting an end to further discussion, became rather the occasion for keener debate and for still more distressing confusion of statement in the formulation of theories on the relationship of Our Lord to His Father, in so far as that relationship constituted a distinct tenet of orthodox belief. Events which had already begun to ripen towards a fresh crisis shortly after the advent of Constantius to sole power, on the death of his brother Constans in the year 350. The new Augustus was a man of vacillating character with an unfortunate susceptibility to flattery and a turn for theological debate (Amianus, XXI, 6) that soon made him a mere puppet in the hands of the Eusebian faction. Roughly speaking, there were at this period but three parties in the Church: the Orthodox or Nicaean, party, which sought to hold the ground, the Party of Athanasius, which his supporters and who insisted on making his cause their own; the Eusebian or Court party and their wretched Semi-Arian followers; and, last of all, and not least logical in their demands, the Anomoean party which owed its origin to Aetius. In the summer of 357, Ursacius and Valens, the satute, but not always consistent advocates of this latter group of disidents in the West, through the influence which they were enabled to bring to bear upon the Emperor by means of his second wife, Aurelia Eusebia (Panegyr. Jul. Orat., iii; Ambianus, XX, vi, 4), succeeded in bringing about a conference of bishops at Sirmium.

In the Latin creed put forth at this meeting there was inserted a statement of views drawn up by Potamius of Lisbon and the venerable Hosius of Cordova, which, under the name of the Sirmian Manifesto, as it afterwards came to be known, roused the whole of the Western Church and threw the tempers of the East into disorder. In this statement the assembled bishops, while condemning in “One God, the Father Almighty, and in His only-begotten Son, Our Lord Jesus Christ, generated from Him before the ages,” recommended the disuse of the terms οὐσία (essence or substance), ὑοσία (identical in essence, or substance), and ὕοσία (similar in essence, or substance), “by which the minds of many are perturbed”; and they held that there “ought to be no mention of any of them at all, nor any exposition of them in the Church, and for this reason and for this consideration that there is nothing written about them in divine Scripture and that they are above men’s knowledge and understanding” (Athanasius, Historia Arianistarum, xxviii; Soz., ii, xxx; Hil., De Syn., xi). The effect of these propositions upon conservative opinion was like that of the proverbial spark in a barrel of gunpowder. As we look back from the standpoint of modern Catholicism upon the circumstances of this publication, it is impossible not to see that they occasioned the crisis upon which the whole subsequent history of Arianism turned. In spite of the scriptural disclaimer against the employment of inscrutable terms, nearly all parties instinctively perceived that the Manifesto was nothing but a plainly Anomoean document.

The situation was assuredly rich in possibilities. Men began to group themselves along new lines. In the East, the Anomoeans turned almost as a matter of course to Acacius of Cesarea, whose influence was growing stronger at court and who was felt to be a shrewd and not too scrupulous temporizer. In the West, bishops like Ursacius and Valens began to carry on a like policy; and every-where it was felt that the time called once more for concerted action on the part of the Church. This was precisely what the party in favour with the Emperor Constantius were eager to bring about; but the Occasion of the Nicaean Synod was not expected. A single council might not be easily controlled; but two separate synods, sitting, one in the East and the other in the West, could be kept better in hand. After a number of preliminary conferences accompanying an inevitable campaign of pamphleteering in which Hilary of Poitiers and part,plished the bishops of the Western portion of the Empire met at Arimnion towards the end of May, and those of the East at Seleucia in the month of September. 359. The theological complexion of both Synods was identical, at least in this, that the party of compromise, represented at Seleucia by Acacius and at Arimnion by Ursacius and Valens, was politically, though not numerically, in the ascendant and could exercise a subtle influence which depended almost as much on the argumentative ability of their leaders as on their curial prestige. In both councils, as the result of dastardly intrigue and an unscrupulous use of intimidation, the Father, whom the Anomoeans had with the name of Acacius ultimately prevailed.

The Homoouios, for which so much had been endured by saintly champions of orthodoxy for over half a century, was given up and the Son was declared to be merely similar to—no longer identical in essence with—the Father. St. Jerome’s characterisation of the issue still affords the best commentary, not only
on what had come to pass, but on the means employed to obtain it. The whole world groaned in wonderment to find itself Arian—"ingenius locus orbis et ecclesiae Arianus." It was Acacius with his followers who had skillfully managed the whole proceeding from the outset. By coming forward as advocates of temporizing methods they had inspired the Eusebian or Semi-Arian party with the idea of throwing over Aetius and his Anomoeans. They thus found themselves thrust into a position of importance to which neither their numbers nor their theological acumen entitled them. As they had proved themselves in practice all through the course of the unlooked-for movement that brought them to the front, so were they now; in theory, the exponents of the Via Media of their day. They separated themselves from the orthodox by the rejection of the word ἴδωριστος; from the Semi-Arians by their surrender of the ἴδωρισις; and from the Aetians by their insistence upon the term ἱστοισ. They retained their influence as a distinct party just so long as their spokesman and leader Acacius enjoyed the favour of Constantinople. Under Julian the Apostate, Aetius, who had been exiled as the result of the proceedings at Seleucia, was allowed to regain his influence. The Acacians seized the occasion to make common cause with his ideas, but the alliance was only political; they threw him over once more at the Synod of Antioch under Jovian in the Semi-Arian Synod of Lampceus condemned Acacius. He was deposed from his see; and with that event the history of the party to which he had given his name practically came to an end.

Acacius was always an avowed rigorist in conduct and enjoyed great repute for piety. Sozomen (VII, xxviii) tells us that he was "rigid in observing all the regulations of the ascetic life" and that when raised to the episcopate his life was lived practically and exactly "as under the ascetic rule." Theophylact, in his admiration for his many episcopal qualities, calls him "an athlete of virtue" (V, iv). Early in the episcopate of St. John Chrysostom, in the year 398, Acacius came to Constantinople, where he was treated with less distinction than he had apparently looked for. Whatever may have been the nature of the slight put upon him, he seems to have felt it keenly; for Palladius, St. John's biographer, records a most unepiscopal saying of the injured prelate to the effect that he would one day give his brother of Constantinople a taste of his own hospitality—"εἰς ἀξία ἄξιων ἱκανον" (Pallad., Vita Chrys., VI, viii, in P. G., XLVII, 22-29). It is certain, at any rate, that from this time forth, Acacius showed himself indefatigable in working for the great orator-bishop's removal and was not the least active of those who took part in the disgraceful "Synod of the Oak" in the year 403. Indeed, he was one of the notorious "seven" whom the emperor exiled. On the death of Constantine in 378, he gave public recognition to the great services of Acacius and ordained him to the See of Beroea. We next hear of Acacius in Rome, apparently as a deputy on the part of Meletius and the Fathers of the Antiochen Synod, when the questions connected with the heresy of Apollinaris came up for discussion before Pope Damasus. While fulfilling this difficult embassy he attended the meeting of the prelates summoned to decide upon the errors of Apollinaris, and subscribed the profession of faith in the "Two Natures." It was thus largely due to his efforts that the various schismatical movements at Antioch were brought to a close. Let us not find him at Constantinople whither he had gone to take part in the second General Council convened in 381. to re-emphasize the Nicene definitions and to put down the errors of the Macedonians or Pneumatomachians. Miltiades of Antioch died in the same year and Acacius, unfortunately, took part in the illegitimate consecration of Flavian. For this unconscionably schismatical proceeding—schiastical in the sense that it was an explicit violation of the agreement entered into between Paulinus and Meletius and tended unthankfully to keep the Eustathian party in power—Acacius fell under the displeasure of Pope Damasus, who held some of his opinion among his supporters. This Roman excommunication lasted some ten or eleven years until the Council of Capua admitted him to unity in 391 or 392 (Labe, Conc., II, 1072). In 398 Acacius, who was now in his seventy-sixth year, was charged once more with a delicate mission to the Roman Church. Having been conducted by the Arian Alexius, it was Acacius and his followers who had skilfully managed the whole proceeding from the outset. By coming forward as advocates of temporizing methods they had inspired the Eusebian or Semi-Arian party with the idea of throwing over Aetius and his Anomoeans. They thus found themselves thrust into a position of importance to which neither their numbers nor their theological acumen entitled them. As they had proved themselves in practice all through the course of the unlooked-for movement that brought them to the front, so were they now; in theory, the exponents of the Via Media of their day. They separated themselves from the orthodox by the rejection of the word ἴδωριστος; from the Semi-Arians by their surrender of the ἴδωρισις; and from the Aetians by their insistence upon the term ἱστοισ. They retained their influence as a distinct party just so long as their spokesman and leader Acacius enjoyed the favour of Constantinople. Under Julian the Apostate, Aetius, who had been exiled as the result of the proceedings at Seleucia, was allowed to regain his influence. The Acacians seized the occasion to make common cause with his ideas, but the alliance was only political; they threw him over once more at the Synod of Antioch under Jovian in the Semi-Arian Synod of Lampceus condemned Acacius. He was deposed from his see; and with that event the history of the party to which he had given his name practically came to an end.
to write his "History of Heresies" (Hier., i, 2, in P. G., XLI, 176). He died at the extraordinary age of one hundred and ten years.


Acacius, Bishop of Cesarea in Palestine, disciple and biographer of Eusebius, the historian, whose successor in the See of Cesarea he became in 340. Nothing is known of the date or country of his birth, but he was probably a Syrian; and throughout his life bore the nickname of μούσελάθρας (one-eyed); no doubt from a personal defect (S. Hier. Viri III., XCIII), but possibly with a maliciously figurative reference, also, to his general shiftness of conduct and his rare skill in ambiguous statement. He was a prelate of great learning, a patron of studies (S. Hier., Epist. ad. Marcellum, 141), and was the author of a treatise on Ecclesiastics. He also wrote six books of miscellaneous (συμμετα τοιχία) or essays on various subjects which have come down to us only in fragments. The students may consult these fragments: Socrates (in his Historia Ecclesiastica, c. 336, and lxi, 254 sqq. [ed. Harless]). He is remembered chiefly for his bitter opposition to St. Cyril of Jerusalem and for the part he was afterwards enabled to play in the more acute stages of the Arian controversy. There is a significant passage in the famous twenty-first oration of St. Gregory Nazianzen, in which that champion of orthodoxy speaks of "the tongue of the Arians" (Orat., xxi, 21) in dubiously complimentary terms.

If, as seems probable, it is Acacius who is there referred to, it can only be said that the story of his career fully justifies the implication so darkly made. He was an apostate, and as such is described by Newman (Arians 4th Cent., 4th ed., 274) as "practised in the gymnastics of the Aristotelian school"; and his readiness in debate and genius for intrigue, joined to the prestige he already possessed as the friend and successor of the great Church-historian of Cesarea, naturally singled him out as the likeliest spokesman and guiding spirit of the Court faction, even before their first great leader, Eusebius of Nicomedia, had passed away. He was one of the notorious "ninety" who signed the ambiguous creed at Antioch, in the presence of Constantius in 341 (Sozomen, in the order of the Golden Basiliac). For his part in this transaction and for his open advocacy of a policy of reticence towards the Nicanian formula, we find his name mentioned in the list of those who were deposed by the Council of Sardica in 347 (Athenagoras, Hist. Art., XVII; Epist. ad. Egypt., VII). Refusing to acquiesce in the sentence passed upon him, he withdrew with the other bishops of the Court faction to Philippopolis, where he in turn helped to secure a sentence of excommunication and deposition against his judges and also against Pope Julius, the patron and defender of St. Athanasius, and against Hosius of Cordova (Soc. II, xvi; Soc. III, xiv; Theod. II, xxvi; Labbe, Conc., II, 625-629). These penalties which were inflicted on him at the hands of the orthodox did nothing, of course, to diminish his prestige. If we may trust the testimony of St. Jerome, his credit with Constantius was so great that Eusebius almost came to grief when he was deposed and driven into exile, in 355 or 357, Acacius was able to secure the intrusion of Felix the Anti- pope in his place.

The year 355 marks the culmination of his acrimonious and undignified quarrel with Cyril of Jerusalem. The misunderstanding, which dated back to a period not long after Cyril's installation, had arisen ostensibly over a question of canonical precedence, but was most probably rooted in the chagrin that Acacius characteristically felt at being unable to sway Cyril's policy entirely to his own liking. Charges and counter-charges of heresy followed for some years, until Acacius managed to secure the deposition of Cyril through the efforts of some of the Apostolic bishops, whom he had induced to examine a wholly ridiculous charge of contumacy. Cyril went into exile, but was restored to his church within two years by a decision of the famous Council of Seleucia. But the extraordinary credit enjoyed by Acacius with the weak-minded Emperor Constantius, is evidence of his power. This act of ordinary justice, and, in 360, Cyril was condemned once more—this time through the influence which Acacius was able to exercise at the Synod of Constantinople. Cyril was forced to yield. He left his see and remained in exile until the accession of Julian, in 361. The fact, however, that Acacius received a temporary check in the reinstatement of Cyril, at the hands of the Synod of Seleucia, must not blind the reader to the real weight of his influence either in the Council itself or in the ecclesiastical politics of the time. He was among the foremost of the Arianizing prelates who succeeded in carrying on in the name of the Emperor the work of disunifying the Synod to solve the problems created by the Sirian manifest. In this sense he may be charged with the bulk of the mischief created by the definitions of Ariminum and Seleucia. The turbulent and unscrupulous faction which rallied to the support of his ideas in both gatherings was entirely his creation and rightly bore his name—πτερ ό τις Ἀκαίεω.

The detailed account of his activities at Seleucia belongs rather to the history of that gathering than to the present sketch of his life; but some notice of his mode of procedure will not be out of place here. The number of bishops present has been variously estimated as somewhere between sixty and one hundred and sixty (Gwatkin, Studies in Arianism, v, note G, where the original authorities are ably discussed). The Semi-Arians were in a large majority; and Acacius had a well-disciplined following, which, with the Anomoeans whom he had won to his side, by holding out hopes of a compromise, amounted to some forty in all. The first critical stage of events was soon marked by the re-adoption of the Semi-Arian Creed of Antioch, known popularly as the "Creed of the Encenia," or "Creed of the Dedication" (δ ξ η τον Ενκενια), which was not only distinct from the orthodox creed, but had an entirely different character about it being that it was Anti-Nicene in scope and had been framed by men who had deliberately confirmed the deposition of St. Athanasius. The next stage of events was more significant still; for it gave Acacius and his followers the opportunity to reveal their strength. Silvanus of Tarsus proposed to confirm the famous Lucianic Creed, when Acacius and his party arose and left the assembly, by way of protest. In spite of this move the Creed was signed the next morning with closed doors; a proceeding which Acacius promptly characterized as a "deed of darkness". On Wednesday Basil of Ancyra and Macedonius of Constantinople arrived with Hilary of Poitiers, Cyril of Jerusalem, and Eustathius. Cyril was already under censorship; and Acacius refused to bring his followers back to the synod until he and some other accused bishops who were present had withdrawn. After a stormy debate on the plan to convene the Cones, or representative of Constantius at the deliberation, rose and read a copy of a new Creed which Acacius had put into his hands. While not expressly repudiating the Lucianic formulas, it nevertheless objected to the terms ἐκκλησία and ἔκκλησία as being alike unscriptural. This led to a very heated discussion, and on Thursday Acacius found himself...
bluntly attacked by Eleusius, the ex-soldier and Semi-Arian Bishop of Cyriacus.

On this Acacius refused once more to take part in any further deliberations and Leonaes joined with him, on the plea, as he averred, that the Emperor had not sent him to preside over a council of bishops who could not agree among themselves. The majority thereupon convened without them and deposed Acacius and some fifteen other prelates. That act led to a new crisis. It was not without the formal manner of deposition against him, but set out immediately, with eight others, for Constantinople. On arriving there he discovered that his object had already been secured by the advent of a number of disaffected deputies from Ariminum. The famous conference of Niketas (Arianopole) had taken place without the supposed safe-guard of the σφαῖρα, had been adopted. This led to a fresh synod held at the suggestion of Constantius in the imperial city itself. It meant the complete triumph of the indefatigable Acacius. Homoean ideas were established at Constantinople; and, although their influence never lasted very long in the West, they enjoyed a fluctuating but disquieting supremacy in the East for nearly twenty years longer. Acacius returned to his see in 361 and spent the next two years of his life in filling the vacant sees of Palestine with men who were thought to sympathize with his polity. With characteristic adroitness he consented to a complete change of front and made a public profession of adherence to the Nicene formularies on the accession of Jovian in 363. When the Arian Valens was proclaimed Augustus in 364, however, Acacius once more reconsidered his views and took sides with Eudoxius; but his versatility this time served him to little purpose. When the Macedonian bishops met at Lampacus, the sentence previously passed against him was confirmed and he is heard of no more in authentic history. Barounos gives the date of his death as 368.

For bibliography see ACACIANS.

ACACIUS, PATRIARCH OF CONSTANTINOPLE; SCHismatic; d. 489. When Acacius first appears in authentic history it is as the διοικητής, or dignitary entrusted with the care of the orphans, in the Church of Alexandria. He thus occupied a post that conferred upon its possessor high rank as well as curial influence; and, if we may borrow a hint as to his real character from the phrases in which Suidas has attempted to describe his undoubtedly striking personality, he early made the most of his opportunities. He seems to have affected an engaging magnificence of manner; was open-handed, suave, yet noble, in demeanour; courteously in speech, and fond of a certain ecclesiastical display. On the death of the Patriarch Gennadius, in 471, he was chosen to succeed him, and for the first five or six years of his episcopate his life was uneventful enough. But the change when Basilius allowed himself to be won over to Eutychian teaching by Timotheus Ælorus, the Monophysite Patriarch of Alexandria, who chanced at that time to be a guest in the imperial capital. Timotheus, who had been recalled from exile only a short time previously, was bent on creating an effective opposition to the deposed Basilius. And he succeeded so well at court that Basilius was induced to put forth an encyclical or imperial proclamation (Ἐπιστολή) in which the teaching of the Council was rejected. Acacius himself seems to have hesitated at first about adding his name to the list of the Asiatic bishops who had already signed the encyclical; but, warned by a letter from Pope Simplicius, he had learned of his questionable attitude from the ever-vigilant monastic party, he reconsidered his position and threw himself violently into the debate. This sudden change of front redeemed him in popular estimation, and he won the regard of the orthodox, particularly among the monastic communities throughout the East, by his now ostentatious concern for sound doctrine. The fame of his awakened zeal even travelled to the West, and Pope Simplicius wrote him a letter of commendation. The chief circumstance to which he owed this sudden wave of popular support was perhaps his adroit and successful effort to bring it about that he succeeded in putting himself at the head of the particular movement of which Daniel the Stylite was both the corypheus and the true inspirer. The agitation was, of course, a spontaneous one on the part of its monastic promoters and of the populace at large, who sincerely detested Eutychian theories of the Incarnation but were uncertain whether Acacius, either in orthodox opposition now, or in unorthodox efforts at compromise later on, was anything preferable than a politician seeking to compass his own personal ends. Of theological principles he seems never to have had a consistent grasp. He had the soul of a gamer, and he played only for influence. Basilius was beaten. He withdrew his offensive encyclical by a counter-proclamation, but his surrender did not save him. His rival Zeno, who had been a fugitive up to the time of the Acacian opposition, drew near the capital. Basilius, desolate as he was, sought sanctuary in the cathedral church and was given up to his enemies, tradition says, by the time-serving Patriarch. For a brief space there was complete accord between Acacius, the Roman Pontiff, and the dominant party of Zeno, on the necessity for taking stringent methods to enforce the authority of the Fathers of Chalcedon; but trouble broke out once more when the Monophysite party of Alexandria attempted to force the notorious Peter Mongius into that see against the more orthodox claims of John Talaia in the year 482. This time events took on a more critical aspect, for they gave Acacius the opportunity he seemed to have been waiting for all along of exalting the authority of his see and claiming for it a primacy of honour and jurisdiction over the entire East, which would emancipate the bishops of the capital not only from all responsibility to the sees of Alexandria, Antioch, and Jerusalem, but to the Roman Pontiff as well. Acacius, however, had already fully ingratiated himself with Zeno, induced that emperor to take sides with Mongius. Pope Simplicius made a vehement but ineffectual protest, and Acacius replied by coming forward as the apostle of re-union for all the East. It was a specious and far-reaching scheme, but it laid bare eventually the ambitions of the Patriarch of Constantinople, which Acacius revealed and revealed him, to use Cardinal Hergenröther's illuminating phrase, as “the forerunner of Photius”.

The first effective measure which Acacius adopted in his new rôle was to draw up a document, or series of articles, which constituted at once both a creed and an instrument for assuming by the see of Alexandria to students of theological history as the Henoticom, was originally directed to the irreconcilable factions in Egypt. It was a plea for re-union on a basis of reticence and compromise. And under this aspect it suggests a significant comparison with another and better known set of “articles” composed nearly a thousand centuries later and which, like the Henoticom, was originally directed to the irreconcilable factions in Egypt. It was a plea for re-union on a basis of reticence and compromise. And under this aspect it suggests a significant comparison with another and better known set of “articles” composed nearly a thousand centuries later and which, like the Henoticom, was originally directed to the irreconcilable factions in Egypt. It was a plea for re-union on a basis of reticence and compromise. And under this aspect it suggests a significant comparison with another and better known set of “articles” composed nearly a thousand centuries later and which, like the Henoticom, was originally directed to the irreconcilable factions in Egypt. It was a plea for re-union on a basis of reticence and compromise.
while the anathemas of Cyril were accepted. The teaching of Chalcedon was not so much repudiated as mitigated. Chalcedon described by Cyril as the “only-begotten Son of God . . . one and not two” (“οὐδεξος τον μονογενη τον δυο ημεν και εις δυο . . . έκ το δυο,” v. t. ι. λ.), and there was no explicit reference to the two Natures. Mongus naturally accepted this accommodatingly vague teaching. Talaia refused to subscribe to it and set out for Rome, where his cause was taken up with great vigour by Pope Simplicius. The controversy dragged on under Felix II (or III) who sent two legatine bishops, Vitalis and Misenus, to Constantinople, to summon Acacius before the Roman See for trial. Never was the masterfulness of Acacius so striking and the acquiescence he inspired so shaming over this luckless pair of bishops. He induced them to communicate publicly with him and sent them back stultified to Rome, where they were promptly condemned by an indignant synod which reviewed their conduct. Acacius was branded by Pope Felix as one who had sinned against the Holy Ghost and apostolic authority (“hae ergo cum his . . . portionem S. Spiritus iudicio et apostolice autoritate damnatus”); and he was declared to be perpetually excommunicated—“nuncupamque anathematis vincula crudenus.” Another envoy, inappropriately named Talaia, came to carry this double excommunication to Acacius in person; and he, too, like his hapless predecessors, fell under the strange charm of the courtly prelate, who enticed him from his allegiance. Acacius refused to accept the documents brought by Talaia and showed his sense of the authority of the Roman See, and of the synod which had condemned him, by reasigning the name of Pope Felix from the diptychs. Talaia equivalently gave up the fight by consenting to become Bishop of Nola, and Acacius began by a brutal policy of violence and persecution, directed chiefly against his old opponent the monks, to work with Zeno for the general adoption of the Henoticism throughout the East. He thus managed to secure a political semblance of the prize for which he had worked from the beginning. He was practically the first prelate throughout Eastern Christendom until his death in 499. His schism outlived him some thirty years, and was ended only by the return of the Emperor Justinian over Pope Hormisdas (519).


Cornelius Clifford.

Acacius, Saint, Bishop of Melitene in the third century. The Greeks venerate him on different days, but especially on 31 March. He lived in the time of the persecution of Decius, and although it is certain that he was cited before the tribunal of Marcin to give an account of his faith, it is not sure that he died for it. He was indeed condemned to death, but the Emperor released him from prison after he had undergone considerable suffering. He was famous both for the splendour of his doctrinal teaching and the miracles he wrought. There was a younger Acacius, who was also Bishop of Melitene, and who was conspicuous in the Council of Ephesus, but it is not certain that he is to be ranked among the saints.

Acta SS., March 3.

T. J. Campbell.

Academies. Roman.—The Italian Renaissance at its apogee [from the close of the Western Schism (1418) to the middle of the sixteenth century] found two intellectual centres, Florence and Rome. Scientific, literary, and artistic culture attained in them a development as intense as it was multifar, and the earlier Roman and Florentine academies were typical examples of such activity. To call the attention to the Roman academies, beginning with a general survey of them, and adding historical and bibliographical notes concerning the more important of these associations of learned men, for the Italian “Academies” were that and not institutes of instruction. The Academies are not to be found in Rome any institutions that could be called scientific or literary academies. As a rule, there was slight inclination for such institutions. The Academy of Charlemagne and the Floral Academy at Toulouse were princely courts at which literary meetings were held. A special reason why literature did not get a stronger footing at Rome was the frequent constant politico-religious disturbances of the Middle Ages. Owing to the oppression of the papacy under the Hohenstaufen emperors, to the struggles for ecclesiastical liberty begun by Gregory VII, to the epic conflict between Guelph and Ghibelline, to the intrusion of a French domination which gave birth to papal Avignon and the Western Schism, medieval Rome was certainly no place for learned academies. But when papal unity was restored, and the popes returned to Rome, the Renaissance was at its height, and the city welcomed and encouraged every kind of intellectual culture. At this time the modest beginnings of the history of the Roman academies. At Rome and Florence, the academies reproduced to a considerable extent the traditions of the Academy of Plato; i.e. they were centres for the cultivation of philosophy in that larger sense dear to Greek and Roman antiquity, according to which it meant the broadest kind of culture. From the earliest days of the Renaissance the Church was the highest type of such an academy and the most prolific source of culture. The neo-Platonic movement was an extremely powerful factor in the Renaissance, implying as it did, a return to classical thought, and a reaction against the decadent (Aristotelian) Scholasticism of the age. At the head of this movement in the above named “capital of thought” were two Greeks, Gemistus Pletton at Florence, and Cardinal Bessarion (d. 1472) at Rome. About 1450 the house of the latter was the centre of a flourishing Academy of Platonic philosophy and of a varied intellectual culture. His valour, his library (which he built at the expense of Venice) was at the disposal of the academicians, among whom were the most intellectual Italians and foreigners resident in Rome. This Platonic propaganda (directed vigorously against the “peripatetic” restoration and the anti-Platonic attacks of the neo-Aristotelian school) had an echo in a small Latin folio of Bessarion, “Against the Calumniators of Plato” (Rome, 1469). Bessarion, in the latter years of his life, retired from Rome to Ravenna, but he left behind him ardent adherents of the classic philosophy. Unfortunately, in Rome the Renaissance never got on more modern than pagan character and fell into the hands of humanists without faith and without morals. This imparted to the academy movement a tendency to pagan humanism, one evidence of which is found in the celebrated Roman Academy of Pomponio Leto.

Giulio, the natural son of a nobleman of the Sforza family, born in Genoa in 1425, and known by his academic name of “Pomponius Letus,” came to Rome, where he devoted his energies to the enthusiastic study of classical antiquity, and attracted a great number of disciples and admirers. He was a worshipper not merely of the literary and artistic form, but also of the ideal and spirit of the elder poets, and therefore a champion of Christianity and an enemy of the Church. The initial step of his programme was the foundation of the Roman Academy in which every member assumed a classical
name. Its principal members were humanists, and nearly all of them were known for their irreligious and epicurean lives, e.g. Bartolomeo Platina and Filippo Buonaccorsi. Moreover, in their sadness, these neo-Pagans compromised themselves politically, at a time when Rome was being transformed by the Roman barons and the neighbouring princes. Paul II (1464–71) caused Pomponio and the leaders of the Academy to be arrested on charges of irreligion, immorality, and conspiracy against the Pope. The prisoners begged so earnestly for mercy, and wrote so many protestations, that they were pardoned. The Academy, however, collapsed (Pistor, History of the Popes, II, ii. 2). The sixteenth century saw at Rome a great increase of literary and aesthetic academies, more or less inspired by the Renaissance, all of which assumed, as was the fashion, odd and fantastic names. We learn from various sources the names of many such institutes; as a rule, they soon perished and left no trace. At the beginning of the sixteenth century came the "Accademia degli Intronati", for the encouragement of theatrical representations. There were also the Academy of the "Vignaiuoli", or "Vineyard Societies" (1540), the "Accademia di san Vito" (1538), founded by Claudio Tolomei under the patronage of Cardinal Ipolito de' Medici. These were followed by a new Academy in the "Ori" or "Oriente" gardens. There were also the Academies of the "Intrepidi" (1560), the "Animosi" (1576), and the "Assisi" (1570). The "Accademia dei Ricoverati" of the Marchesa Isabella Aldobrandini Pallavicino. Towards the middle of the sixteenth century there were also the Academy of the "Notte Vaticana", or "Vatican Nights", founded by St. Charles Borromeo; an "Accademia di Diritto civile e canonico", and another of the university scholars and students of philosophy (Academia Etchashnaia). In the seventeenth century we meet with similar academies, the "Umoristi" (1611), the "Fantastici" (1625), and the "ordinati", founded by Cardinal Dati and Giulio Strozzi. About 1700 were founded the academies of the "Insecondi", the "Occhiali", the "Deboi", the "Aborigini", the "Immobili", the "Accademia Esquilina", and others. As a rule these academies, all very much alike, were merely circles of friends or clients gathered around a learned man or wealthy patron, and were dedicated to literary pastimes rather than methodical study. They fitted in, nevertheless, with the general situation and were in fact a prolongation of the literary and scientific activities of antiquities a number of scholarly persons, and with them founded (17 August, 1603) the "Accademia dei Lincei", so called because they took for their emblem the lynx, as denoting the keenness of their study of nature. According to the usage of the time, the Academy, though dedicated to physical, mathematical, and philosophical studies, made way also for literary pursuits. This intellectual circle was worthy of high praise, for it promoted the physical-mathematical studies, then little cultivated, and offset the prevalent tendency to purely literary studies. In the end it devoted itself particularly to antiquities, and in 1621 the Academy became the chief academic centre in Italy. It was not until 1657 that its Tuscan rival arose in the dual "Accademia del Cimento". The Cesi library, to which was added that of Virgilio Cesarini, became a powerful aid to scientific labours. Several of the academicians, during the lifetime and under the patronage of Cesi, prepared for publication the great unedited work of Francesco Hernandez on the natural history of Mexico (Rome, 1651). An abridgment of it in ten books by Nardo Antonio Rocchi was never published. They contributed also to the issue of the posthumous botanical work of the prince "Thale Flora". The first philosophical institute to which the foundation of the Academy, were Fabio Colonna, the author of "Fitobasano" (a history of rare plants), and of other scientific works, and Francesco Stelluti, procurator-general of the Academy in 1612, author of the treatise on "Legno Fossile Minerals" (Rome, 1615), and also a great literary and efficacious patron of the Academy gained great renown through its famous Italian members, such as Galileo Galilei, and through such foreign members as Johann Faber of Bamberg, Marcus Velser of Augsburg, and many others. After the death of Prince Cesi, the Academy met in the house of its new and distinguished president, Cassiano dal Pozzo. But notwithstanding all his ef-
forts the association began to decline, inasmuch that after the above-mentioned publication of the works of Hernandez in 1651, the "Academia dei Lincei" fell into disuse. Its fame, its honor, its name perished, and when at the beginning of his pontificate Pius IX sought to provide an academic centre for physico-mathematical studies, he resuscitated Cesi's society, and on 3 July, 1847, founded the "Pontificia Accademia dei Nuovi Lincei", inaugurating it personally in the following November, and endowing it with an annual income from the pontifical treasury. Its members were divided into four classes, honorary, ordinary, corresponding, and associate; the last were young men who, on the completion of their studies, showed special aptitude for physico-mathematical sciences. The Academy was directed by a president, a secretary, an assistant-secretary, a librarian-archivist, and an astronomer. Its headquarters were in the Campidoglio. Its "Proceedings" from 1847 to 1870 fill twenty-three volumes. In 1870 some of the members withdrew from the Academy, which insisted on retaining its papal character. Desirous at the same time of a change of venue, they assumed the new name of the "Regia Accademia dei Lincei". It was approved and subsidized by the Italian government in 1875, and began its career with an enlarged programme of studies, divided into two classes, the first of which includes physical, mathematical, and natural sciences, and the second those of a moral, historical, and philological character. It publishes annually its "Proceedings", and is located in the Corsini Palace, whose library, at the disposal of the Academy, is very rich in manuscripts, printed works, and periodicals. It numbers to-day about two hundred members, besides correspondents and many foreigners. Its members have published important works on the exact sciences, also in the province of philology. Among the latter are the Oriental texts and dissertations of Professor Ignazio Guidi, many of which are of great value for the ecclesiastical sciences. Since 1870 the "Pontificia Accademia dei Nuovi Lincei" has continued its labours and the publication of its annual "Proceedings" bearing upon the physico-mathematical sciences. It has quarters in the palace of the Cancelleria Apostolica, and has a cardinal-patron. On the original "Academia dei Lincei" see the work of its historian (Giovanni B. della Rovere, II fittobasano, Florence, 1744). The "Statuto" or constitution of the "Lincei" was published in Latin at Rome in 1824. For other information on the two academies, pontifical and royal, see their "Proceedings".

PONTIFICIA ACCADEMIA DEGLI ARCADII (1690).—The origins of this famous literary academy were not different from those of similar societies of the same period. A number of literary dilettanti, accustomed to those occasional meetings in villas and gardens that were so pronounced a feature of social life throughout Italy, assembled towards the end of the eighteenth century, and under the name of Arete Melio, enabled the society to secure (1773) on the Gianicolo a site known as the "Bosco Parrasio". There they held their meetings on fine summer days, meeting for their winter seances at the "Teatro degli Arcadi", in the Salviati Palace. The "Arcadia" or "Pontificia Accademia degli Arcadi" was first called the "Arcadisci", and the "Statuto" (constitution) was drawn up. Owing to an exaggerated admiration of antiquity, ever the organic defect of this academy, this constitution (the work of Gravina) was modelled upon the ancient Roman laws of the "Twelve Tables", and was engraved on marble. Unfortunately, different—were no different from the fact that the pontifical, Clement XIII, one among those petty enmities injurious to the society. Nevertheless, "Arcadia" retained its vig-
our. Soon all the principal cities of Italy had imitated it, and this confirms our previous statement that, apart from its "pastorellerie," or affected sylvan note, the Arcadian movement marked a positive advance in the reformation of literature. Noblemen, ecclesiastics, and laymen, men famous in every walk of life, held membership in it as an honour; very soon there were a thousand (18,000), but the number multiplied with its undoing. Not a few of them were henceforth mediocre or even dull, and in this way an institution called into being for the improvement of letters became itself a menace thereto. The arrogant rococo style in art and letters had, indeed, merited the attack on it by the most ardent of the Arcadian movement; but the reason the latter received, directly and indirectly, a large measure of endorsement. But "Arcadianism," with its own exaggerations and one-sidedness, soon developed into a genuine peril for literature and art. It even reflected on the public intelligence, since the mob of "Arcadia," while pretending to simplicity and naturalness, frequently hid a great poverty of thought beneath a superficial literary air. Its principal members, moreover, often sounded the depths of bad taste. Among these may be specified one Bettinelli, notorious for his disparagement of Dante. The violence of the anti-Arcadian reaction was owing to the Storia della Poesia (1802), a reorganized La Botte, and the fact that, consciously or not, this reaction gave vent to the new spirit now dominant on the eve of the French Revolution. Arcadianism fell, the last and unsuccessful tentative, literary and artistic, of the ancient regime. This explains why, in certain quarters, since the Revolution, the Arcadia, both as an academy and as a symbol, has been the object of much contempt, exaggerated at the best when it is not absolutely unjust. Nevertheless, when the first onslaught of the Revolution had lapsed, "Arcadia" strove to renew itself in accord with the spirit of the times, without sacrificing its traditional system of sylvan associations and pastoral names. The academy no longer represented a literary school, but merely a general tendency towards the classic style. Dante came to be greatly honoured by its members, and even to this day its conferences on the great poet are extremely interesting. Furthermore, the academic field was no longer the discussion of sylvan associations, but the discussion of all branches of study, in consequence of which history, archaeology, etc. attracted, and continue to attract, assiduous students. The new Arcadian re-

These meetings soon took on the character of an Academy. In 1707 it was united to the Accademia Accademica. Clement XII gave it formal recognition in 1718 and assigned it a hall in the Sapienza (University of Rome), thereby making it a source of encouragement for young students of theology. The academy disposed of a fund of eighteen thousand (18,000) lire, of which twenty-five thousand lire was for prizes for the most proficient students of theology. Among the patrons were several cardinals, and the professors in the theological faculty in the University acted as censors. The successors of Clement XII continued to encourage the academy. In 1720 the academy was competing for the first time, and its membership twenty indigent secular priests should receive for six years from the papal treasury an annual allowance of fifty scudi and, other things being equal, should have the preference in competitive examinations. It is on these lines, substantially, that its work is carried on at present. The Academy is located in the Roman Seminary.

Pontificia Accademia Liturgica.—This academy was the one result of the notable movement in liturgical studies which owed so much to the great theologian and liturgist, Benedict XIV (1740–58). Disbanded in the time of the Revolution, the Academy of the Lazari was revived by Pius VII (1840), and received a cardinal-protector. It continues its work under the direction of the Lazari, and holds frequent conferences in which liturgical and cognate subjects are treated from the historical and the practical point of view. It is located in the Lazari house, and its proceedings are, since 1886, published in the Lazari monthly known as "Ephemerides Liturgicae" (Liturgical Diary).

Pontificia Accademia di Religione Cattolica.—The urgent need of organizing Catholic apologists with a view to the anti-Christian polemics of the "Encyclopédie" and the Revolution gave rise to this academy. The Roman priest Giovanni Fortunato Zamboni founded it in 1801, with the avowed aim of defending the dogmatic and moral teaching of the Church. It was formally recognized by Pius VII, and succeeding popes have continued to give it their support. It holds monthly meetings for the discussion of documents written in dogmatic and moral theology, in philosophy, history, etc. Its conferences are generally published in some periodical, and a special edition is printed for the Academy. A number of these dissertations have been printed, and form a collection of several volumes entitled "Rapporti de' seminaristi alla Pontificia Accademia Romana di Religione Cattolica." It has also for honorary censors a number of cardinals. The president of the Academy is also a cardinal. It includes promoters, censors, resident members, and corresponding members. It awards an annual prize for the members most assiduous at the meetings, and is located in the palace of the Cancelleria Apostolica.

Pontificia Accademia Tiberina.—In 1809 the well-known archeologist, A. Nibby, founded the short-lived "Accademia Elenica." In 1813 many of its members withdrew to found the "Accademia Tiberina." One of the members, A. Coppi, drew up its first rules, according to which the Academy was to devote itself to the study of Latin and Italian literature, hold a weekly meeting, and a public session monthly. Great scientific or literary events were to be signalled by extraordinary meetings. It was also agreed that it should follow the history of Rome from Odoacer to Clement XIV, as well as the literary history from the time of that pontiff. The historiographer of the Academy was to edit its history and to collect the biographies of famous men, Romans or residents in Rome, who had died since the foundation of the "Tiberina." For
this latter purpose there was established a special "Necrologio Tiberiano". The Academy began in 1816 the annual coinage of commemorative medals. When Leo XII ordered (1825) that all the scientific associations in Rome should be approved by the Sacred Congregation of Studies and given official recognition; its field was enlarged, so as to include research in art, commerce, and especially in agriculture. Pius VII had done much for the promotion of agriculture in the States of the Church, and Leo XII was desirous of continuing the good work. From 1831 to 1833, a year of grave disorders and political plottings, the Academy was closed, but it was soon reopened by the same pontiff, who desired the "Tiberina" to devote itself to general culture, science, and letters, Roman history and archeology, and to agriculture. The meetings were to be monthly, and it was to print annual reports, or Rendiconti. The Academy was thus enabled to establish important relations with foreign scientists. Its members, resident, corresponding, and honorary, were 2,000. The "Tiberina" is at present somewhat decadent; its proceedings are no longer printed. Its last protector was Pius IX; the revival of archeology towards the close of the seventeenth century, especially after the famous work of Antonio Bosio on the Catacombs had drawn the attention of archeologists to a world forgotten until then. This revival culminated in an academical organization, in the time of Benedict XIV, under whose learned patronage was formed an association of Roman archiepiscopii, and within which this association kept up its activity until the beginning of the nineteenth century, when the renaissance of classical art due, in Italy, to Canova gave a fresh impetus to the study of antiquity. In 1816 Pius VII, on the recommendation of Cardinal Consalvi, and of Canova himself, gave official recognition to the "Accademia Romana di Archeologia" already established under the Napoleonic regime. The Academy became a most important international centre of archeological study, the more so as there had not yet been established at Rome the various national institutes for history and archeology. Among the literary and foreign astronomers and learned men who frequented the Academy could then boast may be named Niebuhr, Akerblad, Thorwaldsen, and nibby. Popes and sovereigns wished to be inscribed among its members, or to testify in some way to the esteem in which they held it. Among these were Frederick William IV of Prussia, Charles Albert of Sardinia, and others. Among its distinguished Italian members were Canova, Fea, Piali, and Canina. Prizes were established for the best essays on Roman antiquity, many of which were awarded to learned foreigners (Rupert, Hersen, etc.). Among the merits of the Academy we may reckon its defence of the rights of art and history in the city of Rome, where, side by side with princely patronage, survived from the old Roman law a certain absolutism of private-property rights which often caused or perpetuated serious damages to the monuments, or inconvenience in their study. Thus, after a long controversy, the Academy, under the influence of the Pantheon, the Academy succeeded in obtaining from Pius IX a decree for the demolition of the houses on the left side of the Rotonda (Pantheon), and also protested efficaciously against the digging of new holes in the walls of this famous document in stone. Similarly, the Academy prevented certain profanations projected by bureaucratic or by unscrupulous engineers. When, in 1833, an attempt was made to remove the tomb of Raphael, the earnest protest of the Academy was heeded by Gregory XVI as the expression of a competent judgment. Through one of its members, Giovanni Azzurri, it advocated the restoration of the Tabularium on the Capitoline Hill. Through another member, Pietro Visconti, it succeeded in abolishing the purely commercial administration of the excavations at Ostia, and placed them on a scientific basis. For this purpose it obtained from Pius IX a decree ordaining that all excavations should be kept under close guard and be made accessible to students. In 1824, Campanari, a member of the Academy, proposed the establishment of an Etruscan Museum. The Academy furthered this excellent idea until it was finally realized in the Vatican by Gregory XVI. In 1856, Altibrandi advocated the use of epigraphical monuments in the study of law, and so anticipated the establishment of chairs for this special purpose in many European universities. By these and many other useful services the Academy won in a special degree the good will of the popes. Pius VIII gave it the title of "Pontificia Accademia". On the death of the last pontiff at Genoa the last study at the Palace of the Girona. Gregory XVI and Pius IX took the Academy under their special protection, particularly when its guiding spirit was the immortal Giambattista De Rossi. Leo XIII awarded a gold medal for the best dissertation presented at the annual competition of the Academy, on which occasion there are always offered two subjects, one in classical and the other in Christian archeology, either of which the competitors are free to choose. The seal of the Academy represents the ruins of a classical temple, with the motto: In apricum proferet (It will bring to light). The last revision of its constitution and by-laws was published in 1891. In 1891 a new publication of the "Disseratione Pontificia Accademia Romana di Archeologia" which reached in 1896 its sixteenth volume. The Cardinal Carambello is its protector. It has a steady membership of one hundred, thirty of whom are ordinary members; the others are honorary, corresponding, and associate, members. The Academy met at first in Campidoglio; under Gregory XVI, at the University. At present its meetings are held in the palace of the Cancelleria Apostolica. See "Leggi della Pontificia Accademia Romana di Archeologia" (Rome, 1894); "Omaggio al II Congresso Internazionale di Archeologia Cristiana in Roma" (Rome, 1900); "Bulletin di Archeologia Cristiana" of Giovanni Battista De Rossi (to the end of 1894) passim; "Il Nuovo Bollettino di Archeologia Cristiana" (Rome, 1894-1906). ACCADEMIA Filarmonica.—It was founded in 1821 for the study and practice of music. It has 200 members, and is located at 225, Piazza San Marcello.

PONTIFICIA ACCADEMIA DELLA IMMACOLATA CONCEZIONE.—This academy was founded in 1835 by young students of Sant' Apollinare (Roman Seminary) and of the Gregorian University. Among its founders was Mo. A. Pappagallo. It deserves special mention. Its purpose was the encouragement of serious study among the youth of Rome. Hence, two-thirds of the members must be young students. Its title was assumed at a later date. It was approved in 1847 by the Sacred Congregation of Studies. The work is divided into five sections: philosophy, theology, science, belles-lettres, ethics, economics. Its meetings are held weekly, and in 1873 it began to publish bi-monthly reports of its proceedings under the title "Memorie per gli Atti della Pont. Accademia della Immacolata Concezione". Twenty-one numbers were issued. Since 1875 the Academy has published many of the lectures read before its members. The most flourishing
period of this academy was from 1873 to 1882. Among its most illustrious deceased members may be mentioned Father Secchi, S.J., Monsignor Balan, and Michele Stefano De Rossi. The Academy, now in its decline, is attached to the Church of the Santi Apostoli.

REGIA ACCADEMIA MEDICA.—It was founded in 1875 for the study of medical and cognate sciences, has fifty ordinary members, and is located in the University.

PONTIFICIA ACCADEMIA DEI CONFERENZE STORICO-GIURIDICHE.—This academy was founded in 1878 to encourage among Catholics the study of history, archaeology, and juridical science. From 1880 it began to publish a quarterly entitled “Studi e Documenti di Storia e di Diritto,” highly esteemed for its learned articles and for its publication of important documents with apposite commentaries. After an existence of twenty-five years this review ceased to appear at the end of 1905. The president of the Academy is a cardinal, and its meetings are held in the Roman Seminary.

PONTIFICIA ACCADEMIA ROMANA DI SAN TOMMASO DI AQUINO.—When Leo XIII at the beginning of this pontificate undertook the restoration of scholastic philosophy and theology, this academy was founded (1871) to give a diffusion of Thomistic doctrine. Its president is a cardinal, and its meetings are held in the Seminary.

ACADEMIC SCHOOLS OF ROME.—The following is a brief account of the several academic schools mentioned above. One is ecclesiastical, the others are devoted to the fine arts. Some are Roman, and others are foreign.

PONTIFICIA ACCADEMIA DEI NOBILI ECCLESIASTICI.—It was founded in 1701 by Clement XI, to prepare for the diplomatic service of the Holy See a body of men trained in the juridical sciences and in other requisite branches of learning. At the time, European diplomacy was usually confined to the nobility; hence the Academy was instituted and maintained for noble ecclesiastics. However, later, it opened its doors more freely to the sons of families in some way distinguished and in comfortable circumstances. Occasionally this academy languished, especially in the first half of the nineteenth century, but since then it has recovered and steadily improved. Of late it has become a school of higher ecclesiastical education, with an eye to a diplomatic career for its students. This, however, does not imply that all its students, or even a majority of them, are destined for that career; indeed, the school tends constantly to set aside its earlier limitation. The academic course includes ecclesiastical diplomacy, political economy, diplomatic forms (stile diplomatico), the principal foreign languages, and, in addition, a practical course (after the manner of apprenticeship) at the bureaus of various congregations for such students as wish to prepare themselves for an office in any of these bodies. As a rule, Romans are not admitted to this academy, it having been expressly designed for those who, not being Romans, would have no other opportunity to acquire such a peculiar education and training. Its students pay a monthly fee. It has a cardinal-protector and a Roman prelate for president (rector). It owns and occupies its own palace (70, Piazza della Minerva).

The Roman Academies in the service of the fine arts are the following: REGIA ACCADEMIA ROMANA DI SAN LUCA (Accademia delle Belle Arti). This academy was the evolution of the corporation of artist-painters, reformed under Sixtus V (1577) by Federigo Zuccari and Girolamo Muziano. It took then the title of academy, and had for its purpose the teaching of the fine arts, the reward of artistic merit, and the preservation and illustration of the historic and artistic monuments of Rome. In respect of all these it enjoyed papal approval and encouragement. It rendered great services and counted among its members illustrious masters and pupils. In 1870 it passed under the control of the new government, and is now under the patronage of the King. It possesses a gallery of paintings, an excellent library, open to the public (44, Via Bonella).

REGIA ACCADEMIA DI SANTA CECILIA (Accademia di Musica). Pierluigi da Palestrina and G. M. Nanini founded in 1570 a school of music that was later (1593) canonically erected into a confraternity, or “Regia Accademia di Musica.” Innocent X encouraged this association as an ideal instrument for the dissemination of good taste and the promotion of musical science. Urban VIII decreed that no musical works should be published without the permission of the censors of this congregation, and that no school of music or of singing should be opened in any church without the written permission of its deputies. This very rigorous ordinance provoked numerous complaints from interested parties, and its restrictions were soon much neglected. In 1684 Innocent XI conceded to the congregation the right to admit even foreign members, and in 1774 they became members of the Roman pontifical archcongregation. The political troubles of the period, the congregation was suspended from 1799 to 1803, and again from 1809 to 1822. Among its members have been illustrious musicians. We may mention, besides the above-named founders, Carissimi; Frescobaldi, the organist; Giuseppe Tartini, violinist and author of a new system of harmony; the brothers Fede, celebrated singers; and Muzio Clementi, pianist. From 1688 John Sgambati and Ettore Finelli taught gratuitously in this academy. Since 1870 the congregation of St. Cecilia has been transformed into a Royal Academy. In 1876 the “Liceo di Musica” was added to it, with a substantial appropriation from the funds of the province and city of Rome. In 1874 the statutes of this school were remodelled. It is greatly esteemed and is much frequented (18, Via dei Greci).

ACCADEMIA DI RAFFAELLE SANZIO.—This is a school of modern found based on a daily evening course for the study of art (504, Corso Umberto I).

There are several foreign academies of a scholastic kind. The American Academy, founded in 1896, is located in the Villa del’ Aurora (42, Via Lombardi). The Académie Francaise de France was founded by Louis XIV in 1666. This illustrious school has given many of the arts to France (la “Roman Academy” is very celebrated. It owns and occupies its own palace, the Villa Medici on the Pincio. The English Academy was founded in 1821, and possesses a notable library (53, Via Margutta). The Accademia di Spagna was founded in 1861 (32, Piazza San Pietro in Montorio). Finally, it should be noted that, as formerly, there are now in Rome various associations which are true academies and may be classed as such, though they do not bear that name.

SOCIETÀ DI CONFERENZE DI SACRA ARCHEOLOGIA (founded in 1875 by Giambattista De Rossi). Its name is well merited inasmuch as it does the active contributions of its members. In each conference are announced or illustrated new discoveries, and important studies are presented. The meetings are held monthly, from November to March, and are open to the public. This excellent association has from the first given the study of Roman archaeology, especially the study of the Roman catacombs. Its proceedings are published annually in the “Nuovo Bulletinino di Sacra Archeologia.” Its sessions are held in the palace of the Cancelleria Apostolica.

CIRCOLO GIURIDICO DI ROMA.—It was founded in
1899, and offers a meeting-ground for students and professors of legal and sociological lore, and sciences, through lectures, discussions, etc. Attached to it is the "Istituto di Diritto Romano" founded in 1887 for the promotion of the study of Roman law (307, Corso Umberto 1).

The British and American Archeological Society was founded in 1865 to promote among English-speaking people, through discussions and lectures (for which latter it possesses a convenient library), a broader and more general culture in all that pertains to Rome (72, Via San Nicola da Tolentino).

The general bibliography of the Roman Academies is very deficient, as is that of the greater part of the individual Academies, and the best guides and monographs of the following works may be consulted: JARKINS, Specimen historiae Academiae Romanae (Leipzig, 1776); GIUSTI, Storia dell'Accademia dei Lincei in Annali Universali di Statistiche (Milan, 1841). In several of the principal French and Italian encyclopedias there are noteworthy articles on the Arcadia, the Lincei, the Académie de France, etc.

U. BENIGNI.

Academy, The. See Platonicism.

Academy, The French.—The French Academy was founded by Cardinal de Richelieu in 1635. For several years a number of Academicians, such as Godeau, de Combeaud, Girly, Chaplain, Habert, de Serizay, and the Abbé Cerisy de Malleville, had met once a week at Conrart's house for the purpose of discussing literary subjects. Through the Abbé de Boisrobert the existence of this society became known to the pope of the time, who received the idea of making it a national institution. In 1635 the French Academy was formally established by royal letters-patent. The number of its members was fixed at forty, and statutes were drawn up which have suffered scarcely any change since that time. At the French Academy, as in all other Academies, the director, to preside at its meetings; a chancellor, to have the custody of its archives and the seal; a perpetual secretary, to prepare its work and keep its records. The perpetual secretary was appointed by lot for life with a salary of 6,000 francs a year. The director and the chancellor were at first appointed by lot for two months only. At present they are elected by vote for the term of three months. They are simply primi inter pares, and receive, like all the other members, an annual salary of 1,500 francs. The manner of electing members has been changed several times since 1635. At present, when an Academician dies, the other Academicians draw a number from a bag, and the one who draws the number of the deceased is elected to fill the vacancy. The new member is elected by the majority of the entire body. About a year later his public reception takes place. In the early years of the Academy all its members were Catholics. Among the distinguished men who held seats in it are the following: Corneille, Racine, Boileau, La Bruyère, d'Aguессeaux, Bossuet, Fénelon, Fléchier, Mabillon, Lamoignon, Séguier, Fleury, Delille, Chateaubriand, Lamartine, de Barante, de Tocqueville, Berryer, Lacordaire, Dupanloup, de Falloux, Gratry, Montalembert, Ampère, Pasteur, de Bornier, Cardinal Ferraud, all of them faithful sons of the Church. Among other Catholic members of the French Academy we should mention: Brunetièr, Coppée, de Mün, Lamy, Mézières, Du Drocq, Frédéric Bazin, Comte d'Haussonville, and Thureau-Dangin. The entire number of members of the French Academy from 1634 to 1906 has been 505. Of these, fourteen were cardinals, nine archbishops, and twenty-five bishops or clergy. The reigning families: Comte de Clermont, Lucien Bona- parte, and Duc d'Uxame: one member. A. Thiers, was President of the French Republic; fifteen were prime ministers; forty-nine, ministers; thirty-six, ambassadors; twenty, dukes and peers; six, grandees of Spain; thirty-nine, knights of the orders of the King, of the Holy Ghost, or of St. Louis; eleven, Knights of the Golden Fleece; and thirty, grand-cors of the Legion of Honour. Twenty-four members were elected to the French Academy before they were twenty-three years of age; twenty-three were at least seventy years of age before their reception took place; fifteen died before their forty-five; eighteen were about ninety years old when they died and two lived to be almost centenarians.

The Dictionary.—The object for which the Academy was founded, as set forth in its statutes, was the purification of the French language. To attain this end it proposed to compile a dictionary, a treatise on rhetoric, and a treatise on poetics. Only the dictionary has been carried out. From 1699 to 1787 seven editions of this work were published. The office of the Academy is not to create but to register words approved by the authority of the best writers and by good society. The dictionary is prepared by six members named for life, who are assisted by the perpetual secretary. Each word is submitted by the chairman of this committee to the Academy for approval. Besides this dictionary, the French Academy, at the suggestion of Voltaire, in 1776, began an "Historical Dictionary of the French Language," which has never been completed. Beyond the letter A. This undertaking was abandoned some twenty years ago. Every year the Academy awards a number of prizes. Previous to 1780 only two prizes were distributed. Since that period legacies and donations have provided an annual sum of more than 200,000 francs for the "Prix de Vertu," and the literary prizes. Some prizes for prose and poetry are given after competition. The "Prix Monthyon" (for literature, 19,000 francs), the "Prix Théraouanne" (for historical works, 4,000 francs), the "Prix Marcellin Guérin" (for literary works, 5,000 francs), and the "Prix Gobert" (for French history, 10,000 francs), are the most important. The "Prix de Vertu," of which the first was established by M. de Monthyon in 1784, are given to poor persons who have accomplished some remarkable act of charity or courage. Many of these have gone to missionaries and sisters belonging to various religious orders.

History.—At first the Academicians held their sessions at the house of Conrart, then at that of Séguier, after whose death Louis XIV placed a large room at their disposal, with ample provision for clerks, copyists, and servants. In 1783 the Convention suppressed the Academy of Inscriptions and Belles Lettres, the Academy of Sciences, the Academy of Painting and Sculpture, and the Academy of Architecture. They were re-established in 1785, under the name of a National Institute, composed of three sections: the first comprising the sciences of physics and mathematics; the second, the moral and political sciences; the third, literature and the fine arts. From that period dates the uniform which is still worn by the members of the Institute at public ceremonials and other solemn functions. It consists of a long coat, the collar and the lapels of which are embroidered in green, a crossed hat trimmed with black feathers, and adorned with a tricoloured cockade, and dress sword with a hilt of mother-of-pearl and gold. Bona- parte, after his election as First Consul, gave a new organization to the Institute, which henceforth was to be composed of four sections, the first being a section of sciences, corresponding to the former Academy of Science; the second, a section of History and Literature, corresponding to the former French Academy; the third, that of History and Ancient Literature, corresponding to the Academy of Inscriptions; and the fourth, that of Fine Arts, corresponding to the former Academy of Fine Arts. In 1806 Napoleon I granted to the Institute the College of
the Four Nations. Here the Academy holds its sessions, and here are its offices and library. This building received the name of Palace of the Institute. Louis XVIII officially re-established the name of Academy. Louis Philippe added a fifth section to the Institute under the name of Academy of Moral and Political Sciences. Since then no modifications have been made in the organization of the Institute. It therefore includes at present: (1) The French Academy; (2) The Academy of Fine Arts; (3) The Academy of Inscriptions and Belles-Lettres; (4) The Academy of Sciences; (5) The Academy of Moral and Political Sciences. What has been the

influence of the French Academy? Some critics have reproached it with a tendency to hamper and crush originality. But it is the general opinion of scholars that it has corrected the judgment, put an end to the taste, and formed the language of French writers. Matthew Arnold, in his essay on "The Literary Influence of the Academies", praised it as a high court of letters and a rallying point for educated opinion. To it he ascribed the most striking characteristics of the French language, its purity, delicacy, and flexibility.

Academy of Fine Arts.—The Academy of Fine Arts replaced, in 1793, the Academy of Painting and Sculpture founded by Louis XIV in 1648, and the Academy of Architecture founded in 1675. It was reorganized 23 January, 1803, and again 21 March, 1818. It is now composed of forty members: fourteen painters, eight sculptors, eight architects, four engravers, and six musical composers. There are besides, ten honorary members, forty corresponding members, and ten honorary corresponding members. From among the members are chosen the Directors of the "École des Beaux Arts"; and of the Villa Medici, the Art Academy of France at Rome, founded by Colbert in 1660, for young painters, sculptors, architects, and musicians who, having been chosen by competition, are sent to Italy for four years to complete their studies at the expense of the Government.

Academy of Inscriptions and Belles-Lettres.—In 1663, at the suggestion of Colbert, Louis XIV appointed a committee of four members of the French Academy charged with the duty of furnishing legends and inscriptions for medals. This was the origin of the Academy of Inscriptions and Belles-Lettres, founded in 1701. It was composed of ten honorary members, ten pensionnaires, and ten pupils. The Academy of Inscriptions and Belles-Lettres deals with the history, geography, and antiquities of France, with Oriental, Greek, and Latin antiquities, the history of science among the ancients, and comparative philology.

Academy of Sciences.—The Academy of Sciences was founded in 1666, at the suggestion of Colbert. At first it dealt only with geometry, astronomy, mechanics, anatomy, chemistry, and botany. At present it numbers sixty-six members, divided into eleven sections of six members each: geometry, mechanics, physics, astronomy, geography and navigation, chemistry, mineralogy, botany, agriculture, anatomy and zoology, medicine and surgery. There are, besides, two perpetual secretaries, ten honorary members, eight foreign members, eight foreign associates, and one hundred French and foreign corresponding members.

Academy of Moral and Political Sciences.—The Academy of Moral and Political Sciences was founded in 1795. Suppressed by Napoleon in 1803, it was re-established by Louis Philippe in 1832. It was then composed of thirty members divided into five sections: philosophy; morals; legislation, public law, and jurisprudence; political economy; general and philosophic history. Another section was added in 1855: politics, administration, and finances. In 1872 the number of the members was fixed at forty, besides ten honorary members, six associates, and from thirty to forty corresponding members. Every year on 25 October, the five sections of the Institute hold a general public session, when prizes are awarded by the several Academies are distributed. In 1877, the Duc d'Aumale left to the Institute of France by his will the château of Chantilly with its art collections.


JEAN LE BARS.

Acadia.—The precise location and extent of Acadia was a subject of constant dispute and consequent warfare between the French and English colonists of America for more than one hundred and fifty years. When Henry IV of France granted to the Sieur de Monts the territory of "La Cadie", as it was called, it was "to cultivate, to cause to be peopled, and to search for gold and silver mines from the 46th to the 40th degree N. lat." The Marquise de Guercheville, who purchased the claim from de Monts, fancied she owned from Florida to the St. Lawrence. Subsequently it was claimed by the Province of Nova Scotia, and now is usually regarded as the small district on the south shore of the Bay of Fundy from Annapolis to the Basin of Minas. De Monts received his concession 8 November, 1603. Claims had previously been laid to the territory by Cartier's nephews, and de la Roche, Chauvin, and Chastelain had made settlements there; but it had all resulted in nothing. De Monts was a Calvinist, but Henry enjoined on him to teach Catholicity to the tribe of Micmacs who inhabited those regions. With de Monts, on his journey out,
were Champlain, who was averse to the settlement, as being too near the English; and also Pontgravé, the Baron of Poutrincourt. After wandering about the coast of Maine, and attempting a settlement on an island which they called Sainte Croix, they entered the harbour to which Champlain gave the name of Port Royal, now Annapolis. De Monts' charter was reissued the same year; and as the French, he made over Port Royal and surroundings to Poutrincourt. The colony had great difficulty to maintain itself. Mme. de Guercheville attempted the work, but, disgusted with her ill-success, ordered La Saussaye, whom she sent over, to go somewhere else. Touching at Port Royal, he found its number of colonists had diminished, taking with him two Jesuit priests, Biard and Massé, who were there, he with some new settlers established the colony of St. Sauveur at what is now Bar Harbor in Maine. Hardly was the work begun when the notorious pirate Argyl of Virginia descended upon it and carried off the priests and some others, intending to hang them in Virginia, bidding the rest to withdraw, as they were in what he declared to be English territory. Returning with three vessels he utterly destroyed the colony, and then sailing across to Port Royal destroyed it also. This was in 1613. Haliburton attributed the 'Indians' to the 'Indians' of the reign of Charles I, but the testimony of Champlain to the contrary refutes this accusation. Poutrincourt returned to France and died in battle. His son, commonly known as Biencourt, remained with some associates, among whom was Charles de la Tour, subsequently famous in Acadian history, and lived with the Indians as coureurs de bois, waiting for better times.

As it was now considered by the English to be their territory beyond dispute, a grant of it was made in 1627 to Sir William Alexander, who, though he never established a colony there, gave the colony the name, which it still retains, of Nova Scotia. Sir William also received other grants of the most extravagant extent elsewhere. Meantime, de la Tour's father, Claude, who had left Acadia and turned traitor to his country, came over in a vessel furnished by England, having promised the government to induce his son to yield up the entire territory. Thus the son repudiated the father. The next year the de la Tours were Huguenots, though the younger is said to have later on become a Catholic. In virtue of the treaty of St. Germain-en-Laye, Acadia became French territory again in 1632, and Isaac de Razilly was sent over as Governor. Associated with him were his kinsman, Charnisay, young de la Tour, and Louis de Camillo, commanding the nearby islands. On the death of Razilly in 1636, these three lieutenants began a fierce war for possession of the land, and later on a fourth claimant, in the person of Le Borgne, appeared, with the pretence that the territory of Charnisay had been mortgaged to him how the struggle was fought chiefly between de la Tour and Charnisay, both of whom treacherously appealed to the Puritans of Boston for assistance. This shameful strife ended in the English again entering into possession. Oliver Cromwell then ruled England, and de la Tour crossed the ocean and obtained a commission from the Protector to govern the colony, one of the stipulations being that no Catholics should be allowed to settle there. With him were associated two Englishmen, Crown and Temple. In 1667 it was again restored to France by the treaty of Breda, and Grandfontaine, the new Governor, reported that there were only 409 souls in the entire settlement. It increased very little, and in and around Port Royal; but it is probable that many had married Indians and were coureurs de bois.

In 1687 the population had grown to 800. The census of 1714 gave 2,100; of 1737, 7,598; of 1747, about 12,500. After eighty years it had grown to 18,000, though there was little or no immigration. From 1671 the inhabitants began to attach themselves to the soil; agriculture was an almost universal occupation, and where the population was remote from Port Royal and unmolested it developed into a peaceful, prosperous, and moral people. But from the time of the treaty of Breda till 1712, Port Royal was then and had been besieged by the English, and it was taken and sacked by Admiral Phips, Governor de Menneval and his garrison being carried off as prisoners to Boston; but as Phips was preoccupied with his projected expedition to Quebec, he took no steps to secure the fort and it soon fell into the hands of the French. This whole period of the eighteenth century took up the history of the French as it had been devastated. Finally a supreme effort was made todialogue the French. Four expeditions were sent against Port Royal by the English, under Church, March, Wainwright, and Nicholson. On the French side were Subercase and de Saint-Castin. Nicholson finally entered Port Royal, 12 October, 1710, after a siege of nineteen days. Since then it is known as Annapolis. Finally, by the treaty of Utrecht, 13 April, 1713, all Acadia was ceded to England. The French inhabitants then determined to leave the country, and their kindred at Cape Breton and in Newfound-land to emigrate in their direction. This the English Governor opposed, although Queen Anne had commanded him to let them withdraw; but, as she died shortly afterwards, Nicholson had his way, and the Acadians took the oath of allegiance to King George, with the clause, however, that they should not be bound to take arms against the French or their Indian allies. In 1720, General Philibens, then Governor, ordered them to take the oath without reserve, or to withdraw inside of four months; whereupon they prepared to emigrate with their property, but were again prevented. Now began the plot to deport them. The purpose was not to permit them to go to Canada or elsewhere among the French, but to colonize them among the English, "in order to make them true Englishmen", and get them to change their faith, as is evident from a letter of Crags, the Secretary of State, to the Governor. The deportation was thus slowly settled for years. Both sides were involved in the place till long years afterwards. During forty years they refused to be cajoled or threatened into taking the complete oath of allegiance. They admitted only an oath of fealty, and were known as "the French Neutrals". So loyal were they that, when in 1742 the French under DuPrév adventurer Cadia, they gave it no assistance, and were marching, without taking action for four successive years, even when the French troops under de Ramey were at the walls of Annapolis, all of which is proved by State documents. In 1745-46 Governor Shirley did his utmost to make them apostatize, and proposed "to drive all Roman priests out of the Province and introduce English schools and French Protestant ministers". In 1749 an oath without restriction was exacted by Cornwallis, but refused by the whole population, and in 1750 they asked again to quit the country. Finally, when the French made their last stand at Port Beauséjour, north of the Bay of Fundy, the Acadians gave them no assistance, except 300 who were forced under threat of death. Beauséjour surrendered 16 June, 1755. After the fall of Beauséjour, which was due to the treachery of its French occupants, began the famous deportation of these peaceful peasants, who for forty years had been faithful to the English crown and subject to the jurisdiction of the most peaceful "Evangeline". They were torn from their homes, in what Bancroft calls "the appalling cold of December", and rudely thrust without money or provisions into the holds of ships; parents separated from their children, husbands from their wives, and
cast everywhere along the coast from Massachusetts to Georgia, some wandering over to their compatriots in Louisiana, some to Guianas and the West Indies, and others reaching France. As to the number of victims, some writers put it as low as 8,000, others, who are very reliable, rating it at 18,000. The mortality attending this act of cruelty was very great, particularly among the children. All the farm carts and houses were commandeered over to the English colonists who took their place. After a while many of the Acadians wandered back to their old homes, and finally came in such numbers that on 10 September, 1855, they celebrated in Nova Scotia, New Brunswick, Cape Breton, and Prince Edward Island, the anniversary of the suspension. According to Richard in his "Acadia" (II, 342), there are no fewer than 270,000 descendants of the Acadians living to-day; 130,000 in the Maritime Provinces, 100,000 in French Canada, and 40,000 in Louisiana.

T. J. CAMPBELL.

Acanthus, a titular see of Macedonia, on the Strymonic Gulf, now known as Erisco. Its inhabitants were praised by Xerxes for their zeal in his campaign. (VII, 85.) There were still extant earlier in the nineteenth century the ruins of a large curving mole built far into the sea.


Acanthus.—A plant, indigenous to middle Europe, the leaf of which has served in all ages as an ornament, or for ornamentation. There are two varieties, one wild and thorny, and one with soft branches without spines. The acanthus appears for the first time in literature in ancient Greece. It was chosen for decorative purposes because of the beauty of its leaves, as well as for its abundance on Greek soil. At first it was taken directly from nature. Greek sculpture rendered it with truthful expression, whether of the soft or the spiky variety, showing the character, texture, and model of the leaf. During the fifth century B.C. the acanthus ornament took an important place, especially in architecture, and the acanthus was the principal ornament of the Corinthian capital. From the conquest of Alexander in the East can be traced the transformation of the acanthus that is found in later Eastern art.

THOMAS H. POOLE.

Acarnie, Barde Avrilott. See Carmelites.

Acathius (Gr., ἀκαθίος; Lat. privative, καθίῳ, "sit"); i.e. not sitting; standing.—The title of a certain hymn (καθίος ὁμος) or, better, an Office in the Greek Liturgy, in honour of the Mother of God. The title is one of eminence; since, while in other similar hymns the people are permitted to sit during part of the time, this hymn is partly read, partly sung, all standing (or, perhaps, standing all night). The word is employed sometimes to indicate the day on which the hymn is said (i.e. the Saturday of the fifth week of Lent), or on that day it must be said by clergy and laity alike, "none ceasing from the divine praises," as the long historical Lesson of the Office remarks. It is proper to note in this connection that, while the whole Office is to be said on this day, portions of it are distributed over the first four Sundays. When this is done, it is divided into four parts or stations, between which various Psalms and Canticles may be sung sitting. Francis Junius wrongly interpreted Acathius as one who neither sits nor rests, but journeys with child; as for instance when the Blessed Virgin was brought by Joseph to Bethlehem. Greuter [Commentarius in Codex. Europ. (Bonn, 1839), 321] easily refutes the interpretation by citing from the Lesson in the Triodion. The origin of the feast is assigned by the Lesson to the year 626, when Constantinople, in the reign of Heraclius, was attacked by the Persians and Sclavians but saved through the intervention of the Mother of God. A sudden hurricane dispersed the fleet of the enemy and settled the waves near the great church of the Deipara (Mother of God) at Blachernae, a quarter of Constantinople near the Golden Horn. The people spent the whole night, says the Lesson, thanking her for the unexpected deliverance. "From that time, therefore, the day is commemorated in memory of this great miracle desired this day to be a feast in honour of the Mother of God ... and called it Acathistus" (Lesson). This origin is disputed by Sophocles (Greek Lexicon of the Roman and Byzantine Periods, s. v.) on the ground that the hymn could not have been composed in one day, while on the other hand its twenty-four stanzas contain no allusion to such an event and therefore could scarcely have been originally composed to commemorate it. Perhaps the corronym, which might seem to be allusive, was originally composed for the celebration on the night of the victory. However the feast had originated, the Lesson commemorates two other victories: one at Lepanto, the other at Issia, and Constantine Pogonatus, similarly ascribed to the intervention of the Deipara.

No certain ascription of its authorship can be made. It has been attributed to Sergius, Patriarch of Constantinople, whose pious activities the Lesson commemorates in great detail. Quevrais (P. G. XCII, 1333 sqq.) assigns it to Georgios Fisides, deacon, archivist, and sacristan of Saint-Sophia, whose poems find an echo both in style and in theme in the Acathistus; the elegance, antithetic and balanced style, the vividity of the narrative, the flowers of poetic imagery being all very suggestive of his work. His position as sacristan would naturally suggest such a tribute to Our Lady, as the hymn only gives more elaborately the sentiments condensed into two epigrams of Fisides found in her church at Blachernae. Quevrais also argues that several phrases of and references to be found in the poetry of Fisides. Leclercq (in Cabrol, "Diction. archéol. chrét. et de liturgie," s. v. "Acatistus") finds nothing absolutely demonstrative in such a comparison and offers a suggestion which may possibly help to a solution of the problem. In addition to several Latin versions, it has been translated into Italian, Russian, Arabic, German, and Russian. Its very great length precludes anything more than the briefest summary here. It is prefaced by a troparion, followed by a kontakion (a short hymnodal summary of the character of the feast), which is repeated at intervals throughout the hymn. As this kontakion is the only part of the hymn which may clearly refer to the victory commemorated, and may have been the only original text (with repetitions interspersed with psalms, hymns, etc., already well known to the populace) composed for the night-celebration, it is translated here:—

"To thee, O Mother of God, unconquered Empress, do I, thy City freed from evils, offer thanks for the victories achieved; but do thou, by thy invincible power, deliver me from every kind of danger; that I may cry to thee, Hail, maiden Spouse!"

The Hymn proper comprises twenty-four oikoi (Greek word for a stanza), which, when the verse interprets as referring to various churches or temples; but the Triodion itself indicates its meaning in the rubric, "The first six oikoi are read, and we stand during their reading" —oikoi thus clearly referring to a division of the hymn) or stanzas (which may fairly translate the
ACCA

word—stanzas, like oikos, having an architectural value). These oikos are alternately longer and shorter, and their initial letters form a Greek abecedary. The last (a shorter) one, beginning with the letter omega, reads:

"O Mother, worthy of all hymn-tributes, who didst bring forth the Word, Most Holy of all the holy, accept the present offering, deliver all from every evil, and save from future suffering all who cry to thee. Amen."  

This Alleluia follows each one of the shorter stanzas. The longer ones begin with a sentence of about the same length, which skillfully leads up to a series of salutations beginning with "Hail!". All of these longer stanzas, except the first (which has fourteen) comprise thirteen such sentences, including the last, which, as a sort of refrain, is always "Hail, maiden spouse!" The first stanza narrates the mission of Gabriel to Mary; and his astonishment at the condescension of the Almighty is so great that he bursts forth into:

Hail, through whom joy shall shine forth!  
Hail, through whom evil shall end!  
Hail, restorer of fallen Adam!  
Hail, redemption of Eve's tears!

—etc. The second stanza gives the questioning of Mary; the third continues it and gives the answer of Gabriel; the fourth narrates the Incarnation; the fifth, the visit to Elizabeth, with a series of "Hails" prettily conceived as being translations into words of the joyful leaping of the Baptist; the sixth, Joseph's trouble of mind; the seventh, the coming of the shepherds, who begin their "Hail" very appropriately:

Hail, Mother of the Lamb and of the Shepherd!  
Hail, Sheeplefold of rational sheep!

In the ninth stanza the Magi, star-led, cry out in joy:

Hail, Mother of the unwessting Star!  
Hail, Splendour of the mystic Day!

In the tenth the Magi return home to announce Alleluia; the eleventh has appropriate allusions to the Flight into Egypt:

Hail, Sea that didst overwhelm the wise Pharaoh!  
Hail, Rock that gavest life to the thirsty!

—with other references to the cloud, the pillar of fire, the manna, etc. The twelfth and thirteenth deal with Simeon: the fourteenth and twenty-second are more general in character; the twentieth and perhaps consciously borrows imagery from the Blackaman Church of the Dei para and perhaps also alludes distantly to the victory (or to the three victories) commemorated in the Lesson:

Hail, Tabernacle of God and the Word!  
Hail, unshaken Tower of the Church!  
Hail, inexpuugnable Wall!  
Hail, through whom trophies are lifted up!  
Hail, at whose name demons fall down!  
Hail, healing of my body!  
Hail, safety of my soul!

P. O. XCI, has the works of Pindar and the Acathistus with much comment; Sophocles, Greek Lexicon, etc., has an interesting note; Leclercq, in Dict. d'archit. chrét. et de St., gives an extensive bibliography.  

H. T. HENRY.

ACCA, CITY ON COAST OF PALESTINE. See ACRE, St. Jean d'.'

ACCA, SAINT, Bishop of Hexham, and patron of learning (c. 660-742). Acca was a Northumbrian by birth and began life in the household of a certain Foes, who afterwards became Bishop of York. After a few years, however, Acca attached himself to St. Wilfrid and remained his devoted disciple and companion in all his troubles. He may have joined Wilfrid as early as 678, and he certainly was with him at the time of his second journey to Rome in 692. On their return to England, when Wilfrid was reinstated at Hexham, he made Acca Abbot of St. Andrew's monastery there; and after Wilfrid's death (709) Acca succeeded him as bishop. The work of completing and adorning the churches left unfinished by St. Wilfrid was energetically carried on by his successor. In ruling the diocese and in conducting the services of the Church, Acca was equally zealous. He brought to the North a famous cantor named Maban, who had learned in Kent the Roman traditions of psalmody handed down from St. Gregory the Great through St. Augustine. He was famed also for his theological learning, and for his encouragement of students by every means in his power. It was at Acca's suggestion that Eddius undertook the Life of St. Wilfrid, and above all, it was to the same kind of friend and patron that Bede dedicated several of his most important works, especially those dealing with Holy Scripture. For some unexplained reason Acca was driven from his diocese in 732. He is believed to have retired to Withern in Galloway, but he returned to Hexham before his death in 742, when he was at once revered as a Saint. Two crosses of exquisite workmanship, one of which is still preserved in a fragmentary state, were erected at the head and foot of his grave. When the body of the Saint was translated, the vestments were found entire, and accounts of his miracles were drawn up by St. Ælred and by Simeon of Durham. Of any true liturgical cultus there is little trace, but his feast is said to have been kept on 20 October. There is also mention of 19 February, which may have been the date of some translation of his relics.

The only writing of Acca's which we possess is a letter addressed to St. Bede and printed in his works. This document, together with other letters, has also been printed in Raine's Priory of Hexham (London, 1864), Surtees Society, 1864. Our knowledge of Acca's life is derived primarily from Bede, Eddius, Simon of Durham, Richard of Durham, and Ælred. Adequate accounts may also be found in Stenton's English Menology (London, 1892), and Dict. of Nat. Biog., Dict. of Christ. Biog. For some archaeological sidelights, cf. Browne (Anglican bishop), Theodore and Wilfrith (London, 1897).

HERBERT THURSTON.

ACCA of Galloway. See ACCA, SAINT.

ACCAD. See BABYLONIA.

ACCARON (Ekrón), the most northern of the five principal Philistine cities (Jos. xiii. 3; xv. 11, 46). We do not know whether it was founded by the Philistines or the Hebrews. It was first given to the tribe of Juda
independent of, the acceptance of the faithful. If bishops or other prelates should enact a law contrary to the canons, there is the remedy of an appeal to the highest authority of the Church for its annulment. Wyclif attacked this authority when he preached, in the name of the Council of Constance and Martin V, that "no one was a temporal prince, or prelate, or bishop, who was in mortal sin". Huss (ibid., Prop. 30) declared that "ecclesiastical obedience was an invention of the priests of the Church, and outside the authority of Scripture". Luther, in the proposition condemned (1521) by the University of Paris, taught that "neither pope nor bishop nor any one among men has the right to impose on a Christian a single syllable without his full acceptance; anything otherwise done is in the spirit of tyranny." The Jansenists favoured the theory that the authority of the bishops and Pope was representative of the will of the whole body of the Church; hence Clement XI, in 1713, condemned the 90th proposition of Quesnel: "The Church has the power to excommunicate, to be used by the chief pastor, with the (at least presumed) consent of the whole body. Against a natural or divine law, no custom or usage can declare an act of obligation. From a merely ecclesiastical law either custom or desuetude may withdraw the obligation, wherever they may properly imply the assent of the law-making power in the Church". (See Law, Custom.)

Acceptance, those Jansenists who accepted without any reserve or mental restriction the Bull "Unigenitus", issued in 1713 against the Jansenist ReClocks as set forth in the "Réflexions morales sur le Nouveau Testament" of the Oratorian, Pasquier Quesnel. As is well known, the error of Jansenius gave rise to two conflicts in the Church: the first, early in the second half of the seventeenth century, centred about his book "Augustinus", and ceased with the Pox Clementina, also called the paix fourrée or "False Peace" (1669); the second, which began with the eighteenth century, was waged around the above-mentioned work of Quesnel. The peace too hastily granted by Clement IX was favourable to Jansenism. The doctrine took deep root in the French Parlements and affected several royal orders, Benedictines, Chartreux, the Classical Doctrine, Genevivans, and especially Oratorians. Attention was called to the spread of the heresy by the success of the "Réflexions morales". This work, published as a small volume in 1671 with the approval of Vialart, Bishop of Châlons-sur-Marne, had been steadily enlarged in succeeding editions until, in 1693, it numbered four compact volumes bearing always the approbation of Vialart, who died in 1680. De Nourilles, the new Bishop of Châlons, sanctioned the work in 1695, but the following year, as Archbishop of Paris, he condemned it. The edition of 1699 was published without the chapter-analyzed without approval, which he commanded for it, and without the approval of the diocesan bishop. The following year (2 July, 1700) the anonymous work "Problème ecclésiastique, etc." and the controversies to which it gave rise, again drew attention to the peril of Jansenism. At the Synod of the French Clergy in the same year, Bossuet brought about the condemnation of four Jansenist propositions and of 127 others of lax morality. After the death of Bossuet (1704), Fénelon led the contest against Jansenism and especially against the distinction between "fact" and "right" (faute et droit). Finally, at the request of Louis XIV, and following the example of his predecessors,
Clement XI condemned in the Bull “Vineam Dominii!” (1705) the Jansenist excommunication known as siletum obsequiosum, or respectful silence, and proscribed (1708) the Réflexions morales. Shortly afterwards the King caused the Jansenist establishment of Port-Royal to be demolished (1710). However, he had not yet been overthrown. Louis XIV then urged the Pope (November, 1711) to publish another Bull, and promised to have it accepted with due respect by the French bishops. On this assurance Clement XI established a special congregation to draw up a new constitution, the result of eighteen months of careful study, the famous Bull “Unigenitus”, destined soon to provoke an outburst of wrath on the part of the Jansenists, was promulgated in Rome (8 September, 1713). In it the Pope condemned 101 propositions from Quenel’s book as “false, misleading, scandalous, suspected and savouring of heresy, bordering on heresy, frequently condemned; what is more, as being heretical and reviving various propositions of Jansenius, in the very sense for which they were first proscribed”. Noailles at first submitted, but later, in an assembly of the French bishops, who met at the instance of Fénélon in the archbishop’s palace in Paris, recalled his submission and with eight of his colleagues ranged himself among the appellants. The forty others voted to accept. The Parliament of Paris registered the Bull (15 February, 1714), and the Sorbonne did the same, albeit under pressure of royal authority. The French Episcopal, with the exception of twenty hesitating or stubborn members, submitted forthwith. To make an end of the matter, Louis XIV, at Fénélon’s suggestion, conceived the idea of holding a national council as a means of restoring unity; but his death prevented this and deferred the hour of final pacification.

The Regent, Philip of Orleans, a man without religious or moral convictions, a “vicious braggart”, as Louis XIV styled him, attempted to hold the balance between the two parties. The Jansenists profited by his neutrality. Noailles was put at the head of a “conseil de conscience pour les affaires ecclésiastiques”, and four doctors of the Sorbonne who had been exiled because of their violent opposition to the Bull were recalled. The Sorbonne, which had accepted the Bull “Unigenitus” by a mere majority, now cancelled its acceptance (1716). The Pope through a Brief punished the Sorbonne by suspending it for all its persons. The Parliament of Paris sided with the Faculty and suppressed the Brief, while the Sorbonne itself contested the right of the Sovereign Pontiff to withdraw lawfully granted privileges. The following year four bishops, Soanen of Senes, Colbert of Montpellier, de la Broue of Mirepoix, and de Lange of Boulogne, appealed from the Bull “Unigenitus” to a future general council.

Their example was followed by sixteen bishops, ninety-seven doctors of the Sorbonne, a number of curés of Paris, Oratorians, Genevieveans, Benedictines of Saint-Maur, Dominicans, members of female religious orders, andpreset its operation of an animosity even extended to the provinces, all but not to the universities, all of which, with the exception of Nantes and Reims, supported the Papal Bull. Of the 100,000 priests then in France, hardly 3,000 were among the appellants, and 700 of these were in Paris. The great majority voted for acceptance and compliance side by side with the Sorbonne.

The appellants had only 20 bishops. Clement XI knew that he must act vigorously. He had used every means of persuasion and had written to the Archbishop of Paris beseeching him to set the example of submission. He even consented to a delay. But the Jansenists won the upper hand and it was only as late as July 1714 that the Pope published the Bull “Pastoralis Officium” (28 August, 1718), in which he pronounced excommunication upon all who opposed the Bull “Unigenitus”. The same year, 2 October, Noailles and his party appealed from this second Bull, and the Université of Paris, headed by the famous Rollin, endorsed the appeal. The Regent thought it time to intervene. He was indifferent to the question of doctrine, but was sufficiently strong to see that censorious people like the appellants were no less dangerous to the State than to the Church. Moreover, his old teacher, the Abbé Dubois, now his Prime Minister, with an eye perhaps to the cardinal’s in-law, was in favour of peace. He was to be composed a “Corps de Doctrine” (1720) explaining the Bull “Unigenitus”, and about one hundred prelates gave their adhesion to it. Noailles then accepted the Bull (19 November, 1720), “following the explanations which have been approved of by a great number of French bishops”. This ambiguous and uncertain submission did not satisfy Clement XI; he died, however, without having obtained anything more definite.

Louis XV and his aged minister, the Cardinal de Fleury, opposed the sect with vigour. Authorised by them, De Tencin, Archbishop of Embrun, convoked a provincial council (1727) to examine Soanen, the aged Bishop of Senes, who in a pastoral instruction had gone to extremes. The Marquis de Thélème, a student in this council, notably De Belunce, famous for the zeal he displayed during the plague of Marseilles. Although supported by twelve bishops and sixty advocates, Soanen was suspended and sent to the monastery of Chaise-Dieu where he died, insubordinate, at the age of ninety-three. After numerous evasions, ending in submission, Noailles died in 1729. The only appellants left were the Bishops Colbert of Montpellier, Caylus of Auxerre, and Bossuet of Troyes, a nephew of the great Bishop of Meaux. At the same time 700 doctors of the Sorbonne, of whom thirty-nine were bishops, ratified the earlier (1714) acceptance of the Bull “Unigenitus”. It was a triumph for the acceptants, that is to say, for the authority of the Pope and of the Church.

A. FOURNET.

Accession (from Lat. accedere, to go to; hence, to be added to) is a method of acquiring ownership of a thing arising from the fact that it is in some way added to, or is the fruit of something already belonging to oneself. This may happen in three ways: (1) naturally; (2) artificially; (3) from the combined operation of nature and industry. (1) Natural.—The offspring of a female animal is the property of the owner, even though it be the result of intercourse with a male belonging to someone else. The axiom applies in the case that perturbs sectum tenerrum. The Louisianans in 1800 bought land, but no one was able to identify the source of slaves born during the temporary use or hiring of their mothers, belonged not to the hirer but to the permanent owner. But the offspring of a slave born during a tenancy for life belonged to the tenant for life. In the same manner, if the tenant had encroached upon land that was not his, this was an addition to one’s land made by the action of water, as by the current of a river. If this in-
crease is gradual and imperceptible, the augmentation belongs to the owner of the land. If it has been sufficiently large, and its quantity, by the common law, it belongs to the State. (2) Artifices.—This sort occurs (a) by specification, when one's labour or artistic talent is employed upon materials owned by another, so that a new substance or thing is produced. Where this is done in good faith, the product belongs to the artist or labourer with the obligation on his part to indemnify the owner of the materials. (b) By adjunction, when one's labour and material have been so united with the property of another that they cannot be separated. The result then belongs to him who has contributed the more important component. (c) By blending, when material of equal value and containing the same owners, are mixed together. The thing or its price is then to be divided according to natural equity between the original possessors, if the mixture has been made in good faith; otherwise the weight of law is thrown in their favour whose right has been violated. (d) By accession in the sense of Accidens is the building of a house on another's ground, or the planting of trees or sowing of vegetables in another's field. The house, trees, etc., belong to the master of the soil after making suitable compensation to the builder, planter, etc. Bouvier, Law Dictionary; Babington, Theol. Morals. JOSÉPH F. DELANY.

Accessus, a term applied to the voting in conclave for the election of a pope, by which a cardinal changes his vote and "accedens" to some other candidate. When the votes of the cardinals have been counted after the first round and the two-thirds majority has fallen to none of those voted for, at the following vote opportunity is granted for a cardinal to change his vote, by writing, Accedens Domino (changing some one of those who have been voted for, but not the cardinal for whom he has already voted. If he should not wish to change his vote, the cardinal can vote Nominis, i.e. for no one. If these supplementary votes of accession, added to those a candidate has received, equal two-thirds of the total vote, then there is an election. If the ballots are burned, and the usual ballots take place the next day. (See Conclave.) Lucius Lector, Le Conclave, origine, histoire, etc. (Paris, 1894); Laurentius, Ind. Jur. Eccl. (Fribourg, 1893) n. 128. JOHN J. A. BECKET.

Accidio, name of three cardinals belonging to an illustrious Florentine family of this name.—Accidio, noted for his learning, eloquence, and integrity, b. 1349; d. at Pisa, 31 May, 1408. He was made Archbishop of Florence in 1383, and Cardinal in 1385, by Pope Urban VI. He resisted all endeavors that were made to bring him over to the Antipope, Clement VII, and defended the regularity of the election of Urban VI. After this Pope's death, half the votes in the succeeding conclave were for Accidio; but to end the schism, he directed the election towards Boniface IX. The new Pope made him Cardinal-Bishop of Ostia, and sent him to Germany, Slavonia, and Bulgaria to settle difficulties there. He afterwards became Governor of Naples, and guardian of the young King Ladislaus, whom he brought to Naples, and some time later accompanied on his march into Hungary. On his return he reconciled the Pope with the Orsini, and reformed the Benedictine monastery of St. Paul in Rome. He died on his way to Pisa, and was buried in Florence, at the Certosa, a monastic foundation of his family.—Niccolò, b. at Florence, 1630; d. in Rome, 23 February, 1719, as Cardinal-Bishop of Ostia, in his eighty-ninth year.—Filippo, b. in Rome, 12 March, 1700. He was nuncio in Portugal, but was exiled with military force by Pombal (August, 1760) because of his interference in behalf of the Jesuits. Clement XIII made him Cardinal in 1769, he died in Ancona, as Bishop of that see, 4 July, 1766 (Duhr, Pombal, 1891, '21 sqq.'). JOHN J. A. BECKET.

Accident [Lat. accidere, to happen]—what happens to be in a subject; any contingent, or non-essential attribute.

I.—The obvious division of things into the stable and the unstable, the more or less independently subsistent and the dependent, or essentially inherent, appears beset with obscurity and difficulty as soon as it is brought under reflective consideration. In the endeavours to solve the problem, philosophers have followed two extreme tendencies. Some have denied the objectiveity of the substantial or nomencl element, and attributed it wholly or in part to the mind; others have made the phenomenal or accidental element subjective, and accorded objectivity to substance alone. These two extreme tendencies are represented among the ancient Greek materialists and atomists on the one hand and the Elastic pantheists on the other. Aristotle and his medieval followers steer a middle course. They hold to the objectivity both of substance and of accident, though they recognize the subjective factor in the mode of perception. They use the term accident to designate any contingent (i.e. non-essential) relation between an attribute and its subject. As such it is a merely logical denomination, one of the five "predicables" or universals, modes of systematic classification—genus, difference, species, property, accident. In this sense it is called predicable, as distinguished from predicamental, accident, the latter term standing for a real objective form or status of things, and denoting a being whose essential nature it is to inhere in another as in a subject. Accident thus implies inexistence in substance—i.e., not as the contained in the container, not as part in the whole, not as being in time or place, not as effect in cause, not as the known in the knower; but as an inherent entity or mode in a subject which it determines. Accidents modify or denominate their subject in various ways, and to these correspond the nine "Categories": (1) quantity, in virtue whereof material substance has interior, exterior, parts, elements, qualities, duration, etc.; (2) quality, which modifies substance immediately and intrinsically, either statically or dynamically, and includes such inherent of substance as habit, faculty, sense-stimuli, and figure or shape; (3) relation, the bearing of one substance on another (quality, quantity, relation). These three, in turn, may receive extrinsic accidents, to distinguish them from the remaining six groups—action, passion, location, duration, position, habitum—which, as their names sufficiently suggest, are simply extrinsic denominations accruing to a substance because of its bearings on some other substance. Quantity and quality, and, in a restricted sense, relation are said to be absolute accidents, because they are held to superadd some special form of being to the substance wherein they reside. For this reason a real, and not a merely conceptual, distinction between them and their subject is maintained. Arguments for the physical reality of this distinction are drawn from: (a) internal-consciousness attesting that the permanent, substantial self is subject to constantly-shifting accidental states; and (b) external experience, which witnesses to a like permanence of things beneath the incessantly varying phenomena of nature. The supernatural order furnishes another element in the theology of the infused virtues which are habits supervening on, and hence really distinct from, the substance of the natural mind.

II.—With the reaction against scholasticism, led by Descartes, a new theory of the accident in
ACCLAIMED, or rather the two extreme views of the Greeks referred to above are revived. Descartes, making quantity the very essence of matter, and thought the essence of spirit, denies all real distinction between substance and accident. While teaching in diversity in substance, as independent being, gave occasion to Spinoza’s monism, and accidents became still more deeply buried in substance. On the other hand, substance seems to last to disappear with Locke, the world is resolved into a congeries of qualities—qualitative properties (e.g., sensibility properties). The primary qualities, however, still retain a foundation in the objective order, but with Berkeley they become entirely subjectified; only the soul is allowed a substantial element as the support of psychical accidents. This element is likewise dissolved in the philosophy of Hume and the Associationists. Kant considered accidents to be simply subjective categories of sense and intellect, forms according to which the mind apprehends and judges of things—which things are, and must remain, unknowable. Spencer retains Kant’s unknowable non-numen but admits phenomena to be its objective aspects and modifications.

III.—Several other classifications of accidents are found in the pertinent treatises. It should be noted that while accidents by iteration modify substance, they are witnesses to its nature, being the medium whereby the mind, through a process of abstraction and generalization, builds up its analytical concepts of the constitution of substances. From this point of view, material accidents are classed as (a) proper sensibles—the excitants of the individual senses, colour for sight, sound for hearing, etc.—and (b) common sensibles—extension and its modes, size, distance, etc.—which stimulate two or more senses, especially touch and sight with these stimuli, and concomitantly with their perception, the underlying subject is apperceived. Substance in its concrete existence, not in its abstract essence, is said to be an accidental object of sense.

IV.—The modern views of accident, so far as they accord to it any objectivity, are based on the physical theory that all, at least material, phenomena (light, colour, heat, sound, etc.) are simply varying forms of motion. In part, the kinetic element in such phenomena was known to Aristotle and the Scholastics (cf. St. Thomas, “De Animis”: III, Lec. ii); but it is only in recent times that physical experience has thrown light on the nature of material phenomena as conditioned by degrees of motion. While all Neo-Scholastic philosophers maintain that motion alone will not explain the objectivity of extension, some (e.g. Guterlet) admit that it accounts for the sensible qualities (colour, sound, etc.). Haan (Philos. Nat.) draws the theory of motion from an extreme idealism, but holds that the theory of the real, formal objectivity of those qualities affords a more satisfactory explanation of sense-perception. The majority of Neo-Scholastic writers favour this latter view. (Pesch, Phil. Nat.)

V.—The teaching of Catholic philosophy on the distinct reality of certain absolute, not purely modal, accidents was occasioned by the doctrine of the Real Presence of the Body and Blood of Christ in the Eucharist, though the arguments for the theory are deduced from natural experience. The same doctrine not only questions the fusion with the substance of such accidents may not be separable from substance. Reason alone offers no positive arguments for such separability. The most it can do is to show that separability involves no inherent contradiction, and hence no absolute impossibility; the Omnipotence that endows substance with the power of supporting accidents can, it is claimed, supply some other means of support. Nor would the accidents thus separated, and supernaturally supported, lose their character as accidents, since they would still retain their essential property, i.e. natural exigence of inclusion. Of course the intrinsic possibility of such separation depends solely on the superadditive indifference of God, and may it extend to all classes of accidents. Thus, e.g., it is absolutely impossible for vital faculties, or acts, to exist outside their natural subjects, or principles. Theorists who, like the Cartesianists, deny the objective, distinct entity of all accidents have been obliged to reconcile this with their belief in the Real Presence by maintaining that the species, or accidents, of bread and wine do not really remain in the Eucharist, but that after Consecration God produces on our senses the impressions corresponding to the natural phenomena. This theory obviously demands a seemingly unnecessary multiplication of miracles and has at present few if any serious advocates. (See Eucharist.)

JOHN RICKARY, General Metaphysics (New York, 1900); PAYNET, On Truth (London, 1866); McCune, First Truths (New York, 1894); MERLEAU-PONTY, Ontologique (Louvain, 1930); GUTERLET, Naturalphilosophie, and Ontologique (Münster, 1894); Pesch, Philosophie Naturale (Freiburg, 1897).

F. P. SIEGFRIED.

ACCLAIMATIONS. See Eucharist.

ACCLAMATION (Lat. ad, to, clamare, to cry out). In CIVIC LIFE.—The word acclamation (in the plural, acclamations) was used in the classical Latin at Republican Rome as a general term for any manifestation of popular feeling expressed by a shout. At weddings, funerals, triumphs, etc., these acclamations were generally limited to certain stereotyped forms. For example, when the bride was being conducted to her husband’s house the spectators cried: Io Hymen, Hymenas, or Palæae, or Talasseo. As a triumph there was a general shout of Io Triumph. An orator who gained the approbation of his hearers was interrupted with cries of belle et festiva, bene et praecare, non potest melius, and the like, where we should say “Hear, hear!” Under the Empire these acclamations took a remarkable development, more particularly in the circus and in the theatre. At the entrance of the enthroned emperor the audience rose and greeted him with shouts, which in the time of Nero were reduced to certain prescribed forms and were sung in rhythm. Moreover, like the guns of a royal salute, these cries were also prolonged and repeated for a definite and carefully regulated number of syllables. The same method was adopted in the senate, and under the later Antonines it would seem that such collective expressions of feeling as would nowadays be incorporated in an address of congratulation or a vote of censure, then took the form of acclamations which must have been carefully drafted beforehand, and were apparently shouted in chorus by the whole assembly. A long specimen of denunciatory acclamations which indeed might better be called imprecations, chanted in the Senate after the assassination of the Emperor Commodus (192), is preserved by Lampadius. The original occupies several pages; a few clauses may suffice here: “On every side are statues of the Emperor and the Senate; on every side statues of the par- club; on every side statues of the emperor and the senate. Let the slayer of his fellow-citizens be dragged in the dust; let the statues of the senator be dragged at the market’s gate.”

More to our present purpose, however, are the favourable acclamations of the Senate, such as those recorded by Lampadius at the election of Alexander Severus: “Alexander Augustus, may the gods keep thee. For thy modesty; for thy prudence; for thy guilelessness; for thy chastity. From this we understand what sort of a ruler thou

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wilt be. For this we welcome thee. Thou wilt make it appear that the senate chooses its rulers well. Thou wilt prove that the senate's judgment is sound. Alexander Augustus, may the gods keep thee. Let Alexander Augustus dedicate the temples of the Antonines. Our Caesar, our Augustus, our Emperor, may the Gods keep thee. Mayest thou live, mayest thou thrive, mayest thou rule for many years. It is only from an examination of the highest examples that one can arrive at an understanding of the influence which this institution of acclamations shouted in unison was likely to exercise upon the early developments of the Christian liturgy. The general resemblance with certain primitive forms of litany or extes and rhythmical singing is evident, but the situation is obscure and we may content ourselves primarily here with the acclamations, more properly so called, which had and still have a recognized place in the ceremonial of consecration of popes, emperors, kings, bishops, etc., and those also which are recorded in the acts of certain early councils.

**Liturgical Acclamations.** — It seems highly probable that the practices observed in the election of the Pagan emperors were the prototype of most of the liturgical acclamations now known to us. In the long account given by Vopiscus of the election of the Emperor Tacitus (258) we are told of the acclamations at the first declaration of the candidature in the senate on the score of his advanced age, "these were the acclamations of the senators, 'Trajan, too, ascended to the Empire as an old man!' (ten times); 'and Hadrian ascended to the Empire in his old age' (ten times); . . . 'Do you give orders, let the soldiers fight!' (thirty times); 'Severus said: It is the head that reigns not the feet' (thirty times); 'It is your mind, not your body, we are electing' (twenty times); 'Tacitus Augustus, may the Gods keep you.'" Then Tacitus was taken out to the Campus Martius to be presented to the soldiers and the people. "Whereupon the people acclaimed: 'Most happily may the gods keep thee, Tacitus, and the rest which it is customary to say.'" The slender records which we possess of the ceremonial in other cases of the election of an emperor make it clear that these popular acclamations were never discontinued even after the coronation assumed an ecclesiastical character. Leo, Leo, Pope, was carried out in church. Thus the official rituals we possess, one of which dates back to the close of the eighth century, explain how when the crown has been imposed "the people shout, 'Holy, holy, holy,' and 'Glory to God in the highest and on earth peace', thrice. And if there is a prince to be crowned as consort of the Empire, the Patriarch takes the second crown and hands it to the Emperor, and he imposes it, and the two choirs shout 'Worthy.'" After this followed the imperial acta (ἀκτέλεγέν is the technical term in Greek for the shouting of these acclamations) or laudes, as they were called in the West. A sort of litany was chanted or recited, which was chanted by heralds, while the people repeated each verse once or thrice after the leaders. In this we find such passages as,

- "Many, many, many,
- R. 'Many years, for many years,
- Long years to you, N. and N., autocrats of the Roman,
- R. 'Many years to you,
- Long years to you, Servants of the Lord,
- R. Many years to you," etc.

Almost contemporary with these are the acclamations found in our English Ægbert Pontifical (probably from the 6th century) at the election of bishops. Each other English MSS. has preserved to us the earliest detailed account of a coronation in the West. The text is a little uncertain, but probably should read as follows:

"Then let the whole people say three times along with the bishops and the priests: 'May our King, N., live for ever!' (Vivit et Rex N. in saeculum aeternum.) And the Pope shall be confirmed upon the three crowns of his kingdom with the blessing of all the people while the great Lords kiss him, saying: 'For ever. Amen, amen, amen.'" There is also in the Ægbertine ritual a sort of litany closely resembling the imperial acclamations just referred to, and this may be compared with the elaborations set of laudes, technically so called, which belong to the time of Charlemagne and have been printed by Duchesne in his edition of the "Liber Pontificalis," II, 37. In these imperial laudes the words Christus vincit, Christus regnat, Christus imperat (Christ conquers, Christ reigns, Christ commands) are always repeated, and it should be added that these acclamations or some similar feature have been retained to this day in the Eastern coronation rituals and in a few of Western origin, amongst others in that of England. Thus for the coronation of King Edward VII in 1902 the official ceremonial gave the following direction: "When the Homage is ended, the drums beat and the trumpets sound, and all the people shout, crying out: 'God save King Edward!' 'Long live King Edward!' 'May the King live for ever!'

**For Popes and Bishops.** — It was natural that the practice of acclamation should not be confined to the popular acclamation of the Papal election. Just as we read of the king "wearing his crown" upon great feasts in certain favoured cities, a ceremony which seems to have amounted to a sort of secondary coronation, so the elaborate laudes in honour of the emperor were often repeated on festivals, especially at the papal Mass. But more than this the practice of acclaiming the emperor at his election was also extended to the Pope and in some cases to simple bishops. In the case of the Pope our testimonies are not very ancient, but the "Liber Pontificalis" in the eighth century frequently alludes to the practice, associating the words acclamations and laudes in many combinations; while at a somewhat later date we have the explicit testimony of the "Ordines Romani." In the case of the coronation of Leo (probably the fourth pope of that name), we learn that the leaders of the people from each district acclaimed him with the words: "The Pope, let him have power to sit in his see for many years." At the present day after the Gloria and the Collect of the Mass of the Coronation, the senior Cardinal Deacon, standing before the Pope enthroned, chants the words, "Exaudite, Christe, (Hear, O Christ); to which all present reply "Long life to our Lord Jesus who has been appointed Supreme Pontiff and Universal Pope." This is repeated three times with some other invocations, and it then expands into a short litany in which the repetition of each title is answered by the prayer tu illum adjuva (Do thou help him). This last feature closely reproduces the laudes of the Middle Ages. Such acclamations seem to have been familiar from very early times at the election of bishops, though it would probably be going much too far to represent them as regularly forming part of the ritual. The classical instance is that recorded by St. Augustine, who proposed Heracleus to the people of Hippo as successor. Thereupon he says, "The people shouted: 'Thanks be to God, Praised be Christ.' This was said twenty-three times. 'Hear, O Christ; long live Augustine,' sixteen times. 'Thee for our Father, Thee for our Bishop,' twenty times. 'Well deserving, truly worthy, five times; and again St. August, Epist. 27, 709 (A. D. 494) says, '96 times. In this, however, there was clearly nothing liturgical, though that character may perhaps be better recognized in the cry of, "He is worthy, he is
ACCLAMATION

worthy; for many years”, etc., which the people in certain ancient rituals were directed to make when the bishop-elect was presented to them before his consecration.

COUNCILS.—Other acclamations meet us in the acts of some of the early councils. They seem in most cases to have taken the form of compliments to the emperors, and may often perhaps be no more significant than the “amen” to the prayer and royal family at a modern banquet. But we read of other cries for instance, that at the first session of the Council of Chalcedon (October 451) the Fathers shouted, regarding Dioscorus: “The scoffer always runs away. Christ has deposed Dioscorus. Christ has deposed the murderer.” Or again, according to the same council; or again, “God has avenged His Martyrs.” Upon the other meanings which have been attached to the word acclamation—some of them rather strained—it does not seem necessary to speak at length. (1) The applause of the congregation which often in ancient times interrupted the sermons of favoured preachers. (2) The prayers and good wishes found upon sepulchral monuments, etc., to which the name acclamations is sometimes given. (3) The brief liturgical formule, such as Dominus vobiscum, Kyrie Eleison, Deo gratias, etc. (4) For election by acclamation, See election, CONCLAVE, and ACCLAMATION IN PAPAL ELECTIONS.


HERBERT THURSTON.

ACCLAMATION, IN PAPAL ELECTIONS, one of the forms of papal election. The method of electing the Roman Pontiff is contained in the constitutions of Gregory XV, xi. “Eterni Patris Filius” and “Decet Romanum Pontificem”, constitutions. “Venerabiliter Pontificem”, is confirmatory of the preceding. According to these documents, three methods of election alone are valid; namely, by scrutiny, by compromise, and by acclamation, or quasi-inspiration. This last form of election consists in all the cardinals present unanimously proclaiming one of the candidates Supreme Pontiff, without the formality of casting votes. As this must be done without previous consultation or negotiation it is looked on as proceeding from the Holy Ghost and hence is also designated “quasi-inspiration”. An example of this mode of election in more recent times is found in the election of Pius IX (1870-76), formerly Cardinal Altiere, whose election is said to have been determined by the sudden cry of the people outside the conclave, “Altiere Papa”, which was confirmed by the cardinals (Keller). Innocent XI (1678-89) is another example. The cardinals surrounded him in the chapel of the Sistine, and in spite of all previous resistance to one of them kissed his hand, proclaiming him Pope (De Montor).

FERRARIS, Bibliotheca art. Papa, (Rome, 1880); WERNER, Das Decret. (Rome, 1891); (IL, Bologna); Rmu. (New York, 1899); KELLER, Life of Leo XIII (New York, 1888); LECON, La Concile (Paris, 1888).

WILLIAM H. W. FANNING.

ACCOMMODATION

ACCOMMODATION.—We shall consider (1) what is meant by biblical accommodation; (2) its use in Sacred Scripture; (3) the rules which ought to regulate its use.—(1) What is Biblical Accommodation? By accommodation is understood the accommodation of words or sentences from one text to another to signify ideas different from those expressed by the sacred author. Thus, if a sinner excuses his fault by saying, “The serpent deceived me”, he applies the scriptural words of Eve (Gen., iii, 13) to express an idea which the sentence does not convey in its original sense. Similarly, a blind poet might use the words of Tob., v, 12, “What manner of joy shall be to me, who sit in darkness, and see not the light of heaven”. Here, again, the words would have a meaning which they do not bear in Sacred Scripture. This accommodation is sometimes incorrectly styled “accommode” or “accommodation”. Since the use of one text to signify an idea from another text, the name is aptly given Scriptural. From this definition it is clear that it is not a sense of Scripture at all. The possibility of such accommodation may perhaps arise, first, from some similarity between the ideas in the sacred text and the subject to which the passage is accommodated; secondly, from the fact that the words of Scripture may be understood in two different senses. The first is called extensive accommodation. Examples of this are found in the Church’s offices, both in the Breviary and the Missal, when the praises bestowed by the Holy Ghost on Noe, Isaac, and Moses are applied to other saints. Thus the words of Exod., xi, 1: “Have you made these people rather music or word” are sometimes applied to College presidents assuming the burden of their office; we need not say that the words of Sacred Scripture have quite a different meaning. The second species of accommodation, called allusive, is oftener a mere play on words and at times seems due to a misunderstanding of the original meaning. The Vulgate text, Mirabilis Deus in sanctis suis (Ps., lxxvi, 36) means, in the mouth of the Psalmist, that God is wonderful in His sanctuary (sanctum, -orum). The Latin words may also be translated “God is wonderful in his saints” (sancti, -orum), and they are employed in this sense in the Missal. As this second signification was not intended by the inspired writer, the English rendering of the text in the Douay version is a mistranslation.—(2) The Use of Accommodation in the Bible. It is generally held by Catholic authors that certain passages from the Old Testament have again in the New Testament with a change of meaning. In the Epistle to the Hebrews (xiii, 5) the words spoken to Josue, “I will not leave thee, nor forsake thee” (Jos., i, 5), are applied to all Christians. Other examples of accommodation are the use of Exod., xvi, 18 in II Cor., viii, 15; Zach., iv, 14; Apoc., xi, 4; Rom., ix, 1 in Matt., vii, 2; 3; Mich., vi, 3. Evidently, the new meaning attached to the words is also inspired. Rationalistic writers have maintained that similar accommodations are to be found in every case where the Evangelists quote the prophecies of the Old Testament. Some few Catholic writers have been willing to explain away a few passages, but the words in which the Evangelists assert that events or Our Lord’s life took place “in order that” the prophecies might be fulfilled are incompatible with the theory that they wished to ensure only a resemblance between the event and the prophet’s words. It is probable that no prophecy is used in the Gospels merely by accommodation.—(3) Rules for Accommodation. The use of accommodation in the Liturgy and by the Fathers of the Church is sufficient to show that it is legitimate. Hence texts have been, and are frequently, accommodated by preachers and ascetical authors. Many of the sermons of St. Bernard contain picturesque phrases and owe much of their peculiar union to his happy use of the sacred words. Latin writers and preachers have not been so reverent and careful in their accommodation, and this was one of the abuses
condemned by the Council of Trent when it forbade the wresting of Scripture to profane uses (Sess. IV, Decret. "De editione et usu Sacrorum Librorum"). Interpreters are wont to give the following rules for guidance in the accommodation of Scripture: (a) Accommodeated texts should never be used as arguments drawn from revelation; for the words are not employed in the sense, either literal or typical, intended by the Holy Ghost. Violations of this rule are not rare, either in sermons or in pious literature. (b) Accommodation should not be far-fetched. Allusive accommodations in many cases are mere distortions of the sacred text. (c) Accommodations should be reverent. Holy words, should be treated with reverence for the sake of the defamation, not to excite laughter, much less to cloak errors.

JAMES CORBET.

ACOMPlice, a term generally employed to designate a partner in some form of evil-doing. An accomplice who co-operates in some kind of the wrongful activity of another who is accounted the principal. From the view-point of the moral theologian not every such species of association is straightway to be adjudged unlawful. It is necessary to distinguish first of all between formal and material co-operation. To formaly co-operate in the sin of another is to be associated with him in the performance of a bad deed in so far forth as it is bad, that is, to share in the perverse frame of mind of that other. On the contrary, to materially co-operate in another's crime is to participate in the action so far as its physical entity is concerned, but not in so far as it is motivated by the malice of the principal in the case. For example, to persuade another to absent himself without reason from Mass on Sunday would be an instance of formal co-operation. To sell a person in an ordinary business transaction a reveller who he presently uses to kill himself is a case of material co-operation. Then it must be borne in mind that the co-operation may be described as proximate or remote in proportion to the closeness of relation between the action of the principal and that of his helper. The teaching with regard to this subject-matter is very plain, and may be thus viewed: Formal co-operation is not lawful, since it presupposes a manifestly sinful attitude on the part of the will of the accomplice. Material complicity is held to be justified when it is brought about by an action which is in itself either morally good or at any rate indifferent, and when there is a sufficient reason for permitting on the part of another for the sin which is a consequence of the action. The reason for this assertion is patent; for the action of the accomplice is assumed to be unexceptionable, his intention is already presupposed to be proper, and he cannot be burdened with the sin of the principal agent, since there is supposed to be a commensurately worthy reason for not preventing it. Practically, however, it is often difficult to apply these principles, because it is hard to determine whether the co-operation is formal or only material, and also whether the reason alleged for a case of material co-operation bears due proportion to the gravity of the sin committed by the principal, and the intimacy of the association. It is especially the last-named factor which is a fruitful source of perplexity. In general, however, the following considerations will be of value in discerning whether in an instance of material co-operation the reason avowed is valid or not. The necessity for a more and more powerful reason is accentuated in proportion as there is (1) a greater likelihood that the sin would not be committed without the act of material co-operation; (2) a closer relationship between the two; and (3) a greater heinousness in the sin, especially in regard to harm done either to the common weal or some unfrocked third party. It will be observed that when damage has been done to a third person, the question is raised not only of the lawfulness of the co-operation, but also of restitution to be made for the violation of a strict right. Whether in that case the accomplice has shared in the perpetration of the injustice physically or morally (i.e. by giving a command, etc.) whether positively or negatively (i.e. by failing to prevent it) the obligation of restitution is determined in accordance with the following principle. All are bound to reparo who in any way are accounted to be the actual efficient causes of the injury wrought, or who, being obliged by contract, express or implied, to prevent it, have not done so. There are circumstances in which fellowship in the working of damage to another makes the accomplice liable to restitution in solidum; that is, he is then responsible for the entire loss in so far as his partners have failed to make good for their share. Finally, mention must be made of the Constitution "Sacramentum Punitentie", governing a particular case of complicity. It provides that a priest who has been the accomplice of any person in a sin against the Sixth Commandment is rendered incapable of absolving validly that person from that sin, except in danger of death, and then only if there be no other priest obtainable.

GENICOT, Theo. Moralia (Louvain, 1806).

JOSEPH F. DELANY.

ACCURSIUS, FRANCESCO (lt. Accorso), (1) a celebrated Italian jurisconsult of the Middle Ages, b. at Florence, 1182; d. at Bologna, 1260. After applying himself to various studies until he was twenty-eight, or according to other statements, thirty-seven years old, he took up the law and became one of its most distinguished exponents. He taught at Bologna, and then devoted himself to compiling a glossary or commentary on the whole body of law, which took precedence of any work then extant. Accorso, or Accursius, as he is called in the classics, but he was called "the Idol of the Jurisconsults". (2) FRANCESCO, son of the preceding, and also a lawyer, b. at Bologna, 1225; d. 1293. The two are often confounded. Francesco was more distinguished for his tact than for his wisdom. Edward I of England, returning from the Holy Land, brought him with him to England. He returned to Bologna in 1282, and practised law there until his death. His two sons, Cervottus and Guglielmo, and a daughter studied law with him and also practised in Bologna. Dante places Francesco Accursius in Hell (Inf. xxiv, 119). The tomb of his father and himself in Bologna bears the inscription: "Sepulcrum Accursii, glossatoris legum, et Francisci, ejus filli."

GERAUD, Bibl. Sac.

JOHN J. A' BECKET.

ACELDAMA. See HACELDAMA.

ACEPHALI, a term applied to the Eutychians who withdrew from Peter Mongus, the Monophysite Patriarch of Alexandria, in 482. With the apparent purpose of bringing the orthodox and heretics into uniform, Peter Mongus and Accesius, a Constantinopolitan, elaborated and hiptroduced in which system they condemned expressly Nestorius and Eutyches, but at the same time affected to pass over the decisions of the Council of Chalcedon and rejected them hypocritically. This ambiguous formula, though approved by the
Emperor Zeno and imposed by him in his edict of union, or Henoticon, could only satisfy the indifferent. The condemnation of Eutyches irritated the rigid Monophysites; the equivocal attitude taken towards the Council of Chalcedon appeared to them insufficient, and many of them, especially the monks, deserted Peter Mousgos, preferring to be without a head rather than follow their rivals and their common master with him. Later, they joined the partisans of the Monophysite Patriarch of Antioch, Severus. The Deacon Liberatus (Breviary, P. L., LVIII, 988) supposes the name Achephali (Headless) to have been given to those of the John of Ephesus who followed neither Cyril of Alexandria nor his opponents in P. G., LXXIX, 1320; BARON- tis, Annalen, ii. 482; HEFEL, Hiet. of Councils, ii; BARDEN- HUEWER in Kirchenkreis, (Freiburg, 1893), i. 14. J. A. BECKET.

Acerbo Nimius. See Catechetica.

Acerra (Acheronta). The Archdiocese of, in the provinces of Lecce and Potenza, Italy, has been united since 1293 with the Diocese of Matera. It lays claim to a very early, even Apostolic, origin. Acerra was certainly an episcopal see in the course of the 4th century; in 499 we meet with the name of its first known bishop, Justus, in the Acts of the Roman Synod of that year. The town is situated on an elevated ridge of the Apennines whence the eye dominates both the Adriatic and the Mediterranean; it was known in antiquity as "Umbria Achebra" (Hor. Odes, iii, 14). The cathedral is one of the oldest and most beautiful in Italy, and has lately become quite famous for a bust long supposed to be that of St. Canus or Canius (Ascarios) patron of the city, but now judged to be a portrait bust of Julian the Apostate, though others maintain that it is a bust of the Emperor Frederick II, after the manner of the sculptors of the Antonine age. Acerra was in early times a populous and important town, and a bulwark of the territory of Lucania and Apulia. In the Gothic and Lombard period it fell into decay, but was restored by Grimaldo, Duke of Benevento (867-899). An Archbishop of Acerra (Giralduie) appears in 1063 in an act of donation of Robert Guiscard to the monastery of the Holy Trinity in Venosa. For a few years after 968 Acerra was forced to adopt the Greek Rite in consequence of a tyrannical order of the Byzantine Emperor Nicephorus Phocas (963-969), whereby it was made one of five suffragans of Otranto, and compelled to acknowledge the jurisdiction of the Patriarch of Constantinople (Moroni, Dizionario, L, 63). Pope Urban VI (1378-94, Bartolomeo Prignano) was once Archbishop of Acerra. Matera is said to have been created a see by the Greeks. Its cathedral dates from the year 1000, and is likewise a richly ornamented specimen of contemporary ecclesiastical architecture in Southern Italy. The Archdiocese of Acerra contains 22 parishes, 308 secular priests, and a few priests of religious orders. The population number 147,990. The present bishop is Monsignor Raffaele Rossa, successor (1899) of Monsignor Diomede Falconio, now Apostolic Delegate to the United States.

Achese, Italy Sacra (Venice, 1722), VII, 5; CAPELLETTO, Le nozze di Cesare e di Cleopatra, (1664), 220-43; LECCHI, A travers l'Apuirne et la Louciane (Paris, 1874), I, 271; VOLPE, Memoria storiche, professi a religione sulla città di Matera (Naples, 1815).

ERNESTO BUONANITA.

Acerno. See Salerno.

Achab ("Ahôbbh, "Ahebbh, in Jer., xxix, 22, "Ehebbh, "Ahebbh), son of Amri and King of Israel, 916-897 B.C., according to II K., xvi, 20, but 876-854 according to I K. The original return of the Israelites to their land (I K., xxi, 30) may have been changed. The King was married to Jezabel, a Sidonian princess, and was misled by her into idolatry (II K., xvi, 31 sqq.), the persecution of the prophets (II K., xviii, 13 sqq.), and a most grievous injustice against Na- both (III K., xxii). He was twice victorious in his wars against Syria (III K., xx, 13-28), and made an alliance with the Syrian King Benadad in spite of prophetic warning (III K., xx, 33). In the sixth year of Salmanassar II the allies were overcome by the Assyrians near Haran, and their country was occupied by Achab. He now allied himself with Josaphat, King of Juda, and they began war against Syria in order to conquer Ramoth Galsad (III K., xxii, 3 sqq.). The false prophets foretold victory, while Michaeas predicted defeat. The battle was begun in spite of this warning, and an arrow hit Achab between the lungs and the Breast (III K., xxii, 34). He died in the evening, and when his chariot was washed in the pool of Samaria, the dogs licked up his blood (III K., xxii, 38).

ACHAIA (Eugaeia), the name, before the Roman conquest in 146 B.C., of a strip of land between the gulf of Corinth in the north and Elise and Arcadia in the south, embracing twelve cities leagued together. The Achaean League was prominent in the struggle of the Greeks against Rome, and was probably due to this fact that the name was afterwards extended to the whole country south of Macedonia and Illyricum, corresponding approximately to modern Greece. During the Roman period Achaia was usually governed as a senatorial province. The Governor was an ex-Prætor of Rome, and bore the title of Proconsul. Corinth was the capital. When St. Paul came into Achaia (Acts, xviii), Gallio, a brother of Seneca, was proconsul. His refusal to interfere in the religious affairs of the Jews and the toleration of his administration favoured the spread of Christianity. In Corinth the Apostle founded a flourishing church. In his Second Epistle to the Corinthians, he salutes Christians "in all Achaia" (i, 1) and commends their charity (ix, 2).

RAMYAT in HARTNO, Dict. of the Bible; MOMMSEN, Provinces of the Roman Empire (Rom. Gesch.), v, vii.

W. S. REILLY.

Achacius, a Christian, who, together with Fortunatus and Stephanus, carried a letter from the Corinthians to St. Paul, and from St. Paul to the Corinthians (I Cor., xvi, 17; Cf. also xvi, 15).

A. J. MAAS.

Achard de Saint Victor. See Saint Victor.

Achard, Saint (Aichard). See ROUEN.

Achatus, Saint. See ACATUS.

Achaz (Ahaz, "Ahôzi"), King of Juda, placed variously, 741-726 B.C., 744-728, 748-727, 724-709, 734-728. It seems to be certain that the Thelghathphalasar's first expedition against Damascus mentioned in the life of Acha in 733 B.C., and the second in 731 B.C., may have been a visit to his idolatry (IV K., xvi, 3, Par., xxviii, 2-4). Achaz was consequently exiled by Ramzin of Syria, and then by Phacee, King of Israel (II Par., xxviii, 5; IV K., xvi, 6). Now, Rasin and Phacee made an alliance in order to dethrone the house of David in Juda, and to make the son of Tabeel king (Is., vii, 2-9). The prophet Isaiah offers to Achaz God's aid with the promise of safety in case of belief, but with the threat of punishment in case of unbelief (Is., vii, 12-21). Achaz is unbelieving, seeks help from Thelghathphalasar, offering at the same time rich presents from the temple treasury (IV K., xvi, 7, 8). The king of the Assyrians takes Damascus, afflicts Israel (IV K., xvi, 29, xvi, 9), but produces Judea to the menace of burning them (IV K., xvi, 17, II Par., xxviii, 20). Achaz was not improved by this affliction, but he introduced into the temple an altar modelled after that at Damascus (IV K.,
Acheyr, Lucas b', a French Benedictine (Maurist), b. 1609 at Saint Quentin in Picardy; d. in the monastery of St. Germain des Prés at Paris, 29 April, 1685. He was a profound student of medieval historical and theological materials, mostly in original manuscripts, to the collection, elucidation, and printing of which he devoted his whole life. He entered the Order of St. Benedict at an early age, was professed at the Abbey of the Blessed Trinity, Vendôme, 4 October, 1632, but his health soon obliged him to remove to Paris. He became a member (1637) of the monastery of St. Germain des Prés, and in his long sojourn of nearly fifty years scarcely ever quitted its walls. As librarian of the monastery he was soon acquainted with its rich treasures of medieval history and theology, and by a continuous correspondence with other monasteries, he made himself a bibliographical authority of the first rank, especially in all that pertained to the unedited or forgotten writings of medieval scholars. His first important work was an edition (Paris, 1645) of the "Epistle of Barnabas", which Greek text had been prepared for the press before his death, by the Huguenot Mairand. D'Achery's "Assemblion vulgo spiritualium opusculorum Indiculus" (Paris, 1645) served as a guide to his confère, Claude Chantelou, in the preparation of the five volumes of his "Biblorheca Patrum ascetica" (Paris, 1661). In 1648 he published all the works of Blessed Lanfran of Canterbury (II. 186, 9); he published, and edited for the first time the works of Abbot Guitert of Nogent (Paris, 1661) with an appendix of minor writings of an ecclesiastical character. In 1656 he edited the "Regula Solitaria" of the ninth-century priest Grimlaus (Grimlaic), a spiritual guide for hermits. His principal work, however, is the famous "Spicilegium, sive Collectio veterum aliquot scriptorum qui in Galliae bibliothecis, maxime Benedictinorum, latuerunt" (Paris, 1655-77), continued by Baluze and Martène, to whom we owe an enlarged and improved edition (Paris, 1723). D'Achery collected the historical materials for the edition of the Ordinis S. Benedicti, but Mabillon added so much to it in the way of prefaces, notes, and "excursses" that it is justly accounted as his work. D'Achery was the soul of the noble Maurist movement, and a type of the medieval Benedictine, humble and self-sacrificing, virtuous and learned. Despite continued illness he was foremost in all the labours of the French Benedictines of St. Maur, and was the master of many of the most illustrious among them, e.g. Mabillon. His valuable correspondence is preserved in the Bibliothèque Nationale at Paris.

Acheyr, Lucas. (1) Father of Achinoam, wife of Saul (I K. xiv. 50). (2) Son of Sodo, the priest.

Achimma. — (1) Father of Achinoam, wife of Saul (I K. xiv. 50). (2) Son of Sado, the priest. He was a swiftfooted messenger in the service of David during the rebellion of Absalom. He brought from Jerusalem news of the enemy's movements, and, after the battle in which Absalom was slain, he was the first to reach the King with the news of victory. He is "a good man" according to "David" (II K. xv, 35, 36; xvii. 17 sq.; xviii. 19 sq.). This Achimma is perhaps the same as one of Solomon's prefects, the governor of Nephtali, and son-in-law of the King (III K. iv, 15).

Achimelech. — (1) The priest of Nob who extended hospitality to David during his flight from the court of Saul. For this he was put to death, together with all the priests of Nob except Abiathar, his son, who escaped and joined David (I K., xxv, 3). (2) A Hethite, companion of the outlawed David (I K., xxvi, 6). (3) There is an Achimelech spoken of (II K., viii, 17, and I Par., xviii, 16; xxiv, 3, 6, 31), as a "son of Abiathar" and an associate of Sado in the priesthood. As this position is usually attributed to "Abiathar, son of Sado", it is thought that the reading "Achimelech, son of Abiathar" is due to an accidental transposition of the text of Kings, and that this transposition has affected the text of Paralipomenon. (4) Name given to Achis, King of Geth, in the title of Ps. xxxiii. Some texts have Abimelech.

Achitophel was an able and honoured counsellor of David, who joined the rebellion of Absalom. The King was much affected by this desertion. Hearing that the man on whose word he had been wont to rely as "on an oracle of God" was giving his advice to the enemy, he prayed the Lord "to infatuate the counsel of Achitophel". Some have seen in Ps. liv, 19-20, a reflection of David on this faithless friend. It was on the advice of Achitophel that Absalom took possession of his father's harem, thus cutting off all hope of reconciliation. Understanding the need of energetic measures, he urged that 12,000 men be sent from Jerusalem in pursuit of the King. He offered to lead them himself. Chusai, a friend of David, defeated his purpose: the King upon proudly withdrew to his town of Gilo, put his house in order, and strangled himself. (See II Kings, xv, 12; xvii, 23; I Par., xxvii, 33.) It would seem from a conjunction of II Kings, xxiii, 34, and xvi, 3, that Achitophel was the grandfather of Urias the Hittite, and it has been suggested that the rejection of his conduct towards David, that he had kept a secret grudge against the King for the way he had treated Bethsabee, and. her first husband, the unfortunate Urias, this, or some motive of ambition, would be in keeping with the haughty character of Achitophel. Dryden has used this name in the title of his famous satire against the Protestant Party, "Absalom and Achitophel".

Achonry (Gaelic, Achadh-Chonnaire, Connary's Field), the Diocese of, in Ireland, suffragan to the Archdiocese of Tuam. The village of Achonry occupies a very picturesque situation in the south of the County Sligo. Here St. Finian, who died in 552, established a church and monastery on some land given him by the prince of the Connacht Chonaire. Over this he placed Nathi O'Hara, who had been his pupil in the famous school of Cionad and is always spoken of in the annals of Cionad under the name of the Priest Nathi. In a short time the monastery and its head acquired a remarkable reputation, and a diocese was formed (c. 560) of which Nathi is reputed to have been the first bishop, though he may have been only the abbot-superior, according to the Irish system of ecclesiastical organization from the
sixth to the twelfth century, which permitted in monastic government such peculiar subordination. He is the patron of the diocese, and his feast is celebrated on 9 August. His successors made use of his monastery-church as their cathedral, and traces of it may still be seen. The diocese was formerly called Leyney from one of its largest and most important baronies, or perhaps because it was co-extensive with what is still known as the barony of Leyney. Additions were made to it at different periods until its boundaries were finally fixed in the twelfth century. It now includes the considerable part of Mayo, and the greater part of Sligo. At the important Synod of Kells, held in March, 1152, presided over by Cardinal Paparo, and attended by the Bishop of Lismore, then Apostolic Delegate, by twenty other bishops, and by many inferior clergy, the Diocese of Achonry was represented by its bishop, Melgran O'Ruadhain. Its diocesan limits were then fixed, and it was made suffragan to Tuam. From that date the catalogue of its bishops is less fragmentary. Of the three Irish bishops who were members of the Council of Trent, one was Eugene O'Hart, Bishop of Achonry. He was the rectively called by Dr. O'Hart, 103, except for a brief interval of four years (1641-45), there was no bishop until 1707, and the diocese was governed by vicars-apostolic. Achonry is one of the most Catholic dioceses in the world. The total population, according to the latest census (1901) is 82,795, of which 2,242 are non-Catholics, so that 97.3 per cent of the whole are Catholics. The bishopric of Achonry is important: it has twenty-six parishes, twenty of which have parish priests with full canonical rights; the remaining two are mensal parishes of the bishop. There are 51 priests in the diocese, and though at one period of its history Achonry was studded with religious houses, it has at the present time no regular clergy. There are 7 congregations of religious sisters: 3 of the Irish Sisters of Charity, 2 of the Sisters of Mercy, 1 of the Sisters of St. Louis, and 1 of the Marist Sisters. The Christian Brothers have a house in Ballaghadereen and the Marist Brothers one in Swineford. Full provision is made for the education of the young. In addition to the four primary schools there are day schools under the nuns and brothers and 201 schools under lay teachers. There is besides a boarding-school for young ladies conducted by the Sisters of St. Louis. There are also under the charge of the nuns 2 industrial and 7 technical schools. Since the accession of Dr. Nicholas in 1818, the bishop resides in Ballaghadereen. The cathedral, a very fine Gothic building, erected at great expense by Dr. Durcan, has been completed by the present bishop, Dr. Lyster, by the addition of a magnificent tower and spire. Within the last fifty years many new churches, some very beautiful, have been built, old churches restored, hospitals provided for the clergy, convents established, and schools provided.

**GAMS**. Series episcop. Eccl. cath. (1873), i. 204, 234 (1886).

**HORNBLOWER**. The Bishops of Armagh, Down, and Dromore. King of Armagh, Down, and Dromore (1876).


**E. H. CONINGTON.**

**ACHOR.** Valley of the scene of the death of the "troubler" Achan, with whom its name is associated (Jos., vii, 28). Once foretells the time when this gloomy, ill-omened valley will be for an "opening of hope" to the returning exiles of Israel (Is., xi, 15); another prophet pictures it, in the same glorious future, transformed into a "place for the herd's to lie down in" (Is., lxv, 10). It was on the north boundary of Juda, leading past Jericho to the Jordan (Jos., xv, 7). It is commonly identified with the modern Wady el-Kelt and is usually written Akor.

**W. S. REILLY.**

**ACHRIDA.** A titular see in Upper Albania, the famous metropolis and capital of the medieval kingdom of Bulgaria, now the little village of Ochoria, on the banks of the M. Achrida, whose blue and exceedingly transparent waters in remote antiquity gave to the lake its Greek name. The city was known in antiquity as Lychnidus and was so called occasionally in the Middle Ages. In the conflict of the Illyrian tribes with Rome it served as a frontier outpost and was later one of the principal points on the great Roman highway known as the Via Egnatiana. Its first known bishop was Zosimus (c. 344). In the sixth century it was destroyed by an earthquake (Procop., Hist. Arcana, xv), but was rebuilt by Justinian (527-565), who was born in the vicinity, and is said to have been named in his honor. Justinia was one of the most important of the several new cities that bore his name. Ducehene, however, says that this honour belongs to Scupi (Uskub), another frontier town of Illyria (Les églises séparées, Paris, 1896, 240). The new city was made the capital of the prefecture, or department, of Illyria, and for the sake of political convenience it was made also the ecclesiastical capital of the Illyrian or Southern Dalmatian parts of the empire (Southern Hungary, Bosnia, Servia, Transylvania, Rumania). Justinian was unable to obtain immediately for this step a satisfactory approbation from Pope Agapetus or Pope Silvester. The Emperor, being a usurper of ecclesiastical authority, was a detriment to the ancient rights of Thessalonica as representative of the Apostolic See in the Illyrian regions. Nevertheless, the new diocese claimed, and obtained in fact, the privileges of autocephalia, or independence, and through its long and chequered history retained, or struggled to retain, this character. Pope Vigilius, under pressure from Justinian, recognized the exercise of patriarchal rights by the Metropolitan of Justiniana Prima within the broad limits of its civil territory, but Gregory the Great treated him as no less subject than other Illyrian bishops to the Apostolic See (Bull. c. 53, 233-237). The succession of the Avars and Slavs in the seventh century brought about the ruin of this ancient Illyrian centre of religion and civilization, and for two centuries its metropolitan character was in abeyance. But after the conversion of the new Bulgarian masters of Illyria (864) the see rose again to great prominence, this time under the name of Achrida (Adria). Though Greek missionaries were the first to preach the Christian Faith in this region, the first archbishop was sent by Rome. It was thence also that the Bulgarians drew their first official instruction and counsel in matters of Christian faith and discipline, a monastic influence which is recognized by "Rex Bertuli, Consula Bulgorum" of Nicholas I (886-887), one of the most influential of medieval canonical documents (Mansi, xv, 401; Hufele, Concilior., iv, 346 sq.). However, the Bulgarian King (Car) Bogaris was soon won over by Greek influence. In the Eighth General Council of Constantinople (869) Bulgaria was incorporated with the Byzantine patriarchate, and in 870 the Latin missionaries were expelled. Henceforth Greek metropolitan presides in Achrida; it was made the political capital of the Bulgarian kingdom and profited by the tenth-century conquests of its warlike rulers so that it became the metropolitan of several Greek dioceses.
in the newly conquered territories in Macedonia, Thessaly, and Thrace. Bulgaria fell unavoidably within the range of the Photian schism, and so, from the end of the ninth century, the diocese of Achrida was lost to Western and papal influence. The overlord of the independent Bulgarian kingdom in the early part of the eleventh century by Basil the Macedonian brought Achrida into closer touch with Constantinople. At a later date some of the great Byzantine families (e.g. the Ducas and the Comneni) claimed descent from the Kings, or Cars, of Bulgaria. In 1033 the metropolitan Leo of Achrida signed with Michael Cerularius the latter's circular letter to John of Trani (Apulia in Italy) against the Latin Church. Theophylactus of Achrida (1078) was one of the most famous of the medieval Greek exegetes; in his correspondence (Ep., 27) he maintains the traditional independence of the Diocese of Achrida. The Bishop of Constantinople, he says, has no right of ordination in Bulgaria, whose bishop is independent. In reality Achrida was during this period seldom in communion with either Constantinople or Rome. Towards the latter see, however, its sentiments were less than friendly, for in the fourteenth century we find the metropolitan Anthimus of Achrida writing against the procession of the Holy Spirit from the Father and the Son (see TRINITY). Latin missionaries, however, appear in Achrida in the fourteenth and fifteenth centuries, mostly Franciscan monks, to whom the preservation of the Roman obedience in these regions is largely owing (see ALBANIA). The Latin bishops of Achrida in the seventeenth century are probably, like those of our own time, titular bishops. The ecclesiastical independence of Achrida seeming in modern times to leave an opening for Roman Catholic influence in Bulgaria, Armenius, the Orthodox Patriarch of Constantinople, had it finally abolished in 1767 by an order of Sultan Mustapha. At the height of its authority, Achrida could count as subject to its authority ten metropolitan and six episcopal dioceses.

PINTA, ST. ACKERMANN, IN THE CATHEDRAL OF MÜNSTER

ACHTERFELDT, JOHANN HEINRICH, theologian, b. at Wesel, 17 June, 1788; d. at Bonn, 11 May, 1877. He was appointed professor of theology at Bonn in 1826 and in 1832 he founded with his colleague, J. W. J. Braun (d. 1863), the "Zeitschrift für Philosophie und Katholische Theologie" (1832–52), the chief purpose of which was to defend the teaching of Hermes (q. v.). He also published under the title "Christkatholische Dogmatik" (Münster, 1834–36) the theological writings which Hermes (d. 1831) had left in MSS. This publication was followed by sharp controversy, and eventually by the condemnation of the works of Hermes, which Pope Gregory XVI placed upon the Index, 26 September, 1835. In 1843, Achterfeldt incurred suspension from his professorial chair rather than sign the declaration of faith required by the Coadjutor Archbishop of Giesel of Cologne. Though Hermeneutism lost ground and finally disappeared during the revolution of 1848, Achterfeldt clung to his views. However, he was reinstalled as professor, and in 1873, having made his submission to ecclesiastical authority, he was freed from suspension.

MULLER, in Dict. de theol. catholique, s. v.; HERKENRÖTZER, Handbuch d. alt. Kirchenrecht. (Freiburg, 1861); E. A. PACE.

ACKERMANN, THEOBOROUGH WILLIAM, a German sculptor, was born in 1799, at Münster in Westphalia, of poor parents. After working on a farm he became a cabinet-maker. His carving was so clever and graceful that it attracted attention, and procured him the good will of some art patrons, who sent him to Berlin (1831), where he studied under the direction of Rauch, Tieck, and Schadow, then the foremost sculptors of Germany. Ackermann, however, being of a profoundly religious character, was drawn irresistibly to Rome, where he arrived in 1839 and remained till the end of his life. The first prominent product of his Roman studies was a Pietà which was secured for the Cathedral of Münster and which has often been copied. In 1858 the same cathedral acquired a group of seven life-size figures representing the descent from the Cross, which is regarded as one of its chief art treasures. His last great work, finished when the artist had passed his seventieth year, was a Gothic altar with three reliefs representing scenes from the life of Our Saviour. This was set up in the cathedral at Prague in the year 1873. He died at Rome in 1884. Ackermann's art is characterized by deep religious feeling and great imaginative power, though, on account of his having taken to an artistic career when somewhat advanced in life, he did not attain the technical mastery which he might otherwise have acquired.

HERTKENS, Wilhelm Ackermann (Trier, 1895).

ACIDALIUS, VALENS (German, Haveventhal), philosopher, Latin poet, and convert to the Catholic Church, b. 1567 at Wittstock in the Mark of Brandenburg; d. 25 May, 1595, at Neisse. After his education at the universities of Rostock, Greifswald, and Helmstedt, he began the study of medicine, but later devoted most of his time to the Latin classics, spending three years in the universities of Padua.
and Bologna and travelling through the chief Italian cities. After taking his degree of Doctor of Medicine at Padua, Adelphius devoted himself entirely to Latin literature. Returning to Germany in 1572, he resided in the city of Magdeburg. He was a convert to the Catholic faith, and, about the same time, Rector of the Breisgau Gymnasium. He died a few weeks later of yellow fever.

Adelphius's name appears in the works of Johann Matthäus Wacke von Wackenfels, also a convert, and chancellor to the Bishop of Breisgau, Andreas von Jerin.

In 1595 he became a Catholic, and, about the same time, Rector of the Breisgau Gymnasium. He died a few weeks later of yellow fever.

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Each little Hour is followed by a supplementary hour, called a *Martyria*. Prime begins with the recitation of three psalms followed by a doxology, two *stichoi*, a doxology, a *troparium* in honour of the Theotokos (the Birthgiver of God, i.e. the Blessed Virgin), the *trisagion*, several variable *troparia*, the doxology and dismissal, while its supplementary Hour is composed of a *troparium*, doxology, *troparium* of the Theotokos, *Kyrie Eleison* repeated forty times, a prayer, and a doxology. Terce, Sext, and None each contain the invitatoy verses, three psalms, a doxology, two *stichoi*, a doxology, the *troparium* of the Theotokos, the *trisagion*, doxology, another *troparium* of the Blessed Virgin, and the *Kyrie Eleison* repeated forty times. The Great Hours have the invitatoy verses, three psalms, a doxology, *troparium*, doxology, *troparium* of the Theotokos, *Kyrie Eleison* repeated forty times, and a proper prayer.

Before or after None, an office called *Tà τέμπερ* is recited, which consists ordinarily of the invitatoy verses, Psalms xii and cxl, and a *troparium*, but in the seasons of fasting this Office is regulated by different rubrics. The last part of the Office is called the *Apodeipnon* and corresponds to the Roman Compline. The greater *Apodeipnon* is said during Lent, the little *Apodeipnon* during the rest of the year. The latter is composed of the first twelve verses of the *trisagion*, the Lord's Prayer, the *Kyrie Eleison* repeated twelve times, and invitatoy verses, and Psalms i, lxix, and cxii, which are followed by the greater doxology, the Creed, the *trisagion*, the Lord's Prayer, the *troparium* proper to the feast, the *Kyrie Eleison* repeated forty times, several invocations, and the long prayers of dismissal.

**Acolyte** (Gr. ἀκολυτής; Lat. sequens, comes, a follower, an attendant).—An acolyte is a cleric promoted to the fourth and highest minor order in the Latin Church, ranking next to a subdeacon. The chief offices of an acolyte are to light the candles on the altar, to carry them in procession, and during the Solemn Mass to prepare the water for the sacrifice of the Mass; and to assist the sacred ministers at the Mass, and other public services of the Church. In the ordinance of an acolyte the bishop presents him with a candle, extinguished, and an empty cincture, using appropriate words expressive of these duties, and the candidate is designated an acolyte and perform the duties of such. The duties of the acolyte in Catholic liturgical services are fully described in the manuals of liturgy, e.g. Pio Martiniuc, "Manuale Sacrarum Ceremoniarum" (Rome, 1890), VI, 625; and De Herdt, "Sacre Liturgiae Praxis" (Louvain, 1889), II, 28-39.

It is just possible that the obscure passage in the life of Victor I (189-199), erroneously attributed by Ferraria (I, 101) to Pius I (140-155), concerning *sequentes* may really mean acolytes (Duchesne, Lib. Pont., I, 137; cf. I, 161). Be this as may be, the first authentic document extant in which mention is made of acolytes is a letter (Eus. Hist. Eccl., VI, xliii), written in 251, by Pope Cornelius to Fabius, Bishop of Antioch, and in which we possess a definite enumeration of the Roman clergy. There existed at that time in Rome forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes, and fifty-two readers. Lectures and lessons are not to exceed three, and note that two hundred and fifty years later the "Constitutum Silvestri," a document of about 501 (Mansi, "Coll. Conc.," II, 626; cf. "Lib. Pont.," ed. Duchesne, Intro., 138), gives forty-five acolytes as the number in Rome. Pope Fabian (236-250)
the immediate predecessor of Cornelius, had divided Rome into seven ecclesiastical districts or regions, setting a deacon over each one. A redistribution of the clergy of the city followed according to the seven districts. The Roman archdeacons were subject to the deacon of the region, or, in case of his absence or death, to the archdeacon. In each region there was a deacon, a subdeacon, and, according to the notation above, probably six acolytes. Ancient ecclesiastical monuments and documents held that the subdeacon was a sort of head-acolyte or arch-acolyte, holding the same relation to the acolytes as the archdeacon to deacons, with this difference, however, that there was only one archdeacon, while there was a deacon for each region. As late as the first half of the tenth century we meet with the term archdeacon, in Luitprand of Cremona ("Antapodosis", VI, 6; Muratori, "SS. Rer. Ital.", II, 1, 473), where it stands for a "dignity" (q. v.) in the metropolitan church of Capua. We may therefore regard the ministration of the subdeacon and acolyte as a development of that of the deacon. Moreover, these three clerics did not differ from one another in this, that they are all attached to the service of the altar, while the others are not.

The letters of St. Cyprian (7, 28, 34, 52, 59, 78, 79) give ample proof of the fact that at Carthage also, in the middle of the third century, acolytes existed. Eusebius of Caesarea (Eccl. Hist. XV, 435) mentions acolytes present at the Council of Nice (325), not as designated for the service of the altar, but as persons attached to the retinue of bishops. The "Statuta Ecclesiae Antiqua", often referred to as the decrees of the so-called Fourth Synod of Carthage (306), but really belonging to the end of the fifth, or the early part of the sixth century (Du Chesne, "Christian Worship", 332, 350), prove that this order was then known in the ecclesiastical province of Arles in Gaul, where these decrees were enacted. It would seem, however, that all the churches in the West, and more especially the smaller churches, did not have acolytes. We might conclude that at Reims, in the fifth century, there were no acolytes, if we could attach credence to the will of Bishop Bennadius, predecessor of St. Remigius (q. v.). He gives all the categories of clerics except this one (Fid.Ord., Hist. Rem. Eccl., I, 149). In the codex of Gaul mention is made, as far as is known, of only one acolyte, viz., at Lyons in 517 (La Blant, "Inscr. chrét. de la Gaule", I, 36), and, in general, very few epigrams of acolytes are found in the first five centuries. In the Irish Collection of Canons (Collectio Canonum Hibernensia, ed. Wesselschelen, Giessen, 1874, 32) the arch-acolyte is not mentioned among the seven ecclesiastical degrees, but placed with the psalmist and cantor outside the ordinary hierarchy.

In the sixth century the duties of acolytes are specified, as they are by a canonical writer of the 7th century, John the Deacon, to Senarius (P. L., LXIX, 404). Specific information concerning the place and duties of acolytes in the Roman Church between the fifth and ninth centuries is drawn from a series of ancient directions known as the "Ordines Romani" (q. v.—Du Chesne, op. cit., 148 and passim). According to them there were three grades of acolytes; (1) those of the palace (palatini), who served the Pope (or bishop) in his palace, and in the Lateran Basilica; (2) those of the regions (regiones), who served deacons in their duties in the different parts of the city; (3) those of the station (stationarii), who served in church; these last were not a distinct body, but belonged to the regional acolytes. Regional acolytes were also termed titular (titulares) from the church to which they were attached (Mabillon, De Comm. in Ord. Rom., IV, 20; for an old epigraph in Areflius, 156, see Ferraria, I, 100; Magani, "Antica Lit. Rom.", Milan, 1899, III, 61—see also Rome, City of). Acolytes of the palace were destined in a particular manner to the service of the Pope, assisting him not only in church but also in his palace, at the papal court, in distributing alms, carrying pontifical documents and notices, and performing other duties of like character. These offices, however, acolytes shared with readers and subdeacons, or arch-acolytes. At Rome they carried not only the eulogia (q. v.), or blessed bread, when occasion required, but also the Blessed Eucharist from the Pope's Mass to that of the priests whose duty it was to celebrate in the churches (tituli). This is evident from the letter of Innocent I (401-417) to Decentius, Bishop of Gubbio, in Italy (P. L., XX, 556). They also carried the sacred species to the presbytery, especially to those who were incarcerated in prison (see TARSICUS). This office of carrying the Blessed Eucharist, St. Justin, who suffered martyrdom about 165 or 166, had previously assigned to deacons (Apol., I, 67), which would indicate that at that time acolytes did not exist.

We learn still further from the letter of Pope Liberius that when the Pope was to pontificate in a designated district all the acolytes of that region went to the Lateran Palace to receive and accompany him. In the sixth or seventh century, perhaps a little earlier, the chief acolyte of the station church, carrying the sacred chrisom covered with a veil, and, directing the procession, preceded on foot the horse on which the Pope rode. The other acolytes followed, carrying the Gospel-book, burses, and other vessels used in the holy sacrifice. They accompanied the Pope to the secretarium or sacristy (see BASILICA). One of them solemnly placed the book of Gospels upon the altar. They carried seven lighted candles before the pontiff entering the sanctuary. With lighted candles, two acolytes accompanied the deacon to the ambo (q. v.) for the singing of the Gospel. After the Gospel, another acolyte received the book, which, placed in a case and sealed, was later returned to the deacon by the head acolyte. An acolyte carried to the deacon the wax candle, the alabaster, the gospels, the sacred vessels, and the holy plate. At the altar, the acolytes were assigned their stations, and the acolyte held the paten, covered with a veil, from the beginning to the middle of the canon. In due time acolytes bore, in linen bags, or burses suspended from their necks, the albula, or consecrated loaves from the altar to the bishops and priests in the sanctuary, that they might break the sacred species (see FRAGMENT PANIS). It will be seen from these, and other duties devolving upon acolytes, that they were in a large measure responsible for the successful conducting of pontifical and stationer ceremonies. This was particularly true during the foundation of the Schola Cantorum (q. v.) at Rome, of which there is clear evidence from the seventh century onward. Being then the only ones in minor orders engaged in active ministry, acolytes acquired a much greater importance than they had hitherto enjoyed. Cardinal Bessarion (who had not at that time any standing in their titular churches. During Lent, and at the solemnization of baptism, acolytes fulfilled all the functions which hitherto had devolved upon the exorcists, just as the subdeacon had absorbed those of the lector or reader. Alexander VII (1655-67) restored the mediaeval number of acolytes described above and substituted in their place (26 October 1655) the twelve voting prelates of the Signature of
As evidence of their origin these prelates still retain, at papal functions, many of the offices or duties described above.

According to the ancient discipline of the Roman Church the order of acolyte was conferred as the candidate approached adolescence, about the age of twenty, as the decree of Pope Siricius (385) to Himerius, bishop of Tripoli, in Spain, witnesses (P. L., XIII, 1142). Five years were to elapse before an acolyte could receive subdeaconship. Pope Zosimus reduced (418) this term to four years. The Council of Trent leaves to the judgment of bishops to determine what space should elapse between the conferring of the acolythate and the subdeaconate. It is also interesting to note, with Dr. Probst (Kirchenlex., I, 385), that the Council's desire (See XXIII, c. 17, de ref.) concerning the performance of ministerial services exclusively by minor-ordered clerics was never fulfilled. In ancient ecclesiastical Rome there was no solemn ordination of acolytes. At communion-time in ordinary Mass, even when it was not stational, the candidate approached the Pope, or in his absence, one of the bishops of the pontifical court. At an earlier moment of the Mass, he had been vested with the stole and the chasuble. Holding in his arms a linen bag (pulvinus eugus et purpuracens) as a symbol of the highest function of these clerics, that of carrying, as stated above, the consecrated hosts he prostrated himself while the Pontiff pronounced over him a simple blessing (Mabillon, op. cit., II, 85, ed. Paris, 1724). It may be well to mention here the two prayers of the ancient Roman Mass, known as the "Sacramentary Gregorianum" (Mabillon, Lit. Rom. Vetus, II, 407), said by the Pontiff over the acolyte, and the first of which is identical with that of the actual Roman Pontifical "Domine, sancte Pater, eternus Deus, qui ad Moyse et Aaron locutus es, etc.

According to the aforementioned "Statuta Ecclesiae Antiqua," which give us the ritual usage of the most important churches in Gaul about the year 500, the candidate for acolyte was first instructed by the bishop in the duties of his office, and then a censuestick, with a candle extinguished, was placed in his hand by the archdeacon; and he was to see that the lights of the church would be in his care; moreover, an empty cresset was given him, symbolic of his office of presenting wine and water at the altar for the holy sacrifice. A short blessing followed. (See Minor Orders; Fractio Panis; Eucharist; Mass.)


Andrew B. Meehan.

Acosta, Josè de, the son of well-to-do and respected parents, b. at Medina del Campo in Spain, 1540; d. at Salamanca, 15 February, 1600. He became a novice in the Society of Jesus at the age of thirteen at the place of his birth. Four of his brothers successively joined the same order. Before leaving Spain he was lecturer in theology at Ocaña, and in April, 1569, was sent to Lima, Peru, where the Jesuits had been established in 1567 by the Viceroy Lasso de la Vega. Acosta again occupied the chair of theology. His fame as an orator had preceded him. In 1571 he went to Cuzco as visitor of the college of the Jesuits then recently founded. Returning to Lima three years later, to again fill the chair of theology, he was elected provincial in 1576. He founded a number of colleges, among them those of Arequipa, Potesi, Chucuito, Panama, and La Paz, but met with considerable opposition from the viceroy, Francisco de Toledo. His official duties obliged him to investigate personally a very extensive range of territory, so that he acquired a practical knowledge of the vast province and its aboriginal inhabitants. At the provincial council of 1582, at Lima, Acosta played a very important part. Called to Spain by the king in 1585, he was detained three years in Mexico, where he dedicated himself to studies of the country and people. Returning to Europe, he filled the chair of theology at the Roman college in 1594, as well as other important positions. At the time of his death he was rector of the college at Salamanca.

Few members of the Society of Jesus in the sixteenth century have been so uniformly eulogized as Father Acosta. Independently of his private industry, his learning, and his erudite and pervading his works attracted the widest attention in learned circles. Translations of his works exist in many languages of Europe, while the naturalists of the eighteenth century praise his knowledge of the flora of western South America. Aside from his publications of the proceedings of the provincial council of 1567 and 1593, and several works of exclusively theological import, Acosta is best known as a writer through the "De Natura Novi Orbis," "De promulgatione Evangelii apud barbaros, sive De procurandâ Indorum salute," and, above all, the "Historia natural y moral de las Indias." The first was published at Seville in 1591, the second at Seville, 1590, and was soon after its publication translated into various languages. It is chiefly the "Historia natural y moral" that has established the reputation of Acosta. In a form more concise than that employed by his predecessors, Gomara and Oviedo, he treats the natural and philosophical history of the New World from the Norse point of view. Much of what he says is of necessity erroneous, because it is influenced by the standard of knowledge of his time; but his criticisms are remarkable, while always dignified. He reflects the scientific errors of the period in which he lived, but
with hints at a more advanced understanding. As far as the work of the Church among the Indians is concerned, the "De procurandâ Indorurn salute" is perhaps more valuable than the later "Historia," because it shows the standpoint from which efforts at civilizing the aborigines should be undertaken. That standpoint indicates no common perception of the true nature of the Indian, and of the methods of approach for his own benefit.

De Ecker, Bibliothèque des écrits de la Cie. de Jésus. Among earlier sources, Father Eusebius Hieronymus, Amor, Occident et Orient, in the Acta de Compania de Jesús (1639), deserves mention, as well as Nicolás Antonio, Biblioteca, Verhulstius and the Bibliography of the Jesuits in Spanish-American literature, generally mention Acosta. A good Biography, and a short one, will be found in Enrique de Acosta, Cuenca, 1864, by Francisco Encarnación, Los amigos Jesuitas del Peru (Lima, 1882). See also: Mendiburu, Diccionario histórico-biográfico del Perú, I (1874).

Ad. F. Bandelier.

Acuapendente, a diocese in Italy under the immediate jurisdiction of the Holy See, comprising seven towns of the Province of Rome. Acuapendente was under the ecclesiastical jurisdiction of Orvieto until 1649. That year, in consequence of a conspiracy of the people of Greccio led by Bishop Castro, the Bishop of Castro was assassinated. In punishment of this crime, Innocent X ordered Castro to be destroyed, and raised Acuapendente to the dignity of an episcopal city (Bull, 13 September, 1649). Its bishop, however, retains the appellation "papal Canton." The first inhabitants were found in the Herculaneum (il gerolosilomano) Pompeio Miguescu of Offida, who had been Archbishop of Ragusa. He took possession 10 January, 1650. This diocese contains 13 parishes; 80 churches, chapels, and oratories; 47 secular clergy; 35 seminarians; 15 regular priests; 49 religious (women); 50 confraternities. Population, 19,550.

Ughi, Itaia Sacra (Venice, 1722), I, 583; Capecellati, Le chiese d'Italia (Venice, 1860), V, 540, Gamba, Serie Episcoporum Ecclesiae Catholicae (Ratisbon, 1723), 660; Rennah, Bibliografia storica della città e luoghi dello Stato Pontificio (Rome, 1772).

Ernesto Buonaiuti.

Acquaviva, name of several Italian cardinals.

Francesco, b. 1665 at Naples, of the family of the Dukes of Atri. He filled various offices under Innocent XI, Alexander VIII, Innocent XIII, and Clement XI. The latter created him Cardinal, and Bishop of Sabina. He died in 1725, and was buried at Rome in the Church of Santa Cecilia. Giovanni Vincenzo, Bishop of Melfi and Roppola (1557), Cardinal-priest of Sylvester and Martin (1542), d. in 1566. — Giulio, b. at Naples, 1546; d. 1574. Nuncio of St. Pius V to Philip II of Spain, made Cardinal by the same pope, whom he assisted on his deathbed. — Ottavio (the elder), b. at Naples, 1560; d. 1612; filled various offices under Sixtus V, Gregory XIV, and Clement VIII, was Cardinal-legate in the Campagna and at Avignon, and was instrumental in the conversion of Henri IV. Leo XI made him Archbishop of Naples (1603). — Ottavio (the younger), b. of the family of the dukes of Atri, 1639; d. at Rome, 1674. He was made Cardinal in 1654 by Innocent IX, and legate at Viterbo and in Romagna, where he checked the ravages of the banditti. He is buried at Rome, in the church of Santa Cecilia. — Troiano, b. 1694 at Naples, of the same ducal family; d. at Rome in 1747. He was employed by Ferdinando de’ Medici, grand duke of Tuscany, to negotiate the peace of PASQUALE, of Avignon, b. 1719 at Naples; d. 1788. He was made Cardinal by Clement XIV in 1773.

Stahl in Kirchenlex., I, 1177-79.

Thomas J. Shahan.

Acquaviva, Claudio, fifth General of the Society of Jesus, b. October, 1543; d. 31 January, 1615. He was the son of Prince Giovanni Antonio Acquaviva, Duke of Atri, in the Abruzzi, and, at twenty-five, when high in favour at the papal court, where he was Chamberlain, renounced his brilliant worldly prospects for the Society. After being Provincial both of Naples and Rome, he was elected General of the Society, 19 February, 1681. He was the youngest who ever occupied that post. His election coincided with the first accusation of ambition ever made against a great official of the Order. Manareus had been named Vicar by Father Mercurian, and it was alleged that he aspired to the generalship. His warm defender was Acquaviva, but, to dispel the faintest suspicion, Manareus renounced his right to be elected. Acquaviva was chosen by a strong majority. His subsequent career justified the wisdom of the choice, which was very much doubted at the time he was elected. During his generalship the persecution in England, whither he had once asked to go as a missionary, was raging; the Huguenots in France were at their height; Christianity was being crushed in Japan; the Society was expelled from Venice, and was oppressed elsewhere; a schism within the Society was imminent; the Pope, the Inquisition, and Philip II were hostile. Acquaviva was denounced to the Pope, even by men like Toletus (q. v.), yet, such was his prudence, his skill, his courage, and his success, that he is regarded as the greatest administrator, after St. Ignatius, the Society ever had. Even those who were jealous of him admitted his merit, when, to satisfy them, the fifth and sixth Congregations ordered an investigation to be made of his method of government. The greatest difficulty he had to face was the schism organized in Spain by Vasques (q. v.). The King and Pope had been won over by the dissidents. Open demands of quasi-independence for Spain had been made in the Congregations of the Society. No Jesuit was allowed to leave Spain without royal permission. Episcopate visits of the houses had been asked for and granted. But finally, through the mediation of the English Jesuit, Robert Vansor (q. v.), who was highly esteemed by Philip II, Acquaviva was persuaded of the impolicy of the measure, while Acquaviva convinced the Pope that the schism would be disastrous for the Church. Deprived of these supports the rebellion collapsed. Simultaneously, the Inquisition was doing its best to destroy the Society. It listened to defamatory accusations, threw the Provincial of Castile into prison, demanded the surrender of the Constitutions for examination, until Acquaviva succeeded in inducing the Pope to call the case to his own tribunal, and revoke the powers which had been given to the Inquisition, or which it claimed. Finally, Philip II, who was always unfriendly to the Society, determined to change it completely. The Emperor Ferdinand implored him not to act; the College of Cardinals resisted; but the Pope was obstinate. The bull was prepared, and Acquaviva himself was compelled to send in a personal request to have even its name dissolved. He was then addressed by the sovereigns of the four parts of the world—a coincidence which gave rise to accusations against the Society. His successor, Gregory XIV, hastened to renew all the former privileges of the Order and to confirm its previous approbations.

During Acquaviva’s administration the protracted controversy on Grace (see Grace, Controversies on), between the Dominicans and the Jesuits, took
place, and was carried on with some interruptions for nearly nine years, without either party drawing any decision from the Church, the contestants being ultimately ordered to discontinue the discussion. It was Acquaviva who ordered the scheme of Jesus and St. Ignatius the "Ratio Studiorum" (q. 6) to be drawn up, which, with some modifications, has been followed to the present day. Six of the most learned and experienced scholars of the Society were summoned to Rome, who laid out the entire plan of studies, beginning with theology, philosophy, and their ignate branches, and going down to the smallest details of grammar. When finished, it was sent to the different Provinces for suggestions, but was not imposed until 1592, and then with the proviso that the Society would determine what change was to be made, which was done in the General Congregation of 1593.

The period of his Generalship was the most notable in the history of the Society for the men it produced, and the work it accomplished. The names of Suarez, Toletus, Bellarmine, Maldonatus, Clavius, Lessius, Ripalda, Rici, Parsons, Southwell, Campion, Aloysius Gonzaga, and a host of others are identified with it. Theological missions to France, Russia, Poland, Constantinople, and Japan were entrusted to men like Possevin, and Bellarmine, and Vallignani; houses were multiplied all over the world with an astonishing rapidity; the colleges were educating some of the most brilliant statesmen, princes, and prelates; in the Far East, the Jesuits were organized; the heroic work of the missions of Canada was begun; South America was being traversed in all directions; China had been penetrated, and the Jesuits were the Emperor's official astronomers; martyrs in great numbers were sacrificing their lives in England, America, India, Japan, and elsewhere; and the great struggle organized by Canisius and Nadal to check the Reformation in Germany had been brought to a successful conclusion. The guiding spirit of all these great achievements, and many more besides, was Claudius Acquaviva. He died at the age of seventy-one, 31 January, 1615. Jouvenay says the longer he lived the more glorious the Society became; and Cordubius speaks of his election as an inspiration. Besides the "Ratio Studiorum," of which he is substantially the author, as it was under his initiative and supervision that the plan was conceived and carried out, we have also the "Directorium Exercitionis Spiritualis," the "Regula," the "Breviarium," the "Reges," the "Lexicens," the "Canons," the "Constitutiones," the "Acta," the "Archives," the "Lettres," the "Memorials," and many other documents and letters, relating chiefly to matters of government, are still extant.


T. J. CAMPBELL.

Acquaviva, Rudolph. See Rudolph Acquaviva, Blessed.

Acqui, a diocese suffragan of Turin, Italy, which contains ninety-three towns in the Province of Alexandri, twenty-three in the Province of Genoa, and one in the Province of Cuneo. The first indubitable Bishop of Acqui is Dittarius. A tablet found in 1753 in the church of St. Peter, says that the bishop, died on the 28th of June, 488, in the Consulate of Dinamis and Syphidius. Popular tradition gives Deusdedit, Andreas Severus Maximus, and, earliest of all, Majorinus, as bishops prior to him. Calculating the time that these bishops, Roman certainly in name, governed this see, Majorinus probably lived either at the end of the fourth, or in the beginning of the fifth, century. It is very probable that the diocese of Acqui was erected at the end of the fourth century, about the same time, it would appear, as the dioceses of Novara, Turin, Ivrea, Aosta and perhaps, Asti and Alb. Presupposing the fact that the erection of dioceses in the provinces of the Roman Empire, after Constantine, was not done without previous consent between the Church and the emperors, it is safe to say that the most propitious time for such organization in Northern Italy was the seven years of the reign of Honorius (395-402), when a complete reorganization of the Provinces of Northern Italy and Southern Gaul was effected. Other arguments could be advanced to confirm the existence and episcopate of St. Majorinus. The name was very common in the third, fourth, and fifth centuries. St. Augustine (De Haer., I, 69) speaks of two bishops of this name; two others appear as signers of the Letters of the Synod of Carthage to Pope Innocent I (forest 401-417) against Pelagius. 161 St. August. Aug., II, 90, 91. Also, Eusebius in his "Hist. Eccl." says that in 392 the saint from time immemorial by the church in Acqui, shown by his statues and relics. This veneration, however, has ceased since a decree of the Congregation of Rites (8 April, 1628) prohibited the veneration of saints whose sanctity had not been confirmed by the Holy See. The diocese of Acqui, St. Guido (1034-70) is worthy of note. He was of the Counts of Acquasana under whose government the cathedral was erected, and is the patron saint of Acqui. The bishopric contains 122 parishes; 456 churches, chapels, and oratories; 317 convents, 1600 priests, 1,500 religious; 20 lay-brothers; 75 religious (women); 60 confraternities; 3 boys' schools (168 pupils); 4 girls' schools (231 pupils). Population, 18,120.

UORELLI, Italia Sacra (Venice, 1722, IV, 826; CAPELLETTI, Le chiese d'Italia (Venice, 1866, XIV, 134; GIAM, Seria, Episcoporum Ecclesiae Catholicae (Ratisbon, 1873), 808; SAVIO, Gli antichi vescovi d'Italia dalle origini al 1500 descritti per regioni, I, Fiemont (Turin, 1899), 2-48; PEDROCCA, Studio cronologico sacerdotale Aquenses Ecclesiae (Manuscript in the Curia of Acqui, 1629); MORONIUS, Monumenta Aquense Ecclesiae (Turin, 1794); D'ACQUI, Le vicariat d'Acqui, (Turin, 1845); ANTONELLI, Antichi e presenti di Acqui e del suo territorio profano-ecclesiastico (Toritina, 1848); MAMIO, Bibliografia provvisoria acqueae, in preparazione alla bibliografia storica degli stati della monarchia di Savoia in Italia.

ERNESTO BUONIATTI.

Acquisition. See Property, Ecclesiastical.

Acro (Saint-Jean-d’Acre), in Heb. "Achz". Sept. "Achz", in the Books of Mach. Drenalus in Greek writers "Arx," in Latin writers "Arce," in Assyrian inscriptions Ak-ku-u, in modern Arabic "Acz". It is a Syrian seaport on the Mediterranean, in a plain with Mount Carmel on the south, and the mountains of Galilee on the east. Though choked with the waste of the heathen world, and the Syrian coast. The city was built by the Canaanites, and given to the tribe of Aser (Judges, i, 31), but not conquered (Jos. xix, 24-31). It is mentioned in Mich., i, 10. It was taken by Sennacherib the Assyrian (704-680 B.C.), passed into the power of Tyre, of the Seleucid kings of Syria, and the Romans. In the time of the Macedonians, the time to the sanctuary in Jerusalem by gift of Demetrius Soter (I Mach., x, 12, xii.). The Emperor Claudius granted Roman municipal rights to the town; hence it received the name "Colonial Claudii Cesaris." St. Paul visited its early Christian communities (Actus, xxiii. 25). The city (Acqui, a diocese, 1628, s. d. 1104, again by the Moslem a. d. 638, by the Crusaders A. d. 1191, by the Crusaders again. A. d. 1191, and finally by the Moslem a. d. 1290.)
Though Napoleon could not conquer it in 1799, it was taken by the Viceroy of Egypt in 1832, but reconquered by the Sultan in 1840. Till about 1400 it was the see of a Latin bishop; it has also been the residence of a few Jacobite bishops, and has now a Melchite bishop who is subject to the Patriarch of Antioch.

A. J. MAAS.

**Acta Sanctorum Sedis**, a Roman monthly publication containing the principal public documents issued by the Pope, directly or through the Roman Congregations. It was begun in 1865, under the title of **Acta Sanctorum Sedis**, and was continued, 23 May, 1904, an organ of the Holy See to the extent that all documents printed in it are "authentic and official".

**Acta Sanctorum. See Bollandists.**

**Acta Sanctorum Hiberniae**, the abbreviated title of a celebrated work on the Irish saints by the Franciscan, John Colgan (Louvain, 1645). The full title runs as follows: "Acta Sanctorum veteris et majoris Scotiae, seu Hiberniae, Sanctorum Insulae, partim ex variis per Europam MSS. codex, excerptis, partim ex antiquis codicibus et diversis Fabulas et Fabulam erutis et conscriptis; omnia notis et appendicibus illustrata, per R.P.F. Joannem Colganum, in conventu F.F. Minor. Hibern. Strictioris Observ., Lovann., S. Theologis Lectorem Jubilatunm. Nuno primum de ideam actis juxta ordinem mensum et dierum prodiit tomos primum, qui de sacris Hiberniae antiquitatibus est tertius, Januarium, Februariun, et Martium complectens." Colgan was an Irishman, of the Mac Colgan sept, in the county Derry, 1692. He entered the Irish House of Franciscans, at Louvain, in 1612, and was ordained a priest in 1618. Aided by de la Hulard, M., Father Stephen White, S.J., and Brother Michael O'Clery, O.F.M., Colgan sedulously collected enormous material for the Lives of the Irish Saints, and at length, after thirty years of sifting and digesting his materials, put to press his "Acta Sanctorum Hiberniae," a portion of the expense of which was defrayed by Archbishop O'Reilly of Armagh. The first volume, covering the lives of Irish saints for the months of January, February, and March, was intended to be the third volume of the "Ecclesiastical Antiquities of Ireland," but only one volume was printed at Louvain in 1645. To students of Irish ecclesiastical history Colgan's noble volume is simply invaluable.

W. H. GRATTAN-FLOOD.

**Acta Triadis Thaumaturge** (The Acts of a Wonder-working Triad), or the lives of St. Patrick, St. Brigid, and St. Columba, was published in Dublin in 1647, by John Colgan, O.F.M. mainly at the expense of Thomas Fleming, Archbishop of Dublin. The full title runs as follows: "Triadis Thaumaturge, seu divorum Patricii, Columbe, et Brigidae, trium vetereis et majoris Scotiae, seu Hiberniae, Sanctorum insulae, communium patronorum acta, a variis, isque historicis acta, accedunt acta accuratae, ac studio R.P.F. Joannis Colgan, in conventu F.F. Minor.
Hibernor, Strictior, Observ., Lovani, S. Theologia Lectoris Jubilati, ex varia bibliothecis collecta, scholos et commentarioris illustrata, et pluribus apud philosophos habita commentariis tomos secundus sacrarum ejusdem insulae antiquitatum, nunc primum in lucem prodiens". Want of funds alone prevented the publication of all the priceless material which Colgan had transcribed and prepared for press, and from the catalogue of the manuscripts found in his cell after his death, it is evident that the great Irish historiographer had given a detailed account of the labours of Irish missionaries in England, Scotland, Belgium, Alsace, Lorraine, Burgundy, Germany, and Italy. A small remnant of these unpublished volumes is now in the Franciscan Library, Merchants' Quay, Dublin. In 1652 Colgan begged his superiors to relieve him of the duties of guardian and professor, and he died at St. Anthony's, Louvain, 15 January, 1658, aged 66.

W. H. GRATTON FLOOD.


Actio. See Mass.

Active Perseverance. See Perseverance.

Act of Charity. See Charity.

Act of Faith. See Faith.

Act of Hope. See Hope.

Act of Settlement (Irish).—In 1662 an act was passed by the Irish Parliament, the privileges of which were restored on the return of Charles II., entitled "an act for the better execution of his majesty's gracious declaration for the Settlement of his Kingdom of Ireland, and the satisfaction of the several interests of adventurers, soldiers, and other his subjects there". To understand the provisions of this complicated Act, and the Act of Explanation of it (1664), it is necessary to recall that during the time of Cromwell English adventurers, as they were styled, advanced money for the war, and the soldiers engaged in it had large sums due to them for arrears of pay. To meet these demands, extort Papacy, and establish a Protestant interest in Ireland, almost all the land in Munster, Leinster, and Ulster was confiscated under the Cromwellian Settlement. The confiscations were arranged under different categories in such a way that scarcely any even Old Protestant, could escape. All persons who had taken part in the rebellion, before 10 November, 1642, or who had assisted the rebels in any way before that date, and also about 100 named persons, including Ormond, Bishop Bramhall, and a great part of the aristocracy of Ireland, were condemned to death, and their estates declared forfeit. All other landowners who had at any period borne arms against the Parliament, either for the rebels or for the King, were deprived of their estates, but were promised land of a third of the value in Connaught. Catholics who during the whole of the war had never borne arms against the Parliament, who had shown "constant good affection" towards it, were to be deprived of their estates, but were to receive two-thirds of their value in Connaught. Such a confiscation was practically universal (Lecky, I, 106). The Puritan made no distinction between the rebel and the royalist, and did not, of course, consider himself bound by the Articles of Peace (17 January, 1649). By these Charles I., through Ormond, had engaged that, with the exception of murderers etc., all Catholics who submitted to the articles should "be restored to their respective possessions and hereditaments", and that all treason etc., committed since the beginning of the rebellion, should be extinguished by an "Act of Oblivion" (Articles of Peace, 1649, § 4). And Charles II., in a letter from Jersey, dated 2 February, 1649-50, to Ormond, ratifies and confirms this Peace (Carte, III, 524-590, ed. 1851). Many of the Catholic proprietors had never taken arms against the King, and the rest who had done so, were allowed the same leniency as Puritans. In 1662 the English Legislature endeavored to extirpate the Catholic religion in Ireland, with few exceptions submitted under the Articles of Peace, and supported his cause to the end. All these had a clear title to restoration, but the adventurers and soldiers were in the actual possession of the lands, and were allowed the rents and profits of their elections, though they had no legal status, their titles resting on an act of Cromwell's London Parliament, and an entry and ouster of the old proprietors under it. The Catholics who were legally the true freeholders had, of course, no votes. When the new Parliament met, the Puritan adventurers and soldiers had an enormous majority, while the Catholics were almost unrepresented in the House of Commons (1662). The King had previously issued a Declaration, in November, 1660, which was made the basis of the Act of Settlement. The Irish Parliament, under Poyning's Act, could not entertain a Bill that had not previously been sanctioned by the Privy Council in England. He confirmed to the adventurers all the lands possessed by them on 7 May, 1659, allotted to them under the Cromwellian settlement. He did the same as regards the soldiers with a few exceptions. Protestants, however, whose estates had been given to adventurers, were to be at once restored, unless they had been in rebellion before the cessation (truce) of 1643, or had taken out orders for lands in Connaught or Clare, and the adventurers or soldiers displaced were to be repreised, i.e. get other lands instead. The Catholics were divided into "innocent" and "nocent". No one was to be considered "innocent" (1) who, before the cessation of 15 September, 1643, was of the rebels' party, or who enjoyed his estate in the rebels' quarters, except in Cork and Youghal, where the inhabitants were driven into them by force; or (2) who had entered into the Roman Catholic Confederacy before the Peace of 1648; or (3) who had at any time adhered to the nuncio's party; or (4) who had inherited his property from anyone who had been guilty of those crimes; or (5) who had sat in any of the confederate assemblies or councils, or acted on any commissions or powers derived from them. Those so established as "innocents", if they had taken lands in Connaught were to be restored to their estates by 2 May, 1661, but if they had sold their lands they were to indemnify the purchaser, and the adventurers and soldiers dispossessed were to be at once repressed.

The "nocent" Catholics who had been in the rebellion, but who had submitted and constantly adhered to the Peace of 1648, if they had taken lands in Connaught, were to be bound by that arrangement, and not restored to their former estates. If they had served under his Majesty abroad, and not taken lands in Connaught or Clare, they were to be restored after reparation made to the adventurers and soldiers. If all this was to be accomplished, "there must" said Ormond, "be new discoveries of a new Ireland, for the old will not serve to satisfy these engagements. It remains, then, to determine which party must suffer in the default of means to satisfy all. The result was not doubtful. The Protestant interest was resisted, and Charles II., moved to use force, if necessary, to defend their possessions. The Catholics were poor, broken, and friendless. "All the other competing interests in Ireland were united in their implacable malice to the Irish and in their desire that they might gain nothing by the King's return." The fate of the Protestants, the vast majority of whom were accessory, before or after the fact, to the execution
of his father. He declared that he was for the establishment of an English interest in Ireland. All attempts to carry out his father's and his own engagements were abandoned. A commission was appointed consisting of thirty-six persons, all Protestants, and they proceeded to appoint from amongst their body a court of claims to hear cases and decide whether the titles of the Roman Catholics should be restored to their former estates. About 600 claims were heard, and in the great majority of cases the claimants proved "innocency." A loud outcry arose from the Puritan and Protestant interest. The matterings of an intended Insurrection were heard, and peace and prosperity in the Commonwealth knew no bounds. A formidable plot was discovered. A small outbreak took place (Lord E. Fitzmaurice, "Life of Petty," p. 131). A new Bill of Settlement, or, as it was called, of Explanation, was then approved in England, and brought in and passed in Ireland (1665). It provided that the adventurers and soldiers should give up one-third of their grants under the Cromwellian settlement, to be applied for the purpose of increasing the fund for reprints. Protestant adventurers and soldiers serving before 1649, and Protestant purchasers in Connaught or Clare before 1663, removable from restorable lands, were to have the lands restored, two-thirds equivalent in other lands. Protestant purchasers from transplanted persons in Connaught or Clare before 1 September, 1663, were confirmed in two-thirds of their purchase. Every clause in this and the preceding act was to be construed most liberally and beneficially for the protecting and settling the estates and persons of Protestants, whom the Act was principally intended to settle and secure (§ 73). The clause in the first act, empowering the King to restore innocent Catholics to their houses within Corporations, was repealed (§ 221). The Anglican Church regained its estates, including its large revenue of tithes, and its hierarchy was re-established in its former position. Finally (and this is the most important and iniquitous provision in the Act) it was declared "that no person who by the qualifications of the former Act hath not been adjudged innocent, shall at any time hereafter be regarded as innocent, so as to oblige the sovereign or his government," etc. This excluded the whole body of the 4,000 innocent claimants, except the 600 already disposed of "without a trial from the inheritance of their fathers, an act of the grossest and most cruel injustices (Lecky, I, 115). After these acts the Act was passed, and the Pope (as Pope, not as Gregory) complained to the King of "the injury against the people of Ireland," etc., but the Pope had no right to complain. After the conference Cardinal Acton, by request of the Pope, wrote out a minute account of it; but he never permitted it to be seen. The King of Naples urged him earnestly to become Archbishop of Naples, but he inexcusably refused. His charities were unbounded. He once wrote from Naples that he actually tasted the distress which he sought to solace. He may be said to have departed this life in all the wealth of a willing poverty.

Act, the Test. See Test.

Act, the Toleration. See England.

Acton, CHARLES JANUARIUS, an English cardinal, b. at Naples, 6 March, 1803; d. at Naples, 23 June, 1847. He was the second son of Sir John Francis Acton, Bart. The family, a cadet branch of the Actons of Aldenham Hall, near Bridgnorth, in Shropshire, had settled in Naples some time before his birth. His father was engaged in the Neapolitan trade when he succeeded to the family estate and title through the death of his cousin, Sir Richard Acton, Bart. The Cardinal's education was English, as he and his elder brother were sent to England on their father's death in 1811, to a school near London kept by the Abbé Quéqué. They were then sent to Westminster School, with the understanding that their religion was not to be interfered with. Yet they not only were sent to this Protestant school, but they had a Protestant clergyman as tutor. In 1819 they went to Magdalen College, Cambridge, where they finished their education and were given strange schooling for a future cardinal, Charles went to Rome when he was twenty, and entered the Academia Ecclesiastica, where ecclesiastics intending to be candidates for public offices receive a special training. An essay of his attracted the attention of the Secretary of state, and placed him in the Congregation. At this time he was made Cardinal of the Papal States; he was also made a chamberlain and attached to the Paris Nunciature, where he had the best opportunity to become acquainted with diplomacy. Pius VIII re-called him and named him vice-legate, granting him choice of any of the four legations over which cardinals presided. He chose Bologna, as affording most opportunity for improvement. He left there at the close of Pius VIII's brief pontificate, and went to England, in 1829, to marry his sister to Sir Richard Throckmorton. Gregory XVI made him assistant judge in the Civil Court of Rome. In 1837 he was made Auditor to the Apostolic Chamber, the highest Roman dignity after that of a cardinal. At this time Acton was the first time it was even offered to a foreigner. Acton declined it, but was commanded to retain it. He was proclaimed Cardinal-Priest, with the title of Santa Maria della Pace, in 1842; having been created nearly three years previously. His strength, never very great, began to decline, and a severe attack of gout made him seek rest and recuperation, first at Palermo and then at Naples. But without avail, for he died in the latter city. His sterling worth was little known through his modesty and humility. In his youth his musical talent and genial wit supplied him much innocent gaiety, but the pressure of serious responsibilities and the adoption of a spiritual life somewhat subdued his exercise.

His judgment and legal ability were such that advocates of the first rank said that could they know his view of a case they could tell how it would be decided. When he communicated anything in writing to the Pope, he was so dexterous and precise that he always asked the Pope to read it more than once. He was selected as interpreter in the interview which the Pope had with the Czar of Russia. The Cardinal never said anything about this except that when he had interpreted the Pope's first sentence the Czar said: "It will be more feasible to me, if you would kindly interpret, also." After the conference Cardinal Acton, by request of the Pope, wrote out a minute account of it; but he never permitted it to be seen. The King of Naples urged him earnestly to become Archbishop of Naples, but he inexcusably refused. His charities were unbounded. He once wrote from Naples that he actually tasted the distress which he sought to solace. He may be said to have departed this life in all the wealth of a willing poverty.

Acton, JOHN, an English canonist, after 1329 canon of Lincoln; d. 1350. His name is spelled variously, Achedune, de Athona, Aton, Eaton; Maitland and Stubbs write Ayton. He was a pupil of John Stratford (afterwards Archbishop of Canterbury), and is declared by Maitland (p. 98) to be "one of the three four Emanonians" that after the earliest years of the thirteenth century wrote books that met with any success." He is best known as a glossator of the legatine "Constitutions" of Cardinals Otto and Ottobone, papal legates to Eng-
land in the thirteenth century, and contemporary lawyers must have found his notes both full and learned, for many manuscript copies of them are said by Maitland to be still extant at Oxford. The first printed edition was that of Wynkyn de Worde, in his edition of William Lyndewode's "Provinciale" (1496) and partly translated in Johnson's "Collection of Ecclesiastical Laws" (London, 1720: cf. the English translation of Otho's "Ecclesiastical Laws", by J. W. White, 1844). The printed copies must be received with caution, for there remain at least two books that were not written until after the death of Acton. His canonical doctrine lends no support to the thesis of a medieval Anglican independence of the papal decretal legislation. "I have been unable," says Dr. F. W. Maitland in the work quoted below (p. 8), "to find any passage in which either John of Aytton or Lyndwood denies, disputes, or debates the binding force of any decretal!" (cf. ib., pp. 11-14). Of Acton the same writer says (pp. 7, 8) that he was "a little too human to be strictly scientific. His gloss often becomes a growl against the bad world in which he lives, the greedy prelates, the hypocritical friars, the rapacious officials."


THOMAS J. SHAHAN.

Acton, John Emerich Edward Dalberg, Baron Acton, Professor of Modern History at Cambridge, 1856-1902, b. at Naples, 10 January, 1834, where his grandfather, Richard Acton, had held a diplomatic appointment; d. at Tegernsee, Bavaria, 19 June, 1902. His mother was the heiress of a distinguished Bavarian family, the Dalbergs. The Actons, though of an old English Catholic stock, had long been naturalized in Naples, where Lord Acton's grandfather had been prime minister. The future historian was thus in an extraordinary degree cosmopolitan, and much of his exceptional mastery of historical literature may be ascribed to the fact that the principal languages of Europe were as familiar to him as his native tongue. In 1843 the boy was sent to Oscott College, Birmingham, where Doctor, afterwards Cardinal, Nicholas Wiseman was then president. After five years spent at Oscott, Acton completed his education at Munich, as the pupil of the celebrated historian Dollinger. With Dollinger he visited France, and both there and in Germany lived on terms of intimacy with the most eminent historians, and in particular with the rambler Droysen. Returning to England, however, in 1859, to settle upon the family estate of Aldenham in Shropshire, he entered Parliament as member for an Irish constituency, and retained his seat for six years, voting with the Liberals, but taking little part in the debates. In the meantime he devoted himself to literary work, and upon Newman's retirement, in 1859, succeeded him in the editorship of a Catholic periodical called "The Rambler", which, after 1862, was transformed into a quarterly under the title of "The Home and Foreign Review". The ultra liberal tone of this journal gave offence to ecclesiastical authorities, and Acton was eventually judged it necessary to discontinue its publication, in April, 1864, when he wrote, concerning certain tenets of his which had been disapproved of, that "the principles had not ceased to be true, nor the authority which censured them to be legitimate, because the two were in contradiction." The public controversy on "Sylven's Acton" and "Pius IX's Acton" tended to alienate Acton still further from Ultra- montane counsels. He had in the meantime become very intimate with Mr. Gladstone, by whom he was recommended for a peerage in 1869, and at the time of the Vatican Council Lord Acton went to Rome with the object of opposing resistance to the proposed definition of papal infallibility. The decree, when it came, seems to have had the effect of permanently embittering Acton's feelings towards Roman authority, but he did not, like his friend Dollinger, formally sever his connection with the Church. Indeed in his later years at Cambridge he regularly attended Mass, and he received the last sacraments, at Tegernsee, on his death-bed. The Cambridge Professorship of Modern History was offered to him by Lord Rosebery in 1895, and, besides the lectures which he delivered there, he conceived and partly organised the "Cambridge Modern History", the first volume of which was only to see the light after his death. Lord Acton never produced anything which deserves to be called a book, but he wrote a good many reviews and occasionally an article or a lecture. As an historian he was probably more remarkable for knowledge of detail than for judgment or intuition. The "Letters of Quirinus," published in the "Allgemeine Zeitung" at the time of the Vatican Council, and attributed to Lord Acton, as well as other letters addressed to the "Times", in November, 1874, show a mind much warped against the Roman system. The "Letters to Mrs. Drew" (Mr. Gladstone's daughter), which were printed by Mr. Herbert Paul in 1903, are brilliant but often bitter. A pleasant impression is given by another collection of Lord Acton's private letters (published 1906) under the editorship of Abbot Gasquet. Some of Acton's best work was contributed to the English Historical Review". His articles on "Germans Schools of History", in the first volume, and on "Doctrines of Historical Work", in the fifth, deserve particular mention.

An excellent bibliography of Lord Acton's literary work has been compiled for the Royal Historical Society by Dr. W. A. Shaw (London, 1903). For biographical details see GASQUET, Lord Acton and his Circle, and HERBERT PAUL'S Memoir just mentioned; also Eng. Hist. Rev., Oct., 1902, and Edinburgh Rev., Oct., 1903. The rashness of Lord Acton's historical verdicts has been discussed by the present writer in the London Tablet, 15 July, 1902. A collective edition of Acton's lectures and articles is in preparation.

HERBERT THURSTON.

Acton, John Francis Edward, sixth Baronet of the name, son of a Shropshire physician, b. at Besançon, 3 June, 1736; d. at Palermo, 12 August, 1811. He entered the military service of the Duke of Tuscany, and distinguished himself in the Algerian War in 1775, when he rescued 4,000 Spaniards from the Corsairs. Since 1779 he was engaged in the reorganization of the Neapolitan navy. He became a favourite of Queen Caroline and was made successively minister of the marine, of finance, and prime minister of the kingdom to which he rendered notable services. When the Parthenopean Republic was established by the French at Naples in 1798, Acton fled. After the restoration of the Bourbons he was temporarily reinstated, but was removed in 1806, and retired to Palermo.


THOMAS J. SHAHAN.

Acts, Canonical.—According to the old Roman jurisprudence, acts are the registers (acta) in which were recorded the official documents, the decisions and sentences of the judges. Acts designate in law whatever serves to prove or justify a thing. Records, decrees, reports, certificates, etc. are called acts. Canonical acts are their own acts in connection with ecclesiastical procedure. Acts may be public or private, civil or ecclesiastical.

Public acts are those certified by a public notary or other person holding a public office or position. These acts may be judicial, or a part of court procedure, or non-judicial, to ensure justice, the acts should be judicial; extra-judicial acts are not contentious but voluntary.
Both civil and canon law recognize as public acts those that occur before witnesses; if these acknowledge them before the court, otherwise they are private. Public acts include any action taken by the judge, the authorities he may quote, the proceedings in the court, documents drawn from the public archives. An original document of a community, bishop, or public officer, with the official stamp or copy of it, sent by these persons with due authentication, is a public act. Public acts are determinative against anyone, though at times they may not impose personal obligation on those not participating in them. In old public acts, the presumption is in favour of their being rightly done; to upset their validity, proof is produced that they were not executed with due formalities. Ecclesiastically, an exception is made for alienation of Church property, where, for the validity of a deed, a further requisite may be exacted, such as a clear proof of the authorization of a bishop, or the consent of the chapter. For these presumptions does not suffice.

Private acts are those of one or more individuals; they tell against those who executed them, not against absent parties not participating in them. While public acts have force from the day of their date, private acts whose deed is not authenticated have force only from the day of their public registry. When authenticated, fraud alone can upset them. If the authenticating official overstepped his competence, the act would only be a private act, but yet of private value, unless the law requires for its validity the authentication of an official. Thus, a deed transferring real estate, even signed by the parties, becomes valid for public purposes when authenticated by the official designated by law, though the private agreement may be a basis for redress.

It is not easy to draw precise limits between civil and ecclesiastical acts. While civil acts are mainly of the laity, about secular things, and ecclesiastical acts mainly of ecclesiastics, in connection with spiritual things, yet both easily overlap each other. Acts are civil or ecclesiastical by their relations with the State or the Church, by their emanation from either of them, or being solicited by the one or the other, or by affecting the dealings of persons with each other. The same individuals are subject to both authorities. Thus ecclesiastics do not cease to be citizens, and all Christian citizens are subject to the authority of the Church as well as of the State. Many things, even linked with spiritual affairs, do not lose their natural character of temporalities. Many acts passing between ecclesiastics are purely civil. An ecclesiastic, though a minister of the Church, is also a citizen; his actions as a citizen are purely civil; those emanating from him as a clergyman are ecclesiastical. If the acts are such as could be properly performed by a layman, they would belong to the civil order; if their performance required the clerical state, they are ecclesiastical. Yet a layman's spiritual duties and exercises are ecclesiastical, coming under the authority of the Church; an ecclesiastical's money matters come under the authority of the State as far as those of other citizens. This is the basis of the distinction between the civil and ecclesiastical forum. The Church by divine right has inalienable control of strictly spiritual things; the State of strictly temporal things. By the goodwill of peoples and governments the Church obtained many privileges for its forum, respecting the ecclesiastical, and the laity in matters connected with spiritual things. In other matters assigned to her by Divine Law she cannot yield her authority, though for peace' sake she may tolerate aggressions upon it. She may yield (and in concordat and in other ways does yield) those privileges which had for centuries been a part of her forum.

Acts also designate certain general formalities for the validity of documents, often called requisites, such as the date, the signature, the qualifications of persons, the accurate names of witnesses, and other similar conditions which may be demanded by law or ecclesiastic law or by a copy of a country. Acts of a council are the definitions of faith, decrees, canons, and official declarations of the council, whose sphere of action is more or less extended according as it is ecumenical, national, provincial, etc.—Acts of the Martyrs are the documents, narrations, and testimonies of the arrest, torture, and Martyrdom; acts of the Synods of the Christians who sealed their faith by the shedding of their blood in the times of persecution. The documents of the Congregation of Rites connected with the beatification and canonization of saints are designated as Acts of the Saints. This is also the title given by the Bollandists to their monumental account of the lives of the saints (Acts Sanctorum). Acts-Capitular are the official discussions of the assembled members of the chapter, the name given to the canons of the cathedral who form a corporation established to aid the bishop in the government of the diocese, and to supply his place when the see is vacant.

R. L. BURSELL.

Acts, Human.—Acts are termed human when they are proper to man as man; when, on the contrary, they are elicted by man, but not proper to him as a rational agent, they are called acts of man.

Nature.—St. Thomas and the scholastics in general regard only the free and deliberate acts of the will as human. Their view is grounded on psychological analysis. A free act is voluntary, that is, it proceeds from the will with the apprehension of the end sought, or, in other words, is put forth by the will. This act is presented to the will by the understanding. Free acts, moreover, proceed from the will's own determination, without necessity, intrinsic or extrinsic. For they are those acts which the will can elicit or abstain from eliciting, even though all the requisites of volition are present. They, consequently, are acts to which the will is determinative neither by its own natural dispositions and habits, but to which it determines itself. The will alone is capable of self-determination or freedom; the other faculties, as the understanding, the senses, the power of motion, are not free; but some of their acts are controlled by the will and so far share its freedom indirectly. The active indeterminateness of the will, its mastery over its own actions, is consequent upon the deliberation of reason. For the intellect discerns in a given object both perfection and imperfection, both good and evil, and therefore presents it to the will as desirable in one respect and undesirable in another. When a will is proposed, the will, on account of its unlimited scope, may love or hate, embrace or reject it. The resultant state of the will is indifference, in which it has the power to determine itself to either alternative. Hence, whenever there is deliberation in the understanding, there is freedom in the will, and the consequent act is free; vice versa, whenever an act proceeds from the will without deliberation, it is not free, but necessary. Wherefore, as deliberate and free actions, so indeliberate and necessary actions are identical. The free act of the will thus analyzed is...
evidently the act proper to man as a rational agent. For it is man who is its determining cause; whereas his necessary actions are unavoidably determined by his nature and the state of the former, while the latter are not under his dominion and cannot be withheld by him. These, therefore, are properly styled acts of man, because elicited, but not determined, by him. The human act admits of increment and decrement. Its voluntariness can be diminished or increased. Ignorance, as it renders a man incapable of knowing what is unknown cannot be willed; passions intensify the inclination of the will, and thus increase voluntariness, but lessen deliberation and consequently also freedom.

Properties.—Human acts are imputable to man so as to involve his responsibility, for the very reason that he puts them forth deliberatively and with self-determination. They are, moreover, not subject to physical laws which necessitate the agent, but to a law which lays the will under obligation without interfering with his freedom of choice. Besides, they are moral. For a moral act is one that is freely elicited, with the knowledge of its conformity or disconformity to the law of God, and comes with an obligation to conform or to conform to the duties of the will.

Nous, according to the law of action, they are worthy of praise or blame, so man, who elicits them, is regarded as virtuous or wicked, innocent or guilty, deserving of reward or punishment. Upon the freedom of the human act, therefore, rests imputability and moral responsibility, man's moral character, his ability to pursue his ultimate and not of necessity and compulsion, but of his own will and choice; in a word, his entire dignity and pre-eminence in this visible universe.

Recent Views.—Recent philosophic speculation discards free will conceived as capability of self-determination. The main reason advanced against it is its apparent incompatibility with the law of causation. Instead of indeterminism, determinism is now most widely accepted. According to the latter, every act of the will is of necessity determined by the character of the agent and the motives which render the action desirable. Character, consisting of individual dispositions and habits, is either inherent freedom, acquired by the anticipation of the action; or arise from the pleasurable or unpleasurable action and its object, or from the external environment. Many determinists drop freedom, imputability, and responsibility, as inconsistent with their theory. To them, therefore, the human act cannot be anything else than the voluntary act. But there are other determinists who still admit the freedom of will. In their opinion a free act is that which "flows from the universe of the character of the agent." And as "character is the constitution of the whole," they define freedom as "the control proceeding from the self." The act, not determined as a whole. We find freedom thus defined as a state in which man wills only in conformity with his true, unchanged, and untrammeled personality. In like manner Kant, though in his "Critique of Pure Reason" he advocates determinism, nevertheless in his "Fundamental Metaphysics of Maxims" states that the freedom of the will is independent of external causes. Freedom, the will, maintains, is a causality proper to rational beings, and freedom is its endowment enabling it to act without being determined from without, just as natural necessity is the need proper to irrational creatures of being determined to action by external influence. He says, however, in explanation, that the will must act according to unchangeable laws, as else it would be an absurdity. Free acts thus characterized are termed human by these determinists, because they proceed from man's reason and personality. But purely they are not human in the scholastic acceptance, nor in the full and proper sense. They are such, because they are not under the dominion of man. True freedom, which makes man master of his actions, must be conceived as immunity from all necessitation to act. So it was understood by the scholastics. They defined it as immunity from both extrinsic and intrinsic necessity. Determinists accordingly to them it involves immunity from extrinsic, but not from intrinsic, necessitation. Human acts, therefore, as also imputability and responsibility, are not the same thing in the old and in the new schools.

So it comes to pass, that, while nowadays in ethics and law the very same scientific terms are employed as in former ages, they no longer have the same meaning as in the past nor the same in Catholic as in non-Catholic literature.


John J. Ming.

Acts, Indifferent.—A human act may be considered in the abstract (in specie) or in the concrete (in individuo). Taken in the former sense it is clear the character of a human act will be that of the object only, and as this may be of a kind that is neither conformable to a moral norm nor contrary to it, we may have an act that can be said to be neither good nor bad, but indifferent. But can this character of indifference be predicated of the act we are discussing, considered not as an abstraction of the mind, but in the concrete, as it is exercised by the individual in particular circumstances, and for a certain end? To this question St. Bonaventure (in 2, dist. 41, a. 1, q. 3, where, however, it will be observed, the Seraphic Doctor speaks directly of merit only) answers in the affirmative, and with him Scotus (in 2, dist. 40—41, et quand. 18), and all the Scotist school. So also Sporer (Theol. Moral., I, III, § v); Elbel (Theol. Moral., tom. i, n. 80); Vasques (in 1—2, disp. 52); Arriaga (De Act. Hum., disp. 21); and in our own day Archbishop Walah (De Act. Hum., n. 885 sq.). St. Thomas (in 2, dist. 40, a. 5; De Malo, q. 4, a. 4 et 5; I—2, q. 15, a. 9, and his commentators) in his opposition to the above, too, Summa Theol. (De Bon. et Mal., disp. ix); Billuart (disp. IV, a. 5 et 6); St. Alphonsus (L. 2, n. XLIIV); Bouquillon (Theol. Moral. Fund., n. 371); Lehmkohl (Theol. Moral., L, I, tract. I, III); and Nolden (Sum. Theol. Moral., I, 85 sq.).

It must be noted that the Thomists, no less than the Scotists, recognize as morally indifferent acts done without deliberation, such, for instance, as the stroking of one's beard or the rubbing of one's hands together, as these ordinarily take place. Admittedly indifferent, too, will those acts be in which there is but a physical deliberation, as it is called, such as is real for white, was, for instance, to have thought or write, without any thought of the moral order. The question here is of those acts only that are performed with aversion to a moral rule. Again, most of the Thomists will allow that an act would be indifferent in the case where an agent would judge it to be neither good nor bad after he has formed his will, considered the act, the ends of Scotists, to which, it must be conceded, a solid probability is attached. Finally, it must be remarked that no controversy is raised regarding the indifferency of acts with reference to supernatural merit. The doctrine that all the works of infants are evil has been formally condemned. Yet clearly, while the deeds of the wills such grace may be morally good, and thus in the supernatural order escape all
Both the Thomists and Scotists will declare that, to be morally good, an act must be in conformity with the exigencies and dignity of our rational nature. But what is to be understood as conformable to the exigencies and dignity of our rational nature? According to the Scotists, the deliberate act of a rational being, to be morally good, must be referred to a positively good end. Hence those acts in which the agent advertes to no end, and which have for their object nor contrary to the natural end of human nature, nor yet contrary to it, such as eating, drinking, taking recreation, and the like, cannot be accounted morally good. Since, however, these discover no deviation from the moral norm, they cannot be characterized as evil, and so therefore, it is said, must be considered as indifferent. According to the opinion of St. Thomas, which is the more common one among theologians, it is not necessary, in order to be morally good, that an act should be referred to a positively good end. It is enough that the end is seen to be not evil, and that in the performance of the act the bounds set by right reason are not transgressed. On the matter of eating, drinking, taking recreation, and the like, in the abstract, they are neither conformable nor contrary to our rational nature, in the concrete, by reason of the circumstance of their being done in the manner and the measure prescribed by reason, become fully in accord with the rational norm, and hence morally good. It will be observed from the foregoing that the Thomists hold as morally good the acts which the Scotists maintain to be only morally indifferent. According to a third class of theologians, a deliberate act which is not referred to a positively good end must be reputed as morally evil. Hence, if we stand here in accord with the doctrine of St. Thomas, and as indifferent to the mind of Scotus, must, according to these theologians, be deemed nothing else than bad. Wrongly styled Thomists, the advocates of this opinion are one with the Angelic Doctor only in declaring that there are no indifferent deliberate acts. They differ from him radically in their unwarrantable rigour, and their teaching is condemned by the sense and practice of even the most delicately conscientious persons.

Acts of the Apostles.—Name.—In the accepted order of the books of the New Testament the fifth book is called The Acts of the Apostles (Gr. Ἀποστόλων). Some have thought that the title of the book was affixed by the author himself. This is the opinion of Cornely in his "Introduction to the Books of the New Testament" (second edition, page 315). It seems far more probable, however, that the name was subsequently attached to the book, just as the headings of the several Gospels were affixed by the editors of the works. In fact, the Apostles, does not precisely convey the idea of the contents of the book; and such a title would scarcely be given to the work by the author himself.

Content.—The book does not contain the Acts of all the Apostles, neither does it contain all the acts of the Apostles. It contains, with a brief outline of the forty days succeeding the Resurrection of Christ, during which He appeared to the Apostles, "speaking the things concerning the Kingdom of God". The promise of the Holy Ghost and the Ascension of Christ are then briefly recorded. St. Peter advises that a successor be chosen in the place of Judas Iscariot. Matthias is chosen by lot. On the Ascension the Holy Ghost descends on the Apostles, and confers on them the gift of tongues. To the wondering witnesses St. Peter explains the great miracle, proving that it is the power of Jesus Christ that is operating. By that great discourse many were converted to the religion of Christ and were baptized, and a day was set apart by them in that day about three thousand souls. This was the beginning of the Judeo-Christian Church. "And the Lord added to them day by day those that were being saved." Peter and John heal a man, lame from his mother's womb, at the door of the Temple which is called Beautiful. The pretended wonder was treated with wonder and amazement at the miracle and run together unto Peter and John in the porch that was called Solomon's. Peter again preaches Jesus Christ, asserting that by faith in the name of Jesus the lame man had been made strong. "And many of them that heard the word believed", and the number of the men came to be about five thousand. But now "the priests, and the prefect of the Temple and the Sadducees came upon them, being sorely troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in prison unto the morrow." On the morrow they were summoned before rulers, elders, and scribes, among whom were present Annas, the High-Priest, Caiaphas, and as many as were of the kindred of the High-Priest. And when they had set Peter and John in the midst they inquired: 'By what power, or in what name have ye done this?' Then Peter, filled with the Holy Ghost, answering gave utterance one of the most sublime professions of the Christian faith ever made by man: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, in this name doth this man stand here before you whole. He [Jesus] is the stone which was set at naught by you the builders, which was made the head of the corner (Isaias, xxviii, 16; Matt., xxxi, 42). And in no other is there salvation: For neither is there any other name under Heaven, that is given among men, wherein we must be saved." The members of the council were brought face to face with the most positive evidence of the truth of the Christian religion. They command the two Apostles to go aside out of the council, and then they confer among themselves, saying: "What shall we do with these men? For that indeed notable miracle hath been wrought, which we cannot deny it". Here is one of the splendid instances of that great cumulus of evidence upon which the certitude of the Christian Faith rests. A bitterly hostile council of the chief Jews of Jerusalem is obliged to declare that a notable miracle had been wrought, which it cannot deny, and which is manifest to all that dwell in Jerusalem.

With dreadfull daceful the council attempts to stran for the great movement of Christianity. They threaten the Apostles, and charge them not to speak at all or teach in the name of Jesus; Peter and John dismiss the charge upon the name, real or pretended, the council judge whether it be right to hearken unto the council rather than unto God. The members of the council could not inflict punishment upon the two Apostles, on account of the people, who glorified God on account of the great miracle. Peter and John, being freed from custody, return to the other Apostles. They all give glory to God and show unto God how to speak the word of God. After the prayer the place shakes, and they are filled with the Holy Ghost.

The fervour of the Christians at that epoch was very great. They were of one heart and soul; they had all things in common. As many as were possessors of lands or houses sold them and delivered the price to the Apostles, and this money was dis-
tributed as anyone had needed. But a certain Ananias, with Sapphira his wife, sold a possession and kept back part of the price, the wife being accessory to the deed. St. Peter is inspired by the Holy Ghost to know the deception, and rebukes Ananias at once to the Holy Ghost. At the rebuke the man falls dead. Sapphira, coming up afterwards, and knowing nothing of the death of her husband, is interrogated by St. Peter regarding the transaction. She also keeps back a part of the price, and lyingly asserts that the full price has been brought to the Apostles. St. Peter rebukes her, and also Sapphira in her words. The multitude saw in the death of Ananias and Sapphira God's punishment, and great fear came upon all. This miracle of God's punishment of sin also confirmed the faith of those that believed, and drew disciples to them. At this stage of the life of the Church miracles were necessary to attest the truth of her teaching, and the power of miracles was abundantly bestowed upon the Apostles. These miracles are not reviewed in detail in Acts, but it is stated: "And by the hands of the apostles were many signs and wonders wrought among the people" (Acts, v. 12). Multitudes both of men and women were added to the Church, and the people of Jerusalem carried out the sick and laid them on beds and couches in the streets that the shadow of St. Peter might fall on them. They brought the sick from the cities round about Jerusalem, and every one was healed.

The sect of the Sadducees was among the Jews at this epoch were the Sadducees. They were especially opposed to the Christian religion on account of the doctrine of the resurrection of the dead. The cardinal truth of the Apostles' teaching was: Life Everlasting through Jesus, Who was crucified for our sins, and Who is risen from the dead. The High-Priest Ananias was opposed to the Sadducees, and his son Ananias, who afterwards became High-Priest, was a Sadducee (Josephus, Antiq., XX, viii). These sects were made with Annas and Caiaphas common cause against the Apostles of Christ, and cast them again into prison. The Acts leaves us in no doubt as to the motive that inspired the High-Priest and the sectaries: "They were filled with jealousy".

The religious leaders of the Old Law saw their influence with the people waning before the power which worked in the Apostles of Christ. An angel of the Lord by night opened the prison doors, and brought the Apostles out, and bade them go and preach in the Temple. The council of the Jews, not Peter and John in the prison, and learning of their miraculous deliverance, are much perplexed. On information that they are teaching in the Temple, they send and take them, but without violence, fearing the people. It is evident throughout that the common people are disposed to follow the Apostles; the opposition comes from the priests and the classes, most of the latter being Sadducees. The council accuses the Apostles that, contrary to its former injunction not to teach in Christ's name, they had filled Jerusalem with Christ's teaching. Peter asserts that they filled them with God's grace more than men. He then boldly reiterates the doctrine of the Redemption and of the Resurrection. The council is minded to kill the Apostles. At this point Gamaliel, a Pharisee, a doctor of the Jewish law, held in honour of all the people, arises in the council in defence of the Apostles. He cites precedents that if the things are done by God, it will be overthrown; and if it be of God, it will be impossible to overthrow it. Gamaliel's counsel prevails, and the council calls the Apostles, beats them, and lets them go, charging them not to speak in the name of Jesus. But the Apostles depart, rejoicing that they were counted worthy to suffer dishonour for the name. And every day, in the Temple and privately, they ceased not to teach and to preach Jesus the Christ.

A murmuring having arisen of the Grecian Jews, that their widows were neglected in the daily ministration of the Grecian Jews, then they should forsake the word of God and serve tables, appoint seven deacons to minister. Chief among the deacons was Stephen, a man full of the Holy Spirit. He wrought great signs and wonders among the people. The anti-Christian Jews endeavour to resist him, but are not able to withstand the wisdom and the spirit by which he is moved. They bring false witnesses to testify that he has spoken against Moses and the Temple. Stephen is seized and brought into the council. False witnesses testify that they have heard Stephen say that "this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us". All who sat in the council saw Stephen's face, as it had been the face of an angel. He makes a defence, in which he reviews the chief events in the first covenant, and its relation to the New Law. They rush upon Stephen, drag him out of the city, and stone him to death. And he kneels down and prays: "Lord, lay not this sin to their charge!" The Grecian Jews of Jerusalem, being at Jerusalem, and on the way converts and he2ceeseed of Candace, Queen of Ethiopia. Philip is thence transported by Divine power to Azotus, and preaches to all the coast cities until he comes to Cesarea.

Saul, breathing threatening and slaughter against the disciples of the Lord, sets out for Damascus to apprehend any Christians whom he may find there. As he draws near to Damascus, the Lord Jesus speaks to him out of the heavens and converts him. St. Paul is baptized by Ananias at Damascus, and straightway for some days abides there, preaching in the synagogues that Jesus Christ is the Son of God. He withdraws to Arabia, again to Damascus; and after three years he goes up to Jerusalem. At Jerusalem Paul is at first distrusted by the disciples of Jesus; but after Barnabas narrates to them Paul's marvellous conversion, they receive Paul, and he preaches boldly in the name of Jesus, disputing especially against the Grecian Jews. They plot to kill him; but the Christians bring Paul down to Cesarea, and send him forth to Tarsus, his native city.

At this epoch Acts describes the Church in Judea, Samaria, and Galilee as "at peace, being built up, and walking in the fear of the Lord, and by the strength of the Holy Ghost it was multiplied". Peter now goes throughout all parts comforting the faithful. At Lydda he heals the palsied Eneas; and at Joppa he raises the pious widow Tabitha (Greek, Dorea) from the dead. These miracles still more confirm the faith in Jesus Christ. At Joppa Peter has the great vision of the sheet let down from Heaven containing all flesh, and says to Peter: "Seeketh he to eat;" he, being in a trance, is commanded to kill and eat. Peter refuses, on the ground that he cannot eat that which is common and unclean. Whereupon it is made known to him from God, that God has cleansed what was before to the Jew unclean. This great vision, repeated three times, was the manifestation of the will of Heaven that the ritual law of the Jews...
should cease; and that henceforth salvation should be offered without distinction to Jew and Gentile. The meaning of the vision is unfolded to Peter, when he is commanded by an angel to go to Cæsarea, to the Gentile centurion Cornelius, whose messengers were even then come to fetch him. He goes, and heheal Cornelius also the centurion’s own vision. He preaches to him and to all assembled; the Holy Ghost descends upon them, and Peter commands that they be baptized. Returning to Jerusalem, the Jews contend with Peter that he has gone in to men uncircumcised, and eaten with them. He expounds to them his vision at Joppa, and also his vision to Cornelius, wherein the Gentiles were commanded by an angel to send and fetch Peter from Joppa, that he might receive from Peter the Gospel. The Jews acquiesce, glorifying God, and declaring that “unto the Gentiles also hath God granted repentance unto life”.

Those who had been scattered abroad from Jerusalem at the time of Stephen’s martyrdom had travelled as far as Phoenicia, Cyprus, and Antioch, preaching Christ; but they preached to none save the Jews. The calling of the Gentiles was not yet understood by them. But now some converts from Cyprus and Cyrene come up to Antioch, and preach there to the Gentiles. At Antioch is first the word preached by Barnabas, a “good man, full of the Holy Ghost and of faith” to them. He takes Paul from Tarsus, and they both dwell at Antioch a whole year, and teach many people. The disciples of Christ are called Christians first at Antioch.

The rest of Acts narrates the persecution of the Christians by Herod Agrippa; the mission of Paul and Barnabas from Antioch by the Holy Ghost, to preach to the Gentile nations; the labours of Paul and Barnabas in Cyprus and in Asia Minor, their return to Antioch; the disaffection of the members of the Church concerning circumcision; the journey of Paul and Barnabas to Jerusalem, the decision of the Apostolic Council of Jerusalem, the separation of Paul from Barnabas, in whose stead he takes Silas, or Silvanus; Paul’s visit to his Asiatic Churches, his foundation of the Church at Philippi; Paul’s sufferings for Jesus Christ; Paul’s visit to Athens, his foundation of the churches of Corinth and of Ephesus; Paul’s return to Jerusalem, his persecution by the Jews; Paul’s imprisonment at Cæsarea; Paul’s appeal to Cæsar, his voyage to Rome; the shipwreck; Paul’s arrival at Rome, and the manner of his life there. We see how clearly a more perfected form of the Christian religion, which we shall call “The Beginnings of the Christian Religion”. It is an artistic whole, the fullest history which we possess of the manner in which the Church developed.

The Origin of the Church.—In Acts we see the fulfilment of Christ’s promises. In Acts, 1: 8, Jesus had declared that the Apostles should receive power when the Holy Ghost should come upon them, and should be His witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth. In John, xiv, 12, Jesus had declared: “He that believeth in me, the works that I do shall he do. Because I go to the Father”. In these passages is found the key-note of the origin of the Church. The Church developed according to the plan conceived by Christ. There is, assuredly, in the narration evidence of the working out of a great plan; for the passage that the writer records, the working out of the great design of Christ, conceived in infinite wisdom, and executed by omnipotent power. There is throughout a well-defined, systematic order of narration, an exactness and fullness of detail. After the calling of the first twelve Apostles, there is no event in the history of the Church so important as Paul’s conversion and commission to teach in Christ’s name.

Up to Paul’s conversion, the inspired historian of the Acts has given us a condensed statement of the growth of the Church among the Jews. Peter and John are prominent in the work. But the great change is now also the Church’s own vision. Peter preaches to a Gentile, and the Gentile is converted; all flesh is to see the salvation of God; and St. Paul is to be the great instrument in preaching Christ to the Gentiles. In the development of the Christian Church Paul wrought more than all the other Apostles; and therefore in Acts St. Paul stands forth as the prominent agent of the great work of the Church through the world. His appointment as the Apostle of the Gentiles does not prevent him from preaching to the Jews; but his richest fruits are gathered from the Gentiles. He fills procuratorial Asia, Macedonia, Greece, and Rome with the Gospel of Christ; and the greater part of Acts is devoted exclusively to recording his work.

Division of Book.—In the Acts there are no divisions of the narration contemplated by the author. It is open to us to divide the work as we deem fit. The nature of the history therein recorded easily suggests a greater division of Acts into two equal parts. 1. The beginnings of the Christian religion among the Jews (i—ix); 2. The beginning and propagation of the Christian religion among the Gentiles (x—xxviii). St. Peter plays the chief rôle in the first part; St. Paul, in the second part.

Context.—The Acts of the Apostles must not be believed to be an isolated writing, but rather an integral part in a well-ordered series. Acts presupposes its readers to know the Gospels; it continues the Gospel narrative. The Four Evangelists close with the account of the Resurrection and Ascension of Jesus Christ. St. Mark is the only one who essays to give any of the subsequent history, and he condenses his account into one brief sentence: “And they went forth and preached everywhere: the Lord working with them, and confirming the word by the signs that followed” (Mark, xvi, 20). Now the Acts of the Apostles takes up the narrative here and records succinctly the mighty events which were wrought by the Holy Ghost through chosen instrument agents. It is a condensed record of the fulfilment of the promises of Jesus Christ. The Evangelists record Christ’s promises which He made to the disciples, regarding the establishment of the Church and its mission (Matt., xvi, 15—20); the gift of the Holy Ghost (Luke, x, 41); the title of the man whom God shall call the Gentiles (Acts, xv, 20—22); the calling of the Gentiles (Matt., xxviii, 18—20; Luke, xxiv, 46, 47). Acts records the fulfilment. The history begins at Jerusalem and ends at Rome. With divine simplicity Acts shows us the growth of the religion of Christ among the nations. The message of Jew and Gentile is abolished by the revelation to St. Peter; Paul is called to devote himself specially to the Gentile ministry; the Holy Ghost works signs in confirmation of the doctrine of Christ; men suffer and die, but the Church grows; and thus the whole world sees the Salvation of God. Nowhere in Holy Writ is the action of the Holy Ghost in the Church so forcibly set forth as in the Acts. He fills the Apostles with knowledge and power on Pentecost; they speak as the Holy Ghost gave them to speak; the Holy Ghost bids Philip the deacon go to the eunuch of Candace; the same Spirit catches up Philip, after the baptism of the eunuch, and brings him to Aenon; the Holy Ghost tells Peter to go to Cornelius; when Peter preaches to Cornelius and his family the Holy Ghost falls on them all; the Holy Ghost directly commands that Paul and Barnabas be set apart for the Gentile ministry; the Holy Ghost forbids Paul and Silas to preach in Asia; constantly, by the laying on of the
Apostles' hands, the Holy Ghost comes upon the faithful; Paul is directed by the Holy Ghost in everything; the Holy Ghost foretells to him that bonds and afflictions await him in every city; when Agabus prophesies Paul's martyrdom, he says: "Thus saith the Holy Ghost: 'So shall the Jews at Jerusalem bind thee, and shall deliver him into the hands of the Gentiles'". Acts declares that on the Gentiles the grace of the Holy Ghost is poured out; in the splendid description of St. Stephen's martyrdom he is declared full of the Holy Ghost; when Peter makes his defence before rulers, elders, and scribes, he is filled with the Holy Ghost; when the apostles parted from the Holy Ghost; Philip is chosen as a deacon because he is full of faith and the Holy Ghost; when Ananias is sent to Paul at Damascus he declares that he is sent that Paul may receive his sight and be filled with the Holy Ghost; Jesus Christ is declared to be anointed with the Holy Ghost; Barnabas is declared to be full of the Holy Ghost; the men of Samaria receive the Holy Ghost by the laying on of the hands of Peter and John. This history shows the real nature of the Christian religion; its members are baptized in the Holy Ghost, and are upheld by His power. In the Acts, in the Apostles and in the Epistles, the Holy Spirit is in teaching, of grace, and of the power that resists the gates of Hell is the Holy Ghost. By the power of the Holy Spirit the Apostles established the Church in the great centres of the world: Jerusalem, Antioch, Cyprus, Antioch of Pisidia, Iconium, Lystra, Derbe, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, and Rome. From these centres the message went to the surrounding lands. We see in the Acts the realization of Christ's promises just before His Ascension: "But ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." In the New Testament Acts forms a necessary connecting link between the Gospels and the Epistles of St. Paul. It gives the necessary information concerning the conversion of St. Paul and his apostolate, and also concerning the formation of the great Churches to which St. Paul wrote his Epistles.

AUTHENTICITY—The authenticity of the Acts of the Apostles is proved by intrinsic evidence; it is attested by the concordant voice of tradition. The unity of style of Acts and its artistic completeness compel us to receive the book as the work of one author. Such an effect could never arise from the piecemeal compilation of writings from many hands. The writer writes as an eyewitness and companion of Paul. The passages xvi, 10–17; xx, 5–15; xxi, 1–18; xxvii, 1; xxviii, 16 are called the We passages. In these the writer uniformly employs the first person plural, closely identifying himself with St. Paul. This excludes the theory that Acts is the work of a redactor. As Renan has well said, such use of the pronoun is incompatible with any theory of redaction. We know from many proofs that Luke was the companion and fellow-labourer of Paul. Writing to the Colossians, in his salutation Paul associates with himself, "Luke, the beloved physician" (iv, 14). In II Timothy iv, 11 Paul дизайн: "Only Luke is with me". To Philemon (24) Paul calls Luke his fellow-worker. Now in this article, we may suppose the Lucan authorship of the third Gospel as proved. The writer of Acts in his opening sentence implicitly declares himself to be the author of the Gospel. He mentions his former work and in substance makes known his intention of continuing the history which, in his former treatise, he had brought up to the day when the Lord Jesus was received up. There is an identity of style between Acts and the third Gospel. An examination of the original Greek texts of the third Gospel and of the Acts reveals that there is in them a remarkable identity of manner of thinking and of writing. There is in both the same tender regard for the Gentiles, the same respect for the Roman Empire, the same treatment of the Jewish question, the same conviction that the Gospel is for all men. In forms of expression the third Gospel and the Acts reveal an identity of authorship. Many of the expressions usual in both works occur but rarely in the rest of the New Testament; other expressions are found nowhere else save in the third Gospel and in the Acts. If one will compare the two Gospels, he will find that the Lucan authorship of the Acts is assumed that both works are of the same author: Luke, i, 1—Acts, xv, 24–25; Luke, xv, 13—Acts, i, 5, xxvii, 14, xix, 11; Luke, i, 20, 80—Acts, i, 2, 22, ii, 29, vii, 45; Luke, iv, 34—Acts, ii, 27, iv, 27, 30; Luke, xxiii, 5—Acts, x, 37; Luke, i, 9—Acts, i, 17; Luke, xii, 56, xxi, 33—Acts, xvii, 26. The last-cited parallel expression, τι προσωποῦ τῆς γῆς, is employed only in the third Gospel and in Acts. The evidence of the Lucan authorship of Acts is cumulative. The intrinsic evidence is corroborated by the testimonies of many witnesses. It must be granted that the latter are few, but faint allusions to the Acts of the Apostles are occasionally made in the New Testament. The Fourth Gospel of that age wrote but little; and the injury of time has robbed us of much of what was written. The Gospels were more prominent in the teachings of that day and they consequently have a more abundant witness. The canon of Muratori contains the canon of Scriptures of the Church of Rome in the second century. Of Acts it declares: "But the Acts of all the Apostles are written in one book, which for the excellent Theophilus Luke wrote, because he was an eye-witness of all". In "The Doctrine of Addai", which contains the ancient tradition of the Church of Edessa, the Acts of the Apostles are declared to be a part of the Holy Scriptures (Doctrine of Addai, ed. Phillips, 1876, 46). The twelfth, thirteenth, fourteenth, and fifteenth chapters of St. Irenæus's third book "Against Heresies" are based upon the Acts of the Apostles. Irenæus convincingly defends the Lucan authorship of the third Gospel and Acts. But if this third Gospel was inseparable from Paul, and was his fellow-labourer in the Gospel, he himself clearly evinces, not as a matter of boasting, but as bound to do so, by the truth itself. . . . And all the remaining facts of his courses with Paul, he recounts. . . . As he says that the different works of the Apostle were fully noted them down in writing, so that he cannot be convicted of falsehood or boastingfulness, etc." Irenæus unites in himself the witness of the Christian Church of the East and the West of the second century. He continues unchanged the teaching of the Apostolic Fathers. In his treatise "On Pasting" Tertullian accepts Acts as Holy Scripture, and calls them the "Commentary of Luke". In his treatise "On Prescription against Heretics", xxii, Tertullian is strong in asserting the canonicity of Acts: "And assuredly, God fulfilled his promise, since it is proved in the Acts of the Apostles that the Holy Ghost did come down upon them when seventy-two. . . . That Scripture can neither belong to the Holy Ghost, seeing that they cannot acknowledge that the Holy Ghost has been sent as yet to the disciples, nor can they presume to be a church themselves, who positively have no means of proving when, and with what infant-nurse, this Church was established. . . . Again, in chapter xxiii of the same treatise, he issues a challenge to those who reject Acts: "I may say here to those who reject the Acts of the Apostles: It is first necessary that you show us who this Paul was; both what he was before he became an Apostle and how he became an Apostle" etc. Clement of
Alexandria is a clear witness. In "Stromata," v. 11, he declares: "Most instructively, therefore, says Paul in the Acts of the Apostles: 'The God that made the world, and all things in it, being the Lord of Heaven and of earth, dwelleth not in temples made with hands;' etc. (Acts, xvii, 24, 25). Again, in another discourse, he says: 'An apostle of the Acts, who was contemporary with the Apostles, relates that Paul said: 'Men of Athens, I perceive that in all things, ye are greatly superstitious.'" In Hom., xiii, on Genesis, ii, Origen asserts the Lucan authorship of Acts as a truth that all the world accepted. Eusebius (Hist. Eccl., III, xxxv) places Acts among the works of Lucian. Origen has doubted. The authenticity of Acts is so well proved that even the sceptical Renan was forced to declare: "A thing beyond all doubt is that the Acts have the same author as the third Gospel, and are a continuation of the same. One finds no necessity to prove this fact, which has never seriously been denied. The prefaces of the two writings, the dedication of both the one and the other to Theophilus, the perfect resemblance of ideas and manner of expression furnish a convincing demonstration of the fact." (Les Apôtres, Introd., p. x). Again he says: "The third Gospel and the Acts have a narrow connection with both, and even with art, written by the same hand, and with a definite plan. The two works taken together form a whole, having the same style, presenting the same characteristic expressions, and citing the Scripture in the same manner" (ibid., p. xi).

Objections Against the Authenticity. — Nevertheless this well-proved truth has been contradicted. Baur, Schwanbeck, De Wette, Davidsen, Mayerhoff, Schleiermacher, Bleek, Krenkel, and others have opposed the authenticity of the Acts. An objection is drawn from the discrepancy between Acts ix, 19—25 and Gal., i, 17, 18. In the Epistle to the Galatians, i, 17, 18, St. Paul declares that, immediately after his conversion, he went away into Arabia, and again returned to Damascus. "Then after three years, I went up to Jerusalem to visit Cephas." In Acts no mention is made of St. Paul's journey into Arabia; and the journey to Jerusalem is placed immediately after the notice of Paul's preaching in the synagogues.

Hilgenfeld, Wendt, Welzäcker, Weiss, and others allege here a contradiction between the writer of the Acts and St. Paul. Their charge is vain. There is here verified what is the usual fact when two inspired writers narrate synchronous events. No writer of either Testament had in mind to write a connected history. Out of the acts and deeds they grouped together those things which they deemed best for their scope. They always concur on the great lines of the doctrines and the main facts; they differ in that one omits certain things which another relates. The writers of the New Testament wrote with the conviction that the world had already received the message by oral communication. Not all could have a manuscript of the written word, but all heard the voice of those who preached Christ. The intense activity of the first teachers of the New Law made it a living reality in every land. The few writings which were produced were considered as of the greater economy of preaching. Hence we find notable omissions in all the writers of the New Testament; and every writer has some things proper to himself. In the present instance the writer of Acts has omitted St. Paul's journey into Arabia and sojourn there. The evidence of the omission is in the text itself. In Acts, ix, 19, the writer speaks of St. Paul's sojourn in Damascus as covering a period of "certain days." This is the indefinite description of a relatively short space of time. In Acts, ix, 23, he connects the next event narrated with the foregoing by declaring that it came to pass "after many days were fulfilled." It is evident that some series of events must have had place between the "certain days" of the nineteenth verse, and the "many days" of the twenty-third verse; these events are Paul's journey into Arabia, his sojourn there, and his return to Damascus. Another objection is urged. The Acts are compared with Acts, xvii, 14, 15, and xviii, 5. In Acts, xvii, 14, 15, Paul leaves Timothy and Silas at Berea, with a commandment to come to him at Athens. In Acts, xvii, 5, Timothy and Silas come out of Macedonia to Paul at Corinth. But in I Thess., iii, 1, 2, Timothy is sent by Paul out of Athens to Thessalonica, and no mention is made of the need to appeal to the principle that when a writer omits one or more members in a series of events he does not thereby contravene another writer who may narrate the thing omitted. Timothy and Silas came down from Berea to Paul at Athens. In his seal for the Macedonian churches, Paul sent Timothy back from Athens to Thessalonica, and Silas to some other part of Macedonia. When they return out of Macedonia they come to Paul at Corinth. Acts has omitted their coming to Athens and their return to Macedonia. In Acts many things are condensed. Thus Paul may have been Galatian minister of Paul, which must have lasted considerable time, Acts devotes the one sentence: "They passed through the region of Phrygia and Galatia" (Acts, xvi, 6). The fourth journey of Paul to Jerusalem is described in one verse (Acts, xvi, 22). The objection is urged that, from Acts, xvi, 12, it is evident that the author of the Acts was with Paul in the foundation of the Church at Philippi. Therefore, they say that, since Luke was at Rome with Paul when he wrote thence to the Philippians, had Luke been the author of Acts, Paul would have associated Luke with himself in his salutation to the Philippians in the letter which he wrote them. On the contrary, we find in it no mention of Luke; but Timothy is associated with Paul in the salutation. This is a mere negative argument, and of no avail. The apostolic men of that day neither sought nor gave vain personal recognition in their work. St. Paul wrote to the Romans without ever mentioning St. Peter. There was no such principle of place or time among those men. It may have been that, though Luke was with St. Paul at Philippi, Timothy was the better known to that Church. Again, at the moment of St. Paul's writing Luke may have been absent from Paul.

The rationalists allege that there is an error in the discourse of Gamaliel (Acts, v, 36). Gamaliel refers to the insurrection of Theodas as a thing that had happened before the days of the Apostles, whereas Josephus (Antiq., XX, v, 1) places the rebellion of Theodas under Fadus, fourteen years after the date of the speech of Gamaliel. Here, as elsewhere, the adversaries of Holy Scriptures presuppose every writer who disagrees with the Holy Scriptures to be right. Every one who has examined Josephus must be struck by his carelessness and inaccuracy. He wrote mainly from memory, and often contradicts himself. In the present instance some suppose that he has confused Theodas and Theodorus, that of a certain Mathias, of whom he speaks in Antiq., XVII, vi, 4 Theodas is a contraction of Theodorus, and is identical in significance with the Hebrew name Mathias, both names signifying, "Gift of God." This is the opinion of Corluy in Vigouroux, Acts, i, 15. But the evidence of the inscription of which he speaks was not actuated by holy motives. He speaks of him as a seditious man, who misled his followers, "giving himself out to be somebody." But Josephus describes Mathias as a most eloquent
interpreter of the Jewish law, a man beloved by the people, whose lectures those who were studious of virtue frequented. Moreover, he incited the young men to pull down the golden eagle which the impostors set upon the Temple. Certainly such an act was pleasing to God, not the act of an imposter. The argument of Gamaliel is based on the fact that Theodos claimed to be something which he was not. The character of Theodas as given by Josephus, XX, v, 1, accords with the implied character of the Theodas of Acts. Were it not for the discrepancy of dates, the two testimonies would be in perfect accord. It seems far more probable, therefore, that both writers speak of the same man, and that Josephus has erroneously placed his epoch about thirty years too late. Of course it is possible that there may have been two Theodases of similar character: one of the days of Herod the Great, whom Josephus does not name, but who is mentioned by Gamaliel; and one in the days of Cuspius Fadus the procurator of Judea, whose insurrection Josephus records. There must have been many of such character in the days of Herod the Great, for Herod, speaking of that epoch, declared that "at this time there were ten thousand other disorders in Judea which were like tumults." (Antiq., XVII, x, 4).

It is urged that the three accounts of the conversion of St. Paul (Acts, ix, 7; xxii, 9; xxvi, 14) do not agree. In Acts, ix, 7, the author declares that "the men that were with him heard the voice, but beholding no man." In xxii, 9, Paul declares: "And they that were with me beheld indeed the light; but they heard not the voice of Him that spake to me." In xxvi, 14, Paul declares that they all fell to the earth, which seems to contradict the first statement, that they "stood speechless." This is purely a question of circumstantial detail, of very minor moment. There are many solutions of this difficulty. Supported by many precedents, we may hold that in the several narrations of the same event inspiration does not compel an absolute agreement in mere extrinsic details which in nowise affects the substance of the narration. In all the Bible, where the same event is several times narrated by the same writer, or narrated by several writers, there is some slight divergence, as it is natural there should be with those who spoke and wrote from memory. Divine inspiration is the substance alone of God's Word. For those who insist that divine inspiration extends also to these minor details there are valid solutions. Pape and others give to the εἴπεται τῆς φωνῆς the sense of an emphatic εἶπεν, and thus "it could be rendered: "The men that journeyed with him became speechless," thus agreeing with xxvi, 14. Moreover, the three accounts can be placed in agreement by supposing that the several accounts contemplate the event at different moments of its course. All saw a great light; all heard a sound from Heaven. They fell on their faces in fear; and then, arising, stood still and speechless, while Paul conversed with Jesus, who spoke to him alone. In Acts, ix, 7, the marginal reading of the Revised Edition of Oxford should be accepted: "hearing the sound." The Greek is τὰς φωνάς τῆς φωνῆς. When the writer speaks of the articulate voice of Christ, which Paul alone heard, he employs the phrase, φωναῖς φωνής. This phrase, φωναῖς φωνής, by the Semitic propinquity of sound construction, may signify the inarticulate sound of the voice which all heard and the articulate voice which Paul alone heard.

It is urged that Acts, xvi, 6 and xviii, 23 represent Paul as merely passing through Galatia, whereas the Epistle to the Galatians gives evidence of Paul's long sojourn in Galatia. Cornell and answer this difficulty by supposing that St. Paul employs the term Galatia in the administrative sense, as a province, which comprised Galatia proper, Lycaonia, Pisidia, Isauria, and a great part of Phrygia; whereas St. Luke employs the term to denote Galatia proper. Dr. Blass gives the following explanation: St. Luke in Acts often severely condenses his narrative. He devotes but one verse (xvii, 22) to Paul's fourth journey to Jerusalem; he condenses his narrative of St. Paul's two years of imprisonment at Cesarea into a few lines. Thus he may also have judged, good for his scope to pass over in one sentence those very memorable events.

DATE OF COMPOSITION.—As regards the date of the Book of Acts, we may at most assign a probable date for the completion of the book. It is recognized by all that Acts ends abruptly. The author devotes but two verses to the two years which Paul spent at Rome. These two years we in sense uneventful Paul dwelt peaceably at Rome, and preached the kingdom of God to all who went in unto him. It seems probable that during this peaceful epoch St. Luke composed the Book of Acts, and terminated it abruptly at the end of the two years, as some understanding of it cast him out into other events. The date of the completion of Acts is therefore dependent on the date of St. Paul's Roman captivity. Writers are quite concordant in placing the date of Paul's coming to Rome in the year 62; hence the year 64 is the most probable date for the Acts.

TEXTS OF THE ACTS.—In the Greek-Latin codices D and E of Acts, we find a text widely differing from that of the other codices, and from the received text. By Sandy and Headlam (Romans, p. xxi) this is called the d text; by Blass (Acta Apostolorum, p. 24) it is called the β text. The famous Latin Codex now called the Codex Vaticanus is called the c text, and also in the main represents this text. Dr. Bornemann (Acta Apost.) endeavoured to prove that the aforesaid text was Luke's original, but his theory has not been received. Dr. Blass (Acta Apost., p. vii) endeavours to prove that Luke wrote first a rough draft of Acts, and that this is preserved in D and E. Luke revised this rough draft, and sent it to Theophilius; and this revised copy he supposes to be the original of our received text. Belsel, Nestle, Zeeckler, and others have adopted his theory. The theory is, however, rejected by the greater number. It seems far more probable that D and E contain a fragment of the manuscript from which D and E was added, paraphrased, and changed things in the text, according to that tendency which prevailed up to the second half of the second century of our era.
Actes which grants a privilege or a dispensation affects others only by preventing them from benefiting the recipients. Secular decrees concerning a judicial sentence has not the force of a universal law, unless the same decision has been given repeatedly in similar cases, because such decisions rendered by courts that are supreme form a judicial custom, to which inferior judges must conform (227). D. de lege (1972), 40; 1982. Decrees are unequivocal; reasons explaining them are divided as to the limits of the binding force. Most authors distinguish between comprehensive and extensive interpretations. The latter are held to bind only persons to whom they are directed, unless promulgated to the Universal Church. Being extensive, they enforce a prescription included in the law and are equivalent to a new law; the former are held to bind all without need of promulgation, because the sense explained in a comprehensive interpretation being already included in the law, such decrees are new laws and do not need further promulgation. Many canonists follow an opposite view; without distinguishing between comprehensive and extensive interpretations, they maintain that any decree interpreting a law in itself obscure and doubtful binds only those to whom it is directed, unless promulgated to the Universal Church. They base their theory on the fact that, when a law is in itself doubtful and obscure, an authentic interpretation, i.e., a declaration obliging people to put that law into practice in a certain definite sense, is equivalent to a new law; hence the necessity of its promulgation. These authors, however, admit that no promulgation is necessary, either when the same declaration has been repeatedly given, so as to have established what is termed the Stylus Curiae (a custom similar to that mentioned above in connection with the authority of judicial sentences), or when the declaration in question, though given only once, has been universally accepted, so as to have become the common practice of the Church.

III. Use.—Their use is determined by their special character and value, according as they are sentences, or declarations and so forth. Moreover, besides settling the cases for which they are issued, they are often useful for professional and moral theology in discussing disputed questions, as for judges in the prudent administration of justice; on the other hand, all, especially clerics, may find, even in those that are not universal, safe directions in matters of religion and morality. This directive effect is all the more reasonable as these acts come from men of learning and experience, well qualified for their offices, who devote the most careful study to each case, according to its relative importance. Decisions of lesser moment are given by the cardinal who is at the head of the Congregation, in a meeting (Congresso) composed of the same cardinal, the secretary, and some officers of the Congregation. More important matters are decided on by the general Congregation. Before the Congregation meets to take action in affairs of very great importance, each cardinal has been fully informed of the question to be treated, by means of a paper in which the matter is thoroughly discussed, and all the facts and arguments presented, with reasons for both sides. The cardinals then discuss the matter in their meeting, and the decision is reached by voting. These decisions are brought to the Pope for his consideration or approbation in all cases in which custom or law prescribes such procedure. Ordinarily this approval is not necessary, as a question of such a character is not a "pontifical act"; they become such only by the special confirmation, termed by canonists in forma specifica, which is seldom given. Finally, the act
is drawn up in due form, and, having been sealed and signed by the Cardinal Prefect of the Congregation and the Secretary, is dispatched to its destination.

IV. MANNER OF PRESERVATION.—All pending affairs are entered under progressive numbers, in the register called Protocolla, with a short indication of their nature and a notice whether suitable and the bibliographic indexes render easy the work of looking up details. All the documents relating to each case, from the first, containing the petition addressed to the Congregation, to the official copy of the final act, and forming what is technically called the postazione, are kept together, separate from all other documents, and preserved in the archives of the Congregation, either permanently or for a definite period of time (ordinarily, ten years), when the documents are removed to the Vatican archives. This latter practice prevails in the Congregations of the Council, of Bishops and Regulars, and of Rites.

V. ACCESSIBILITY.—The archives of the Congregations are not opened to the public. If one wishes to study the documents, he should ask permission from the authorities of the Congregations. Ordinarily it is sufficient to ask it of the secretary; in the Congregations of Propaganda and of the Index, the petition will be addressed to the Cardinal Prefect, and in the Congregation of the Holy Office, to the Congregation itself; finally, in the Congregations of Extraordinary Ecclesiastical Affairs, the matter has to be referred to the Pope. When there are sufficient reasons, which should be more or less grave according to the quality of the matter, the petitioner either will be allowed to inspect the original documents or will be supplied with authentic copies.

VI. COLLECTIONS.—Many of the acts are accessible in the various collections, which several of the Congregations have permitted to be published. Some of these collections are also authentic, inasmuch as their genuineness and authenticity are vouched for by the authorities of the Congregations. Moreover, the editors of periodicals on ecclesiastical subjects have been allowed for several years back to publish in their magazines the acts of the Congregations, and one of these periodicals, "Acta Sanctorum Sedis," has received the privilege of being declared "authentic and proper for publishing the acts of the Acta Sanctorum," (S. C. De Prop. Fid., 23 May, 1904). The following is a list of the chief collections:

Collected Acts of Pope Pius V (Rome, 1893); Thesaurus Resolutionum S. Congr. Concilii (Rome, 1718); Zamboni, Collectio Declarationum S. Congr. Concilii (Rome, 1735); Pallottino, Collectio Declaratio et Resolutionum S. Congr. Concilii (Rome, 1868–93); Lingren et Reuss, Causa Selecta, in S. C. Concilii Proposito (New York, 1871); Bizzarri, Collectanea S. Congr. Episcoporum et Regularium (Rome, 1885); Decreto authenticae C. Sacrorum Rituum (Rome, 1885–1901); Decreto authenticae S. Congr. Indulgentiarum Sacrisse Religiosi Propositae (New York, 1883); Schneider, Rescripta authenticae S. C. Indulgentiarum Sacrisse Religiosi Propositae (Ratisbon, 1885); Ricci, Synopsis Declaratorum et Resolutionum S. Congr. Immunitatis (Turin, 1719). Among the Catholic periodicals that publish regularly, with more or less completeness, the acts of the Congregations are the following (the date after the title indicates the first year of publication):

Archiv für Kathol. Kirchenrecht (1857); Anzeeta Juris Pontificii (Rome, 1855), since 1893, Anzeeta Ecclesiastica; Le Canoniote Contemporain (Paris, 1893); American Ecclesiastical Review (New York, 1875), Ecclesiastical Record (Dublin, 1854); Nouvelle Revue Théologique (Tourin, 1869); Acta Sanctorum Sedis (Rome, 1865); Monitore Ecclesiastico (Rome, 1876).


HECTOR PAPI.

Acts of the Saints. See Bollandists.

Actual Grace. See Grace.

Actual Sin. See Sin.

Actus et Potentia, a technical expression in scholastic phraseology.

"The terms actus and potentia were used by the scholastics to translate Aristotle's τό τι είναι or έν είναι, and δύναται. There is no simple word in English that would be an exact rendering of either. Act, action, actuality, perfection, determination express the various meanings of actus; potency, potentiality, power, capacity, those of potentia. In general, potentia means an aptitude to change, to act, to be acted upon, to be determined; actus means the fulfilment of such a capacity. So, potentia always refers to something future, which at present exists only as a germ to be evolved; actus denotes the corresponding complete reality. In a word, potentia is the determinable being, and actus, the determined being. The term actus, therefore, has a much greater extension than act or operation. Every operation is an actus, because it is the complement of a power; but all other perfections and determinations, whatever be their nature, are also actus. On the other hand, the being in potentia is not to be identified with the possible being. The latter belongs to the logical order; it is a notion whose elements involve no contradiction. The former belongs to the real order; it exists in a subject which, though undefined, is capable of determination. Potentia is more than a mere statement of futurity, which has reference to the only; it implies a real determination in the future. It would also be a mistake to identify the scholastic actus and potentia with the actual and potential energy of physics. These terms apply only to material substances, and are exclusively dynamic; they signify the capacity for doing work, or the actual performing of work. The scholastic terms apply to all, even spiritual beings, and refer to any reality which they possess or can acquire. The Aristotelian "energy" (actus) as such, i.e., considered as actuality, can never be potential, these two terms being opposed to each other. Actuality and potentiality are mutually exclusive, since one means the presence, the other the absence, of the same determination. Yet, in all beings except God (see Actus Purus) there is a combination of actuality and potentiality; they possess some determinations and are capable of acquiring others. Moreover, the same reality may be considered as actuality or potentiality, according as we take a prospective or a prospective view of the same human, skill and science are actualities if we compare them to human nature, which they presuppose. But if we compare them to the actions themselves, or to the actual recall of acquired knowledge to consciousness, they are powers, or potentia. If we keep the same point of view, it is impossible for the same thing to be at the same time in actus
and in potentia with regard to the same determination.

Aristotle and St. Thomas explain this theory by many illustrations, one of which will suffice. The statue exists potentially in the block of marble, because marble has an aptitude to receive the shape of a statue. This aptitude is something real in the marble, since other substances are not capable of it. It is a receptive potentiality. With regard to the same statue, the sculptor has the power, by his action, to carve the marble into the form of a statue. His is an active power, a real skill or ability which is lacking in many other persons. In order to have the actual statue (actus), it is necessary for the sculptor to use his real skill (potentia) on a substance which is not yet a statue, but which has a real aptitude (potentia) to become one. I can form no idea either of the marble’s potentiality or of the sculptor’s skill unless I first know what is meant by an actual statue. In the same manner, the man born blind is unable to understand what is meant by the faculty of vision. In general, potentia has no meaning, and cannot be defined except through the corresponding actus.

II.—The distinction between potentia and actus is at the basis of, and pervades, the whole scholastic system of philosophy and theology. Whatever is determined by a cause is considered a potentiality with regard to the actual determination. Genus and species, subject and predicate, quantity and shape, child and adult, matter and form of the sacraments, etc., are examples of potentiality and actuality. Here we must confine ourselves to the fundamental applications in metaphysics and in psychology. (1) In metaphysics the distinction runs through the ten Aristotelian categories. All being, whether a substance or accident (q. v.), is either in actus or in potentia. The essence of creatures is a potentiality with regard to their existence. Material substances are composed of primary matter and substantial form (see MATTER AND FORM), matter being a pure potentiality, i.e., wholly undetermined, and form being the first determination given to matter. Efficient causality is also an application of potentiality and actuality; the cause, when at rest, remains able to act. Change is a transition from the state of potentiality to that of actuality. Generation, corruption, and evolution suppose a capacity which becomes fulfilled. (2) In psychology special emphasis is laid on the reality of the potentia, or faculties (q. v.), and their distinction both from the soul and from their operations. External senses are determined by external stimulus (see Sensation), which gives them the determination necessary to the act of perception. The internal senses (sensus communis, phantasía, memoria, imaginativa) depend on external sensations for their exercise. Memory and imagination preserve in potentia traces of past impressions, and when the proper conditions are fulfilled, they become actualities. We have not innate ideas, but in the beginning human intelligence is simply a power to acquire ideas. By its operation, the active power of the intellect (intellectus agens) forms the species intelligibis or the determination necessary to the intelligence (intellectus positus). This potentiality is then actualized by some good which one strives to acquire. In rational psychology man is conceived as one substantial being, composed of body and soul, or matter and form, united as potentia and actus.

There is a tendency to-day in nearly all the sciences towards “actuality” theories. But, if analyzed carefully, such theories will necessarily yield potential elements. In all things we find capacities for further development and evolution, forces and aptitudes which come to be utilized little by little. In scholas-

C. A. DUBRAY

Actus primus, a technical expression used in scholastic philosophy. Actus means determination, complement, perfection. In every being there are many actualities, and these are subordinated. Thus existence supposes essence; power supposes existence; action supposes faculty. The first actuality (actus primus) begins a series; it supposes no other actuality preceding it. According to the same series, for a further complement, namely, the second actuality (actus secundus). But as the same reality may be called “actuality” when viewed in the light of what precedes, and “potentiality” when viewed in the light of what follows (see ACTUS ET POTENTIA), the meaning of the term first actuality may vary according to the view one takes, and the part where the series is made to begin. Primary matter (see MATTER AND FORM) is a pure potentiality, and the substantial form is its first determination, its first actuality. The complete substance constituted by these two principles receives further determinations, of which are, in that respect, second actualities. All these may also be conceived as first actualities. Thus the extensive quantity of a substance is a first actuality when compared to the shape. Power is a first actuality when compared to action. And this is the most frequent application of the terms actus primus and actus secundus. The former is the faculty; the latter, the exercise, or function. To see in actus primo simply means to have the sense of vision; to see in actus secundo is to actually perform acts of vision. The modern distinction of potential and kinetic energy might serve as another illustration: the loaded gun, or the engine with steam up, represent first actualities; the burst of the mark, the engine flying over the rails, represent second actualities.

C. A. DUBRAY

Actus Purus, a term employed in scholastic philosophy to express the absolute perfection of God. In all finite beings we find actuality and potentiality, perfection and imperfection. Primary matter, which is the basis of material substance, is a pure potentiality. Moreover, change necessarily supposes a potential element, for it is a transition from a state of potentiality to a state of actuality; and material things undergo manifold changes in substance, quantity, quality, place, activity, etc. Angels, since they are pure spirits, are subject to none of the changes that depend on the material principle. Nonetheless, the idea of perfection and potentiality. Their existence is contingent. Their actions are successive, and are distinct from the faculty of acting. The fact that all things have in themselves some potentiality warrants the conclusion that there must exist a being, God, from whom potentiality is wholly excluded, and who, therefore, is simply actuality and absence of potentiality. It is true that in the same being the state of potentiality precedes that of actuality; before being realized, a perfection must be capable of realization. But, absolutely speaking, actuality precedes poten-
tiality. For in order to change, a thing must be acted upon, or actualized; change and potentiality presuppose, therefore, a being which is in act. This actuality, if mixed with potentiality, supposes another actuality or being so in the universe or nature.

Thus the existence of movement (in scholastic terminology, motus, any change) points to the existence of a prime and immobile motor. Causality leads to the conception of God as the unproduced cause. Contingent beings require a necessary being. The limited perfection of creatures postulates the unlimited perfection of the creator. The direction of various activities towards the realization of an order in the universe manifests a plan and a divine intelligence. When we endeavour to account ultimately for the series of phenomena in the world, it is necessary to place at the beginning of the series—if the series be conceived as finite in duration—or above the series—if it be conceived as eternal—
a pure actuality without which no explanation is possible. Thus, at one extreme of reality we find primary matter, a pure potentiality, without any specific perfection, and having, on this account, a certain infinity (of indetermination). It needs to be, but has no substantive form, but includes, of itself, demand any one form rather than another. At the other extreme is God, pure actuality, wholly determined by the very fact that He is infinite in His perfection. Between these extremes are the realities of the world, with various degrees of potentiality and actuality.

So that God is not a becoming, as in some pantheistic systems, nor a being whose infinite potentiality is gradually unfolded or evolved. But He possesses at once all perfections. He is simultaneously all that He can be, infinitely real and infinitely perfect. What we conceive as His attributes or His perfections are really identical with His essence, and His essence includes essentially His existence. For all intelligences except His own, God is incomprehensible and indefinable. The nearest approach we can make to a definition is to call Him the Actus Purus. It is the name God gives to Himself: "I am who am", i.e., I am the fulness of being and of perfection.


C. A. Dubray.

Acutas, one of the first to spread Manicheism in the Christian Orient. He was probably a Mesopo.

tamian, and introduced the heresy into Eleuthero-
polis (Palestine). The Manichæans were sometimes called after him Acutian. St. Ephianus (Adv. Her., Ivi, 1) calls him a veteranus, i.e. an ex.

Cowell, in Dict. of Chist. Biogr., I. 32.

Adalard, Saint, born c. 751; d. 2 January, 827. Bernard, son of Charles Martel and half-brother of Pepin, was his father, and Charlemagne his cousin. He received a good education in the Palace School at the Court of Charlemagne, and while very young was made Count of the Palace. At the age of thirty he was received into the Order at Corbie in Picardy. In order to be more secluded, he went to Monte Cassino, but was ordered by Charle.-

dame to return to Corbie, where he was elected abbot. At the same time Charlemagne made him prime minister to his son Pepin, King of Italy. When, in 814, Bernard, son of Pepin, aspiring after

the imperial crown, Louis le Debonnaire suspected Adalard of being in sympathy with Bernard and banished him to Hermoutier, the modern Noir-
moutier, on the island of the same name. After a few years Louis the Debonnaire, who had misjudged, had his mistake and made Adalard one of his chief advisers. In 822 Adalard and his brother Wala founded the monastery of (New) Corvey in Westphalia. Adalard is honoured as patron of many churches and towns in France and along the lower Rhine.

Adalbert of Montreu. See Albergo MONTREU.

Adalbert, Archbishop of Hamburg-Bremen, b. about 1000; d. 1072 at Goslar; son of Count Friedrich von Goseck, and Agnes of the lineages of the Weimar Counts. He became successively canon in Halberstadt; subdeacon to the Archbishop of Hamburg (1032); Provost of the Halberstadt Cathedral; and Archbishop of Hamburg (1043 or 1045) by royal appointment, and so on. Most of the Scandinavian Peninsula and a great part of the Wend lands, in addition to the territory north of the Elbe. He is probably the Adalbert mentioned as the Chancellor for Italy under Henry III in 1045. At the very outset of his episcopal career he took up the old feud of Hamborn with the Billings, in which he had the co-operation of Henry III. Having accompanied the Emperor on a campaign against the Liutzi (1045), he also journeyed with him to Rome (1046). Upon the settlement of the papal schism Henry wished to make Adalbert Pope, but he refused, and presented his friend Sudiger (Clement III) as a candidate. He co-operated in the Church, and three new bishops were erected, all subject to Hamburg. Adalbert then conceived the idea of a great northern patriarchate, with its seat at Hamburg, but was constantly foiled. The Kings of Norway and Sweden began to send their bishops to England for consecration, and Sven Estrithson, King of Denmark, appealed to Henry and Pope Leo IX for an archbishop of his own, which would mean a loss to Hamburg of lands just yielding fruits after two hundred years of evangelization. The assent of Adalbert was necessary for such a decision, which he promised, on condition that his dream of a northern patriarchate be realized. The whole discussion was cut short by the death of both Pope (1054) and Emperor (1056).

During the regency of Empress Agnes, Adalbert lost his hold on the court, and the young Emperor, Henry IV, fell under the influence of Anno, Archbishop of Cologne. Despite the ancient feud between Hamburg and Cologne, Adalbert gained control of Henry's education, eventually superseding Anno in his confidence and esteem. In extenuation of Adalbert's eagerness to obtain privileges for his archdiocese it must be recalled that he had sacrificed much in the royal service, and that his influence was ever for the more open and straightforward course of action, in contradistinction to that of the opposition party. His flattery and indulgence of Henry, however, were baneful in their effects. Forced to retire from court in 1096, by the jealousy of the nobles, he was again admitted to Henry's councils in 1098. His ascendency was ordained finally with his death (1072). Archbishop Adalbert is characterized by Adam of Bremen as minax vultu et habitu verborumque altitudine suspectus audientibus. Generous, prudent, and zealous as he was, his character was marred by indomitable pride, which has caused him to be depicted in the blackest colours.
ADALBERT

Adalbert, Saint, apostle of the Slavs, probably native of Lorraine, d. 981. He was a German monk who was consecrated bishop and sent to establish Christianity in Russia in 961. His mission was the result of a request of the princess Olga who, having been won to the Faith, asked for someone to evangelize her people, besought the German Emperor Otho, who sent Adalbert, and a number of priests to begin the work. Russia was then in a state of barbarism, and the missionaries were attacked on the way, some of the priests being killed, Adalbert barely escaping with his life. Returning to Germany, he was made Archbishop of Magdeburg in Alsace, and in the following year became Bishop of the new see of Magdeburg, which was erected for the purpose of dealing especially with the Slavs. Magdeburg became one of the great bishoprics of the country, the chief one in the North, and flourishing with Constantinople. The advantage was taken of the character of Pope Paschal II, formerly Abbot of Cluny, who was a saintly man, but no diplomat. A disagreement arising regarding the treaty, Henry subjected the Pope to a harsh imprisonment of two months. Fearing schism, the Pope finally granted Henry the privilege of conferring the ring and staff on bishops, providing they were elected by papal consent, and soon after he crowned Henry in St. Peter's at Rome (1111). Henry, according to compact, named Adalbert Archbishop of Mainz in reward for his part in the shameful intrigue against the Supreme Pontiff. From the day when, as Archbishop elect, he received the insignia of his office, Adalbert became a changed man. Whether this marvellous change was due to a realization of his sacred duties or to an awakening to the sacrilegious injustice of Henry's conduct at Rome, we cannot say. At any rate the ex-chancellor, lately so blindly zealous for the Emperor in right or wrong, became henceforth a brave and loyal defender of the Church and the Pope. In 1112 Henry V was excommunicated, and Adalbert fearlessly promulgated the sentence, whereupon the enraged Emperor cast him into a dungeon. After three years of cruel imprisonment had reduced him to a mere skeleton, the people of Mainz, rising in a body, forced Henry to release him. The episcopal consecration, delayed by his confinement, was then received at the hands of Otto, Bishop of Bamberg (1115). Later, when, under Pope Calixtus II, Adalbert was made a legate, Henry seized some pretext for attacking Mainz, whereupon Adalbert aroused the Saxons to arms and had them march against the two armies met, but arbitration prevented a battle. As a result, the Council of Worms (1122) was finally held, bringing to a close the long strife regarding Investitures. In 1125 Henry V was on his death-bed, and being without male issue sent the imperial insignia to his daughter of the family of Henry I of Lorraine. The politic Adalbert, ever on the alert to ward off any danger of a schism, induced Matilda to return the insignia, and called an assembly of princes, who chose as Henry's successor Lothair II the Saxon, afterwards crowned Emperor in Rome by Pope Innocent II (1135). Thus the Empire passed from the house of Franconia to that of Saxony, which had so long proved itself loyal to the cause of Rome. Adalbert died in 1137, having atoned for his early injustice by long years of faithful and efficient service in all that touched the interests of truth and the welfare of the Church.

J. A. Becket.

ADALBERT DISCOUNUS, SAINT. See Ethelbert.

AD APOSTOLICE DIGNITATIS APICEM.—Apostolic letter issued against Emperor Frederick II by Pope Innocent IV (1243-54), during the Council of Lyons, 17 July, 1245, the third year of his pontificate. The letter sets forth that Innocent, desiring to have peace restored to those parts which were then distracted by dissensions, sent for that purpose three legates to Frederick as the chief author of those dissensions, to appoint out the wrongs that he would do his own part to restore it. Frederick agreed to terms of peace, which he swore to observe, but which he at once violated. The letter then sets forth the crimes of which Frederick was guilty. It accuses him of perjury; of contempt for the spiritual authority of the Roman Pontiff, by dishonoring the excommunica- tion pronounced on him and by compelling others to do so; of invading pontifical territory; of having broken the terms of peace made with Pope Gregory, and which he swore to keep; of oppressing the Church in Sicily; of having taken, persecuted, and done to death bishops and others who were sent by the Emperor to council, a council which he himself had asked to be convoked; of having incurred suspicion of heresy, and of having papal excommunication with contempt; of having
compared with the Saracens and other enemies of Christianity; of being guilty of the death of the King of Barabara, and of giving away a daughter in marriage to a schismatic; of not paying tribute for Sicily, which is the patrimony of St. Peter. For these and for other crimes, Innocent IV, by this apostolic letter, declares Frederick unworthy to rule, and his subjects freed from their duty of obedience to him as sovereign. Bullar. Rom. (ed. Turin, 1858), III, 510-516; MANNI, Coll. Conc., XXIII, 613-616; Hefele, Concilienchronologie, V, 1125; BOEHMNER, Hist. univ. de l'Italie, IX, 14-15.

M. O'RIOORDAN.

Ad Limina Apostolorum, an ecclesiastical term meaning a pilgrimage to the sepulchres of St. Peter and St. Paul at Rome, i.e. to the Basilica of the Prince of the Apostles and to the Basilica of St. Paul "outside the walls".

Ad Sanctam Beati Petri Sedem.—This letter was issued by Alexander VII, and is dated at Rome, 16 October, 1656, the second year of his pontificate. It is a confirmation of the Constitution of Innocent X, which defined five propositions taken from the work entitled "Augustinus" of Cornelius Jansenius (q. v.), Bishop of Ypres. The letter opens with an explanation of the reason for its publication. It observes that, although what has already been defined in the Apostolic Constitutions needs no confirmation by any future decisions, yet if one doubts upon these propositions or to neutralize their force by false interpretations, the apostolic authority must not defer using a prompt remedy against the spread of the evil. The letter then refers to the decision of Innocent X, and quotes the words of its title in order to show that it was a decision for all the faithful. But as a controversy had arisen, especially in France, on five propositions taken from the "Augustinus", several French bishops submitted them to Alexander VII for a clear, definite decision. The letter thus enumerates these five propositions: (1) There are some divine precepts which are impossible of observance by just men willing and trying to observe them according to their present strength; the grace also is wanting to them, by which these precepts are possible. (2) In the state of fallen nature interior grace is not resisted. (3) For merit and demerit, in the state of fallen nature, libertas a necessitate (the liberty of the choice) is not necessary (it is necessary). Libertas a coactione (freedom from external compulsion) is enough. (4) The Semipelagians admitted the necessity of interior preventing grace (praeventis gratis interioris) for each and every act, even for the beginning of faith (initium fidei); and in that they were heretical, inasmuch as they held that grace to be such as the human will could resist or obey. (5) It is Semipelagian to say that Christ died, or shed His blood for all men. The letter then goes on to declare that, those five propositions having been submitted to due examination, each has been found to be heretical. The letter repeats each proposition singly, and formally condemns it. It next declares that the decision binds all the faithful, and enjoins on all bishops to enforce it, and adds, "We are not to be understood, however, by making this declaration and definition on those five propositions, as at all approving other opinions, and as having been attained in the above-named work of Cornelius Jansenius." Moreover, since some still insisted that those propositions were not to be found in the "Augustinus", or were not meant by the author in the sense in which they were condemned, the letter furthermore declares that they are contained in other writings of the above-named work. Bullar. Rom. (ed. Turin, 1869), XVI, 245-247.

M. O'RIOORDAN.

Ad Universalis Ecclesiae, a papal constitution dealing with the conditions for admission to religious orders of men and of women, and the discipline prescribed. It was issued by Pius IX, 7 February, 1862. This Pope had issued from time to time various decrees: e.g. "Romani Pontifices" (25 January, 1848), "Regulati Discipline" (for Italy and adjacent isles, 25 January, 1848), and "Neminem Latet" (19 March, 1856). These three decrees formed the basis of the constitution. "Ad Universalis Ecclesiae". It marks a distinct departure from the Tridentine law, both as to the necessary age and other requirements for admission of men to solemn vows in orders, congregations, and institutes, old and new, in which solemn vows are prescribed. The implication of the Constitution is that admission to solemn vows, once and forever, of doubts which had arisen and been presented to the Holy See about the validity of solemn vows made without due observance of the decree, "Neminem Latet", i.e. without the three years' profession of simple vows. It gives the reason of the "Neminem Latet" regulation, which was to safeguard the religious orders, congregations, and institutes from losing their genuine spirit and former excellence by hastily and imprudently admitting youths having no true vocation or of whose lives, morals, bodily and mental endowments, no proper investigation had been made and no testi- monial to the aforesaid had been given. The Pope, or received from, the bishop of their native place, or of the places where they had sojourned for the year immediately preceding their admission to the house of postulants. This the "Neminem Latet" accomplished by decreeing that novices after the completion of their probation and novitiate and, if clerics, of the sixteenth year of their age (prescribed by the Council of Trent), or of a more advanced age, if the rule of their order approved by the Holy See required it, if lay brothers, the age fixed by Pope Clement VIII (in Suprema), should make profession of simple vows for the term of three full years; and after the completion of said term, to be computed from day of profession to the last hour of the third year, if found worthy, they were to be admitted to solemn profession, unless their superiors, for just and reasonable cause, postponed the solemn profession; such postponement being prohibited beyond the twenty-fifth year of age, except in orders for which a longer term of simple profession was conceded by special indulg of the Holy See. The Pope says that, nevertheless, novices had been admitted to solemn profession without the three years' simple vows, thereby giving great cause to doubt concerning the validity of said solemn profession; and a decision upon that matter was requested from the Holy See. As the "Neminem Latet" said not a word about the nullity of solemn profession made in opposition to its regulation, the solemn profession made without the prescribed three years of simple vows was valid, though illicit. This was decided later (S. Cong. on Nulli Secanti, 16 August, 1863).

"We, therefore," declares Pius IX in this constitution, "in a matter of such great importance, desiring to remove all occasion of future doubt, of Our own motion and certain knowledge, and in the plentitude of Our Apostolic power as regards the religious communities and their orders, congregations, or institution in which solemn vows are made, do determine and decree to be null and void and of no value the profession of solemn vows, knowingly, or ignorantly, in any manner, colour or pretext, made by novices or lay brothers, although they had completed the Tridentine probation and novice, but who have had the profession of simple vows and remained in that profession for the entire three years, even though the superiors, or they, or both respectively, had the in-
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In the Old Testament the word is used both as a common and a proper noun, and in the former acceptance it has different meanings. Thus in Genesis ii, 5, it is employed to signify the human man or woman; rarely, as in Gen., ii, 22, it signifies man as opposed to woman, and, finally, it sometimes stands for mankind collectively, as in Gen., i, 26.

The use of the term, as a proper as well as a common noun, is common to both the sources designated in critical circles as P and E, and the narrative of the Creation (P) the word is used with reference to the production of mankind in both sexes, but in Gen., v, 1-4, which belongs to the same source, it is also taken as a proper name. In like manner the second account of the creation (J) speaks of "the man" (ha-adam), but later on (Gen., iv, 25) the same document employs the word as a proper name without the article.

ADAM IN THE OLD TESTAMENT.—Practically all the Old Testament information concerning Adam and the beginnings of the human race is contained in the opening chapters of Genesis. To what extent these chapters should be considered as strictly historical is a much disputed question, the discussion of which does not come within the scope of the present article. Attention, however, must be called to the fact that the story of the Creation is told twice, viz. in the first chapter and in the second, and that while there is a substantial agreement between the two accounts as to the main facts, nevertheless there is considerable divergence as regards the setting of the narrative and the details. It has been the custom of writers who were loath to recognize the presence of independent sources or documents in the Pentateuch to explain the fact of this twofold narrative by saying that the sacred writer, having set forth in an abstract manner in the first chapter the successive phases of the Creation, returns to the same topic in the second chapter in order to add some further special details with regard to the origin of man. It must be granted, however, that very few scholars of the present day, even among Catholics, are satisfied with this explanation, and that among critics of every school there is a strong preponderance of opinion to the effect that we are here in presence of a phenomenon common enough in Oriental historical compositions, viz. the combination or juxtaposition of two or more independent documents more or less closely welded together by the historian, whose passion to dignify a human being is essentially a compiler. (See Guidi, "L'Historiographie chez les Sémites" in the "Revue biblique", October, 1906.) The reasons on which this view is based, as well as the arguments of those who oppose it, may be found in Dr. Gigot's "Special Introduction to the Study of the Old Testament" Pt. 1. Suffice it to mention here that a similar repetition of the principal events narrated is plainly discernible throughout all the historic portions of the Pentateuch, and even of the later books, such as Samuel and Kings, and that the inference drawn from this constant phenomenon is confirmed not only by the difference of style and view-point characteristic of Genesis ii, 5, but also by the divergences and antinomies which they generally exhibit. Be that as it may, it will be pertinent to the purpose of the present article to examine the main features of the twofold Creation narrative with special reference to the origin of man.

I. Chapter I, in which Elohim is represented as creating different categories of beings on successive days. Thus the vegetable kingdom is produced on the third day, and, having set the sun and moon in the firmament of heaven on the fourth, God on the fifth day creates the living things of the water and the fowls of the air which receive a special blessing, with the exclamation, "Let them multiply..." On the sixth day Elohim creates, first, all the living creatures and beasts of the earth; then, in the words
of the sacred narrative, "he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them." Then follows the blessing accompanied by the command to increase and fill the earth, and finally the vegetable kingdom is assigned to them for food. Considered independently, this account of the Creation is a prologue or proem, as it were, and at the same time the meaning of the word adam, "man," here employed was understood by the writer as designating an individual or the species. Certain indications would seem to favour the latter, e.g. the context, since the creations previously recorded refer doubtless to the production not of an individual or of a pair, but of vast numbers of individuals pertaining to the various species, and the same in case of man might further be inferred from the expression, "male and female he created them." However, another passage (Gen., vi, 1-3), which belongs to the same source as this first narrative and in part repeats it, supplements the information contained in the latter and affords a key to its interpretation. In this passage which contains the last reference of the so-called priestly document to Adam, we read that God "created them male and female; and called their name adam, in the day when they were created." And the writer continues: "And Adam lived an hundred thirty years, and begat a son in his own image and likeness, and called his name Seth. And the days of Adam, after he begot Seth, were eight hundred years, and he begot sons and daughters. And all the time that Adam lived came to nine hundred and thirty years, and he died." Here evidently the adam or man of the Creation narrative is identified with a particular individual, and consequently the plural forms which might otherwise cause doubt are to be understood with reference to the first pair of human beings.

In Genesis, ii, 4b–25 we have what is apparently a new and independent narrative of the Creation, not a mere amplification of the account already given. The writer indeed, without seeming to presuppose anything previously recorded, goes back to the time when there was yet no rain, no plant or beast of the field; and, while the earth is still a barren, lifeless waste, man is formed from the dust by Yahweh, who breathes into him by breath of life. How far these terms are to be interpreted literally or figuratively, and whether the Creation of the first man was direct or indirect, see Genesis, Creation, Man. Thus the creation of man, instead of occupying the last place, as it does in the scaling ascendency of the first account, is placed before the creation of the plants and animals, and these are represented as having been produced subsequently in order to satisfy man's needs. Man is not commissioned to dominate the whole earth, as in the first narrative, but is set to take care of the Garden of Eden with permission to eat of its fruit, except that of the knowledge of good and evil. The formation of woman Eve as a helpmeet for man is represented as an afterthought on the part of Yahweh in recognition of man's inability to find suitable companionship in the brute creation. In the preceding account, after each progressive step "God saw that it was good," but here, as it were, that it is not good for man to be alone, and he proceeds to supply the deficiency by fashioning the woman Eve from the rib of the man while he is in a deep sleep. According to the same narrative, they live in childlike innocence until Eve is tempted by the serpent and they partake of the forbidden fruit. They thereby become conscious of sin, incur the displeasure of Yahweh, and lest they should eat of the tree of life and become immortal, they are expelled from the garden of Eden. Henceforth their lot is to be one of pain and hardship, and man is condemned to the toilsome task of winning his daily sustenance out of the sweat of his brow. The land which on his ascent had been cursed with barrenness. The same document gives us a few details connected with our first parents after the Fall, viz: the birth of Cain and Abel, the fratricide, and the birth of Seth. The other narrative, which seems to know nothing of Cain or Abel, mentions Seth (Chap. v, 3) as if he were the last of the prehuman race or the first man on this planet. Thus in both accounts man is clearly distinguished from, and made dependent upon, God the Creator; yet he is directly connected with Him through the creative act, to the exclusion of all intermediary beings or demi-gods such as are found in the various heathen mythologies. Thus man becomes one of the chosen vessels of the perfection of God's creation is manifest in the first narrative, in that he is created in the image of God, to which corresponds in the other account the equally significant figure of man receiving his life from the breath of Yahweh. That man on the other hand has something in common with the animals is implied in the one case in his creation on the same day, and in the other by his attempt, though ineffectual, to find among them a suitable companion. He is the lord and the crown of creation, as is clearly expressed in the first account, where the creation of man is the climax of God's successive works, and where his supremacy is explicitly stated, but the same is implied no less clearly in the second narrative. Such indeed may be the significance of placing man's creation before that of the animals and plants, but, however that may be, the animals and plants are plainly created for his utility and benefit. Woman is introduced quite suddenly, and subjected to his mastery in the form in which he created her, in the form in which he created her, and the formation of a single woman for a single man implies the doctrine of monogamy. Moreover, man was created innocent and good; sin came to him from without, and it was quickly followed by a severe punishment affecting not only the guilty pair, but their descendants and other beings as well. (Cf. Bennett in Hastings, Dict. of the Bible, s. v.) The two accounts, therefore, are practically at one with regard to didactic purpose and illustration, and it is doubtful to this feature that we should attach their chief significance. It is hardly necessary to remark in passing that the fact of its framing legal and ethical truths here set forth place the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of antiquity, though some of these, particularly the Babylonian, bear a more or less striking resemblance to it in form. In the light of this, and the influence of Yahweh pietistic faith, there is no question of the strict historical character of the narrative, as regards the framework and details, becomes of relatively slight importance, especially when we recall that in history as conceived by the other biblical authors, as well as by Semitic writers generally, the presentation and arrangement of the narrative is habitually made subordinate to the exigencies of a didactic preoccupation.
As regards extra-biblical sources which throw light upon the Old Testament narrative, it is well known that the Hebrew account of the Creation finds a parallel in the Babylonian tradition as revealed by the cuneiform writings. It is beyond the scope of the present article to discuss the relations of historical dependence generally admitted to exist between the two traditions. With regard to the origin of man, that though the fragment of the "Creation Epic", which is supposed to contain it, has not been found, there are nevertheless good independent grounds for assuming that it belonged originally to the tradition embodied in the poem, and that it must have occupied a place in the latter just after the fragment giving the account of the plants and the animals, as in the first chapter of Genesis. Among the reasons for this assumption are: (a) the Divine admonitions addressed to men after their creation, towards the end of the poem; (b) the account of Berosus, who mentions the creation of man by one of the gods, who mixed with clay the blood which flowed from the severed head of Tiamat; (c) a non-Semitic (or pre-Semitic) account translated by Pinches from a bilingual text, and in which Mar-duk is said to have made mankind, with the cooperation of the goddess Aruru. (Cf. "Encyclopaedia", "Creation", also Davis, "Genesis and Semitic Tradition", pp. 36-47.) As regards the creation of Eve, no parallel has so far been discovered among the fragmentary records of the Babylonian creation story. That the account, as it stands in Genesis, is not to be taken literally as descriptive of historic fact was the opinion of Origen, of Cajetan, and it is now maintained by such scholars as Hobberg (Die Genesis, Freiburg, 1899, p. 36) and von Hummelauer (Comm. in Genesis, pp. 149 sqq.). These and other writers see in this narrative the record of a vision symbolic of the future and analogous to the one vouchsafed to Abraham (Gen., xv, 12 sqq.), and to St. Peter in Joppa (Acts, x, 10 sqq.). (See Gigot, Special Introduction to the Study of the Old Testament, Pt. I, p. 165, sqq.)

References to Adam as an individual in the later Old Testament books are very few, and they add nothing to the information contained in Genesis. This is well-known at the part of the genealogies at the beginning of 1 Paralipomenon: it is mentioned likewise in Tobias, viii, 8; Osee, vi, 7; Eccles., xxxv, 24, etc. The Hebrew word adam occurs in various other passages, but in the sense of man or mankind. The mention of Adam in Zacharias, xiii, 6, according to the Douay version, in the Vulgate, is due to a mistranslation of the original.

ADAM IN THE NEW TESTAMENT.—In the New Testament references to Adam as an historical personage occur only in a few passages. Thus in the third chapter of St. Luke's Gospel the genealogy of the Savior is traced back to "Adam who was of God". This prolongation of the earthly lineage of Jesus beyond Abraham, who forms the starting point in St. Matthew, is doubtless due to the more universal spirit and sympathy characteristic of our third Evangelist, who writes not so much from the viewpoint of Jewish prophecy and expectation as for the instruction of the Gentile converts to Christianity. Another mention of the historic father of the race is found in the Epistle of Jude (verse 14), where a quotation is inserted from the apocryphal Book of Enoch, which, rather strange to say, is attributed to the antediluvian patriarch of that name, the ancestor of "all mankind", by our source-producer, may be more properly references to Adam are found in the Epistles of St. Paul. Thus in 1 Tim., ii, 11-14, the Apostle, after laying down certain practical rules referring to the conduct of women, particularly as regards public worship, and inculcating the duty of subordination to the other sex, makes use of an argument the weight of which rests more upon the logical methods current at the time than upon its intrinsic value as appreciated by the modern mind: "For Adam was first formed; then Eve. And Adam was not seduced; but the woman being seduced, was in the transgression. A similar line of argument is pursued in 1 Cor., xi, 8, 9. Moreover, the doctrine formulated by St. Paul in the Epistle to the Romans, v, 12-21, and in I Cor., xv, 22-45. In the latter passage Jesus Christ is called by analogy and contrast the new or "last Adam". This is understood in the sense that as the original Adam was the head of all mankind, the father of all according to the flesh, so also Jesus Christ was constituted chief and head of the spiritual family of the elect, and potentially of all mankind, since all are invited to partake of His salvation. Thus the first Adam is a type of the second, but while the former transmits to his progeny a legacy of death, the latter, on the contrary, becomes the vivifying principle of restored righteousness. Christ is the "last Adam" inasmuch as "there is no other name under heaven given to men whereby we must be saved" (Acts, iv, 12); no other chief or father of the race is to be expected. Both the first and the second Adam occupy the position of head of the race towards the race, whereas the first through his disobedience vitiated, as it were, in himself the stirs of the entire race, and left to his posterity an inheritance of death, sin, and misery, the other through his obedience merits for all those who become members a new life of holiness and an everlasting reward. It may be said that the contrast thus formulated expresses a fundamental tenet of the Christian religion and embodies in a nutshell the entire doctrine of the economy of salvation. It is principally on these and passages of similar import (e. g. Matt., xviii, 11) that is based the fundamental doctrine that our first parents were raised by the Creator to a state of supernatural righteousness, the restoration of which was the object of the Incarnation. It need hardly be said that the fact of this elevation could not be so clearly inferred from the Old Testament account taken independently.

ADAM IN JEWISH AND CHRISTIAN TRADITION.—It is a well-known fact that the pious and puerile, are chiefly imaginary, or at best based on a fanciful understanding of some slight detail of the sacred narrative. Needless to say that they do not embody any real historic information, and their chief utility is to afford an example of the pious popular credulity of the times as well as of the slight value to be attached to the so-called Jewish traditions when they are invoked as an argument in critical discussion. Many rabbinical legends concerning our first parents are found in the Talmud, and many others were contained in the apocryphal Book of Adam now lost, but of which extracts have come down to us in other works of a similar character (see MAN). The most important of these legends, which it is not the scope of the present work to reproduce, may be more properly referred to as "Jewish Encyclopedi". I, art. "Adam", and as regards the Christian legends, in Smith and Wace, "Dictionary of Christian Biography", s. v.

Palis in Vio., Dict. de la Bible, s. v.; Bennett and Adam in Hastings, Dict. of the Bible, s. v. For New Testament refer-
“Ninth hour: Service of the angels who stand before the throne of God.

“Tenth hour: Adoration of men. The gate of heaven opens that the prayer of all that lives may enter in; they prostrate themselves, and then withdraw. At this hour all that man asks of God is granted him, when the Seraphim beat their wings on the cockcrow. This is shown by their frequent allusions to him. His place in the liturgy is, however, by no means a prominent one. His name occurs in the calendar, and in one hymn of the Eastern Church, nor does he fare much better in the Western. The sections which refer to him are the first prophecy of Holy Saturday and the readings of the Book of Genesis at Septuagesima time.

In literature, on the other hand, he is more generously treated, and has become the hero of several books, such as: “The Book of the Penance or Combat of Adam” (Migne, “Dictionnaire des apocryphes”, vol. II); “The Struggle of Adam and Eve which they underwent after being driven out of the Garden, and during their stay in the cave of treasures, by the command of The Lord their Creator”; (Migne, op. cit.). The “Codex Nazaraeus” (ibid.); the “Testament of Adam”; the “Apologetics of Adam”; the “Book of the Daughters of Adam”; the “Penitence of Adam”, etc. also show to what an extent the memory of the first man was made use of in literature.

The “Testament of Adam”, now consisting of merely a few fragments, is of great interest. Its precise place in the history of literature can only be determined after a study of the connexion which exists between it and writings of the same or of an earlier period. The liturgical fragments which have to do with the division of the hours of the day and night make it possible to perceive in what way Persian ideas influenced Gnosticism. Passages may be found in the “Apostolical Constitutions” of the Copts which seem to bear some relation to the ideas contained in the liturgical fragments. The following is a translation of one of them:—

“First fragment. Night hours.

“First hour: This is the hour in which the demon adores, and all the reptiles that are in the sea.

“Second hour: This is the hour in which the fish adore, and all the reptiles that are in the sea.

“Third hour: Adoration of the lower abysses, and of the light that is in the abysses, and of the lower light, which man cannot đạtn.

“Fourth hour: Trisagion of the Seraphim. ‘Before my sin’ saith Adam ‘I heard at this hour, O my son, the noise of their wings in Paradise; for the Seraphim had gone on beating their wings, making a harmonious sound, in the temple set apart for their worship. But after my sin, and the transgression of God’s order, I ceased to hear and see them, even as was just.

“Fifth hour: Adoration of the waters that are above the heavens. ‘At this hour, O my son Seth, we heard, I and the angels, the noise of the great waves, lifting their voice to give glory to God, because of the hidden sign of God which moves them.

“Sixth hour: A gathering of clouds, and great religious awe, which veils the middle of the night.

“Seventh hour: Rest of the powers, and of all natures, while the waters sleep; and at this hour, if they take water, let them be holy, take holy oil therewith, and sign with this oil those who suffer, and do not sleep; they shall be healed.

“Eighth hour: Thanks given to God for the growth of plants and seeds, when the dew of heaven falls upon them.

There is a long and important article on the “Liber Adami” by Sylvestro de Sacy in the “Journal des Savants” for 1819–20. The book condemns continence, and prescribes marriage; allows the eating of the flesh of animals, fish, and birds. The liturgical ritual provided for prayer three times a day: after sunrise, at the seventh hour, and at sunset. The Nazarenes are bound to almsgiving and to preaching, must baptize their children in the Jordan, and choose the first day of the week for the ceremony.

H. LECLERCQ.

Adam, the Books of—The Book of Adam or “Contradiction of Adam and Eve,” is a romance made up of Oriental fairy tales. It was first translated from the Ethiopic version into German by Dillmann, “Das christliche Adambuch” (Gottingen, 1853), and into English by Malan, “The Book of Adam and Eve” (London, 1882). The “Pénitence d’Adam” or “Testament d’Adam”, is composed of some Syriac fragments translated by Renan (Journal asiatique, 1828, II, pp. 427–469). “The Book of Adam and Eve” has been published in Latin by W. Meyer in the “Treatises of the Royal Bavarian Academy of Sciences”, XIV, 3 (Munich, 1879). To these are added “The Books of the Daughters of Adam”, mentioned in the catalogue of Pope Saint Gelasius IV, 496–496, who identifies it with the “Book of Jubilees” or “Little Genesis”, and also the “Testament of Our First Parents”, cited by Anastasius the Sinaite, LXXXIX, col. 967.


GEORGE J. REID.


Adam of Bremen, a German historian and geographer of the eleventh century. The dates of his birth and death are unknown. He wrote the “Gesta Hammaburgensis Ecclesie Pontificum”, a history of the See of Hamburg and of the Christian missions in the North from A.D. 788 to 1077. It is the chief source of our knowledge concerning the history and ethnography of the Northern regions before the thirteenth century. Little is known of the author’s life; he himself gives us very scanty information. In the preface to his history he merely signs himself by his initial letter. A manuscript of Adam of Bremen, the 24th year of that prelate’s reign. From a passage in the epilogue it would seem that he was at that time still a young man. He was made a canon of the cathedral and mastry schola- rum, “director of schools”. As such, his name is
As for the style in which the work is written, it cannot receive unqualified praise. It is closely modelled on Sallust, whole phrases and sentences from that author being often incorporated in Adam's work. Besides being obscure and difficult, his Latin shows a number of Germanisms, and is not free from positive grammatical errors. Of the manuscripts of the "Gesta" none are older than the thirteenth century, excepting one at Leyden, which, however, is very fragmentary. The best manuscript is at Vienna. The first edition was brought out by Andreas Severinus Velleius (Vedel), at Copenhagen, in 1579. Two subsequent editions were published at Hamburg, in 1586 and 1609 respectively, by Erhard Ländenburg in the second of which the text was revised for the Würtzburg Church; a fourth edition by Joachim Johannes Maderus appeared at Helmstadt in 1670; it is based on the preceding one. The best edition is that of Lappenberg in Pertz "Monum. Germ. Hist. Scriptores" (1846) VII, 287–289, reprinted in P. L., CXLVI, and re-edited by Waits in "Script. rer. Germ." (Hanover, 1876). The best translation is that of J. C. M. Lautrant in "Geschichts-schreiber der deutschen Vorzeit" (Berlin, 1850 ed. by Wattenbach; 2d edition, revised by Wattenbach, Berlin, 1893). (See AMERICA, PRE-COLUMBIAN DISCOVERY OF.)

Preface to LAPPENBERG's ed. of Adam of Bremen. Also ARMENIUS, De Fontibus Adami Bremensis (Kiel, 1834); LEHMANN, De Adamo Bremensis Geographia (Paris, 1856); LÖNBORG, Adam of Bremen, a study of the northern lands and folk (Uppsala, 1877).

ADAM OF EBRAECH. See EBRACH.

ADAM OF FULDA. b. about 1450, d. after 1537, one of the most learned musicians of his age. He was a monk of Franconia, deriving his name from the capital city of that country. At that time the counterpuntal music, of which Josquin was such a brilliant star, flourished above all in the Netherlands. Adam of Fulda, himself a disciple of the Dutch teachers, ultimately became their rival. He is best known for a famous treatise on music, written in 1490, and printed by Gerbert von Hornan, in his "Scriptores eccles. de Mus. Sacra", III. This treatise is divided into forty-five chapters, some of which treat of the conformation and the principles of musical sound, of tone, of keys, of measured and figured music, of tone relations, intervals, consonances, etc. A list of his compositions may be found in the "Quellen-Lexikon". As he called himself musicus dualis, he was probably in the service of some prince, possibly the Bishop of Würzburg.

KROMMELER, L. der Kirch. Tonkunst; GROVE, Dict. of Music and Musicians.

ADAM OF MARISCO. See MARISCO.

ADAM OF MURIMUTH, an English chronicler of about the middle of the fourteenth century. He was a canon of St. Paul's, London, and took an active part in the affairs of Church and State during the reigns of Edward II and Edward III. His history of his own times is entitled "Chronicon, sive res gestae sui temporis quibus ipse interfectus, res Romanas Gallica Anglicanis intermixens, 1302–1343" (Cottonian Library MSS.). "Adam of Murimuth continues to be a principal witness for events up to the year 1346, after which the narrative is carried on by his unknown continuator to the year 1380. His statements are for the most part made on good authority, or as the result of personal observation, and the impression we derive is that of one who was an honest and veracious chronicler, although possessed of no descriptive literary power" (Gardiner and Mullinger, "English History for Students" (New York, 1881), 2841.

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signed to an official document dated 11 June, 1060. Shortly after his arrival at Bremen he made a journey to the Danish King Svend Estridson (1047–76), who enjoyed a great reputation for his knowledge of the history and geography of the Northern lands. Possibly this meeting took place in Seeland; we have no evidence if Adam ever visited the North in person, as received by the King, or obtained from him much valuable information for the historical work which he intended to write, and which he began after the death of Archbishop Adalbert. The preface is dedicated to Adalbert's successor, Liemar (1072–1101). The work itself, at least in part, was finished before the death of King Svend, and in the record which he made of this king as still living. We do not know how long Adam retained his office. The Church record gives 12 October as the day of his death, but does not mention the year. According to tradition, he lies buried in the convent of Ramesloh, in a grove which he himself had donated to the cloister.

His work is divided into four books, the first three being mainly historical, while the last is purely geographical. The first book gives an account of the Bremen Church, of its first bishops, and of the propagation of Christianity in the North. The second deals with this nation, and also largely with German affairs between 940 and 1045. It relates the wars carried on by the Germans against the Slavs and Scandinavians. The third book is devoted to the deeds of Archbishop Adalbert. The fourth book is a geographical appendix entitled "Descrip[to insularum Aquilonis]", and describes the Northern lands and the islands in the Northern seas, many of which had but recently been explored. It contains the earliest mention of America found in any geographical work. The passage is as follows (IV, 38): "Furthermore he [King Svend] mentioned still another island found by many in that ocean. This island is called Winland, because grape-vines grow there wild, yielding the finest wine. And that crops grow there in plenty without having been sown, I know, not from fabulous report, but through the definite information of the Danes." Adam bases his knowledge partly on written sources, partly on oral communication. He has set down bits of the records and manuscripts in the archives of his church, as well as of the official documents of popes and kings. He also knew the work of preceding chroniclers, such as Einhard and Gregory of Tours. Besides this, he was well versed in the writings of ancient Roman authors. He cites Cicero, Palladius, Lactantius, Juvenal, and others. Coero, Sallust, Orosius, Solinus, and Martianus Capella. He also quotes from the Venerable Bede and the Latin Fathers, Ambrose, Jerome, Gregory the Great. But his most valuable information was obtained orally from persons who had actually visited the lands which he describes. The most notable of these witnesses is the Danish King Svend Estridson, "who remembered all the deeds of the barbarians as if they had been written down" (II, 41). Adam's journey to this king, undertaken for the express purpose of obtaining information, has been mentioned. He also learned much from Archbishop Adalbert himself, who showed great interest in the Northern missions and was well informed about the lands where they were located. Much information was imparted to him also by the traders and missionaries who were continually passing through Bremen, the great centre for all travel to and from the North. He is assured, in repeat observation, that he has taken great pains to make his account both truthful and accurate. "If I have not been able to write well", so he says in his epilogue, "I have at any rate written truthfully, using as authorities those who are best informed about the subject."
Adam of Persigne, a French Cistercian, Abbot of the monastery of Persigne in the Diocese of Mans, b. about the middle of the twelfth century. He is thought to have been first a canon regular, later a Benedictine of Marmoutier and then a Cistercian. About the year 1180 he became Abbot of Persigne, whither his reputation for holiness and wisdom drew the great personages of his time to seek his counsel. He held on a conference with the celebrated mystic, Joachim of Flora in Calabria, Italy, on the subject of the latter's revelations, and sided Foulques de Neuilly in preaching the Fourth Crusade. His letters and sermons were published at Rome in 1662 under the title “Adami Abbatis Persenise Ordinis Cisterciensis Maritae.”

Monsont in Dict. de théol. cath., s. v.

THOMAS WALSH.

Adam of Saint Victor, a prominent and prolific writer of Latin hymns, b. in the latter part of the twelfth century, probably at Paris; d. in the Abbey of Saint Victor then in the suburbs of Paris but included in it subsequently through the city’s growth, some time between 1172 and 1192. By those more nearly his contemporaries he is styled “Brito” or “Breton.” He was educated in Paris, and entered the Abbey of Saint Victor when quite young, he was presumably French. He lived in the abbey, which was somewhat of a theological centre, until his death. Adam of Saint Victor is the most illustrious exponent of the revival of liturgical poetry which the twelfth century afforded. Archbishop Trench characterizes him as “the foremost among the sacred Latin poets of the Middle Ages.” Of his hymns and sequences some thirty-seven were published in the “Elucidatorium Ecclesiasticum” of Chicocheveus, a Catholic theologian of the sixteenth century. Nearly all of the remaining seventy were preserved in the Abbey of Saint Victor up to the time of its dissolution in the Revolution. They were then transferred to the Bibliothèque Nationale, where they were discovered by Léon Gautier, who edited the first complete edition of them (Paris, 1865). Besides these poems numerous prose works are attributed to Adam of Saint Victor, viz., “Summa Britonii, seu de difficilioribus verbis in Biblia contentis” a dictionary of all the difficult words in the Bible for the use of novices and beginners in the study of the Scriptures; and a sequel to this, “Expositio super omnes proleg.” an historical commentary on the prolegomena of St. Jerome. Fabisius, Pit, and others deny his authorship of these prose works, saying they were written by Guillaume le Breton. Levesque advances some plausible reasons for believing them the work of Adam, while Abbé Lejay declares emphatically that none of the prose works ascribed to him can be regarded with any likelihood as his. Some of his best hymns are “Laudes crucis attolamus,” “Verbi vere substantivi,” and “Stola regni lauraeatus.”

Gautier, Œuvres poétiques d’Adam de St. Victor (Paris, 1865) with an Essay on his life and works, tr. W. hangs (London, 1881); Julian, Dict. of Hymnology (New York, 1892), 14, 15; Levesque in Vig., Dict. de la Bible; Lejay in Dict. de théol. cath.

JOHN J. A’ BECKET.

Adam of Usk, an English priest, canonist, and chronicler, b. at Usk, in Monmouthshire, between 1308 and 1318. His death is spoken of as occurring at Oxford, where he obtained his doctorate and became extraordinarius in canon law. He practised in the archiepiscopal court of Canterbury, 1390–97, and in 1399 accompanied the Archbishop and Bolingbroke’s army on the march to Chester. After Richard’s surrender Adam was rewarded with the living of Kemsing and Seal in Kent, and later with a prebend in the church of Bangor. However, he forfeited the King’s favour by the boldness of his criticisms, and was banished to Rome in 1402, where in 1404 and later he was successively nominated to the sees of Hereford and St. David’s, but was unable to obtain possession of either. He left a chronicle of English history from 1377 to 1404, edited by Edward Maunde Thompson for the Royal Society of Literature, as “Chronicon Adam de Usk” (London, 1876).


THOMAS WALSH.

Adam, John, a distinguished preacher and a strenuous opponent of Calvinists and Jansenists, b. at Limoges in 1608; d. at Bordeaux, 12 May, 1684. He entered the Society of Jesus in 1622. He wrote “The Triumph of the Blessed Eucharist,” “A Week’s Controversy on the Sacrament of the Altar,” “Calvin Defeated by Himself”; “The Tomb of Jansenism; “An Abrigdement of the Life of St. Francis Borgia”; Lenten sermons; some books of devotion; and translations of hymns. His views on St. Augustine brought him into collision with Cardi- nal Joly, and a controversy with Jolain who attacked Father Adam in his “Vindiciae Augustinianiae.” A part of his work assailed is called “the errors, calumnies, and scandalous invective which the Jesuit Father Adam has uttered in a sermon on the second Thursday of Lent, in the Church of St. Paul.”

Soutoul, Bayle, Chodreau, Joly, Remarques sur Bayle, 57; Sommervogel, I, 47; Varin, La Vérité sur les Arnauds (Biog. univ. 1, 145).

T. J. CAMPBELL.

Adam, Nicholas, linguist and writer, b. in Paris, 1716; d. 1792. He achieved distinction by a peculiar grammar of which he was the author. It bore the title: “La vraie manière d’apprendre une langue quelconque, vivante ou morte, par le moyen de la langue française.” It consisted of five grammars: French, Latin, Italian, German, and English. He published another book which he called “Les quatre chapes”—on reason, self-love, love of our fellow-country, and love of virtue. His books in good and bad Latin, and good and bad French. He has also left many translations of classic works, among them, Pope’s “Essay on Man,” Johnson’s “Rasselas,” Addison’s “Cato,” Young’s “Night Thoughts,” etc. He was a favourite of Choiseul, who sent him as French ambassador to Venice. It is said that he knew all the languages of Europe and possessed a rare gift of communicating his knowledge to others. For many years he had been professor of eloquence at the College of Lisieux.

Miechad, Biog. Univ., I, 228.

T. J. CAMPBELL.

Adam Scotus (or The Premonstratensian), a theologian and Church historian of the latter part of the twelfth century. He was born either in Scotland or England, and joined the newly-founded order of Saint Norbert. It is also believed that he became Abbot and Bishop of Candida Casa, or Whithorn in Scotland, and died after 1180. His works consist of “Consenones” (P. L., CXCVIII, 91–440); “Libere Ordine, Habitut et Professione Canonici’orum Ordinis Premonstratensis” (Ibid., CXCVIII, 819–910), a work which is said to be the first commentary on the Rule of St. Augustin; “De Tripartito Tabernaculo” (CXC VIII, 609–792); “De Tripli Genere Contemplationis” (CXC VIII, 791–842); “Soliloquiorum de Instruonae animae libri duo” (CXC VIII, 841–872). He was one of the most ap-
ADAMANTUS. See ORIGEN.

Adamani da Bolsena, ANDREA, an Italian musician b. at Bolsena, 1663; d. in Rome, 1742. Through the influence of Cardinal Pietro Ottoboni he was appointed to the directorship of the choir at the church of the XIX. sette (Paris, 1879), 135-136; JÉRÔME, in Dict. de théol. cath., s. v.

THOMAS WALSH.

Adamites, an obscure sect, dating perhaps from the second century, which professors to have regained Adam's primitve innocence. St. Epiphanius and St. Augustine mention the Adamites by name, and describe their practices. They called their church Paradise; they condemned marriage as foreign to Eden, and they stripped themselves naked while engaged in common worship. They could not have been numerous. Various accounts are given of their origin. Some have thought they have been an ophsalt of the Carpocratian Gnostics, who professed a sensual mysticism and a complete emancipation from the moral law. Theodore (Haer. Fab., I, 6) held this view of them, and identified them with the licentious sects whose practices are described by Clement of Alexandria. Others, on the contrary, consider them to have been misguided ascetics, who strove to extinguish carnal desires by a return to simpler manners, and by the abolition of marriage. Practices similar to those just described appeared in Europe several times in later ages. In the thirteenth century they were revived in the Netherlands by the Brethren and Sisters of the Free Spirit, and, in a grosser form, in the fourteenth by the Beghards (q. v.) in Germany. Everywhere they met with firm opposition. The Beghards became the Picards of Bohemia, who took possession of an island in the river Nezarks, and gave themselves a government. Zaloy, a Hussite leader, nearly exterminated the sect in 1421 (cf. Höfler, "Geschichtsquellen Böhmens", I, 414, 431). A brief revival of these doctrines took place in Bohemia after 1751, owing to the edict of toleration issued by Joseph II; these communist Neo-Adamites were suppressed by force in 1849.


FRANCIS P. HAYVE.

Adaman (or Euan), SAINT, Abbot of Iona, b. at Dublin, in County Down, Ireland, c. 624; d. at the Abbey of Iona, in 704. He was educated by the Columban monks of his native place, subsequently becoming a novice at Iona in 650. In 679 he succeeded to the abbacy of Iona, which position he held up to his death. He was also president-general of all the Columban houses in Ireland. During his rule he founded the monastery of Antioch via Hispania in Ireland, of which is memorable for his success in introducing the Roman Psalms observance. On his third visit (697) he assisted at the Synod of Tara, when the Cain Adammain, or Canon of Adamann (ed. Kun Meyer, London, 1905) was adjoined. which freed women and children from the evils inseparable from war, forbidding them to be killed or made captive in times of strife. It is not improbable, as stated in the "Life of St. Gerald" (d. Bishop of Mayo, 752), that Adamnan ruled the abbey of Mayo from 697 until 23 Sept., 704, but in Ireland his memory is inseparably connected with Raphoe, of which he is patron. From a literary point of view Adamnan takes the very highest place as the biographer of St. Columba (Columcille), and as the author of a treatise "De Locis Sanctis". Pinkerton describes his "Vita Columbe" as the most complete piece of biography that all Europe can boast of, not only in the early a period but in the Middle Ages. It was printed by Colgan (from a copy supplied by Father Stephen White, S.J.), and by the Bollandists, but it was left for a nineteenth-century Irish scholar (Dr. Reeves, Protestant Bishop of Down, Conn, and Dromore) to issue, in 1837, the admirable of all existing editions. St. Bede highly praises the tract "De Locis Sanctis", the autograph copy of which was presented by St. Adamnan to King Aedfrid of Northumbria, who had studied in Ireland. The "Four Masters" tells us that he was "tearful, penitent, fond of prayer, diligent and ascetic, and learned in the clear understanding of the Holy Scriptures of God." His feast is celebrated 23 September.

W. H. GRATTON FLOOD.

Adams, James, professor of humanities at St. Omers, b. in England in 1737; d. at Dublin, 6 December, 1802. He became a Jesuit at Watten, 7 September, 1756, and worked on the mission in England. He wrote a translation from the French of "Early Rules for Taking a Likeness", by Bono- maci; and was honoured with the thanks of the Royal Society of London, for a treatise on "English Pronunciation, with appendices on various dialects, and an analytical discussion and vindication of Scotch". He composed also a volume of Roman History, and projected a book on a "Tour through the Hebrides" which was never printed.

FOLEY, Records of the English Province; SOMMERVOEGEL, Bibliotheca de c. de J., I, 50.

T. J. CAMPBELL.

Adams, John, VENERABLE, priest, martyred at Tyburn, 8 October, 1588. He had been a Protestant minister, but being converted, went to Reims in 1579 where he was ordained priest. He returned to England in March, 1581. Father William War- ford, who knew him personally, described him as a man of "about forty years of age, of average height, with a dark beard, a sprightly look and black eyes. He was a very good controversialist, straightforward, very pious, and pre-eminently a man of hard work. He laboured very strenuously at Winchester and in Hampshire, where he helped many, especially of the poorer classes." Imprisoned in 1584, he was banished with seventy-two other priests in 1585; but having returned was again arrested, and executed, with two others, Ven. John Lowe and Ven. Robert Dibdale.

PATRICK RYAN.

Adana, a diocese of Armenian rite in Asia Minor (Asiatic Turkey). This ancient Phrygian colony of "willows" is situated about nineteen miles from the sea, on the right bank of the Sarus, or Seyhoun, in the heart of Cilicia Campestris. It was once a part of the kingdom of the Seleucide, and after the passing of Antiochus Euphanes it took (171 B. c.) the name of Antioch. It was occupied by Arabs from Emperor Hadrian (117-138) the title of Hadi- riana and from Emperor Maximus that of Maxi- miana. It has some political importance as capital of the vilayet or district. Adana appears in the fourth century as a see subject to the metropolitan
of Tarsus and the patriarch of Antioch. In the Middle Ages the Greek hierarchy disappeared, and is now represented in Cilicia by only one prelate who styles himself Metropolitan of Tarsos and Adana, and resides in the latter town. Most of his diocesan singers are foreigners, and come from Cappadocia or the Archipelago. They are much attached to the language of the country, and desire to be under the patriarchate of Constantinople and not of Antioch. They even live in open strife with the latter, since the election (1899) of an Arabic-speaking prelate. In medieval times Adana, deprived of a Greek bishop, had an Armenian one, subject to the Catholicos for the see of Echmiadzin. The first of this line known to history is a certain Stephen, who distinguished himself in 1307 and 1316. Under him a great national Armenian council (the last of its kind), attended by the patriarch and the king, the clergy and the nobility, was held at Adana (1316). Thirty years earlier, in 1286, another Armenian council met for forty days in Adana for the purpose of electing the Catholicos Constantine and to dispose of several other questions. To-day the Armenians of Adana are divided into Gregorians, Catholics, and Protestants. For the Gregorians it is the centre of one of the fourteen or fifteen districts governed by the Catholicos. To him in person the bishops of Adana are responsible. For the Catholics there is an episcopal see at Adana. As regards Protestants, Adana is a mission station of the Central Turkey Mission of the American Board of Commissioners for Foreign Missions (about 1,000 members). The Reformed Presbyterian Church (U. S. A.) holds it as a mission station attended from Tarsus. There are, moreover, at Adana some Maronite and Syrian merchants and some Europeans employed in various capacities. The total population amounts to about 45,000 inhabitants during the two or three months when the decortications and the curing of the cotton workers are in progress. During the rest of the year the population does not exceed 30,000 inhabitants, viz.: 14,000 Mussulmans, 12,575 Armenians, 3,425 Greeks, and a few others. There are in the town 18 mosques, 37 medresas, and 8 tekkes, 2 Armenian churches, 1 Latin church, 1 Greek church, and 1 Protestant church; 33 Turkish schools of which 28 are elementary schools and one is secondary, 2 Greek schools, 1 Armenian school, 1 Protestant school, and 2 French educational establishments—one for boys directed by the Jesuit Fathers, the other for girls, under the Sisters of St. Joseph of Lyons. The latter includes a day-school and a boarding-school.

Adar.—(1) A frontier town in the South of Chanaan (Num., xxxiv, 4; Jos., xv, 3). It has not been identified. (2) King of Edom, Gen., xxxvi, 39, called Adad (R. V., Hadad), 1 Par., i, 50. (3) The twelfth month of the Jewish year, corresponding approximately to the latter half of February and the first half of March. (4) A Chaldean god. The name is found in the compound word Adrammelech (Adad is King) in IV K., xxvii, 31.

Adda, Ferdinando d', Cardinal and Papal Legate, b. at Milan, 1649; d. at Rome, 1719. He was made Cardinal-Priest in 1690, and in 1715 Cardinal-Bishop of Albano. He was also Prefect of the Congregation of Rites. As Papal Nuncio in London during the reign of James II (1685-88) he was charged by Innocent XII with the delicate task of inducing the English Kings to rescind with Louis XIV (then quite iminical to the Holy See) in favour of the oppressed Protestants of France.

Adda, one of the three original disciples of Manes (q. v.), who according to the Acts of Archelaus introduced the heretical teachings of Manes into Scythia and later went on a similar mission to the East, being also commissioned to collect Christian books. He is called Baddas by Cyril of Jerusalem. Photius refers to a work of his (Biblioth. Cod. 85) entitled "Modion" (Mark, iv, 21) which was refuted by the Synod of Trier. A work against Moses and the Prophets by Addas and Adimantus is also mentioned.

Addas and Mari, Liturgy of. This is an Oriental liturgy, sometimes assigned to the Maronite group because it is written in the Syriac tongue; sometimes to the Persian group because it was used in Mesopotamia and Persia. It is known as the normal liturgy of the Nestorians, but probably it had been in use before the rise of the Nestorian heresy. According to tradition, it was composed by Addes and Mari, who evangelized Edessa, Seleucia-Ctesiphon and the surrounding country. This tradition is based on the narrative contained in the "Doctrine of Addai," a work generally ascribed to the second half of the third century. The account states that King Abgar the Black, having heard of the wonderworks of Christ, sent Addeus (in Syriac, Addai), one of the seventy-two disciples, was sent by St. Thomas to Edessa to cure the king. Addes and his disciple Mari are said to have converted the king and people of Edessa, to have organized the Christian Church there, and to have composed the liturgy which bears their names. There seem to be no documents earlier than the "Doctrine of Addai" to confirm this tradition. Although good historical evidence concerning the beginning of the Monophysite Church of Edessa is wanting, it is quite certain that Christianity was introduced there at a very early date, since towards the end of the second century the king was a Christian, and a bishop (Palouth) of the see was consecrated by Serapion of Antioch (190-205). It was only natural that the Edessans should regard Addes and Mari as the authors of their liturgy, since they already regarded these men as the founders of their Church. The Nestorians attribute the final redaction of the text of the Liturgy of Addas and Mari to their patriarch Jesuayb III, who lived about the turn of the 7th and 8th century. After the condemnation of Nestorianism, the Nestorians retreated into the Persian kingdom, and penetrated even into India and China, founding churches and introducing their liturgy wherever the Syriac language was used. At the present time this liturgy is used chiefly by the Nestorians, who reside for the most part in Kurdistan. It is also used by the Chaldaean Uniates of the same region, but their liturgy has, of course, been purged of all traces of Nestorian tenets. Finally, it is in use among the Chaldaean Uniates of Malabar, but it was very much altered by the Synod of Diamper held in 1599.

Exposition of Prayer. The Liturgy may be divided conveniently into two parts: the Mass of the catechumens, extending as far as the offertory, when the catechumens were dismissed, and the Mass of the faithful, embracing all from the offertory to the end. Or again, it may be divided into the preparation for the sacrifice, as far as the preparation, and the anaphora or formula for consecration corresponding to the Roman canon. "The order of the Liturgy of the Apostles, composed by Mar Addai and Mar Mari, the blessed Apostles" begins with the sign of the cross, after which the verse "Glory to God in the highest" etc. (Luke, ii, 14), the Lord's Prayer, and a prayer for the priest on
Sundays and feasts of Our Lord, or a doxology of praise to the Trinity on saints’ days and ferias are read. Psalms are then said, together with the anthem of the sanctuary (variable for Sundays and feasts or Saints’ days) and a prayer of praise and adoration.

The deacon then invites the people “to lift up their voices and glorify the living God,” and they respond by reciting the Triduum. Then the priest says a prayer, likely a blessing or the reading of a passage. Ordinarily two lessons from the Old Testament are read, but during Easter, a verse from the Acts of the Apostles is substituted for the second Old Testament lesson. After an anthem and a prayer the deacon reads the third lesson (the Exhortation), which is taken from the Epistles of St. Paul. The priest prepares for the Gospel by reciting the appropriate prayers and blessing the incense, and after the alleluia is sung he reads the Gospel. This is followed by its proper anthem, the diaconal litany, and a short prayer recited by the priest, after which the deacons invoke the people “to bow their heads for the imposition of hands and receive the blessing” which the priest invokes upon them. The Mass of the catechumens is thus concluded, so the deacons admonish those who have not received baptism to depart, and the Mass of the faithful begins. The priest offers the bread and wine, reciting the prescribed prayers, covers the chalice and paten with a veil, goes down from the altar and begins the anthem of the mysteries. The recital of the Creed at this point is a late addition to the liturgy.

Having entered within the altar, the priest makes the prescribed inclinations to the altar, washes his hands and begins the preparatory prayers for the anaphora. He recites an invitation to prayer corresponding to the Roman Orationes, and then beseeches the Lord not to regard his sins nor those of the people, but in all mercy to account him worthy to celebrate the mysteries of the Body and Blood of Christ and worthy praise and worship the Lord, after which he crosses himself and the people answer “Amen.” At this point on Sundays and feasts of Our Lord the deacon seems to have read the diptychs, called by the Nestorians the “Book of the Living and the Dead.” The kiss of peace is then given, and a prayer to the departed persons in the church.

The anaphora proper begins with the preface. The deacon now invites the people to pray, and the priest recites a secret prayer, lifts the veil from the offerings, blesses the incense, and prays that “the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost be with us all now and ever world without end,” and signs the mysteries, and the people answer “Amen.”

The priest then begins the preface with the words: “Lift up your minds.” The preface is followed by the Sanctus and the anamnesis (commemoration of Christ). In present usage the words of institution are here inserted, although they were not included in the connection with the context. He pronounces a short doxology, and signs the mysteries, and the people answer “Amen.”

After the deacon says “Pray in your minds. Peace be with you,” the priest recites quietly the great intercession or oration. The epihotis, or invocation of the Holy Ghost, follows as a foil to the intercession. The priest then says a prayer for peace and one of thanksgiving, and incenses himself and the oblations, reciting the appropriate prayers in the meantime. While the deacon recites a hymn referring to the Eucharist, the priest, taking the Host in his left hand, asks a blessing upon the power of this bread which came down from Heaven (i.e., the Chaldean Union liturgies the words of institution are placed after the first part of this prayer), breaks the Host into two parts, one of which he places on the paten, while with the other he signs the chalice, and after dipping it into the chalice signs the other half of the Host, reciting meanwhile the preparatory prayers for the Host. Together he says a prayer referring to the ceremonies just completed, cleaves with his thumb the Host where it was dipped in the chalice, signs his forehead with his thumb, and recites a prayer of prayer to Christ and to the Trinity. After kissing the altar, he invokes a blessing upon all—“The grace of Our Lord” etc., as quoted above.

While the priest breaks the Host, the deacon invites the people to consider the meaning of these holy mysteries and to have the proper dispositions for receiving them; to forgive the transgressions of others, and then to beseech the Lord to forgive their own offenses. The priest, continuing this idea, introduces the Lord’s Prayer (which all recite) and says a prayer that expands the last two petitions. After a short doxology the priest gives the Chalice to the deacon, blesses the people, and then both distribute Communion. A special anthem is said during this distribution. The priest suggests that the people have received Communion to give thanks, and the priest recites aloud a prayer of thanksgiving and one of petition. Mass is concluded with a blessing pronounced by the priest over the people. The chief characteristic in this, as in the other Nestorian liturgies, is the position of the general intercession or oration. It occurs not after the anamnesis, but in the Syrian liturgies, but immediately before it. It seems to be a continuation of the anaphora. Of minor differences, it might be noted that the Nestorians use one large veil to cover pater and chalice; they use incense at the preface; and they have two fractions of the Host, with each recalling the passion of Christ, the other necessary for the distribution of Communion.


J. F. GOOGIN.

Addis, WILLIAM E. See Dictionaries, CATHOLIC.

Addresses, ECCLESIASTICAL.—It is from Italy that we derive rules as to what is fitting and customary in the matter of ecclesiastical correspondence. These rules the different Catholic nations have adopted with greater or lesser modifications, according to local conditions, resulting in differences which will be here dealt with.

Preliminaries.—Before describing how an address should be written, or how a letter to an ecclesiastical personage should be begun and ended it may be well to say that the paper must always be white, no other colour being allowed. The size and form of stationery considered appropriate is that known in Italy as palombo; it is used by the Roman Congregations, and is so called because it has the watermark of a dove (It., palombo). In other countries the paper used for protocols or ministerial correspondence may be employed, but it should be handmade, as both stronger and more suitable. The ink must always be black; coloured inks are forbidden, first, because they are contrary to traditional usage, and next because they are liable to change, having, for the most part, a basis of aniline or of animal oil; moreover, these inks on being exposed to the light lose colour rapidly and soon make the letter impossible to read. The letter must be written in your Fathers’ writing and not, as business letters are now sometimes written, first on the right hand sheet and then on the left, in inverse order to that of the leaves of a book. This is expressly laid down in an instruction issued by Propaganda when Monsignor
Ciasca was secretary, and rests on the necessity of providing for the due order of the archives and for facility of classification. Lastly, it is better not to write on the back of the sheet, as the ink may soak through the paper and make the document less easy to read; in any case, it is a rule of politeness to facilitate the reading of a letter in every possible way. The custom of the use of red wax in a letter was completely done away with; at the present day it is. Many decrees of the Congregation of Rites are written in this way; the Congregation of Bishops and Regulars allow it in the case of documents addressed to them, and other ecclesiastical courts have followed their example. This is used to the Sovereign Pontiff personally must still be written by hand. If the letter be sealed, red wax must be used, any other colour, or even black, being forbidden; but the use of wafers, made to look like seals of red wax, which are gummed on to the envelope, is now tolerated. Moreover, according to the practice of the ecclesiastical chanceries, the seal used should be smaller in proportion to the dignity of the person addressed. In practice, however, it is not easy to follow this rule, since it is not everyone who possesses seals of different sizes.

FORMS OF ADDRESS IN VARIOUS COUNTRIES.—ITALY.

To the Sovereign Pontiff is addressed at the commencement of a letter as “Most Holy Father” (Beatissimo Padre); in the body of the letter as “His Holiness” (Sua o Vostra Santità). It is customary to speak to him always in the third person, and the letter ends with: “Prostrate at the feet of Your Holiness, I have the honour to profuse myself, with the most profound respect, Your Holiness’s most humble servant.” If, instead of a letter, a petition is sent to the Sovereign Pontiff, to be examined by him or by one of the Roman Congregations, it should begin: “Most Holy Father, Prostrate at the feet of Your Holiness, the undersigned N., of the process of N., has the honour to set forth as follows.” and the statement of the request ends with the words: “And may God . . .” (meaning, “May God enrich Your Holiness with His gifts”). If written in Italian the petition ends with the formula, Che della grazia . . ., the beginning of a phrase implying that the favours asked are gratefully received.

After folding the petition lengthways to the paper, the petitioner should write at the top, “To His Holiness, Pope N. . . .”; in the middle, “for the petitioner” (per l'infrascritto oratore), and at the bottom, to the right, “Letter of the undersigned N.” in the act of the address, and all with the transaction of that particular business at the Roman court. In writing to an Italian cardinal, the letter should begin with the words, “Most Reverend Eminence” (Eminenza Rev.ma); if he should be of a princely family, “Most Illustrious and Reverend Eminence”. In the body of the letter itself he should always be addressed in the third person, and as “Your Eminence”, or “His Eminence”, and the letter should end: “Embracing the purple of His Most Reverend Eminence, I am His Eminence’s very humble and obedient servant.” This is an adaptation of the more complicated Italian formula, “Prostrato al bacio della sacra porpora, ho l’onore di confermarmi dell’ Eminentia Vostra Rev’ma dev’amo ed oss’amo servo”. The Cardinal’s address, as written on the envelope, must be repeated at the left-hand lower corner of the first page of the letter, and this must be done in all letters of this kind, being intended to show that there has been no mistake in the address, the letter addressed to the Bishop’s title. The words, “Most Illustrious and Most Reverend Lord”.

The title “Excellency” (Eccellenza), a decree of the Congregatio Ceremonialis, 3 June, 1838, assigns this title to patriarchs, instead of “His Beatitude”, wrongly assumed by them. Traditional usage, in fact, reserves this title to the Sovereign Pontiff, one of the most ancient instances being met with in a letter from St. Jerome to Pope St. Damasus (d. 384), by which practice all reverend persons were addressed. A cardinal’s title is “His Excellency” (Signor Prete), and it is most appropriate to one whose name is to be inscribed in the acts of the Congregation for the Propagation of the Faith. If the writer be a reverend servant, the title of “Most Reverend” (Signor Prete di Corte) is most appropriate, and if the writer be a reverend servant of his, “His Most Reverend Servant” (Signor Prete a Corte, o Signor Prete di Corte). In the case of a reverend servant of the Pope’s, “His Most Reverend Servant in the Holy See” (Signor Prete a Corte, o Signor Prete di Corte). It is at the present day, in the case of all reverend persons, universally used.

Various formulas of
respect still occasionally used by Italian politeness may be noted, such as: "All’Ill. [P.D.], Coltoissimo [Colmo] ed Osservississimo [Ossmo], Signor", titles without equivalent in French or English, now very rarely given, even in Rome, and which belong rather to the archaology of ecclesiastical civility.

FRANCE.—The epistolary style of France is more simple. A cardinal should be addressed as "EminencePrefabriónica" (Most Reverend Eminence); not as "Monseigneur le Cardinal", the title "Monseigneur" being below the cardinalatial dignity. Only the kings of France said "Monseigneur le Cardinal", the formula which the Pope uses when speaking to the Pope, is "Votre Seigneurie". The title of "Your Eminence" should never presume to use this form of address, and will evade the difficulty by writing, "Eminence Prefabriónica" at the beginning of a letter, in the body of the letter "Your Eminence" or "His Eminence"; at the end, "I have the honour to be, with profound respect, Your Most Reverend Eminence's very humble and very obedient servant". J'ai l'honneur d'être, avec un profond respect, de Votre Eminence Rêvé, le très humble et très obéissant serviteur. Bishops in France have the title of "Grandeur"; the envelope would, accordingly, be addressed: "A sa Grandeur, Monseigneur N., évêque de ..." and the letter as "Votre Seigneurie". Prelates, vicars-general, and chamberlains should be called "Monseigneur" and, both in the letter itself and at the end, "Votre Seigneurie" ("Your Lordship"), religious, "Reverend Father" or "Very Reverend Father", as the case may be; the words "Paternité" and "Révérence" being but seldom used in France. Benedictines have the title "Dom", so that a religious of that order would be addressed as "The Rev. Father, Dom N. . . .", an abbot as "The Right Rev. [Revme] Father, Dom N., Abbot of — . . .". There are, finally, the titles "Monseigneur le Chanoine" and "Monseigneur le Curé", the latter being used for all parish priests.

SPAIN.—The forms used in Spain are as follows: "Emmo. y Revmo. Sr. Cardenal, Dr. D. N." [Most Eminent and Most Reverend Lord Cardinal Doctor (if he have that title) Don N.]. The letter should end with "Your Eminence, etc." the titles "S. M. E. y C." are also used, but are not so familiar as those above. I profess myself, with the deepest respect . . .

The same formula is used in the case of archbishops and bishops, only that the word "Eminence" takes the place of "Emmo. y Revmo." Vicars-general have the title of "Most Illustrious", shortened into "Muy Ilustre", which is also given to canons of the cathedral chapter, and to the canons of the cathedral church. In the letter itself, "Your Lordship" should be used, which is abbreviated into "V. S." (Vuesta Señoría), nor must the academic titles of doctor or licentiate, belonging to the person addressed, be omitted, but they must precede the name, thus: "Sr. Doctor o Licenciado Señor Ll. M. D."

In the case of regulars the rule to be followed is that which has been indicated for Italy. All simple priests have the title of "Don".

GERMANY.—In writing to a cardinal one should address him as "Der hochwürdigsten Herrn Kardinal N." ("To His Eminence the most worthy Lord Cardinal"—Herr, of which Herrn is the accusative, meaning "Lord" or "Master"). In the body of the letter the cardinal should be addressed as "Eminence", and the ending should be "Your Eminence's most humble servant" ("Euer Eminenz's sehr lieben und gehorsamen Gehilfen"). Bishops are addressed by the title of "His Episcopal Grace" (Bischöfliche Gnaden), and his letter should be addressed, "An seine bischöflichen Gnaden den hochwürdigsten Herrn" ("To His Episcopal Grace the most worthy Lord"); in the case of an archbishop, "Erzbischoflichen" (archiepiscopal) is used instead of "Bischöflichen"; in that of a prince bishop, "Fürstbischoflichen". There are several sees in Germany and in Austria whose titulare have the rank of prince-bishops; such are Breslau, Gratz, Gurk, Lavant, Salzburg, and Trent. The letter should end: "Your Episcopal [or Archiepiscopal] Grace's most humble servant". It should be noted that the title of "Eccellenze" belongs only to those to whom it has been granted by the Government, so that it is well to ascertain whether the prelate addressed has obtained it. A prelate di mantelletta should be addressed as "hochwürdigester Herr Pralat" (Most Reverend Lord Prelate). In Germany the title of "Eccellenze" is equivalent to that of the Monsignore given to chamberlains and Papal chaplains; it has, therefore, become customary to address them as "Monsignore" or, if more respect is to be shown them, "An seine Hochwürden, Monsignore" (His High Worthiness, Monsignore). "Hochwürden" is also commonly used in the case of parish priests, the superlative, "hochwürdigster", being applied to canons and great diocesan dignitaries. Letters so addressed should end, "Your High Worthiness's [Euer Hochwürden] very humble servant".

ENGLISH-SPEAKING COUNTRIES.—"The Catholic Directory" (London, 1906) gives the following brief directions for forms of address, which, with the slight exceptions noted, may be safely taken as representing the best custom of the United States, the British Isles, Canada, Australia, and the British colonies in general:

"CARDINALS. His Eminence Cardinal . . . If he is also an Archbishop: His Eminence the Cardinal Archbishop of . . .; or His Eminence Cardinal . . ., Archbishop of . . .; [to begin a letter] My Lord Cardinal, or My Lord; Your Eminence.

"ARCHBISHOPS. His Grace the Archbishop of . . .; or The Most Reverend the Archbishop of . . .; My Lord Archbishop, or My Lord; Your Grace.

"BISHOPS. The Lord Bishop of . . .; or The Right Reverend the Bishop of . . .; or His Lordship the Bishop of . . .; My Lord Bishop, or My Lord; Your Lordship. In Ireland, Bishops are usually addressed as The Most Reverend. [In the United States, M. R. is usually given to Bishops.] An Archbishop or Bishop of a Titular See may be addressed, 1. by his title alone, as other Archbishops and Bishops; or 2. by his Christian name and surname, followed by the title of his See, or of any office, such as Vicar Apostolic; and 3. by his personal name, followed by the title of his See, or of any office, such as the Rev. A. B., Archbishop (or Bishop, or Vicar Apostolic) of . . .; or by his surname only, preceded by Archbishop or Bishop, as The Most Rev. A. B. (or the Right Rev. Bishop of . . .). The addi- tion of D.D., or the prefixing of Doctor or Dr., to the names of Catholic Archbishops or Bishops, is not necessary, nor is the use of the prefix Sir, in the United States.

[It is, however, the usual custom in the United States.] When an Archbishop or Bishop is mentioned by his surname, it is better to say Archbishop (or Bishop) . . . than to say Dr. . . .; for the latter title is common to Doctors of all kinds, and does not of itself indicate any sacred dignity.

"VICARS-GENERAL, Provosts, Canons.—1. The Very Rev. A. B. (or, if he is such, Provost, or Canon . . .), V. G.; or The Very Reverend the Vicar-General. 2. The Very Rev. Provost . . . (surname). 3. The Very Rev. Canon . . . (surname); or (Christian name and surname) The Very Rev. A. Canon B. A. B. (for a variety of Domestic Prelates are addressed in English-speaking countries according to rules laid down above under ITALY).—Mitred Abbots. The Right Rev. Abbot . . . (surname). Right Rev. Father.—Provincials. The Very Rev. Father . . .
AELIADE (surname); or the Very Rev. Father Provincial.
Very Rev. Father.—Some others (heads of colleges, etc.) are, at least by courtesy, addressed Reverend; but no general rule can be given.—The title of Father is very commonly given to Secular Priests, as well as to Priests of Religious Orders and Congregations.

Even, however, with these explanations, which might have been developed at greater length, some difficulty may occasionally occur, in which case it is better to make a free use of titles of respect, rather than to run the risk of not using enough, and of thus falling short of what is due and fitting.

Albert Battandier.

Adelaide, the Archdiocese of, has its centre in Adelaide, capital of South Australia. It comprises all the territory of South Australia south of the counties of Victoria and Burra to North-west Bend. The Bishop's House is situated beyond the confines of the county of Flinders. The city of Adelaide forms the boundary of the Archdiocese, with the adjacent islands.

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Statistics (April, 1906). Parochial districts, 27; churches, 73; secular priests, 34; regular priests—11 Jesuit Fathers (14 lay brothers), 4 Dominicans, 5 Passionist Fathers (1 lay brother), 4 Carmelites; Christian and Marist Brothers, 45; nuns (302)—127 Sisters of St. Joseph of the BVM, 61 Sisters of Mercy, 5 Good Samaritans, 4 Loreto; colleges, 2; boarding schools (girls), 8; superior day schools, 16; primary schools, 35; charitable institutions, 9; children in Catholic schools, 4,306; Catholic population (estimate, 1905), 40,400—about one-seventh of total population.

Adelaide, Saint, Abbes, b. in the tenth century; d. at Cologne, 5 February, 1015. She was daughter of Megingoz, Count of Guelders, and when still very young entered the convent of St. Ursula in Cologne, where the Rule of St. Jerome was followed. When her parents founded the convent of Villich, opposite the city of Bonn, on the Rhine, Adelaide became Abbes of this new convent and introduced the Rule of St. Benedict, which appeared stricter to her than that of St. Jerome. The fame of her sanctity and of her gift of working miracles soon attracted the attention of St. Herbert, Archbishop of Cologne, who desired her as abbess of his monastery. Mary's convent at Cologne, to succeed her sister Thalia, who had died. Only a year before the death of Emperor Otto III did Adelaide accept this new dignity. While Abbess of St. Mary's at Cologne, she continued to be Abbess of Villich. She died at her convent in Cologne in the year 1015, but was buried at Villich, where her feast is solemnly celebrated on 5 February, the day of her death.

RANSECK, The Benedictine Calendar (London, 1896); LIECHNER, Martyrologium des Benediktiner-Ordnens (Augsburg, 1863); STADLER, Heiligenlexicon (Augsburg, 1858); MOONSELL, Die Legende, VII, 448.

Henry W. Cleary.

Adelaide (Adelajdia), Saint, b. 931; d. 16 December, 999, one of the conspicuous characters in the struggle of Otho the Great to obtain the imperial crown from the Roman Pontiffs. She was the daughter of Rudolph, II, King of Burgundy, who was at war with Hugh of Provence for the crown of Italy. The rivals concluded a peace in 933, by which it was stipulated that Adelaide should marry Hugh's son Lothaire. The marriage took place, however, only fourteen years later; Adelaide's mother meantime married Hugh. By this time Berengarius, the Parma, a powerful ecclesiastic, had taken the scene, claiming the Kingdom of Italy for himself. He forced Hugh to abdicate in favour of Lothaire, and is supposed to have afterwards put Lothaire to death by poison. He then proposed to unite Adelaide in marriage with his son, Adalbert. Refusing the offer of Otho, Adelaide was kept in almost solitary captivity, in the Castle of Garda, on the lake of that name. From it she was rescued by a priest named Martin, who dug a subterranean passage, by which she escaped, and remained concealed in the woods, her rescuer supporting her meantime, by the fish he caught in the lake. Soon, however, the noise of Canossa redoubled, and Berengarius, obtaining the news of the rescue, arrived and carried her off to his castle. While this was going on the Italian nobles, weary of Berengarius, had invited Otho to
invade Italy. He met with little resistance, and betook himself to Canoessa where he met Adelaide, and married her on Christmas day, 951, at Pavia. This marriage gave Otho no new rights over Italy, but the enthusiasm of the people for Adelaide, whose career had been so romantic, appealed to them and made Otho's work of subjugating the peninsula easy. In Germany she was the idol of her subjects, while her husband lived. During the reign of her son Otho II, her troubles began, chiefly owing to the jealousy of her daughter-in-law, Theophano, and possibly also because of her excessive liberality in her works of charity. It resulted in her withdrawing from fixing her residence at Pavia, but a reconciliation was effected by the Abbot of Cluny, St. Mayeul. The same troubles broke out when her grandson came to the throne, the jealous daughter-in-law being yet unreconciled, and Adelaide was again forced into seclusion. But Theophano dying suddenly, Adelaide was recalled to assume the burden of a Regency. Her administration was characterized by the greatest wisdom. She took no revenge upon her enemies; her court was like a religious house; she multiplied monasteries and churches in the various provinces, and was incessant in her efforts to convert the pagans of the North. In the last year of her reign she undertook a journey to Burgundy to reconcile her nephew Rudolph with his subjects, but died on the way at Seltz, in Alsace. She is not mentioned in the Roman martyrology, but her name appears in several calendars of Germany, and her relics are enshrined in Hanover. St. Odilo of Cluny wrote her life.

Vie de Saints Genevieve. Decembre.

T. J. CAMPBELL.

Adelham (or Adland), John Placid, a Protestant minister, b. in Wiltshire, who became a Catholic and joined the Benedictines. He was professed at St. Edmund's monastery, at Pavia, in 1562. He was elected Prior of St. Lawrence's monastery, at Dieulouard from 1659 to 1661, and was then sent to England and stationed at Somerset House from 1661 to 1675. Banished that year, he returned to England again and became a victim of the "Popish Plot" of Titus Oates. He was tried and condemned to death merely as a priest, 17 January, 1679. He was then reprieved, and was detained in Newgate Prison, where he died between the years 1681 and 1685.


Adelm, Saint. See ALDHELM.

Adelmann, Bishop of Brescia in the eleventh century. Of unknown parentage and nationality, he was educated at the famous school of Chartres, in France, founded by Fulbert, and was considered one of his favourite scholars. Among his fellow students was Berengarius, to whom, at a later period, he addressed two letters. The second (incomplete) letter (P. L., CXIII, 1289) is a valuable dogmatic exposition of the teaching of the Church on the Blessed Virgin (Epistle Eucharistiae). It is the basis of the Benedictine editors of the "Histoire littérale de la France" call it "one of the finest literary documents of the period". It breathes a tender affection for Berengarius, the friend of the writer's youth. Calvin called him "barbarus, imperitus, et sophista". Adelmann seems to have become Bishop of Brescia in 1056, and to have been an active share in the church-reform movement of the period, especially against the clerical abuses of simony and concubinage.

BISHOP in Kirchenlex., I., 222; UGHELLI, Italia Sacra, IV, 546; DUMAS, Annales de la France, VIII, 542. The edition of Sald (Brunswick, 1770) is fuller than the one reprinted in Migne from the Bibl. Lat. XVII, 438.

FRANCIS W. GRET.

Adeophagi (adippau =secretly, and f?g?w =I eat), a sect mentioned by the anonymous author known as Prudentianus (P.L., LIII, 612). They pretended that a Christian ought to conceal himself from other men to take his nourishment, imagining that thus he imitated the Prophets, and basing their view on certain passages of Scripture. The author of Prudentianus said this of their error, but Philostorgius intimates that they also rejected the divinity of the Holy Ghost. They seem to have flourished in the latter part of the fourth century.

HORT in Dict. Christ. Dogm., I, 43.

JOHN J. A' BECKET.

Adolphians. See MESSALIANIS.

Adon (ADANE), VICARIATE APOTOLIC OF.-It comprises all Arabia, and is properly known as the Vicariate Apostolic of Arabia and Aden. The present incumbent is the Rt. Rev. Bernardine Thomas Clark. It includes also the islands that depend geographically on Arabia, notably Perim and So-cotra. From 1839 to 1851, it was part of the Vicariate Apostolic of Egypt, when it was united to the African Vicariate of the Gallas of Abyssinia, under the Capuchins. In 1854 a secular priest, Father Sturia, became vicar apostolic. Later the mission was given back to the Capuchins, under the Vicariate Apostolic of Bombay. In 1859 it became an independent mission, and in 1875 it was again united to the African Vicariate. It made an independent Vicariate Apostolic again in 1886, and committed to the care of the Capuchins. The population of Aden, now a strongly fortified place, is about 40,000, Arabs, Somalis, Jews, and Indians, besides the British garrison and officials. The large and important harbour furnishes one of the principal coaling-stations of the British Empire. Being a free port, it has become the chief trading-centre for all the neighbours countries. The Portuguese established 1839, and the site is almost the most southerly on the Arabian coast, "being a peninsula of an irregular oval form, of about fifteen miles in circumference, connected with the mainland by a narrow, sandy isthmus". There are in this Vicariate Apostolic 11 missionary priests; 6 churches and chapels; 6 stations; 2 religious orders of men, and 1 of women; 4 orphanages and 6 elementary schools. The Catholic population is about 1,500.

Annuario Ecclesiastico (Rome, 1906); BATTANDIER, Annuario pont. oth. (Paris, 1906), 344; Bulletin Cath. (Freiburg, 1890), 144; Missions Catholique, (Rome, 1901.)

THOMAS J. SHARAN.

Adoeudatus, son of St. Augustine, Bishop of Hippo, b. 372; d. 388. St. Augustine was not converted to the Faith until he was thirty-two years of age. At seventeen he contracted an illicit relation with a young woman and Adeodatus was born of this union. Augustine, in his delight, named him "Adoeudatus" i.e. the "gift of God". When Augustine went to Rome and, later, to Milan, this young woman and the child went with him, and she and Augustine continued their guilty relations. The young Adeodatus was the pride and hope of his parents, and possessed of an extraordinary mental endowment. Brought up by this natural enthralment, Augustine would not bring himself to break from it; and as the sinful union was an obstacle to his receiving the gift of faith, St. Monica, his mother, desired him to marry the mother of his child, feeling that then his mind would be enlightened by grace. Just as the name of this mother of Adeodatus has never been told, so also there has never been given the reason why she and Augustine did not marry at this juncture, though there was evidently some strong if not insurmountable one. Finally they separated. "She was stronger than I", wrote St. Augustine, "and made her sacrifice with a courage and a generosity which was not strong enough to imitate". She returned to
Carthage, whence she had come, and the grace which had led her to sacrifice the object of her affection further impelled her to bury herself in a monastery, where she might alone for the sin which had been the price so long paid for it. She left the brilliant young boy, Adeodatus, answering: "See the wonderful intelligence of his son, Augustin felt a sort of awe. "The grandeur of his mind filled me with a kind of terror," he says himself (De beata vitâ, c. vi). Augustin received baptism at the age of thirty-two from the hands of St. Ambrose, the intimate friend of St. Monica and himself. To augment his joy, Adeodatus, Augustine's lifelong associate, and a number of his closest friends, all became Christians on the same occasion and received baptism together. Monica, Augustine, Adeodatus, who was now fifteen, and a son of Grace, if indeed "the child of my sin", as Augustine had styled him in the bitterness of self-reproach and contrition, together with the loyal Alypius, dwelt together in a villa at Cassicum, near Milan. The many conversations and investigations into holy questions and truths made it a Christian Academy, of more exalted philosophy than Plato's. Adeodatus had further care in many of his learned discussions. He appears as interlocutor in his father's treatise "De beata vitâ" (queer ille minimus omnium, that boy, the youngest of them all), and contributed largely to the treatise "De Magistro", written two years later. He appears to have died soon after, in his sixteenth year. (See Augustine, St.).

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Adeodatus I, Pope. See Deusdedit.

Adeodatus (672-676), Saint, Pope, a monk of the Roman cloister of St. Erasmus on the Conlian Hill. He was active in the perfection of monastic discipline and in the repression of the Monothelite heresy. Little else is known of him. Of his correspondence only the letters for the Abbots of St. Peter of Canterbury and St. Martin of Tours have been preserved. He is sometimes called Adeodatus II, his predecessor, Deusdedit, being occasionally known as Adeodatus I.

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Adae Fideles.—A hymn used at Benediction at Christmastide in France and England since the close of the eighteenth century. It was sung at the Portuguese Legation in London as early as 1797. The most popular musical setting was ascribed by Vincent Novello, organist, there, to John Reading, who was organist at Winchester Cathedral from 1675-81, and later at Winchester College. The hymn itself has been attributed to St. Bonaventure, but is not found among his works. It is probably of French or German authorship. It invites all the faithful to come to Bethlehem to worship the newborn Saviour.

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Adeiphora. See Acts, Indifferent.

Adi-Buddha. See Buddha.

Adoration (Lat. adjure, to swear; to affirm by oath), an urgent demand upon another to do something, or to desist from doing something, which demand is rendered more solemn and more irresistible by coupling with it the name of God or of some sacred person or thing. Such, too, was the primitive use of the word. In its theological acceptance, however, adoration never carries with it the idea of an oath, or the calling upon God to witness to the truth of what is asserted. Adoration is rather an earnest appeal, or a most stringent command requiring another to act, or not to act, under pain of divine visitation or the rupture of the sacred ties of reverence and love. Thus, when Christ was silent in the house of Jairus, answering: "See" the wonderful intelligence of his son, Augustin felt a sort of awe. "The grandeur of his mind filled me with a kind of terror," he says himself (De beata vitâ, c. vi). Augustin received baptism at the age of thirty-two from the hands of St. Ambrose, the intimate friend of St. Monica and himself. To augment his joy, Adeodatus, Augustine's lifelong associate, and a number of his closest friends, all became Christians on the same occasion and received baptism together. Monica, Augustine, Adeodatus, who was now fifteen, and a son of Grace, if indeed "the child of my sin", as Augustine had styled him in the bitterness of self-reproach and contrition, together with the loyal Alypius, dwelt together in a villa at Cassicum, near Milan. The many conversations and investigations into holy questions and truths made it a Christian Academy, of more exalted philosophy than Plato's. Adeodatus had further care in many of his learned discussions. He appears as interlocutor in his father's treatise "De beata vitâ" (queer ille minimus omnium, that boy, the youngest of them all), and contributed largely to the treatise "De Magistro", written two years later. He appears to have died soon after, in his sixteenth year. (See Augustine, St.).

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Morrely in Dict. of Christ. l. [45]; Fouquet, Hist. de St. Augustine, sa vie, ses œuvres, etc., 7th ed., 1886; Wolf-Polux, Augustinus (Walchern, 1888); Desardins, Essai sur les confessions de St. Augustin (Paris, 1842).

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JULIAN, Dict. of Hymnology s. v. JOSIAH OTTO.
come from Solomon, "attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: 'I conjure you by Jesus, whom Paul preaches,'" they were leaped upon and overcome by those possessed, in such sort that they found it convenient "to flee out of that house, naked and wounded." In adorning the demon one may bid him depart in the name of Jesus in such a manner that his voice and piety may suggest; or he may drive him forth by the formal and fixed prayers of the Church. The first manner, which is free to all Christians, is called private adjuration. The second, which is reserved to the ministers of the Church alone, is called solemn. Solemn adjuration or exorcism are the affairs of the Church and the latter corresponds to the Greek ἐξορκίζω. It properly means an expelling of the evil one. In the Roman Ritual there are many forms of solemn adjuration. These are to be found, notably, in the ceremony of baptism. One is pronounced over the water, another over the salt, while many are pronounced over the child. Manifold and solemn as are the adjurations pronounced over the catechumen in baptism, those uttered over the possessed are more numerous and, if possible, more solemn. This ceremony, with its rubrics, takes up thirty pages of the Roman Ritual. It is, however, but rarely used, and never with the permission of the bishop as it is similar to there is no room for no deft of deception and hallucination when it is question of dealing with the unseem powers. (See Baptism; Devil; Exorcism.)

BILBURT, Summa Sanctorum Thomas, V; BELLERINSI, Opus Theologicum Morale, IV; LIEBCHL, Theologia Moralis, I; MARC, Institutiones Morales Alphonseiana, I; LUGOON, V, 2, appendix.

T. S. DUGGAN.

Administrator.—The term Administrator in its general sense signifies a person who administers some common affairs, for a longer or shorter period, not in his own name or in his own capacity, but in that of another, by special jurisdiction attached to a certain office, but in the name and by the authority of a superior officer by whom he is delegated. In this sense vicars-, and prefects- apostolic, vicars-capitular and even vicars-general are sometimes classed as administrators. In the stricter sense, however, this term is applied by modern writers to a person, usually a cleric and hardly a layman, to whom the provision administration of certain ecclesiastical affairs is entrusted by special papal or episcopal appointment. Although in itself delegated, the power of an administrator may be quasi-ordinary with the right of subdelegation. It usually depends on the special tenor of his commission. His jurisdiction may extend to temporalities only, or to spiritual matters exclusively, or it may comprise both. There are three kinds of administrators who deserve special mention: (1) Administrators of dioceses; (2) Administrators of parishes; (3) Administrators of ecclesiastical institutions.

1. Administrators of dioceses. Inasmuch as these administrators are appointed only by the Apostolic See, the title of Administrator Apostolic applies principally to clergymen, bishops, or priests, who are appointed directly by the Holy See, with episcopal jurisdiction to administer the affairs, temporal or spiritual, or both, of a diocese. Their power is very nearly the same as that of vicars-, and prefects- apostolic. A provisor is in fact simply an administrator apostolic. Unless it be otherwise stated in the brief of appointment, the administrator apostolic has full episcopal jurisdiction, although in his exercise he is bound by the same laws as he is when he himself is bishop. Thus, for instance, in the United States the administrator of the diocese is bound to take the advice or to get the consent of the diocesan consultors, in the same manner as the bishop (III Pl. C. Balt., n. 22). For the event of his death, the administrator apostolic may designate in advance his own successor. His support must come from the diocese which he administers, unless otherwise provided for. While the jurisdiction of the administrator apostolic is similar to that of the bishop, yet his honorary rights are greatly limited. Even if he has episcopal orders, he cannot use the throne, nor the seventh candle, nor the episcopal zucchetto, nor the ring of the bishop, nor the crozier. His name is not mentioned in the canon, nor is the anniversary of his consecration commemorated. Administrators apostolic may be appointed in two cases: (a) Sede implevit; that is, when the bishop of the diocese is unable any longer to administer. Other reasons for administering, i.e. through infirmity, insanity, imprisonment, banishment, or because of excommunication or suspension. In this case the jurisdiction of the administrator, though he were a simple priest, is the same as that of the bishop, who can no longer interfere in the affairs of the diocese. On the death of the bishop the administrator remains in office until recalled by Rome, or until the new bishop takes charge of the diocese; (b) Sede vacante, when a diocese which has no cathedral chapter becomes vacant by the resignation, or the removal, or the death of its bishop. Where there is a cathedral chapter it will in those cases elect a vicar-capitular to administer the diocese. Otherwise an administrator must be chosen or appointed who will provisionally administer the diocese until confirmed by the Holy See. In missionary countries the bishop or vicar-apostolic may himself designate the future administrator of the diocese or vicariate. If he neglects to do so, after his death an administrator is appointed by the nearest bishop or vicar-apostolic, or, in the United States, by the metropolitan and in his absence by the senior bishop of the province. In China and East India, if no provision for a provisor is made by the vicar-apostolic, the priest longest in the mission becomes administrator of the apostolic vicariate. In case of doubt or other difficulties, the decision rests with the nearest vicar-apostolic. When a diocese becomes vacant by the resignation of the bishop, he may be appointed by Rome administrator of the same diocese until his successor take possession of it. When a diocese is divided, the bishop may become administrator of the new diocese, if the administrator to the new diocese, become administrator of the old one, until a bishop is appointed for the vacant see.

(2) Administrators of parishes—sometimes called parish vicars, curates, or coadjutors. They may be appointed for the same reasons as an administrator apostolic, namely, for the temporal lifetime of the rector or pastor who has become unfit for the administration of the parish, or during his absence for a longer period. Such an administrator is usually appointed by the bishop of the diocese, with full jurisdiction over parish affairs and with a sufficient revenue for his support, which according to circumstances may be derived from the parish, or from the pastor, or from both. His office and jurisdiction cease either by recall or by appointment of a new pastor. In the United States, when an irremovable rector of a parish makes an appeal against his removal by the bishop, the bishop must appoint an administrator apostolic who until the appeal is decided by the higher authority (III Pl. C. Balt., n. 286). Among these parish administrators may be classed the so-called perpetual or permanent curates of parishes which are under the jurisdiction of some convent or monastery, and of which the rector or curate is appointed not by the bishop of the diocese but by the superior of such convent. The case is far more frequent in Europe than in America. The charge of the parish is considered to be with the monastery, and the curate is merely the administrator of the parish for the convent.
authority of the parish priest is circumscribed by the general authority of the bishop and by special enactments which prevent him from taking any important step without the express written permission of the ordinary.

In many places laymen are called to part in the care of church property, sometimes in recognition of particular acts of generosity, more often because their co-operation with the parish priest will be beneficial on account of their experience in temporal matters. Although the origin of the modern fabrica, or board of laymen, is lost in the fourteenth and by others in the sixteenth century, the intervention of laymen really goes back to very early times, since we find it referred to in councils of the seventh century. Lay administrators remain completely subject to the bishop in the same manner as the parish priest. The difficulties caused by the legal pretensions of trustees in the United States during the early part of the last century evoked from the Holy See a reiteration of the doctrine of the Church regarding diocesan and parish administration, notably in a brief of Gregory XVI (12 August, 1841) wherein the Pope declared anew that the right of intervene by means of his primary of laymen belongs by the constitutional law of the Church exclusively to the hierarchy, yet she often allows laymen to take part in the administration of her temporalities.

In regard to Administrators of Dioceses, consult Ferrucci, Teriziani in Praetura Regimini Diocesani presenta Sede Vacante (Paris, 1876); Smith, Elements of Ecclesiastical Law (New York, 1877), I, 425; Concilium Plenario Baltimore, II, nn. 96-99.

S. G. Messmer.

Administrator (of Ecclesiastical Property), one charged with the care of church property. Supreme administrative authority in regard to all ecclesiastical temporalities resides in the Sovereign Pontiff, in virtue of his primary of jurisdiction. The pope's power in this connection is solely administrative, as he cannot be said properly to be the owner of goods belonging either to the universal Church or to particular churches. Pontifical administrative authority is exercised principally through the Propaganda, the Fabrica of St. Peter, the Camera Apostolica, the Cardinal Camerlengo, and finds frequent recognition and expression in the decrees of councils held throughout the world. In each diocese the administration of property belongs primarily to the bishop, subject to the superior authority of the Holy See. From the very beginning of the Church, the episcopate has been a part of the episcopal office (can. 37, Can. Apost., Lib. II, cap. XXV, XXVII, XXXV, Const. Apos.). On him all inferior administrators depend, unless they have secured an exemption by law, as in the case of religious orders. Therefore, if an arrangement exists by which the administration of certain diocesan or parish property is entrusted to some members of the clergy or to laymen, the discipline of the Church, nevertheless, maintains the bishop in supreme control with the right to direct and modify, if need be, the action taken by subordinate administrators. One of the important duties of the administrator is the management of the moneys and goods belonging to his church. The Third Plenary Council of Baltimore, Tit. IX, Cap. iii, gives detailed regulations concerning the manner in which a rector is to acquire himself of this obligation. Among other things, it is required that he shall keep an accurate record of receipts and expenditures, that he shall prepare an inventory containing a list of all things belonging to the church, of its income and financial obligations; that one copy of this inventory shall be deposited in the archives of the parish and another in the diocesan archives; that every year necessary changes shall be made in this inventory and signed to the chancellor. The

Administrations, Canonical, a preliminary means used by the Church towards a suspected person, as a preventive of harm or a remedy of evil. In the Instruction emanating from the Congregation of Bishops and Regulars to the bishops of Italy, and giving them the privilege to use a summary procedure in trials of the clergy for criminal or disciplinary transgressions, Article IV decrees: "Among the preservative measures are chiefly to be reckoned the spiritual admonition, administrations, according to the rubric VI: "The canonical admonitions may be made in a paternal and private manner (even by letter or by an intermediary person), or in legal form, but always in such a way that proof of their having been made shall remain on record." These admonitions are to be founded upon a suspicion of guilt excited by public rumours, and after
ADMONT

an investigation to be made by one having due authority, with the result of establishing a reasonable basis for the suspicion. Upon slandering foundation the superior should not even admonish, unless the suspected person has given on previous occasions serious motive for fault-finding. Admonitions may be either personal or legal (ecclesiastical). If the means are such as to produce a serious likelihood, or half-proof, they will suffice for a paternal admonition, which is administered after the following manner: The prelate either personally or through a confidential delegate informs the suspected person of what is known about him, without mentioning the source of information, and without threat, but urges amendment. If the party suspected can at once show that there is no basis for suspicion, nothing further is to be done in the matter. If his denial does not banish the doubts about him, the prelate should try by persuasion, exhortation, and beseechings to induce him to avoid whatever may be a near occasion of wrong, and to repair the harm or scandal given. If this is not effective, the prelate may begin the judicial procedure. If the proofs at hand are inadequate, this is not advisable; he should rather be content with watchfulness, and with using negative powers, such as withholding special office, where no slur could be manifest on the suspect's reputation, by withholding those before held. If the suspect does not answer to the summons, the prelate's suspicion reasonably increases, and he should then depute a reliable person to seek an interview with him, and to report to him the result. If he should refuse to deal with the delegate, the latter in the name of the delegating prelate should through another or by letter send a second and a third peremptory call, and give proof of the further refusal, with evidence that the summons has been received; now the suspect is presumed guilty. Thus the case is referred for the present to the abbot, or legal admonition. The assumed half-proof is strengthened, first, by the contumacy of the suspect; secondly, by his confession of the charge in question. An accusation issuing from a reliable person, as also a prevalent evil reputation, may supply for the defect of proof needed for indictment. For the paternal admonition it is enough that this evil reputation should be spread among less responsible persons, but for the legal admonition the evil reputation should emanate from serious and reliable persons. The legal admonition is to a great extent akin to the summons to judgment. It is always desirable for the first step of the Church, the prelate, to see that the prelate should arrange the matter quietly and amicably. Hence he should, by letter or through a delegate whose authority is made known, summon the suspect, informing him that a serious charge has been made against him. The summons, if not responded to, should be made a second and a third time. If contumacious, the suspect gives ample ground for an indictment. If there be any urgency in the case, one peremptory summons, declaring it to take the place of the three, will suffice. The prelate may still feel that he has not enough evidence to purge himself of the suspicion or accusation by his oath and the attestation of two or more reliable persons that they are persuaded of his innocence and that they trust his word. If he cannot find such vouchers for his innocence, and yet there be no strictly legal proof of his guilt (though the evidence is strong), he may follow the legal admonition by a special precept or command, according to the character of the suspected delinquency. The infringement of this precept will entail the right to inflict the penalty which should be mentioned at the time the command is given. This must be done by the prelate or his delegate in a formal legal way before two witnesses and the notary of his curia, be signed by them, and by the suspect if he so desires. The paternal admonition is to be kept secret; the legal admonition is a recognized part of the "acts" for future procedure.

R. L. BURSELL

Admont, a Benedictine abbey in Styria, Austria-Hungary, on the river Enns, about fifty miles south of Linz. St. Hemma, Countess of Freiessach and Zelteschach, is regarded as its foundress, for upon her death the convent at Gurk was founded for the building of a monastery near the salt works of Hall. The foundation, however, was not begun until 1072, more than a quarter of a century after the Saint's death, and two years later the abbey church was consecrated by Gebhard von Helfenstein, Archbishop of Salzburg, in honour of St. Blasius. This prelate also brought twelve Benedictines from Salzburg as a nucleus for the new community. During the first century of its existence, Admont rose into prominence particularly under the Abbots Wolfgold and Gottfried of Venningen; the former founded a school for the education of girls of noble families, while under the latter, in 1313, Abbots of thirteen other monasteries were elected by the chosen abbots of other monasteries. A period of decline followed after the middle of the thirteenth century, when war and rapine did much injury. A new era opened under Abbot Henry VII (1275-97), and the work of restoration was completed by Engelbert (1297-1321). The abbey suffered again in the fifteenth and sixteenth centuries from the inroads of the Turks and the prevailing social disturbances, and the Reformation made itself felt within the cloister. The Abbot Valentine was even forced to resign on account of his leaning towards the new doctrines. With the return of more peaceful times, the educational work of the abbey extended and a faculty of philosophy and theology was added to the gymnasium, of which the cloister school had been the germ. The gymnasium, however, was afterwards transferred to Leoben and later to Judenburg, when it became independent of Admont. In 1565 the abbey and church were burnt, but yet the great work was not in fact ended. The first abbots was Isingrin. Not a few of his successors were men of great learning and zeal, and under their guidance Admont became an important factor in the history of Styria. The second abbots, Engelbert, introduced the reform of Cluny. Engelbert was the author of a number of important theological. Albert von Muchar, who taught at the University of Graz, and is known for his historical works, may also be mentioned.

H. M. BROCK

Ado of Vienne, SAINT, born about 800, in the diocese of Sens; d. 16 December, 875. He was brought up at the Benedictine Abbey of Ferrières, and had as one of his masters the Abbot Lupus Servatus, one of the most celebrated humanists of those times. By his brilliant talents and assiduous application Ado gained the esteem of his masters and schoolmates, while his ready obedience, deep humility, and sincere piety foreshadowed his future holiness. Though urged on all sides to enter upon a career in the secular world, to which (as he said) his talent and his intellectual abilities entitled him, he consecrated himself entirely to God by taking the Benedictine habit at Ferrières. When Markward, a monk of Ferrières, became Abbot of Prüm near Trier, he applied to Ado to teach the sacred sciences there. His request was granted. Soon, however, certain
envious monks of Prüm conceived an implacable hatred against Ado, and upon the death of Markward, turned him out of their monastery. With the permission of his abbot, Ado now made a pilgrimage to Rome, where he remained for a few years. He then went to Ravenna, where he discovered an old Roman martyrology which served as the basis for his own renowned martyrology published in 858, which is generally known as the "Martyrology of Ado". At Lyons he was received with open arms by the Archbishop, St. Remigius, who, with the consent of the Archbishop of Paris, appointed him Bishop, and established the see of Lyons. Besides the "Martyrology" mentioned above Ado wrote a chronicle from the beginning of the world to A.D. 874. "Chronicon de VI etatibus mundi", and the lives of St. Desiderius and St. Theoderius. Ado's name is in the Roman martyrology and at Viterbo, where it is celebrated on 16 December, the day of his death.

**Butler, Lives of the Saints, 16 Dec.: for his praise M. BILLION, Acts SS., Ord., S. Bened. (1860), IV (2), 262-273; EBER, Gesch. der lit. d. Mittelalters (1885), 364, 387; LIECHNER, Martyrologium des Benediktiner-Ordens (Augsburg, 1858); H. ACHWILL, Die Martyrologien, ihre Geschichte und der Wert (Berlin, 1900). For his martyrology P. L. CXXXIII, 9 sqq.**

Michael Ott.

Adonai (אֲדוֹנָ֑י), lord, ruler, is a name bestowed upon God in the Old Testament. It is retained in the Vulgate and its dependent versions, Exod., vi, 3; Judith, xvi, 16. No other name applied to God is more definite and more easily understood than this. Etymologically it is the plural of Adon, with the suffix of the possessive pronoun, first person, singular number. This plural has been subjected to various explanations. It may be looked upon as a plural absolute, but it would indicate the presence of divine sway and point to God as the Lord of lords. This explanation has the endorsement of Hebrew grammarians, who distinguish a plurale virium, or virtutum. Others prefer to designate this form as plurale excellentis, magnitudinis, or plurale majestatis. A form of politeness, such as the German Sie für du, or French vous für tu is certainly not warranted by Hebrew usage. The possessive pronoun has no more significance in this word than it has in Rabbi (my master), Monsieur, or Madonna. Adonai is also the perpetual substitute for the ineffable Name Yahweh, in which it lends its vowel signs. Whenever, therefore, the word Yahweh occurs in the text, the Jew will read Adonai.

**Kautzsch-Gerstenberg, Hebräische Grammatik (Leipzig, 1887); Thiele, Sitten und rassische Geschichte (Berlin, 1889); Staedt, Biblische Theologie des Alten Testamentes (Tübingen, 1905).**

E. Heinlein.

Adonias, Hebrew: 'Adoniyyah', 'Adoniyahu, Yahweh is Lord; Septuagint: 'Adonias'. I. Adonias, the fourth son of King David, was born in Hebron during his father's sojourn in that city (II Kings, i, 5; 1 Paralip., iii, 1, 2). Nothing is known of his mother, Haggith, except her name. Nothing is known, likewise, of Adonias himself until the last days of his father's reign, when he apparently appears as a competitor for the throne. He was then thirty-five years old, and of comely appearance (III Kings, i, 6). Since the death of Absalom he ranked next in succession to the throne in the order of birth, and as the prospect of his father's death was now growing near, he not unnaturally cherished the hope of securing the throne. His younger son of David, Solomon, however, stood in the way of his ambition. The aged monarch had determined to appoint as his successor this son of Bethsheba, in preference to Adonias, and the latter was well aware of the fact. Yet, relying on his father's past indulgence, and still more on his present weakness, he set out to fly the throne. Solomon, without, however, arousing any serious opposition. At first he simply set up a quasi-royal state, with chariots, horses, and fifty running footmen. As this open profession of his ambition did not meet with a rebuke from the too indulgent King, he proceeded a step farther. He now strove to win to his cause the heads of the military and the religious forces of the nation, and was again successful in his attempt. Joab, David's oldest and bravest general, and Abiathar, the ablest and most influential high-priest in David's reign, agreed to side with him. It was only then that, surrounded by a powerful army, he ventured to take the last step towards the throne. He boldly invited to a great banquet in the neighbourhood of Jerusalem all his adherents and all his brothers, except of course Solomon, to have himself proclaimed king. The sacrificial feast took place near the fountain Rohi, southeast of the Holy City, and nothing seemed to pressage full success. It is plain, however, that Adonias had misconceived the public feeling and over-estimated the strength of his position. He had formidable opponents in the prophet Nathan, the high priest Sadoc, and Banaias, the valiant head of the veteran body-guard; and in going away from Jerusalem he had left himself subject to their united influences. Quick to seize the opportunity, Nathan prevailed upon Bethsheba to remind David of his promise to nominate Solomon as his successor, and to acquaint him with Adonias's latest proceedings. During her interview with the aged ruler Nathan himself entered, confirmed Bethsheba's report, and obtained for her David's solemn reassertion that Solomon should be king. Acting with a surprising vigour, David summoned at once to his presence Sadoc, Nathan, and Banaias, and bade them take Solomon upon the royal mule to Gihon (probably "the pool of Gihon"), and there to anoint and proclaim the son of Bethsheba as his successor. His orders were promptly complied with; the anointed Solomon returned to Jerusalem amidst the enthusiastic cheers of the people, and took solemn possession of the throne.

Meanwhile, Adonias' banquet had quietly proceeded to its end, and his guests were about to proclaim him king, when a blare of trumpets sounded in their ears, causing Joab to wonder what it might mean. Suddenly, Jonathan, Abiathar's son, entered and gave a detailed account of all that had been done in Gihon and in the Holy City. Whereupon he and the conspirators took to flight. To secure immunity, Adonias fled to the altar of holocausts, raised by his father on Mount Moria, and clung to its horns, acknowledging Solomon's royal dignity, and begging for the new king's oath that his life should be spared. Solomon simply pledged his word that Adonias should suffer no hurt, provided that he should henceforth render him homage. Adonias was indeed a magnanimous promise on the part of Solomon, for in the East Adonias's attempt to seize the throne was punishable with death. Thus conditionally pardoned, Adonias left the altar, did obeisance to the new monarch, and withdrew safely home (III Kings, i, 5-8).

It might be naturally expected that after this
Adoption.

Adoption, Canonical.—In a legal sense, adoption is an act by which a person, with the co-operation of the public authority, selects for his child one who does not belong to him. Adoption was the name given to the adoption of one already of full age (sui juris); datio in adoptionem, when one was given in adoption by one having control or power over him. The adoption was full (plena) if the adopting father was a relative in an ascending scale (collaterally, one degree) of the adoptee, or if there was no such natural tie. Perfect adoption placed the adopted under the control of the adopter, whose name was taken, and the adopted was made necessary heir. The adoption was less perfect which constituted the adopted necessary heir, in case the adopter should die without a will. The rule was that a man, not a woman, could adopt; that the adopter should be at least 18 years older than the adopted; that the adopter should be of full age, and older than 25 years. In Athens the power of adoption was allowed to all citizens of sound mind. Adoption was very frequent among the Greeks and Romans, and the custom was very strong. The Church made its own the Roman law of adoption, with its legal consequences. Pope Nicholas I (858–867) spoke of this law as venerable, when inculting its observance upon the Bulgarians. Hence adoption, under the title cognatio legata, or "legal kinship," by recognition by the Church as a diriment impediment of marriage. This legal relationship sprang from its resemblance to the natural relationship (and made a bar to marriage): 1st civil paternity between the adopter and the adopted, and the latter's legitimate natural children, even after the dissolution of the adoption; 2nd civil brotherhood between the adopted and the legitimate natural children of the adopter, until the adoption was dissolved, or the natural children were placed under their own control (sui juris); 3rd affinity arising from the tie of adoption between the adopted and the adopter's wife, and between the adopter and the adopted's wife. This was not removed by the dissolution of the adoption. The Church recognized in the intimacy consequent upon these legal relations ample grounds for placing a bar on the hope of marriage, out of respect for public propriety, and to safeguard the morals of those brought into such close relations. The Code of Justinian modified the older Roman law by determining that the relations created from the natural parentage were not lost by adoption by a stranger. This gave rise to another distinction between perfect and imperfect adoption. But as the modification of Justinian made no change in the customary intimacy brought about by the adoption, so the Church at no time expressly recognized any distinction between the perfect and less perfect adoption as a bar to marriage. There arose, however, among canonists a controversy on this subject, some contending that only the perfect adoption was a diriment impediment to marriage. Benedict XIV (1740–1758) and Pius VI (1775–1823) held sway, and hence flows the consequent doubt, at times, whether this diriment impediment of legal relationship still exists in the eyes of the Church. Wherever the substantial elements of the Roman law are retained in the new codes, the Church recognizes this relationship as a diriment impediment in accord with the principles of the Code of Justinian and Canon Law. This is thoroughly recognized by the Congregation of the Holy Office in its positive decision with regard
to the Code of the Neapolitan Kingdom (28 February, 1853). In Great Britain and the United States legal adoption, in the sense of the Roman law, is not recognized. Adoption is regulated in the United States by State statutes; generally it is accomplished by mutual obligations assumed in the manner prescribed by law. It is the custom in Texas, for example, to have the certificate of adoption issued by the proper public officers, as in New Jersey. In such cases the relation of parent and child is established; but the main purpose is to entitle the adopted to the rights and privileges of a legal heir. Adoption, or contract by private authority, or under private arrangements, is not recognized in the Church of England for a legal relationship. The Congregation of the Holy Office (16 April, 1761) had occasion to make this declaration with regard to it, as customary among the Bulgarians. Hence, generally in the United States adoption is not a diriment impediment to marriage, nor in the eyes of the Church in any way preventive of it. A different view is taken by the Roman Congregations of the Holy Office and of the Sacred Penitentiary of adoption as recognized in other countries which have retained the substantial elements of the Roman law establishing this relationship. The French Code (art. 383) decides that the adoption with which this relation with the child is made preserves all his rights, but it enforces the prohibitions of marriage as in the Roman law. Hence the Congregation of the Penitentiary decided (17 May, 1825) that if the adoption took place in accordance with the French law, it involved the canonical diriment impediment of marriage. In Germany, by the new law taking effect in 1900, there is prescribed the procedure by which adoption is effected, and by which the adopted passes into the family of the adopter, losing the rights coming from his natural family. In Germany, however, many subtle distinctions have been engrained upon this adoption. The restrictions of the relationship by the German law are not, however, accepted by the Church. When adoption is in accord with the substantial elements of the Roman law, as in the case of the German code, in the eyes of the Church it carries with it all the restrictions in the matter of marriage accepted by the Church. When the Roman law is in force, the wife of the adopter is not united by affinity to the adopted, nor the adopter to the adopter's wife. But the Church still recognizes this affinity to hold even in Germany. The Austrian Code has almost the same prescriptions as the German. When there is a reasonable doubt or difference of opinion among canonists on the relationship, the safe rule is to ask for a dispensation. In the Province of Quebec, a few years ago, an attempt was made to introduce into the Civil Code the almost identical principles of the Napoleonic Code for adoption, but the proposal was rejected by the Chamber. The Church authorities in Canada do not recognize that any impediment to marriage arises from whatever private arrangements of adoption may be there recognized.


R. L. BURSELL.

Adoption, Supernatural.—(Lat. adoptare, to choose.) Adoption is the gratuitous taking of a stranger as one's own child and heir. According as the adopter is man or god, the adoption is styled human or divine, natural or supernatural. In the present instance there is question only of the divine, that adoption of man by God in virtue of which we become His sons and heirs. Is this adoption only a figurative way of speaking? Is there substantial authority to vouch for its reality? What idea are we to form of its nature and constituents? A careful consideration of the presentation of Holy Scripture, of the teachings of Christian tradition, and of the theories set forth by theologians relative to our humanized sonship, will lead to an answer.

The Old Testament, which St. Paul aptly compares to the state of childhood and bondage, contains no text that would point conclusively to our adoption. There were indeed saints in the days of the Old Law, and if there were saints there were also adopted children of God, declaring the effects of the same habitual grace. But as the Old Law did not possess the virtue of giving that grace, neither did it contain a clear intimation of supernatural adoption. Such sayings as those of Exodus (iv, 22), "Israel is my son, my firstborn," and Rom. (ix, 4), "Israelites to whom belongs the adoption as of children," are not to be applied to any individual soul, for they were spoken of God's chosen people taken collectively. It is in the New Testament, which marks the fullness of time and the advent of the Redeemer, that we must search for the revelation of that new sonship (I Cor. [iii], 1). "Son of God" is an expression of no infrequent use in the Synoptic Gospels, and as therein employed, the words apply both to Jesus and to ourselves. But whether, in the case of Jesus, this phrase points to Messiaship only, or would also include the idea of his divine filiation, is a matter of little consequence in our particular case. Surely in our case it cannot of itself afford us a sufficiently stable foundation on which to establish a valid claim to adopted sonship. A matter of fact, when St. Matthew (v, 9, 45) speaks of the "children of God," he means the peacemakers, and when he speaks of "children of your Father who is in Heaven," he means those who pay hatred with love, thereby implying throughout nothing more than a broad resemblance to, and moral union with God. The charter of our adoption is properly recorded by St. Paul (Rom., viii; Eph., i; Gal., iv); St. John (prologue and I Epist., i, iii); St. Peter (I Epist., i, 18, 19); St. John (2, 9); St. James (i, 21, 22); according to these several passages we are begotten, born of God. He is our Father, but in such wise that we may call ourselves, and truly are, His children, the members of His family, brothers of Jesus Christ with whom we partake of the Divine Nature and claim a share in the heavenly heritage. This divine filiation, together with all that flow from it, takes its source in God's own will and graceful condescension. When St. Paul, using a technical term borrowed from the Greeks, calls it adoption, we must interpret the word in a merely analogical sense. In general, the correct interpretation of the Scriptural concept of our adoption must follow the golden mean and locate itself midway between the Divine Sonship of Jesus on the one hand, and human adoption on the other—immeasurably below the former and above the latter. Human adoption may modify the social standing, but adds nothing to the intrinsic worth of an adopted child. Divine adoption, on the contrary, works inward, penetrating to the very essence of our life, renovating, enriching, transforming it into the likeness of Jesus, "the first-born among many brethren". Of course it cannot be more than a likeness, an image of the Divine Original mirrored in our imperfect selves. There will ever be between our adoption and the filiation of Jesus which separates created grace from hypothetical union. And yet, that intimate and mysterious communion with Christ, and through Him with God, is the glory of our adopted sonship: "And the glory which thou hast given me, I have given to them—
I in them and thou in me” (John, xvii, 22, 23). The oft-repeated emphasis which Holy Writ lays on our adoption, as the Angel of the Lord speaks, “I fashion thy bones, and beget thee, that dogmas in the early Church, Baptism, the laver of regeneration, became the occasion of a spontaneous expression of faith in our adopted sonship. The newly baptized were called infants, irrespective of age. They assumed names which suggested the idea of adoption, such as Adeptus, Regeneratus, Hæres, Deiphamus. The dogmas, and the liturgical prayers for neophytes, some of which have survived even to our own day (e.g. the collect for Holy Saturday and the preface for Pentecost), the officiating prelate made it a sacred duty to re-

minde them of this grace of adoption, and to call them, in memory thereof, “Pater Noster”, those blessings and graces of adoption, which had not yet been so favoured. (See Baptism.) The Fathers dwell on this privilege which they are pleased to style deification. St. Irenæus (Adv. Hære-

ses, iii, 17-19); St. Athanasius (Cont. Arianois, ii, 59); St. Cyril of Alexandria (Comment. on St. John, i, 13, 14); St. John Chrysostom (Homilies on St. Matthew, ii, 2); St. Augustine (Tract 11 and 12 on St. John); St. Peter Chrysologus (Sermon 72 on the Lord’s Prayer)—all seem willing to spend their elo-

quence on the sublimity of our adoption. For them it was an uncontradicted primum principle, an ever ready source of instruction for the faithful, as well as an earnest of future glories. Thus, they daily, as Macedonians, and Nestorians. The Son is truly God, else how could He deify us? The Holy Ghost is truly God, else how could His indwelling sanctify us? The incarnation of the Logos is real, else how could our deification be real? Be the value of such arguments what it may, the fact that their having been used, and this to good effect, bears witness to the popularity and common acceptance of the dogma in those days. Some writers, like Scheeben, go further still and look in the patristic writings for set theories regarding the constituent factor of our adoption. They claim that, while the Fathers of the East account for our supernatural sonship by the indwelling of the Holy Ghost, the Fathers of the West maintain that sanctifying grace is the real factor. Such a view is premature. True it is that St. Cyril lays special stress on the presence of the Holy Spirit in the soul of the just man, whereas St. Augustine is more partial to truth, but it is equally true that he speaks exclusively, much less pretends to lay down the causa formalis of adoption as we understand it to-day. In spite of all the catechetical and polemic uses to which the Fathers put this dogma, they left it in no clearer light than did their predecessors, the inspired authors of the divine patristic sayings, like those of Holy Scripture, afford precious data for the framing of a theory, but that theory itself is the work of later ages.

What is the essential factor or formal cause of our supernatural adoption? This question was never seriously mooted previous to the scholastic period. The doctrine of adoption, so widely and so greatly influenced by the then current theories on grace. Peter the Lombard, who identifies grace and charity with the Holy Ghost, was naturally brought to ex-

plain our adoption by the sole presence of the Spirit in the soul of the just, to the exclusion of any created and inherent God-given likeness. St. Thomas, St. Scotus, though reluctantly admitting a created entity, nevertheless failed to see in it a valid factor of our divine adoption, and consequently had recourse to a divine positive enactment decreeing and receiv-

ing us as children of God and heirs of the Kingdom. Apart from these, a vast majority of the Schoolmen were, as a rule, grave, and pre-eminently St. Thomas, pointed to the habitual grace (an expression coined by Alexander) as the essential factor of our adopted sonship. For them the same inherent quality which gives new life and birth to the soul gives it also a new filiation. Says S. Augustin (De Civ. Dei, xvi, 1, 6), "The creature is assimilated to the Word of God in His Unity with the Father; and this is done by grace and charity, . . . Such a likeness perfects the idea of adoption, for to the like is due the same eternal heritage." (See Grace.) This last view received the seal of the Council of Trent (sess. vi, e. vii, can. 11). The doctrine of the Council first identifies the question of justification: To become just and to be heir according to the hope of life everlasting is one and the same thing. It then proceeds to give the real essence of justification: Its sole formal cause is the justice of God, not that whereby He Himself is just, but that whereby He makes us just. Those who insisted on the former theory, especially the heralds of the Reformation, repeatedly characterizes the grace of justification and adoption as "no mere extrinsic attribute or favour, but a gift inherent in our hearts." This teaching was still more forcibly emphasized in the Catechism of the Council of Trent (De Bapt., No. 50), and by the condemnation by Pius V of the forty-second proposition of Baius, the contradictory of which reads: "Justice is a grace infused into the soul whereby man is adopted into divine sonship." It would seem that the thoroughness with which the Council of Trent treated this doctrine should have precluded even the possibility of further discussion. However, this did not come about. There was strife with Leonard Lesius (Lesius), 1623; Denys Petavius (Petravious), 1652; and Matthias Scheeben, 1888. Ac-

According to their views, it could very well be that the unica causa formalis of the Council of Trent is not the complete cause of our adoption, and it is for this reason that they would make the indwelling of the Holy Ghost at least a partial constituent of divine sonship. Here we need waste no words in consid-
eration of the singular idea of making the indwelling of the Holy Ghost an act proper to, and not merely an appropriation of, the Third Person of the Blessed Trinity. (See Appropriation.) As to the main point at issue, if we carefully weigh the posthumous explanations given by Lessius; if we recall the fact that Petavius spoke of the matter under consideration rather en passant; and if we notice the care Scheeben takes to assert that grace is the essential factor of our adoption, the presence of the Holy Ghost being only that of the premunire and complement of the same, there will be little room for alarm as to the orthodoxy of these distinguished writers. The innovation, however, was not happy. It did not blend with the obvious teaching of the Council of Trent. It ignored the terse interpretation given on the Constitution. The difficulty of using our term adiri served only to complicate and obscure that simple and direct traditional theory, accounting for our re-

generation and adoption by the selfsame factor. Still it had the advantage of throwing a stronger light upon the connotations of sanctifying grace, and of setting off in purer relief the relations of the sanctified person to the Blessed Trinity: with the Father, the Author and Giver of grace; with the Incarnate Son, the meritori-

ous Cause and Exemplar of our adoption; and especially with the Holy Ghost, the Bond of our union with God, and the infallible Pledge of our in-

heritance. It also includes the somewhat forgotten ethical lessons of our communion with the Triune God, and especially with the Holy Ghost, lessons so much insisted upon in ancient patristic literature and the inspired writings. "The Three Persons of the Blessed Trinity, the Father, the Son and the Holy Ghost", says St. Augustine (Tract 76; In Joanne), "come to us, and call us. They come with Their help, if we go to submission. They come with light, if we go to learn; They come to replenish, if we go to be filled, that our vision of
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Them be not from without but from within, and that Their indwelling in us be not fleeing but eternal." And St. Paul (I Cor., iii, 16, 17), "Know you not that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are." From what has been said, it is manifest that our supernatural adoption is not a necessary property of sanctifying grace. The prismatic concept of sanctifying grace is a new God-given and God-like life super-added to our natural life. By that very life we are born to God even as the child to its parent, and thus we acquire a new filiation. This filiation is called adoption. In the first place, the filiation of the one natural filiation which belongs to Jesus; second, to emphasize the fact that we have it only through the free choice and merciful condemnation of God. Again, as from our natural filiation many social relations crop up between us and the rest of the world, so our divine life and adoption establish manifold relations between the regenerate and adopted soul on the one hand, and the Triune God on the other. It was not without reason that Scripture and the Eastern Church singled out the Third Person of the Blessed Trinity as the special term of these higher relations. Adoption is the work of the Father. "Who reconciles, save the Council of Frankfort, if not a union of love?" It is, therefore, meet that it should be traced to, and terminate in, the intimate presence of the Spirit of Love.

WILHELM AND SCANNELL, A Manual of Catholic Theology based on Schoenen's Dogmatis (London, 1890; HUNTER, ODD

IN PRICES OF DOGMATIC THEOLOGY (New York, 1894); NIEBEMER-BERFREN, The Glories of Divine Grace (New York, 1892); DEVINE, Manual of Doctrinal Theology or the Supernatural Life of the Soul (London, 1899); NEWMAN, St. Athanasius, II, Defended only by Adoption and Grace (London, 1899); SANCHEZ, Ind. God, Sances (London, 1895); BELLAMY, La vie surmaturelle (Paris, 1890); TERRIEN, La Grâce et La Gloire (Paris, 1897); LESBAS, De Paternitate Divina, De Summo Bono et Beatitudine (Antwerp, 1620; Paris, 1881); PETAVIO, Opus de Theologiae Dogmatis (Basle, 1621; SCHENK, Handbuch der Dogmatik (Freiburg, 1872); see also current treatises on grace: MAZELLA, HUNTER, PERON, KATZMULLER.

J. F. SOLLIER.

Adoptionism, in a broad sense, a christological theory according to which Christ, as man, is the adoptive; the persons varies with the successive stages and exponents of the theory. Roughly, we have (1) the adoptionism of Elipandus and Felix in the eighth century; (2) the Neo-Adoptionism of Abelard in the twelfth century; (3) the qualified Adoptionism of some theologians from the fourteenth century onward.

1. Adoptionism of Elipandus and Felix in the Eighth Century. This, the original form of Adoptionism, asserts a double sonship in Christ: one by generation and nature, and the other by adoption and grace. Christ as God is indeed the Son of God by generation and nature, but Christ as man is Son of God only by adoption and grace. Hence "The Man Christ" is the adoptive and not the natural Son of God. Such is the theory held towards the end of the eighth century by Elipandus, Archbishop of Toledo, then under the Mohammedan rule, and by Felix, Bishop of Urgel, then under the Frankish dominion. The origin of his Hispanoic error, as it was called, is obscure. Nestorianism had been a decided Eastern heresy and we are surprised to find an offshoot of it in the most western part of the Western Church, and this so long after the parent heresy had found a grave in its native land. It is, however, noted that Adoptionists, who held this view, were particularly those, who, being part of Spain where Islamism dominated, and where a Nestorian colony had for years been found refuge. The combined influence of Islamism and Nestorianism had, no doubt, blunted the aged Elipandus's Catholic sense. Then came a certain Migetius, preaching a loose doctrine, and holding, among other errors, that the Second Person of the Blessed Trinity did not exist before the Incarnation. The better to confute this error, Elipandus drew a hard and fast line between Jesus as God and Jesus as Man, the former being the natural, and the latter merely the adoptive Son of God. This reassertion of Nestorianism raised a storm of protest from Catholics, headed by Beatus, Abbot of Liébana, and Peter Chrysologus. It was to maintain his position that Elipandus deftly enlisted the co-operation of Felix of Urgel, known for his learning and versatile mind. Felix entered the contest thoughtlessly. Once in the heat of it, he proved a strong ally for Elipandus, and even became one of the minor apologists of the movement the Harenia Feliciana. While Elipandus put an indomitable will at the service of Adoptionism, Felix gave it the support of his science and also Punic faith. From Scripture he quoted innumerable texts. In the patristic literature and Mazarabic Liturgy he found such expressions as adoptio, homo adoptivus, ubi habet, supposedly applied to the Incarnation and Jesus Christ. Nor did he neglect the aid of dialectics, remarking with subtility that the epithet, "Natural Son of God," could not be predicated of "The Man Jesus," who was begotten by temporal generation; who was inferior to the Father; who was reared not especially, but to the whole Trinity, the relation in question remaining unaltered if the Father or the Holy Ghost had been incarnate instead of the Son. Elipandus's obstinacy and Felix's versatility were but the partial cause of the temporary success of Adoptionism. If that offering of Nestorianism held sway in Spain for wellnigh two decades and even made an inroad into southern France, the true cause is to be found in Islamic ritual, which practically taught the control of Rome over the greater part of Spain; and in the over-conciliatory attitude of Charlemagne, who, in spirit of his whole souled loyalty to the Roman Faith, could ill afford to alienate politically provinces so dearly bought. Of the two heresiarchs, Elipandus died in his error. Felix, after many insincere recantations, was placed under the surveillance of Leidrad of Lyons and gave all the signs of a genuine conversion. His death came even before he had time to repudiate his errors. Agobert, Leidrad's successor, had not found among his papers a definite retraction of all former retraction. Adoptionism did not long oust its authors. What Charlemagne could not do by diplomacy and synods (Narbonne, 788; Ratibon, 792; Tours, 794; Aix-la-Chapelle, 794), was accomplished by enlisting the services of missionaries like St. Benedict of Aniane, who, reported as early as 800 the conversion of 20,000 clerics and laymen; and savants like Alcuin, whose treatise "Adv. Elipandum Toletanum" and "Contra Felicem Urgelenses" will ever be a credit to Christian learning.

The official condemnation of Adoptionism is to be found (1) in Pope Hadrian's two letters, one to the bishops of Spain, 785, and the other to Charlemagne, 794; (2) in the decrees of the Council of Frankfort (794), summoned by Charlemagne, it is true, but in full apostolic power and presided over by the legates of Rome, therefore popularly designated according to an expression of contemporary chroniclers. In those documents the natural divine filiation of Jesus even as man is strongly asserted, and His adoptive filiation, at least in so far as it excludes the natural, is rejected as heretical. Some writers, however, tried to buttress the position of Adoptionism all stain of the Nestorian heresy. These writers do not seem to have caught the meaning of the Church's definition. Since sonship is an attribute of the person and not of the nature, to posit two sons is to posit two persons in Christ, the very error
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of Nestorianism. Alcuin exactly renders the mind of the Church when he says, "As the Nestorian impiety divide Christ into two sons, so your unlearned temerity divided Him into two sons, one natural and one adoptive" (Contr. Felicem, I. P. L. Cl., Col. 136). With regard to the arguments adduced by Felix in support of his theory, it may be briefly remarked that (1) such a doctrine was in John, xvii, 18, that had already been explained at the time of the Arian controversy, and (2) such others as Rom., viii, 29, refer to our adoption, not to that of Jesus; Christ is nowhere in the Bible called the adopted Son of God; nay more, Holy Scripture attributes to "The Man Christ" all the privileges which belong to the Eternal Son (cf. John, i, 18; iii, 16; Rom., viii, 29). The expression, adoptare, adoptio, used by some Fathers, has for its object the sacred Humanity, not the person of Christ; the human nature, not Christ, is said to be adopted or assumed by the Word. The concrete expression of the Monarabic Missal, Homo adoptatus, or of some Greek Fathers, ος οὖν δείκτης, either does not apply to Christ or is an instance of the not infrequent use in early days of the concrete for the abstract.

(3) The dialectical arguments of Felix seem to have a meaning the moment it is clearly understood that, as St. Thomas says, "Filiation propria, saepe e humanitate". Christ, Son of God, by His eternal filiation is Son of God, even after the Word has assumed and substantially united to Himself the sacred Humanity; Incarnation detracts no more from the eternal sonship than it does from the external personality of the Word.

(See NEORATIONALISM.)

II. Neo-Adoptionism of Abelard in the Twelfth Century. The Spanish heresy left few traces in the Middle Ages. It is doubtful whether the Christological errors of Abelard can be traced to it. They rather seem to be the logical consequence of a wrong construction put upon the hypostatical union. Abelard began to question the truth of such expressions as "Christ is God"; "Christ is man". Back of what might seem a mere logomachy there is really, in Abelard's mind, a fundamental error. He understood the hypostatical union as a fusion of two natures, the divine and the human. And lest this fusion, in confusion, he made the sacred Humanity the external basis and adventitious investment of the Word only, and thus denied the substantial reality of "The Man Christ"—"Christ is the Word, the substance bedicit; sed dici potest aliquix modi." It is self-evident that in such a theory the Man Christ could not be called the true Son of God, Was He the adoptive Son of God? Personally, Abelard repudiated all kinship with the Adoptionists, just as they deprecated the very idea of their affiliation to the Nestorian heresy. But after Abelard's theory spread beyond France, into Italy, Germany and even the Orient, the disciples were less cautious than the master. They defended at Rome the following proposition—"Christ, as man, is the natural man and the adoptive Son of God"; and Flohn, in Germany, carried this erroneous tenet to its extreme consequences, denying to Christ as man the right to adoration. Abelard's neo-Adoptionism was condemned, at least in its fundamental principles, by the Council of Constance, 1415, and it was forbidden under pain of anathema that anyone in the future dare assert that Christ as man is not a substantial reality (non esse aliquid) because as He is truly God, so He is verily man." The refutation of this new form of Adoptionism, as it rests altogether on the interpretation of the hypostatical union, will be found in the exegesis of that word. (See HYPOSTATIC UNION.)

III. Qualified Adoptionism of Later Theologians. The formulas "natural Son of God", "adopted Son of God" were again subjected to a close analysis by such theologians as Duns Scotus (1300); Durandus a Mortino (1320); Vasques (1604); Suarez (1617). They all admitted the doctrine of Pore and confessed that Jesus as man was the natural and not merely the adoptive Son of God. But besides that natural sonship resting upon the hypostatical union, they thought there was room for a second filiation, resting on grace, the grace of union (gratia unici). They differ agree, however, in qualifying that second filiation. Some called it " adopting", because of its analogy with our supernatural adoption. Others, fearing lest the implication of the word adoption might make Jesus a stranger to, and alien from God, preferred to call it natural. None of these theories is limited, because this runs counter to a defined dogma; yet, since sonship is anagogic, it is danger of multiplying the persons by multiplying the filiations in Christ. A second natural filiation is not intelligible. A second adoptive filiation does not sufficiently eschew the connotation of adoption as defined by the Council of Frankfurt. We call upon to give him who is an adoptee. The common mistake of these novel theories, a mistake already made by the old Adoptionists and by Abelard, lies in the supposition that the grace in union in Christ, not being less fruitful than habitual grace in man, should have a similar effect, viz., filiation. If it were fruitful it is not, and yet it cannot have the same effect in Him as in us, because as he said: "Thou art my Son, to-day have I begotten Thee" (Hebr., i, 5); and to us, "You were afar off" (Eph., ii, 13).

Works of Alcuin, with dissertations by Frobenius and Ende, E., l. f.; Winker, Geschichte der Kirche (New York, 1891); J. Struwe (in Pruten); History of the Church (New York, 1903); Handbuch der allgemeinen Kirchengeschichte (4th ed., Freiburg, 1904); Elze, Conciliengeschichte (Freiburg, 1880). Quillot and Poisson, Manual of Theology (New York, 1887); v. Schaff, Hist. of the Christian Church (New York, 1896). IV: St. Thomas, Summa Theol., III. Q. xiii; Deminger, Enchiridion Symbolorum (Wurzburg, 1895); Wilhelm and Scannell, Manual of Catholic Theology (London, New York, 1898); Hunter, Outlines of Doctrinal Theology (New York, 1894); also works of theologians named in article and current treatises De incarnatione by Stentz, Pech, Katzhaller, and Frankelein.

J. F. SOLLIER.

Adoptionists. See ADOPTIONISM.

Adoration, in the strict sense, an act of religion offered to God in acknowledgment of His supreme perfection and dominion, and of the creature's dependence upon Him; in a looser sense, the reverence shown to any person or object possessing, inherently or by association, a sacred character or a high degree of moral excellence. The adoration of creature, looking up to God, whom reason and revelation show to be infinitely perfect cannot, in right and justice maintain an attitude of indifference. That perfection which is infinite in itself, and the source and fulfillment of all the good that we possess or shall possess, we must worship, acknowledge, and adore, according to its supremacy. This worship called forth by God, and given exclusively to Him as God, is designated by the Greek name latreia (latria, latria), for which the best translation that our language affords is the word Adoration. Adoration differs from other acts of worship, such as supplication, confession of sin, etc., inasmuch as it formally consists in self-abasement before the Infinite, and in devout recognition of His transcendent excellence. An admirable example of adoration is given in the Apocalypse, vii, 11, 12: "And all the angels stood round about the throne, and about the ancients, and about the living creatures, and adored the throne upon their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God, forever and ever, Amen." The revealed pre-
cept to adore God was spoken to Moses upon Sinai and reaffirmed in the words of Christ: "The Lord thy God shalt thou serve" (Matt., iv, 10).

The primary and fundamental element in adoration is an interior act of mind and will; the mind perceiving that God’s perfection is infinite, the will bidding us to extol and worship this perfection. We feel ourselves drawn toward it. "In spirit and in truth" it is evident that any outward show of divine worship would be mere pantomime and falsehood. But equally evident is it that the adoration felt within will seek outward expression. Human nature demands physical utterance of its adoration and emotional manifestation, and it is to this instinct for self-expression that our whole apparatus of speech and gesture is due. To suppress this instinct in religion would be as unreasonable as to repress it in any other province of our experience. Moreover, it would do religion grievous harm to check its tendency to outward manifestation, since the external expression reacts upon the interior sentiment, quickening, strengthening, and sustaining it. As St. Thomas teaches, "it is consonant for us to pass from the physical signs to the spiritual basis upon which they rest" (Summa II-II, Q. xlviii, art. 2). It is to be expected, therefore, that men should have employed conventional actions as expressing adoration of the Supreme Being. Of these actions, one has pre-eminently and exclusively signified adoration, and that is sacrifice. Other acts have been widely used for the same purpose; but most of them—sacrifice always excepted—have not been exclusively reserved for Divine worship; they have also been employed to manifest friendship, or reverence for high persons. Thus Abram "fell flat on his face" before the Lord (Gen., xvii, 3). This was clearly an act of adoration in its highest sense; yet that it could have other meanings, we know from, e.g., I Kings, xx, 41, which says that David adored "falling on his face to the ground" before Jonathan, who had come to warn him of Saul’s hatred. In like manner, Gen., xxxiii, 3, narrates that Jacob, on meeting his brother Esau, "bowed down with his face to the ground seven times." We read of other forms of adoration among the Hebrews, such as taking off the shoes (Exod., iii, 5), bowing (Gen. xxv, 26), and we are told that the contrite publican stood when he prayed, and that St. Paul knelt when he worshipped with the elders of Ephesus. Among the early Christians it was common to adore God, standing with outstretched arms, and facing the east. Finally, we ought perhaps to mention the act of pagan adoration which seems to contain the etymological explanation of our word adoration. The word adoratio very probably originated from the phrase (manum) ad os (mittere), which designated the act of kissing the hand to the statue of the god one wished to honour. Concerning the verbal meaning of the prayer of praise—explanation is not necessary. The connection between our inner feelings and their articulate utterance is obvious. Thus far we have spoken of the worship given directly to God as the infinitely perfect Being. It is clear that adoration in this sense can be offered to no finite object. Still, the physical realization of worship God’s perfection in itself will move us also to venerate the traces and bestowals of that perfection as it appears conspicuously in saintly men and women. Even to inanimate objects, which for one reason or other strikingly recall the excellence, majesty, love, or wisdom of the Infinite, we naturally feel a sense of reverence. The goodness which these creatures possess by participation or association is a reflection of God’s goodness; by honouring them in the proper way we offer tribute to the Giver of all good. He is the ultimate end of our worship in such cases, as He is the source of the derived perfection which called forth. But, as we have already said, over the immediate object of our veneration is a creature of this sort, the mode of worship which we exhibit toward it is fundamentally different from the worship which belongs to God alone. Latria, as we have already said, is the name of this latter worship; and for the second-class, invoked by saints or angels, we use the term duilia. The Blessed Virgin, as manifesting in a sublimer manner than any other creature the goodness of God, deserves from us a higher recognition and deeper veneration than any other of the saints; and this peculiar cultus, due to her because of her unique position in the Divinized economy, is termed latria, that is duilia in an eminent degree. It is unfortunate that neither our own language nor the Latin possesses, in all this terminology, the precision of the Greek. The word latria is never applied in any other sense than that of the incommunicable adoration which is due to God alone. But in English the words adoration and worship are still sometimes used, and in the past were commonly so used, to mean also inferior species of religious veneration, and even to express admiration or affection for persons living upon earth. So David adored Jonathan. In like manner Mephibothes fell on his face and worshiped David (I Kings, ix, 6). Tennyson says that End, in her true heart, adored the queen. Those who perforce adopted these modes of expression understood perfectly well what was meant by them, and were in no danger of thereby encroaching upon the rights of the Divinity. It is hardly needful to remark that Catholics too, even the most unlearned, are in no peril of confounding the adoration due to God with the religious honour given to any finite creature, even when the word worship, owing to the poverty of our language, is applied to both. The Seventh General Council, in 787, puts the matter in a few words, when it says that “true latria is to be given to God alone” and the Council of Trent (Sess. XXV) makes clear the difference between invocation of saints and idolatry.

A few words may be added in conclusion on the offences which conflict with the adoration of God. They may be summed up under three categories, that is to say: worship offered to the true God, but in a false, unworthy, and scandalous manner; and blasphemy. The first class comprises sins of idolatry. The second class embraces sins of superstition. These may take manifold forms, to be treated under separate titles. Suffice it to say that vain observances which neglect the essential thing in the worship of God, and make much of purely accidental or trivial features, or which bring it into contempt through fantastic and puerile excesses, are emphatically reprobated in Catholic theology. Honouring, or pretending to honour, God by means of numbers or magical means, as though adoration consisted chiefly in the number or the physical utterance of the phrases, belongs to Jewish Cabala or pagan mythology, not to the true worship of the Most High. (See BLASPHEMY; IDOLATRY; MARY; SAINTS; WORSHIP.)

WILLIAM L. SULLIVAN.

Adoration. Perpetual, a term broadly used to designate the practically uninterrupted adoration of the Blessed Sacrament. The term is used in a truly literal sense, i.e., to indicate that the adoration is physically perpetual; and, more frequently, in a moral sense, when it is interrupted only for a short time, or for imperative reasons, or through uncon-
Adorations were usually for some special reason: e.g. for the cure of a sick person; or, on the eve of an execution, in the hope that the condemned would die in the Church of the Oratorio dei Bianchi del corpo di Gesù Cristo," a Benedictine reform, united to Citeaux in 1393, and approved later as a separate community, devoted themselves to the adoration of the Blessed Sacrament. Philip II of Spain founded in the Escorial the Vigil of the Blessed Sacrament, religious in character, and remaining constantly night and day, before the Blessed Sacrament. But, practically, the devotion of the Forty Hours, begun in 1534, and officially established in 1592, developed the really general Perpetual Adoration, spreading as it did from the adoration in one or more churches in Rome, until it gradually extended throughout the world, so that it may be truly said that during every hour of the year the Blessed Sacrament, solemnly exposed, is adored by multitudes of the faithful. In 1641 Baron de Renty, famous for devotion to the Blessed Sacrament, founded in St. Paul's parish, in Paris, an association of men and women, obligatory in Paris. St. Ignatius in "The Spiritual Exercises," when directing attention to the abiding presence of God with His creatures as a motive for awakening love, says not a word of the Blessed Sacrament (Thurston, Preface to "Coram Sanctissimo," 8 sqq.); (2) because of the practice of even the present day Greek Church which, although believing explicitly in transubstantiation, has never considered Our Lord in the Blessed Sacrament "our companion, and refuge as well as our food" (Thurston, ib.). The slowness with which the Exposition of the Blessed Sacrament came into vogue, and the slow development of the custom of paying Visits to the Blessed Sacrament [Father Bridgett asserting that he had not come across one clear example in England of a visit to the Blessed Sacrament in pre-Reformation times (Thurston, ib.)], render it increasingly difficult to make out a case for any adoration, perpetual or temporary, at the Mass or the Office. (Corblet, Histoire, II, 1, xvii, 1), as these various forms of devotion are closely linked together. Most liturgists rightly attribute the Exposition of the Blessed Sacrament and its special adoration to the establishment of the Feast of Corpus Christi (q. v.). But it is worthy of note that the first recorded instance of Perpetual Adoration antedates Corpus Christi, and occurred at Avignon. On 14 September, 1226, in compliance with the wish of Louis VII, who had just been victorious over the Albigensians, the Blessed Sacrament, veiled, was exposed in the Chapel of the Holy Cross, as an act of thanksgiving. So during the Feast of the Holy Name of Jesus, by Pierre de Corbie, judged it expedient to continue the adoration by night, as well as by day, a proposal that was subsequently ratified by the approval of the Holy See. This really Perpetual Adoration, interrupted in 1792, was resumed in 1829, through the efforts of the Archbishop of Lugo (Annales du Saint-Sacrement, III, 90). It is said that there has been a Perpetual Adoration in the Cathedral of Lugo, Spain, for more than a thousand years in expiatio... of the Priscillian heresy. (Cardinal Vaughan refers to this in an official letter to the Cardinal Primate of Spain, 1895.)
in Mexico, in Brazil, and other South American countries, in the United States, and Canada, and even in Oceania. The Nocturnal Adoration is carried on in many parishes and cities in all countries.

The first confraternity for the Nocturnal Adoration called "Pia Unione di Adoratori del SS. Sacramento" was founded in Rome, in 1810. In Paris, before the passage of the Associations Law, the Nocturnal Adoration was practiced in upwards of one hundred places, and the number of its practitioners was more than twenty-five hundred men. The Nocturnal Adoration, at Rome, founded in 1851, and erected into an archconfraternity in 1858, practically completes the chain of associations that render perpetual, in a strict sense, the adoration of the Blessed Sacrament. It would be impossible to give here an adequate notice of the enormous number of Eucharistic associations, lay and clerical, formed for the work of the Perpetual Adoration. It is noteworthy that the two associations mentioned by Bérenger (II, 104-110) unite the work of providing poor churches with ornaments, eucharistic vessels, vestments, etc., for the Adoration and visiting the communities and associations mentioned above, we shall here enumerate only the most important societies whose object is the Perpetual Adoration. A comparatively exhaustive list will be found in Corblot (op. cit., II, 444 sqq.).

(1) The Societé des Pèlerins founded in 1594, has as one of its objects to honour the hidden life of Christ, by the Perpetual Adoration of the Blessed Sacrament. (2) In 1668 the privilege of Perpetual Adoration was granted by Pope Pius IX to the Sisters of the Second Order of St. Dominic in the monastery of Quellins, near Lyons, France. This order was founded by St. Dominique himself in 1206, the constitutions being based on the Rule of St. Augustine. The privilege of Perpetual Adoration was extended to the few monasteries, such as those of Newark, New Jersey, and Hunt's Point, New York City, which were founded from Quellins, but not to the other convents of the order. (3) In 1647 the Bernardines of Port Royal were associated to the Institute of the Perpetual Adoration of the Blessed Sacrament, and joined to their original name that of Daughters of the Blessed Sacrament. (4) Anne of Austria, through Méchtilde, a Franciscan, the first community of Beneditines of the Perpetual Adoration of the Blessed Sacrament, in 1654, an institute widely spread throughout continental Europe. The members take a solemn vow of Perpetual Adoration. During the conventual Mass one of the community kneels in the middle of the choir, having a rope around her neck, and holding a lighted torch, as a preparation to the Blessed Eucharist so frequently insulted. Their password is "Pray for the Blessed Sacrament of the Altar". It is their salutation in their letters and visits, at the beginning of their office, the first word pronounced on waking, the last word of their writing. (5) TheIGN. Norbert, founded in 1767 at Coire (Switzerland), perpetually adore the Blessed Sacrament, singing German hymns. (6) The Perpetual Adorers of the Blessed Sacrament (women), commonly known as Sacramentiens, were founded at Rome, by a Franciscan sister, and were approved by Pius VII in 1807. During their nocturnal adoration the Blessed Sacrament remains in the tabernacle. (7) The Sisters of the Perpetual Adoration at Quimper were founded in 1835. In addition to the Perpetual Adoration, they train young girls to become domestics, or teach them a trade. (8) A Congregation of Religious of the Perpetual Adoration was founded in 1845 at Einsiedeln, Switzerland. The sisters wear a small ostensorium on the breast, to indicate their special function of perpetual adorers. (9) The Congregation of Ladies of the Adoration of Reparation, founded after the Revolution of 1848, have three classes of members, whose common duty is the Perpetual Adoration; (10) The Congregation of the Sisters of the Perpetual Adoration and of the Poor Churches, founded originally in Belgium, has houses all over the world. By a special decree of the Congregation of Indulgences the seat of this archconfraternity was transferred to Rome in 1879, where it absorbed the society of the same name already existing there. Its work, however, is strictly a Perpetual Adoration. (11) The Society of the Most Blessed Sacrament, founded in 1857 by Père Eymard, is perhaps the best known of all. The members are divided into three classes: (a) the religious contemplatives consecrated to the perpetual adoration; (b) the religious, both contemplative and active, who are engaged in the sacred ministry; (c) a Third Order, priests or laics, who follow only a part of the Rule. This society maintains a Eucharistic monthly called "Le Très Saint Sacrement"; the American edition is called "The Sentinel of the Blessed Sacrament". It has an auxiliary society of female religious, and has houses all over the world. Its houses in Montreal, Canada, and in New York City are well known. (12) The Eucharistic League of Priests through its monthly "Emmanuel", practically maintains the Perpetual Adoration among its pious members. It would be impossible to enumerate the many others belonging to these different associations. Bérenger ("Les Indulgences," II, 107 sqq.) gives a list of those granted to the Archconfraternity of the Perpetual Adoration, which will indicate the rich endowment made by the Holy See to these Eucharistic works.


JOSEPH H. MCMAHON.

Adoration of the Cross. See CROSS.

Adoration of the Magi. See MAGI.

ADORMO, FRANCIS. See Francis Caracciolo, Saint.

ADORMO, GIOVANNI AGOSTINO. See Francis Caracciolo, Saint.

ADORO JE DE VOTE (I adore Thee devoutly), a hymn sometimes styled Rhythmus, or Oratio, S.
ADRIA

Thoma (sc. Aquinatia) written c. 1260 (?), which forms no part of the Office or Mass of the Blessed Sacrament, although found in the Roman Missal (In gratiarum actione post missam) with 100 days indulgence for priests (subsequently extended to all the faithful by decree of the S. C. Indulgent., 17 June, 1878). It is also found printed in some of the hymn-books. It has received sixteen translations into English verse. The Latin text, with English translation, may be found in the Baltimore "Manual of Prayers" (659, 660). Either one of two refrains is inserted after each quatrains (a variation of one of which is in "The Manual"), but originally the hymn lacked the refrain.

MONE, Latinitatis Hymnorum Mittelfallers, 1, 275-276, for MSS. variations and elucubrations and for two refrains; DANIEL, Thesaurus Rhetoricae, II, 1, 209-210; XV, 2, 244-252; and IV, 224-225, 243-244. Dict. of Hymnology, s. v., for first lines of English versions; American Eccles. Rev., Feb., 1896, 142-147, for text, transl., rhythmic analysis, etc.; also ibid., 157, "for indulgence extended.

H. T. HENRY.

Adria, an Italian bishopric, suffragan to Venice, which comprises 55 towns in the Province of Rovigo, and a part of one town in the Province of Padua. Tradition dates the preaching of the Gospel in Adria from the days of St. Apollinaris, who had been consecrated bishop by St. Peter. The figure of this Bishop of Ravenna has a singular importance in the hagiographical legends of the northeast of Italy. Ravenna has shown that even if it were divided from Romagna, and the territory around Venice were Christianized and had bishops (the two facts are concomitant) before Piedmont, for example, still their conversion does not go back beyond the end of the second century. (See Zattoni, "Il valore storico della Passione di S. Apollinare e la forza dell' episcopato a Ravenna e in Romagna", in the "Rivista storico-critica delle scienze teologiche", 1, 10, and II, 3.) The first bishop of Adria of whose name we are positive is Gallonistus, who was present at a synod in Rome (649) under Martin I (Mansi, XII). Venancius Bede, in his "MartYROLOGY", mentions a St. Colanus, Bishop of Adria, but we know nothing about him. Amongst the bishops of Adria is the Blessed Aldobrandinus of Este (1248-1352). This diocese contains 80 parishes; 300 churches, chapels, and oratories; 250 secular priests; 72 seminarians; 12 regular priests; 9 lay-brothers; 90 confessories; 8 schools (97 pupils); 6 girls' schools (99 pupils). Population, 190,400.

Ugolelli, Italia Sacra (Venice, 1722), II, 397; Cappelletti, La chiesa d'Italia (Venice, 1866), X, B; Caggia, Storia episcoporum et episcopatus Ravennatum, Religioles (Ravenna, 1881); Adriano, Storia dell'episcopato di Adria (Rovigo, 1894); De Vir. Adriae et sui autique epigraphi illustrato (Florence, 1888); De Lardi, Storia cronologica dei vescovi d'Adria (Venice, 1851).

ERNESTO BUONAIUTI.

Adrian I, Pope, from about 1 February, 772, till 25 December, 795; date of birth uncertain; d. 25 December, 795. His pontificate of twenty-three years, ten months, and twenty-four days was unequaled in length by that of any successor of St. Peter until a thousand years later, when Pius VI, deposed and imprisoned by the same Frankish arms which had enthroned the first Pope-King, had reigned only six months longer. At a critical period in the history of the Papacy, Adrian possessed all the qualities essential in the founder of a new dynasty. He was a Roman of noble extraction and majestic stature. By a life of singular piety, he Seconda clusus extraordinis in sanctissimo, and by valuable services rendered during the pontificate of Paul I and Stephen III, he had so gained the esteem of his unruly countrymen that the powerful chamberlain, Paul Afarta, who represented in Rome the interests of Desiderius, the Lombard king, was powerless to resist the unanimous voice of the clergy and people demanding for Adrian the papal chair. The new pontiff's temporal policy was, from the first, sharply defined and tenaciously adhered to; the keynote was a steadfast resistance to Lombard aggression. He received from prison or recalled from exile the numerous victims of the Frankish persecutions; in prayer and penance discovered that Afarta had caused Sergius, a high official of the imperial court, to be assassinated in prison, ordered his arrest in Rimini, just as Afarta was returning from an embassy to Desiderius with the avowed intention of bringing the Pope to the Lombard court, "were it in chains. The time seemed propitious for subjecting all Italy to the Lombard yoke, but less able antagonists than Adrian and Charles (to be mentioned in later ages as Charlemagne), most probably the ambition of Desiderius would have been gratified. There seemed little prospect of Frankish intervention. The Lombards held the passes of the Alps, and Charles was engaged by the difficulties of the Saxon war; moreover, the presence in Pavia of Gerberga and her two sons, the widow and orphans of Carman, whose territories, on his brother's death, Charles had annexed, seemed to offer an excellent opportunity of stirring up discord among the Franks, if only the Pope could be persuaded, or coerced, to renounce the claim to their father's throne. Instead of complying, Adrian valiantly determined upon resistance. He strengthened the fortifications of Rome, called to the aid of the militia the inhabitants of the surrounding territory, and, as the Lombard host advanced, ravaging and plundering, summoned Charles to hasten to the defence of their common interests. An opportune hul in the Saxo war left the great commander free to act. Unable to bring the deceitful Lombard to terms by peaceful overtures, he scaled the Alps in the autumn of 773, seized Verona, where Gerberga and her sons had sought refuge, and besieged Desiderius in his capital. The following spring, leaving his army to prosecute the siege of Pavia, he proceeded with a strong detachment to Rome, in order to celebrate the festival of Easter at the tomb of the Apostles. Arriving on Holy Saturday, he was received by Adrian and the Romans with the utmost solemnity. The relics that had been devoted to religious rites; the following Wednesday to affairs of state. The enduring outcome of their momentous meeting was the famous "Donation of Charlemagne", for eleven centuries the Magna Charta of the temporal power of the Popes. (See Charlemagne.)

We may well doubt whether the great King of the Franks would have suffered the difficulties of the Pope to interfere with his more immediate cares, were it not for his extreme personal veneration of Adrian, whom in life and death he never ceased to proclaim his father and best friend. It was probably the sight degree owing to Adrian's political sagacity, vigilance, and activity, that the temporal power of the Papacy did not remain a fiction of the imagination.

His merits were equally great in the more spiritual concerns of the Church. In co-operation with the orthodox Empress Irene, he laboured to repair the
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damages wrought by the Iconoclasts. In the year 787 he presided, through his legates, over the Seventh General Council, held at Nicea, in which the Catholic doctrine regarding the use and veneration of images was definitely expounded. The importance of the temporary opposition to the decrees of the Council throughout the West, caused mainly by Arianism, as suggested by various motives, has been greatly exaggerated in modern times. The controversy elicited a strong refutation of the so-called "Libri Carolini" from Pope Adrian and occasioned no diminution of friendship between him and Charles. He opposed most vigorously, by synods and writings, the nascent heresy of Adrianism, and, according to the essay, Christological errors originated by the West. The "Liber Pontifici
calis" enlarges upon his merits in embellishing the city of Rome, upon which he is said to have expended fabulous sums. He died universally regretted, and was buried in St. Peter's. His episcopal successor, chosen by that great man, was St. Stephen (795), who was consecrated as pope at Charlemagne, preserved by the latter in his "Codex Carolinus". Estimates of Adrian's work and character by modern historians differ with the varying views of writers regarding the temporal sovereignty of the popes, of which Adrian I must be considered the real founder.


JAMES F. LOUGHLIN.

ADRIAN II, POPE (867–872).—After the death of St. Nicholas I, the Roman clergy and people elected, much against his will, the venerable Cardinal Adrian, universally beloved for his charity and amiability, descended from a Roman family which had already given two pontiffs to the Church, Stephen III and Sergius II. Adrian was now seventy-five years old, and twice before had refused the dignity. He had been married before taking orders, and his old age was saddened by a domestic tragedy. As pope, he followed closely in the footsteps of his energetic predecessor. He strove to maintain peace among the greedy and incompetent descendants of Charlema
gne. In an interview at Monte Cassino he ad
dressed ten of these prelates and censured the papal prince of Lorraine, after exiling from him a public oath that he had held no intercourse with his con
cubine since the pope's prohibition, that he would take back his lawful wife Theutberga, and abide by the final decision of the Roman See. He upheld with vigour against Hincmar of Reims the unlimited right of bishops to appoint to the Sovereign Pontiff. At the Eighth General Council, which he convoked at Constantinople in 869, and presided over through ten legates, he effected the deposition of Photius and the restoration of unity between the East and the West. He was unsuccessful in retaining the Eastern Church. Though western bishops appealed by the pope to the See of Rome, the Patriarch of Constantinople, a course which was destined to bring upon it ruin and stagnation. Adrian saved the western Slavs from a similar fate by seconding the efforts of the saintly brothers, Cyril and Methodius. Of enduring influence, for good or evil, was the endorsement he gave to their rendering of the liturgy in the Slavonic tongue. Adrian died towards the close of the year 872.

Liber Pontifici

JAMES F. LOUGHLIN.

ADRIAN III, SAINT, POPE, of Roman extraction, was elected in the beginning of the year 884, and died near Modena in the summer of the following year, while on his way to the diet summoned by Charles the Fat to determine the succession to the East Roman Empire. He was buried in the monastery of Nonantula, where his memory has ever since been held in local veneration. By decree of Pope Leo XIII the clergy of Rome and Modena celebrate his Mass and office ritu duplìci on 7 September.

Liber Pontifici
calis (ed. Duchesne), II, 255; JAFFÉ, Regesta RR. PP. (2d ed.), I, 426, 427, II, 705; QUATTORINI, Del culto del papa San Adriano III a Nonantola (Modena, 1888), Le più antichi monumenti di Adrian III (Modena, 1890); Curr. Catholica (1890), VI, 575–577; AMAT, Bullarii Italic. XII, 450; Bolland. Acta SS. (ed. Bolland), Pont., I, 650, 718; ARTAUD DE MONTO
OR, Lives and Times of the Roman Pontiffs (tr. New York, 1867), I, 251.

JAMES F. LOUGHLIN.

ADRIAN IV, POPE, b. 1100 (?); d. 1 September, 1159. Very little is known about the birthplace, parentage, or boyhood of Adrian. Yet, as usual in such cases, very various, and sometimes very circumstantial, accounts have reached us about him. Our only reliable information we owe to two writers, Cardinal Boso and John of Salisbury. The former wrote a life of Adrian, which is included in the collection of Nicolas Rosselli, made Cardinal of Aragon in 1156 during the pontificate of Adrian. His life, published by Muratori (SS. Rer. Ital. III, I, 441–446) and reprinted in Migne (P. L., CLXXXVIII, 1351–60), also edited by Watterich (Vite Pontificum, II, 323–374), and now to be read in Duchesne's edition of the Liber Pontificialis (II, 388–397; cf. proleg. to Vol. IV, XVI–XLV), Boso's history, which was created cardinal-deacon of the title of S. Cosmas and Damian, was chamberlain to Adrian and in constant and familiar attendance upon him from the commencement of his apostolate. [Giacconius says that Boso was the nephew of Adrian, but Watterich observes (op. cit. prolegomena) that he finds no proof of this.] Boso tells us that Adrian was born in England or near the burg of St. Albans, and that he left his country and his relations in his boyhood to complete his studies, and went to Ales in France. During the vacation he visited the monastery of St. Rufus near Avignon, where he took the tonsure and habit of the Augustinian Canons. At this time he was elected abbot and, going to Rome on important business connected with the monastery, was retained there by Pope Eugenius III, and made a cardinal and Bishop of Albano (1146). Matthew Paris agrees in some measure with this, for he tells us that on Adrian's applying to the abbot of St. Ab
bans to be received as a monk, the abbot, after examining him, found him deficient and said to him kindly: "Have patience, my son, and stay at school yet a while till you are better fitted for the position you desire." He states further that he was "a native of some hamlet under the abbey, perhaps Lang
ey," and I may add that it is now so named. We are informed that he was born at Abbot's Langley in Hertford
shire, about the year 1100; that his father was Rob
ert Brekespear, a man of humble means, though of a decent stock; and that Adrian went abroad as a
poor wandering scholar, like John of Salisbury and many others at that time. However, William of Newburgh, in the North Riding of Yorkshire, an Austin canon and a historian of high repute (1136–987), gives a very different account, which he probably had from the neighbouring Cistercian houses of Ripon and Byland. Subsequently, it was stated by Dugaldus, "was succeeded by Nicolas, Bishop of Albano, who, changing his name with his fortune, called himself Adrian. Of this man it may be well to relate how he was raised as it were from the dust to sit in the midst of princes and to occupy the throne of sovereignty. He was born at Rome, his father was a clerk of slender means who, abandoning his youthful son, became a monk at St. Albans. As the boy grew up, seeing that through want he could not afford the time to go to school, he attended the monastery for a daily pittance. His father was ashamed of this, taunted him with bitter words for his idleness, and, highly indignant, drove him away disconsolately. The boy, left to himself, and compelled to do something by hard necessity, ingenuously aspired either to dig or beg, crossed over to France." He then states that after Adrian was elected Abbot of St. Rufus the canons repented of their course and would it. This was one of the last times the Pope on occasions, bringing divers charges against him (II, vi). This narrative is not only contrary to Boso's but to what Adrian himself told John of Salisbury. "The office of Pope, he assured me, was a thorny one, beset on all sides with sharp pricks. He wished indeed that he had never left England, his native land, or at least had lived his life quietly in the cloister of St. Rufus rather than have entered on such difficult paths, but he dared not refuse, since it was the Lord's bidding" (Poly Craticus, Bk. IV, xxviii). How could he have looked back with regret to quiet and happy days if he had endured the scorns and want and the continous insolubility at St. Rufus? In 1152 Adrian was sent on a delicate and important mission to Scandinavia, as papal legate, in which he acquitted himself to the satisfaction of everybody. He established an independent archiepiscopal see for Norway at Trondheim, which he selected chiefly in honour of St. Olaf, whom relics were imported in its church. He reformed the abuses that had crept into the usages of the clergy, and even aided in bettering the civil institutions of the country. Snorri relates that no foreigner ever came to Norway who gained so much public honour and deference among the people as Nicolas. He lived there ten years, and in the year from establishing an archiepiscopal see in Sweden by the rivalry between Sweden and Gothland, the one party claiming the honour for Upsala, the other for Skara. But he reformed abuses there also, and established the contribution known as Peter's-pence. On his return to Rome he was hailed as the Apostle of the North, and, the death of Anastasius IV occurring at that time (2 December, 1154), he was on the following day unanimously elected the successor of St. Peter; but the office was not a bed of roses. King William of Sicily was in open hostility, and the professed friendship of his uncle, Henry the Lion (q.v.), was but phagory; the barons in the Campagna fought with each other and with the Pope, and, issuing from their castles, raidied the country in every direction, and even robbed the pilgrims on their way to the tombs of the Apostles. The turbulent and fierce populace of Rome was in open revolt over the leadership of Arnold of Brescia. Cardinal Gerardus was mortally wounded in broad daylight, as he was walking along the Via Sacra. Adrian, a determined man, at once laid the city under an interdict and retired to Viterbo. He forbade the observance of any sacred service until the Wednesday of Holy Week. "Then were the senators impelled by the voice of the clergy and laity alike to prostrate themselves before His Holiness." Submission was made, and the ban removed. The Pope returned to Rome, and Arnold escaped and was taken under the protection of some of the bandit barons of the northern Campagna. He set up a rival government, and subsequently was put to death. Meanwhile Barbarossa was advancing through Lombardy and after receiving the Iron Crown at Pavia had approached the confines of the papal territory, intending to receive the imperial crown in Rome at the hands of the Pope. After some negotiations a meeting was held at S. Paolo in Piazza di S. Marco, north of Rome, on the 9th of June, 1155, between Frederick of Hohenstaufen, then the most powerful ruler in Europe, and the humble canon of St. Rufus, now the most powerful spiritual ruler in the world. As the Pope approached, the Emperor advanced to meet him, but did not hold the Pope's stirrup, which was part of the customary ceremony of homage. The Pope said nothing then, but dismounted, and the Emperor led him to a chair and kissed his slipper. Custom required that the Pope should then give the kiss of peace. He refused to do so, and told Frederick that until full homage had been paid he would not leave the emperor's presence. Frederick made no further advances, however, and the Pope submitted. Frederick had to submit, and on the 11th of June another meeting was arranged at Nepi, when Frederick advanced on foot and held the Pope's stirrup, and the incident was closed. Frederick was afterwards duly crowned at St. Peter's, and took the solemn oaths prescribed by ancient custom. During the ceremonies a guard of imperial troops had been placed on or near the bridge of St. Angelo to protect that suburb, then known as the Ona, the bridge was stormed by the republican troops from the city proper, and a fierce battle ensued between the imperial army and the Romans, which lasted for three days; the hot suns of the Latin capital were far on into the evening. Finally the Romans were routed. Over 200 fell as prisoners into Frederick's hands, including most of the leaders, and more than 1,000 were killed or drowned in the Tiber. The citizens, however, held the city and refused to give the Emperor provisions; the latter, now that he was crowned, made no serious effort either to help the Pope against the Normans or to reduce the city to subjection. Malaria appeared among his troops. "He was obliged to turn", says Gregorovius, in his History of the City of Rome", "and, not without some painful self-reproach, to abandon the Pope to his fate." He had not prevented the three days and nights, marching north by way of Farfa, reduced to ashes on his route the ancient and celebrated city of Spoleto. William I succeeded his father on the throne of Sicily in February, 1154. Adrian refused to recognize him as king, and addressed him merely as Domino (Lord). Hostilities followed. The Sicilians laid siege to Benevento without result, and afterwards ravaged the southern Campagna and retired. Adrian excommunicated William. After the departure of Frederick, Adrian collected his vassals and mercenaries and marched south to Benevento, a papal possession, where he remained until June, 1156. It was during this time that the Greek Emperor, Manuel, intended for his ally the Pope. He also took captive many wealthy Greeks, whom he sent to Palermo, some for ransom, but the greater number to be sold into slavery. This practically determined the issue of the war. Peace was made in June, 1156, and a treaty concluded. The Pope agreed to invest Wil-
liam with the crowns of Sicily and Apulia, the territories and states of Naples, Salerno, and Amalfi, the March of Ancona, and all the other cities which the King then possessed. William on his part took the crown and became King of Sicily and of Naples, as Pope, and promised to pay a yearly tribute, and to defend the papal possessions (Watterich, op. cit., II, 352). After this, the Pope went to Viterbo, where he came to an agreement with the Romans, and in the beginning of 1157 returned to the City. The Emperor deeply resented the act of the Pope in investiture, and with the territory which he claimed as part of his dominions, and for this and other causes a conflict broke out between them. (See ALEXANDER III, FREDERICK I, INVESTITURES.)

Adrian died at Anagni, in open strife with the Emperor, and in league with the Lombards against him. Alexander III carried out the intentions of Adrian, and shortly afterwards excommunicated the Emperor.

The Donation of Ireland.—It was during the Pope's stay at Beneventum (1156), as we have stated, that John of Salisbury visited him. "I recollect," he writes, "a journey I once made into Apulia for this purpose, visiting his Holiness, Pope Adrian IV. I stayed with him for a little over three months."

(Polycolycus, VI, 24; P. L. CXCI, 623.) In another work, the "Metalogicus," this writer says: "At my solicitation [ad preces meas] he gave and granted Hibernia to Henry II, the illustrious King of England, to hold by hereditary right as his letter [written in Latin is] testamentary for this day and all future times of ancient right, according to the Donation of Constantine, are said to belong to the Roman Church, which he founded. He sent also by me a ring of gold, with the best of emeralds set therein, wherein with the investiture might be made for his governorship of Ireland, and that such investiture was ordered to be and is still in the public treasury of the King." It will be observed that he says, "at my solicitation," and not at the request of Henry, and that he went "for the purpose of visiting" (causa visitandae), not on an official mission. The suggestion that because he was born in England Adrian made Ireland over to the Angvin monarch, who was no relation of his, does not merit serious attention. The "Metalogicus" was written in the autumn of 1159 or early in 1160, and the passage quoted occurs in the last chapter (IV, xili; P. L. vol. cit., col. 945). It is found in all manuscripts of the work, one of which was written probably before 1173. This clearly, and Nobody questions the truthfulness of John of Salisbury, and the only objection raised to the statement is that it may be an interpolation. If it is not an interpolation, it constitutes a complete proof of the Donation, the investiture by the ring being legally sufficient, and in fact the mode used in the case of the Isle of Man, as Boichorst points out. Adrian's Letter, however, creates a difficulty. His Bull, usually called "Laudabiliter," does not purport to confer Hibernia "by hereditary right," but the letter referred to was not "Laudabiliter," but a formal letter of investiture, such as was used in the case of Robert Guiscard ("I give and grant to Duke Robert, with the land of..." etc., ("Ego Gregorius Papa investi te, Roberto Dux, de terr, etc., etc."") Mansi, Coll. Conc., XX, 313). The question of the genuineness of the passage in the "Metalogicus," impugned by Cardinal Moran, W. B. Morris, and others, must be kept separate from the question of the genuineness of "Laudabiliter," and it is mainly by mixing both together that the passage in the "Metalogicus" is assailed as a forgery. Boichorst (Mittheilungen des Instituts für österreichische Geschichtsforschung IV, supplementary vol., 1893, p. 101) regards the Donation as a forgery, while rejecting "Laudabiliter," as a forgery. Liebermann (Die historische Zeitschrift für Geschichte und Geschichtswissenschaft, 1892, I, 58) holds the same view. Thatcher, in "Studies Concerning Adrian IV; I. The Offer of Ireland to Henry II," printed in the fourth volume of the Decennial Publications for the University of Chicago (Series I, Chicago, 1900), reproduces the same argument. Meighan held John of Salisbury to be unanswerable (Tarleton, p. 180). The overwhelming weight of authority is therefore in favour of the genuineness of the passage in "Metalogicus." The Bull "Laudabiliter" stands on a different footing. Opinions have hitherto been sharply divided as to its genuineness, as will be seen by a reference to the works of those who hold that these opinions have been formed without a knowledge of the text of the "Laudabiliter" in the Book of Leinster, except in the case of Boichorst, who refers to it casually in a note which has been recently published for the first time by the writer (New Ireland Review March, 1906; cf. his History of Ireland, xxvi, Dublin, 1906). To the text of the Bull are prefixed the following headings: "Ali men of the faith of the world, how beautiful [so far Gaelic] when over the cold sea in ships Zephyrus wafts glad tidings! [Latin]—A Bull granted to the King of the English on the collar, i.e., the grant, of Hibernia, in which nothing is derogation from the rights of the Irish, as appears by the words of the text. This was almost certainly written, and probably by his old tutor Aedh McErimthain, during the lifetime of Diarmaid MacMuichada, who was banished in 1157, and died in 1171. The text of the Bull was therefore no medieval scholastic piece. For all that, the documents in the "Metalogicus" to be correct, the texts relating to the Donation of Adrian may be conjecturally arranged as follows: (1) The Letter of Investiture referred to by John of Salisbury, 1156; (2) "Laudabiliter," prepared probably in 1156, and issued in 1159 (?); (3) A Confirmation of the Letter of Investiture by Alexander III in 1159 (?); (4) Three Letters of Alexander III, 20 September, 1172, in substance a confirmation of "Laudabiliter." The Bull was not sent forward in 1156 because the offer of Adrian was not then acted on, though the investiture was accepted. Robert of Torrigny (d. 1186 or 1184) tells us that at a Council held at Winchester, 29 September, 1156, the question of subduing Ireland and giving it to William, Henry's brother, was considered; "but because it was not pleasing to the Emperor, Henry's brother, the expedition was put off to another time" (intermissa est ad tempus illa expeditio, nisi breui ante Before the year 1156), and the investiture and supports the genuineness of the passage in the "Metalogicus." Henry, then twenty-two, had his hands full of domestic troubles with the refractory barons in England, with the Welsh, and with the discordant elements in his French dominions, and could not undertake a great military operation like the invasion of Ireland. And not having done so in the lifetime of Adrian, he would certainly require a confirmation of the Donation by Alexander before leading an army into a territory the overlordship of which belonged to the latter. The Letter of Confirmation is found only in Giraldus Cambrensis, first produced in "De Expugnatione Hiberniae" (Hist. Gild., ii, 315), and again in the "De Instructio Principis" (II, c. xiii, in Rolls Series VIII, 197), where the text states that the genuineness of the confirmation was denied by some. This, however, may be a later interpolation, as some maintain. The three letters of 20 September, 1172, do not contain any direct confirmation of the Donation of Adrian. They are addressed to Henry II, the bishops, and the kings and chieftains of Ireland respectively. The letter addressed to Henry congratulates him on his success, and exhorts him to protect and extend the rights of the Church, and to offer the first fruits of his victory to God. The letter to the bishops states that there is no grant of Ireland contained in the letter, nor
any confirmation of a previous grant, but how could
we expect a second confirmation if Adrian’s grant
had been destroyed? According to the
context shows was “Laudabiliter.” On 30 May, 1318,
the Pope wrote from Avignon a letter of paternal
advice to Edward II, urging him to redress the
grievances of the Irish, and enclosed O’Neill’s letters and
“a copy of the grant which Pope Adrian is said to have made to Henry II.” Edward II did not deny
that he held under that grant. By an Act of the
Irish Parliament (Parliament Roll, 7th Edward IV,
Ann. 1467), after reciting that “as our Holy Father
Adrian, Pope of Rome, was possessed of all
sovereignty of Ireland in his demesne as of fee in the
right of his Church of Rome, and with the intent that
vice should be subdued and the said land
bequeathed to the King of England ... by which grant the said
subjects of Ireland owe their allegiance to the King
of England as their sovereign Lord,” it was enacted
“that all archbishops and bishops shall excommuni-
cate all disobedient Irish subjects, and if they neg-
lect to do so they shall forfeit £100.” In 1555, a
consistorial decree followed by a Bull, Paul IV, on
the humble supplication of Philip and Mary, erected
into a kingdom the Island of Hibernia, of which,
from the time that the kings of England obtained
the dominion of it through the Apostolic See, they
had merely called themselves Lords (Domes),
without prejudice to the rights of the Roman Church
and of any other person claiming to have right in it or to it.
[Bull. Rom. (ed. Turin) VI, 489, 490.] In 1570
the Irish had offered or were about to offer the kings-
ship of Ireland to Philip of Spain. The Archbishop
of Cashel acted as their envoy. The project was
countermanded by Pope Pius V, who wrote to the Archbishop of Cashel (9 June, 1570): “His Holiness was astonished that anything
of the kind should be attempted without his authority
since it was easy to remember that the kingdom
of Ireland belonged to the dominion of the Church,
without the consent of it, and could not therefore,
unless by the Pope, be subjected to any new ruler.
And the Pope, that the right of the Church may be
preserved as it should be, says he will not give the
letters you ask for the King of Spain. But if the
King of Spain himself were to ask for the fee of that
Kingdom in my opinion the Pope would not refuse”.
(See also C. H. Moreton, Church and State in
Ireland, 1060-1782, pp. 130-131.) Admitting that there is not in my judgment any controverted matter in history about which the evidence preponder-
ates in favour of one view so decisively as about
the Donation of Adrian.

The principal authorities for the life of Adrian are collected in WATTESCH’s Vita Pontificum Romanorum (sec. IX-XIII)
adjecta suis casuque et omnibus et documentis gravibus
(Leipzig, 1605). I. He gives the Life of Adrian by Bonrond
and extracts from the annals of William of Newburgh,
William of Tyre, Rimondal of Salerno, Otto of Freising,
Reginald of Prüm, and Godefridus of Cologne, as well as
letters (II, 323). There is also a valuable chapter (v) of
Protestant, I, (XXXI). To Wattesch’s may be added John of
Salernite, Adolphus of Prüm, and the Papal letters.

As to the genuineness of Laudabiliter, the literature is very voluminous. The follow-

ing are some of the chief: John Lydgate: Historie of the
bryne Eoroes (1602), Stephen White (d. before 1660),
ADRIAN

ADRIAN

ADRIAN, Roman Emperor. See Hadrian; Roman Empire.

ADRIAN of Canterbury, Saint, an African by birth, d. 710. He became Abbot of Nerida, a Benedictine monastery near Naples, when he was very young. Pope Vitalian intended to appoint him Archbishop of Canterbury to succeed St. Deusdedit, who had died in 664, but Adrian considered himself unworthy of so great a dignity, and begged the Pope to appoint Theodore, a Greek monk, in his place. The Pope yielded, on condition that Adrian should accompany Theodore to England and be his adviser in the administration of the Diocese of Canterbury. They left Rome in 679, but Adrian was detained in France by Ebriox, the Mayor of the Palace, who suspected that he had a secret mission from the Eastern Emperor, Constant II, to the English kings. After two years Ebriox found that his suspicion had been groundless and allowed Adrian to proceed to England. Immediately upon his arrival in England, Archbishop Theodore appointed him Abbot of St. Peter in Canterbury, a monastery which had been founded by St. Augustine, the apostle of England, and became afterwards known as St. Austin’s. Adrian accompanied Theodore on his apostolic visitations of England, and by his prudent advice and co-operation assisted greatly in the great work of unifying the customs and practices of the Anglo-Saxon Church with those of the Church of Rome. Adrian was well versed in all the branches of ecclesiastical and profane learning. Under his direction the School of Canterbury became the centre of English learning. He established numerous other schools in various parts of England. In these schools of Adrian were educated many of the saints, scholars, and missionaries, who during the next century rekindled the waning light of faith and learning in France and Germany. After spending thirty-nine years in England Adrian died in the year 710 and was buried at Canterbury. His feast is celebrated 9 January, the day of his death. 


MICHAEL OTT.

ADRIAN of Castello, also called DE CORNETO, from his birthplace in Tuscany, an Italian prelate of the 12th century and man of learning, b. about 1460; d. about 1521. In 1488 he was sent by Innocent VIII as nuncio to Scotland, but was recalled when the news of the death of James III reached Rome. However, Adrian had arrived in England and gained the favour of Henry VII, who appointed him as his agent at Rome. In 1489 he returned to England as collector of Peter’s-pence, and in 1492 obtained the prebend of Ealdland in St. Paul’s Cathedral, and the rectory of St. Dunstan-in-the-East. On the death of Innocent VIII, he returned to Rome, where he acted as secretary in the Papal treasury and also as ambassador of Henry VII. In 1502 he was promoted to the Bishopric of Hereford. In 1503 Alexander VI raised him to the cardinalate with the title of St. Chrysogonus. After the death of Alexander VI, Adrian’s influence in Rome declined. In 1504 he was translated to the Bishopric of Bath and Wells, but never occupied the see. In 1509, fearing the displeasure of Julius II, he left Rome for Venice, and there he remained until the death of Julius and the election of Leo X, when he returned to Rome (1511). He was again, in 1517, implicated in a charge of conspiring with Cardinal Petrucci to poison the Pope, and confessed to having been privy to the affair. He was forgiven by Leo, but found it safer to escape.

JAMES F. Loughlin.

BURRIMANN, Analekta Historica de Cardinale IV (Utrecht, 1727); BURGER, Annales Theologici, Adriani VI. Anecdota et scriptior: Adriani VI (Louvain, 1862); GACHARD, Correspondances de Charles Quint et d’Adriain VI (Bruxelles, 1859); RYCKBOY, ”Abriox,” Arch. d. Geschiedenis van de Nederlanden (1877), 205; Jahrb. (1882), 157, 121–130. The classic studies on this pope’s life are those of CONSTANTINE von HOFERL, among others: Die Ursprünge des deutschen Papstes (Vienna, 1870); Leben des Papstes Adrian VI (Vienna, 1880); cf. his studies in Arch. d. Geschiedenis van de Nederlanden, 1882, 26–27. [See also DE MONTOR, Lives and Times of the Roman Pontiffs (tr. New York, 1867), I. 698–707. For an extensive bibliography of Adrian VI see CHERVATI, Bio-Bibliogr. (2d ed., Paris, 1905), 57, 58.

JAMES F. Loughlin.
HISTORIA DE LA PRO
VINCIAS DEL SANTO ROSA.
RIO DE LA ORDEN DE PREDICADORES EN PHI-
LIPPINAS, IAPON, Y CHINA.

POR EL REVERENDISSIMO DON FRAY DIEGO
Adarte Obispo de la Nuevaegoria. Añadida por el muy Reverendo
Padre Fray Domingo Gonzalez, Comillario del Santo Oficio,
y Regente del Colegio de Santo Thomas de la
misma Provincia.

CONLICENCIA, EN MANILA
En el Colegio de Santo Thomas, por Luis
Beltran impressor de libros. Ano de 1640.

FACSIMILE OF TITLE PAGE—A HISTORY OF THE DOMINICAN
ORDER IN THE PHILIPPINES (PUBLISHED AT MANILA IN 1640)
there are only a very few United Bulgarians, with an episcopal church of St. Elias, and the churches of St. Demetrius and Ste. Cyril and Methodius. The last is served by the Resurrectionists, who have also a college of 90 pupils. In the suburb of Kara-Aghatch, the Assumptionists have a parish and a seminary with 50 pupils. Besides the United Bulgarians, the above statistics include the Greek Catholic missions of Malgarra and Daoudiili, with 4 priests and 200 faithful, because from the civil point of view they belong to the Bulgarian Vicariate. S. PÉTRIDES.

Adrichem, Christian Krizek Van (Christianus Crucius Adrichomius), Catholic priest and theological writer, b. at Delft, 15 February, 1533; d. at Cologne, 20 June, 1585. He was ordained in 1566, and was Director of the Convent of St. Barbara in Delft till expelled by the storm of the Reformation. His works are: "Vita Jesu Christi" (Antwerp, 1578); "Thesaurus Sanctae Bibliorum Historiarum" (Cologne, 1590). This last work gives a description of Palestine, of the antiquities of Jerusalem, and a chronology from Adam till the death of John the Apostle, A. d. 109.

A. J. MAAS.

Adrichomius. See Adrichem.

Adso, Abbot of the Cluniac monastery of Moutier-en-Der, d. 992, on a pilgrimage to Jerusalem; one of the foremost writers of the tenth century. Born of rich and noble parents, he was educated at the abbey of Luxeuil, was called to Toul as chancellor of the clergy, and made Abbot of Moutier-en-Der in 960. He was the friend of Gerbert, afterwards Silvester II, of Abbo of Fleury, and other famous men of his time. His writings include hymns, lives of saints, among them a life of St. Mansuetus, Bishop of Toul (485–500), a medical rendering of the second book of the "Dialogues" of Gregory the Great, and a tractate "De Antichristo" in the form of a letter to Queen Gerberga, wife of Louis IV (d'Outremere). This latter work has been attributed to Rabanus Maurus, Alcuin, and even to St. Augustine, and is regarded by Dolinger as one of the important writings of the medieval conception of Antichrist. It is printed among the works of Alcuin (P. L., Cl., 1289–93). The other writings of Adso are also found in Migne (P. L., CXXXVII, 589–603).

Francis W. Grey.

Adurte, Diego Francisco, missionary and historian, b. 1566, at Saragossa, in Spain; d. at Nueva Segovia, in the Philippines, about 1635. He was educated at the University of Alcala and entered the Dominican Order. In 1594, with other members of that Order, he sailed for the Philippines, landing at Manila in 1595. As a missionary he was conspicuous even among the heroic apostles of that period. He first devoted himself to the difficult task of catechizing the Chinese residents in the Philippines, and met with unusual success. Shortly after, he was selected as one of two Dominicans to accompany a military expedition in aid of the native ruler of Cambay. After an eventful journey of more than a year they landed in Siam, only to find that the aid arrived too late, and that they were in danger from the treachery of the natives. They then entered Cochinchina for the purpose of converting the heathen, but were obliged to retire before the ferocity of the natives. Several such journeys by sea and land, some extending over many months and even years, during which he suffered hunger and thirst and equatorial heats, fell to his lot during the labori-
ADULLAM

s us years of his middle and later life. Yet no obsta
cles could cause him to waver in the work of
spreading the Light of faith as preacher, or otherwise.
Cochin Ch现代物流 returned to Manilla, and went thence to Spain (1603)
in the interests of the missions. After two years
spent in recruiting suitable missionaries, he sailed
for the Philippines in 1605. He had already (1595)
been made prior of the Dominican convent and rector
of the College of San Tomás. In 1608, he was called
again to Spain to act as Procurator in the interests
of his order, and he began here his famous history of
the Dominican Province of the Philippines, one of
the most important sources of early Spanish history
in the islands. It throws much light on the relations
of Church and State in the Philippines. The civil
rulers of the island, often unscrupulous and
envious, on enslaving and demoralizing the natives, had
put these relations in a false light. The work of
Fra Diego exhibits truthfully the constant checks
which the religious orders put upon the rapacity of
the Spanish seekers of wealth. His principal works
are "Relación de muchos cristianos que han sido
capturados en el Japón desde el año 1616 hasta el de 1628" (Manilla, 1632, 1640); "Relación de
algunas entradas que han hecho los religiosos de la
orden de Predicadores de la provincia de Santo
Rosario" (Manilla, 1638); "Historia de la provincia
del Santísimo Rosario de Filipinas, Japón y Chyna"
(Manilla, 1640); and Saragossa, "Relación de los
gloriosos martírios de seis religiosos de San
Domingo de la provincia del Santo Rosario" (Manilla,
1634; Valladolid, 1637), a rare and curious work.

TOUBON, Huit, des hommes illustres de l'ordre de S. Dominique, en 1688, pág. 308. Mexico: D. de los Indios, 1825. A. M. WELSH.

ADULLAM, Hebr. 'Adullam, Sept. 'Odebēm Vulg. Odolam, but Adullam in Jos., xv. 35.—(1) A Chanaan-
ite city, to the west of Bethlehem, at the foot of
the mountains of Juda. From the hands of the Chanaans
it was taken by Joshua (Jos. xxi. 15; xv. 35), was fortified by Roboam (II Par., xi, 7), mentioned by the prophet Michaes
(15), and after the exile repeopled by Jews (II Edeir., xi, 30; II Mach., xii, 35). (2) The Cave of
Adullam, the shelter of David and his followers
(II Sam., xxii., 1 sq.) is situated, according to sev-
ern writers, some miles southeast of Bethlehem, in the Wady Kharei-
tun; but more probably near the city of Adullam.


A. J. MAAS.

Adulteration of Food (Lat. adulterare, to pol-
lute, to adulterate). This act is defined as the
addition of any non-condimental substance to a food,
such substance not constituting a portion of the food.
Even this carefully-worded definition is not
perfect. Some kinds of salt provisions have so much
salt added, and some are impure, that the food is
made inedible, rendering the food edible, yet this
does not constitute adulteration. Adulteration of food
has long been practised. It is mentioned in the
case of bread by Pliny, who also says that difficulty
was experienced in Rome in procuring pure wines.
Athenians had its public inspected, and sold and
France early passed laws to guard against the
adulteration of bread, and as far back as the days of
Edward the Confessor public punishment was
provided for the brewers of bad ale. The legal
status of adulteration is largely a matter of statute,
varying with each governmental body which attacks
the subject. Food is deemed adulterated when it is
added to it a substance which deprecitates or
injures it; if cheaper or inferior substances
are substituted wholly or in part for it; if any val-

able or necessary constituent has been wholly or
in part abstracted; if it is an imitation; if it is col-
oured or otherwise treated to make it appear to be
a better article; or if it contains any added substance injurious to health.
These are examples of statutory provisions. Poli-
citical considerations, such as the desire to protect
the food-producers of a country, may affect legislation.
Thus adulteration may be so defined as to include
foreign products, which otherwise might be treated
as indigenous. Food-preservatives are the best
examples of this. Salt, essential in the preparation
of meat, is followed in the extensive use, which often constitutes adulteration.
Salt is the classic preservative, but is also a condi-
tion, and is seldom classed as an adulterant. Sali-
cylic, benzoic, and borac acids, and their sodium salts,
formaldehyde, ammonium fluoride, sulphurous acid,
and its salts are well known preservatives. Many of these appear to be innocuous, but there is
danger that the continued use of food preserved by
their agency may be injurious. Extensive experi-
ments on this subject have been performed by the
United States Bureau of Chemistry and by the
German Imperial Board of Health, among others.
Some preservatives have been conclusively shown to be
injurious when used for long periods, although their
occasional use may be attended with no bad effect.
Boric acid is pretty definitely condemned, after ex-
periments on living subjects. Salicylic, sulphurous,
and benzoic acids are indicated as injurious. The
major fact in modern preservation is that the preserv-
atives are very strong. The principal point is that while the amount of
preservative in a sample of food might be innocuous,
the constant absorption of a preserving chemical by
the system may have bad effects. Preservatives are
mostly sold for household use, as for the preparation
of 'cold process' preserves. If really made without
heat, the tendency is, on the housekeeper's part, to
use a proportion of the chemical larger than that
employed by the manufacturer, thus increasing any
bad effect attributable to them. Colouring matters
are much used. Coal-tar colours are employed a
great deal, and have received legal recognition in
Europe. In the United States the tendency is rather
towards vegetable colours. Pickles and canned
vegetables are sometimes coloured green with copper
manganese; sugar is more yellow by anatase; tur-
mersed is used in mustard and some cereal prepara-
tions. Apples are the basis for many jellies, which are
coloured so as to equalise the appearance. In
instance of the use of colouring matter fraudulently,
to imitate a more expensive article. But in con-
fectionery dangerous colours, such as chrome yellow,
Prussian blue, copper and arsenic-compounds are
employed. Yellow and orange-coloured candy is to
our taste expected. Fruit syrups, e.g. orange
nail, are often artificially coloured. Covered pears
are especially to be suspected; often the fact that
they are coloured is stated on the label. Artificial
flavouring-compounds are employed in the conco-
cation of fruit syrups, especially those used for soda
water. The latter are often altogether artificial. Using
this claim to be real, vinegar, or ethyl alcohol and
ethyl acetates; banana essence (a mixture of amyl
acetate and ethyl butyrate), and others. Milk is
adulterated with water, and indirectly by removing
the cream. It is also a favourite subject for pre-
servatives. The latter are condemned partly be
cause the render the beverage less nutritious, for
milk ordinarily exacts a high degree of purity in
its surroundings. The addition of water may in-
roduce disease germs. Cream is adulterated with
gelatine, and formaldehyde is employed as a pre-
servative for it. Butter is adulterated to an enor-
mous extent with oleomargarine, a product of beef
fat. It is a lawful and popular practice to introduce
many enactments that its presence in butter be
dicated on the package. Egg is another adulterant
of butter. Cheese is made from skim-milk some
times, and cotton-seed oil and other cheap fats are substituted for the cream. There are two principal sugar substitutes. One is glucose, with which sugar products are adulterated. It has less than two-thirds the sweetening power of sugar. The other is saccharine. This is the sweetest substance known; it is 300° of the pure sugar, and is regarded as practically harmless. Sugar itself is generally pure. Meat is not much adulterated. It is generally only open to adulteration with preservatives, and cold storage causes these to be little used. It is sometimes dusted over with a preservative which is then baked on, and known as "dust essence". The root of chicory is a common adulterant, and even this has been supplemented by other and cheaper substances such as peas, beans, wheat, ground up after roasting. Attempts have been made to produce a counterfeit of the berry, an imitation being moulded out of some paste, but this has made no inroads. If coffee is bought unground, it will generally be pure, although the country of its origin may not be truthfully stated. Tea is generally pure, except that it may be of much lower grade than stated. Spent leaves are sometimes used, and the appearance is sometimes improved by "facing". This is the agitation with soot or powdered Prussian blue, etc.

For discussion of the morality of adulteration of food see INJUSTICE; DECEPTION.

HARDELL, Food: its Adulteration and the Methods for their Detection (Longmans, Green & Co., London, 1883); W. E. Hallett, Food Adulteration, with its Prevention and Detection (New York, 1887); CATHER, Food, their Composition and Analysis (London, 1860); CRAPIN, Municipal Sanitation in the United States (New York, 1891); LEACH, Food Inspection and Analysis (New York, 1904); BONSENA, Nouveau dictionnaire des faits alimentaires abusifs (Paris, 1857); Report of the Adulteration of Food (Ottawa, 1870 et seq.); Report of the Municipal Laboratory of the City of Philadelphia; National Academy of Sciences; and of the Normal Board of Health (Washington, D. C.); Ann. Reports of the Board of Health of Massachusetts, Michigan, New York, etc.; Report of the Board of Chemistry of the Massachusetts; U. S. Department of Agriculture on Food Adulteration, especially Bulletin No. 100.

THOMAS O'CONNOR SLOWANE.

Adultery.—It is the purpose of this article to consider adultery with reference only to morality. The study of it, as more particularly affecting the bond of marriage, will be found under the head of INVOCATION. The discussion of adultery may be ordered under the following heads: I. NATURE OF ADULTERY; II. ITS GUILT; and III. OBLIGATIONS EN- TAILED UPON THE OFFENDERS.

1. NATURE OF ADULTERY.—Adultery is defined as carnal connexion between a married person and one unmarried, or between a married person and the spouse of another. It is seen to differ from fornication in that it supposes the marriage of one or both of the agents. Nor is it necessary that this marriage be already consummated; it need only be what theologians call matrimonium radum. Sexual commerce with one who is not married, is in general held, constitute adultery. Again, adultery as the definition declares, is committed in carnal intercourse. Nevertheless immodest actions indulged in between a married person and another not the lawful spouse, while not of the same degree of guilt, are of the same character of malice as adultery (Sanchez, De Mat., L. IX. Disp. XLVI. n. 17). It must be added, however, that St. Alphonsus Liguori, with most theologians, declares that even between lawful man and wife adultery is committed when their intercourse takes the form of sodomy (S. Liguori, L. III. n. 440).

Among savages the act of adultery is rigorously condemned and punished. But it is condemned and punished only as a violation of the husband's rights. Among such peoples the wife is commonly reckoned as the property of her spouse, and adultery, therefore, is identified with theft. But it is theft of the most aggravated kind, which is punished even if it is a soplation more highly appraised than other chattels. So it is that in some parts of Africa the seder is punished with the loss of one or both hands, as one who has perpetrated a robbery upon the husband (Reade, Savage Africa, p. 61). But it is not the seducer alone that suffers. Dire penalties are visited upon the offending wife by her wronged spouse. In many instances she is made to endure such a bodily mutilation as will, in the mind of the aggrieved husband, prevent her being thereafter a temptation to other men (Schoolcraft, Historical and Statistical Information Respecting the History, Condition and Prospects of the Indians of the United States, I. 236; V. 683, 684, 686; also H. H. Bancroft, The Native Races of the Pacific States of North America, I. 514). If, however, the wronged husband could visit swift and terrible retribution upon the adulterous wife, the latter was allowed no cause against the unhappy husband; and legal discrimination found in the practices of savage peoples is moreover set forth in nearly all ancient codes of law. The Laws of Manu are striking on this point. In ancient India, "though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet his husband must instantly leave her and be married to another wife, and if she comes to him, he must absolutely avoid her, or else he shall be guilty of a sin against the gods, and is wont to be reviled by other men; if a wife, proud of the greatness of her relatives or [her own] excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many" (Laws of Manu, V. 154; VIII. 371).

In the Greco-Roman world we find stringent laws against adultery, yet almost throughout they discriminate against the wife. The ancient idea that the wife was the property of the husband is still operative. The lording of wives practised among some savages was, as Plutarch tells us, encouraged also by Lyceurgus, who, according to Demetrius, was already himself the husband of others, and gave his motive other than that which actuated the savages (Plutarch, Lyceurgus, XXIX). The recognized license of the Greek husband may be seen in the following passage of the Oration against Neera, the author of which is uncertain, though it has been attributed to Demosthenes: "We keep mistresses for our pleasures, concubines for constant attendance, and wives to bear us legitimate children, and to be our faithful housekeepers." Yet, because of the wrong done to the husband only, the Athenian lawgiver, Solon, allowed any man to kill an adulterer whom he had taken in the act (Plutarch, Solon).

In the early Roman Law the jux tori belonged to the husband. There was, therefore, no such thing as the crime of adultery on the part of a husband towards his wife. Moreover, this crime was not committed unless one of the parties was a married woman (Dig., XLVIII, ad leg. Jul.). That the real husband often benefited by this immunity is well known. Thus we are told by the historian Spartianus that Verus, the colleague of Marcus Aurelius, did not hesitate to declare to his reproaching wife: "Uxor enim dignatis nominem est, non voluptatis" (Verus, V.). Later on in Roman history, as the late William E. H. Lecky has shown, the idea that the husband owed a fideli-
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ity like that demanded of the wife must have gained ground at least in theory. This Lecky

gathers from the legal maxim of Ulpian: "It seems most unfair for a man to require from a
wife the chastity he does not himself practice" (Cod. Just., Digest, XLVIII, 5-13; Lecky, History of Eu-

eropean Morals, II, 313).

n the Mosaic Law, as in the old Roman Law, adultery meant only the carnal intercourse of a wife

with a man who was not her lawful husband. The intercourse of a married man with a single woman

was not accounted adultery, but fornication. The penal statute on the subject, in Lev., xx, 10, makes

this a capital offense. If any man covet the wife of another and defile his neighbour's wife let them

be put to death both the adulterer and the adulteress." (See also Deut., xxii, 22.) This was quite

in keeping with the prevailing practice of polygamy among the Israelites.

In the Christian law this discrimination against the wife is emphatically repudiated. In the law of

Jesus Christ regarding marriage the unfaithful hus-

band loses his ancient immunity (Matt., xix, 3-13).

The obligation of mutual fidelity, incumbent upon

husband as well as wife, is moreover implied in the

mtimization in the laws of Christian states. Dif-

amolized the ineffable and lasting union of the Heavenly

Bridegroom and His unsporting Bride, the Church,

St. Paul insists with emphasis upon the duty of equal

mutual fidelity in both the marital partners (1 Cor.,

VII, 4); and several of the Fathers of the Church,

as Tertullian (De Monogamia, cix), Lactantius

(Divin. Inst., LXVI, c. xxiii), St. Gregory Nazianzen

(Oratio, xxxi), and St. Augustine (De Bono Con-

jugatr, n. 4), have given clear expression to the same

idea. But the notion that obligations of fidelity

rested upon the husband the same as upon the

wife is one that has not always found practical

expression in the laws of Christian states. Despite

the protests of Mr. Gladstone, the English Parlia-

ment passed, in 1857, a law by which a husband

may obtain absolute divorce on account of simple

adultery in his wife, while the latter can be freed

from her adulterous husband only when his in-

fidelity has been attended with such cruelty "as would

have driven a mensula to toro". The same discrimina-

tion against the wife is found in some of our early

New England colonies. Thus, in Massachusetts the 

adultery of the husband, unlike that of the wife, was not sufficient ground for divorce.

And the same most likely was the case in Plymouth Plantation and that against Christian states.

But at present, in our States there is not this discrimination, but divorce, when

granted on the ground of adultery, is obtainable by the wife just as by the husband.

II. GUILT OF ADULTERY.—We have referred to the severe punishment meted out to the adulterous

woman and her seducer among savages. It is clear, however, that the severity of these penalties did not

find their sanction in anything like an adequate idea of the guilt of this crime. In contrast with such

rigour is the lofty benignity of Jesus Christ towards the one guilty of adultery (John, viii, 3, 4), a contrast

as much as between the Christian doctrine regarding the malice of this sin and the idea of

its guilt which prevailed before the Christian era. In the early discipline of the Church we see reflected

a sense of the enormity of adultery, though it must be admitted that the severity of this legislation,

such as that, for instance, which we find in canons 8 and 47 of the Council of Elvira (c. 300), must be

largely accounted for by the general harshness of the times. Considering now the act in itself, adul-

tery, forbidden by the sixth commandment, has in it a twofold malice. In common with fornication it

violates chastity, and it is, besides, a sin against justice. Drawing a distinction between these two elements of malice, certain casuists, early in the seventeenth

decent, declared that intercourse with a married woman, when her husband gave his consent, consti-

tuted not the sin of adultery, but of fornication. It would, therefore, they contended, be sufficient for

this consent, having committed this act, to accuse himself of the latter sin only in confession, in the

instance of the Archbishop of Mechlin, the Academy of Louvain, in the year 1653, censured as false and

erroneous the proposition: "Copula cum conjugata consentiente marito non est adulterium, adeoque

sufficit in confessione dicere se esse fornicatum." But in the same penitent he counsels this scruple to be

overcome in the case of his neighbour, who himself has intercourse with his wife of this essential

characterization. Again, the right of the husband over his wife is qualified by the good of human

generation. This good regards not only the birth, but the nourishment and education, of offspring, and

the purpose of which is to ensure the legal connection between the parents. Such consent, therefore, as sub-

versive of the good of human generation, becomes juridically void. It cannot, therefore, be added

as a ground for the doctrine set forth in the condemned proposition above mentioned. For the legal

axiom that an injury is not done to one who knows and wills it (scienti et volenti non fit injuria) finds no

place when the consent is thus vitiating.

But it may be asserted that the consent of the husband lessens the enormity of adultery to the extent

that whereas, ordinarily, there is a double malice—that against the good of human generation and that against the private rights of the husband, with the consent of the latter there is only the first-named malice; hence, one having had carnal inter-

course with another's wife, her husband consenting, should in confession declare the circumstance of this

permission that he may not accuse himself of that of which he is not guilty. In answer to this, it must

be shown that the injury offered to the husband in adul-

tery is done him not as a private individual but as a

member of a marital society, upon whom it is incum-

bent to consult the good of the prospective child.

As such, his consent does not avail to take away the

malice of which it is question. Whence it follows that the question of matrimonial consent is a fact in

his consent in the case we have supposed (Viva, Dammato Thees, 318). And here it may be ob-

served that the consenting husband may be under-

stood to have renounced his right to any restric-

tion.

The question has been discussed, whether in adul-

tery committed with a Christian, as distinct from

that committed with a Pagan, there would be a

special malice against the sacrament constitut-

ing a sin against religion. Though some theo-

logians have held that such would be the case, it

should be said, with Viva, that the fact that the

penitent, having committed this act, had the consent of a Christian, would create no

gravitating circumstance only, which would not call

for specification in confession.

It need hardly be said that when the parties to adultery are both married the sin is more grievous

than when one of them is single. Nor is it sufficient for the married party to confess, as with Viva, that

she was also married to declare in confession the fact

simply of having committed adultery. The circum-

stance that both parties to the sin were married is

one that must be made known. Again the adulterer

in his confession must specify whether, as married,

he violated his own marriage pledge or, as single,
he brought about the violation of the marriage pledge of another. Finally, it is to be observed that in case only one of the parties to adultery is married, a clear distinction is made when the married person is the woman than when she is the unmarried agent. For in the former instance the due process of generation is not infrequently interfered with, to the injury of the lawful husband; moreover, uncertainty of parentage may result, and even a false heir may be imposed upon the family. Such a distinction appears obvious, therefore, calls for specification in the confessional.

III. Obligations Entailed upon the Offenders.—As we have seen, the sin of adultery implies an act of injustice. This is committed against the lawful spouse of the adulterer or adulteress. By the adultery of a wife, besides the injury done the husband by her infidelity, a spurious child may be born which he may think himself bound to sustain, and which may perhaps become his heir. For the injury suffered in the unfaithfulness of his wife restitution must be made to the husband, should he become separated from the wife. Nor is the obligation of this restitution ordinarily discharged by an award of money. A more commensurate reparation, when possible, is to be offered. Whenever it is certain that the offspring is illegitimate, and that the adulterer has employed violence to make the woman sin, he is bound to refund the expenses incurred by the husband, which are significant on the life of the child, and to make restitution for any inheritance which this child may receive. In case he did not employ violence, there being on his part but a simple concurrence, then, according to the more probable opinion of theologians, the adulterer and adulteress are equally bound to the restitution just described. Even when one has moved the other to sin both are bound to restitution, though most theologians say that the obligation is more immediately pressing upon the one who induced the other to sin. When it is not sure that the offspring is illegitimate the common opinion of theologians is that the sinful parties are not bound to restitution. As for the adulterous mother, in case she cannot secretly undo the injustice resulting from the presence of her illegitimate child, she is not obliged to reveal her sin either to her husband or to her spurious offspring, unless the evil which the good name of the mother might sustaine through which she is separated from her failure to make such a revelation. Again, in case there would not be the danger of infancy, she would be held to reveal her sin when she could reasonably hope that such a manifestation would be productive of good results. This kind of issue, however, would be necessarily rare.

The following works may be particularly consulted: SANCHEZ, De Matrimonio; VIVA, Damnatis Thesae; CHABOIS, De Robus Venerea; LIOTARD, The Evolution of Marriage; WESTMARCK, The History of Human Marriage.

JOHN WEBSTER MELODY.

Adults. See Age, Canonical.

Adults, Baptism of. See Baptism.

Advent (Lat. ad-venitio, to come to), according to present usage, is a period beginning with the Sunday nearest to the feast of St. Andrew the Apostle (30 November) and embracing four Sundays. The first Sunday may be as early as 27 November, and the last as late as 10 December, or at least a week before Christmas. Advent begins as early as 3 December, giving the season only twenty-one days. With Advent the ecclesiastical year begins in the Western churches. During this time the faithful are admonished to prepare themselves worthily to celebrate the anniversary of the Lord's coming into the world as the incarnate God of love, the Annunciation, and of the Redeemer coming in Holy Communion and through grace, and thereby to make themselves ready for His final coming as judge, at death and at the end of the world.

Symbolism.—To attain this object the Church has arranged the Liturgy for this season. In the official prayer, the Breviary, she calls upon her ministers, in the Invitatory for Matins, to adore “the Lord the King that is to come,” “the Lord already near,” “Him Whose glory will be seen on the morrow.” As Lessons for the first Nocturn she prescribes chapters from the prophet Isaiah, who is speaking in scathing terms of the house of Israel, the chosen children who had forsaken and forgotten their Father; who tells of the Man of Sorrows stricken for the sins of His people; who describes accurately the passion and death of the coming Saviour and His final glory; who announces the gathering of the Gentiles to the holy Hill. In the second Nocturn the Lessons on three Sundays are taken from the eighth homily of Pope St. Leo (440-461) on fasting and almsgiving as a preparation for the advent of the Lord, and on one Sunday (the second) from St. Jerome’s commentary on Isa. 1, which text he interprets of the Blessed Virgin Mary as “the root out of the root of Jesse.” In the hymns of the season we find praise for the coming of Christ, the Creator of the universe, as Redeemer, combined with prayer to the coming judge of the world to protect us from the enemy. Similar ideas are expressed in the antiphons of the Psalter as in the Gospel lessons on the days of the Nativity. In them, the Church calls on the Divine Wisdom to teach us the way of prudence; on the Key of David to free us from bondage; on the Rising Sun to illuminate us sitting in darkness and the shadow of death, etc. In the Masses the intention of the Church is shown in the choice of the Epistles and Gospels. In the Epistle she exhorts the faithful that, since the Redeemer is nearer, they should cast aside the works of darkness and put on the armour of light; should walk honestly, as in the day, and put on the Lord Jesus Christ; she shows that the nations are called to praise the name of the Lord; she asks them to rejoice in the nearness of the Lord, so that the peace of God, which surpasses all understanding, may keep their hearts and minds in Christ Jesus; she admonishes them not to pass judgment, for the Lord, when He comes, will manifest the secrets hidden in hearts. In the Gospels the Church speaks of the Saviour coming in the midst of the Jews, and through, Whom the prophecies are being fulfilled; of the Eternal walking in the midst of the Jews; of the voice in the desert, “Prepare ye the way of the Lord.” The Church in her Liturgy takes us in spirit back to the time before the incarnation of the Son of God, as though it were really yet to take place. Cardinal Wiseman says: “We are not dryly exorted to profit by that blessed event, but we are daily made to sigh with the Fathers of old, ‘Send down the dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened, and bud forth the Redeemer. The Comforter on three of the four Sundays of the season begin with the words, ‘Lord, raise up thy power and come’—as though we feared our iniquities would prevent His being born.”

Duration and Ritual.—On every day of Advent the Office of the Mass of the Sunday or Feria must be recited at least once, or at least a week before Christmas. For Advent as a whole no matter what grade of feast occurs. In the Divine Office the Te Deum, the joyful hymn of praise and thanksgiving, is omitted; in the Mass the Gloria in excelsis is not said. The Alleluia, however, is retained. During this time the solemnization of matrimony (Nuptial Mass and Benediction) cannot take place; place; place; place; place, which parish rights in the Epiphany inclusively. The celebrant and sacred ministers use violet vestments. The deacon and
subdeacon at Mass, in place of the dalmatics commonly used, wear folded chasubles. The subdeacon remains in the rear, facing the people. The deacon exchanges his for another, or for a wider stole, worn over the left shoulder during the time between the singing of the Gospel and the Communion. An exception is made for the third Sunday (Gaudete Sunday), on which the vestments may be more plumed or richer violets; the sacred ministers may on this Sunday wear dalmatics, which may also be used on the Vigil of the Nativity, even if it be the fourth Sunday of Advent. Pope Innocent III (1198–1216) states that black was the colour to be used during Advent, but violet had already come into use for this season at the end of the thirteenth century. It is interesting that there was a law that pictures should be covered during Advent. Flowers and relics of Saints are not to be placed on the altars during the Office and Masses of this time, except on the third Sunday; and the same prohibition and exception exist in regard to the use of the organ. The popular idea that the four weeks of Advent symbolize the four thousand years of darkness in which the world was enveloped before the coming of Christ finds no confirmation in the Liturgy.

Historical Origin.—It cannot be determined with a degree of certainty, from the Christian era, when the celebration of Advent was first introduced into the Church. The preparation for the feast of the Nativity of Our Lord was not held before the feast itself existed, and of this we find no evidence before the end of the fourth century, when, according to Duchesne [Christian Worship (London, 1904), 260], it was celebrated throughout the whole Church, some on 25 December, by others on 6 January. Of such a preparation we read in the Acts of a synod held at Saragossa in 380, whose fourth canon prescribes that from the seventeenth of December to the feast of the Epiphany no one should be permitted to absent himself from church. We have two homilies of St. Maximus, Bishop of Turin (415–466), entitled “In Adventu Domini”, but he makes no reference to a special time. The title may be the addition of a copyist. There are some homilies extant, most likely of St. Cæsarius, Bishop of Arles (502–542), in which we find mention of a preparation before the birthday of Christ; still, there is no mention of any general law on the matter seems then to have been in existence. A synod held (581) at Mâcon, in Gaul, by its ninth canon orders that from the eleventh of November to the Nativity the Sacrifice be offered according to the Lenten rite on Monday, Wednesday, and Friday of the week. The Gelasian Sacramentary notes five Sundays for the season; these five were reduced to four by Pope St. Gregory VII (1073–85). The collection of homilies of St. Gregory the Great (590–604) begins with a sermon for the second Sunday of Advent. In 650 Advent was celebrated in Spain, with five Sundays. Several synods had added laws about fasting to be observed during this time, some beginning with the eleventh of November, others the fifteenth, and others as early as the autumnal equinox. Other synods forbade the celebration of matrimony. In the Greek Church we find no documents for the observance of Advent earlier than the eighth century. The rich man (d. 826), who speaks of the feasts and fasts commonly celebrated by the Greeks, makes no mention of this season. In the eighth century we find it observed not as a liturgical celebration, but as a time of fast and abstinence, from 15 November to the Nativity, which, according to Gour, extended to seven days. But a council of the Germanic Empire (717) ordered the fast according to the old rule from the fifteenth of November. This is the rule with at least some of the Greeks. Similarly, the Ambrosian and the Mozarabic rites have no special liturgy for Advent, but only the fast.

I. Evangelical Adventists.—A group of American Protestant sects which hold in common a belief in the near return of Christ in person, and differ from one another mainly in their understanding of several doctrines related to this common belief. There are the so-called “Seventh Day Adventists” and the branch entitled “The Church of God”, congregational in government. The sects of Adventists are the outcome of a religious agitation begun by William Miller (1781–1849) in 1831, after a minute study of the prophecies of the Bible. Testing the mysterious pronouncements concerning the Messias by a method exclusively historical, he looked for the fulfilment of every prophecy in its obvious surface reading. Every prophecy which had not been literally accomplished in the first coming of Christ must needs be accomplished in His second; therefore, he now return at the end of the world in the clouds of heaven to recover the land of Canaan, and to reign in an earthly triumphant on the throne of David for a thousand years. Moreover, taking the 2,300 days of the Prophet Daniel for so many years, and computing from 457 B.C.—that is, from the commencement of the seventy weeks before the first coming, Miller concluded that the world would come to an end, and Christ would return, in A.D. 1843. He gave wide circulation to his views and gained a considerable following in a few years. When the year 1843 had passed as any other, and the prediction had failed, Snow, one of his disciples, set himself to correct Miller’s calculations, and in his turn announced the end of the world for 22 October, 1844. As the day drew near groups of Millerites here and there throughout the United States, putting aside all worldly occupations, awaited, in a fever of expectancy, the promised coming of Christ, but were again doomed to disappointment. The faithful followers of Miller met in general law on the evening of 22 October, 1844, and professed their unshaken faith in the near personal coming of the Son of God. And this has remained the fundamental point of the Adventist creed. According to the official census of 1890, the Adventists had 60,491 communicants; at present they have about 100,000 adherents all told. The Adventist movement, inaugurated by Miller, has differentiated into the following independent bodies:—

1. Evangelical Adventists (the original stock).—They believe the dead are conscious after separation from the body, and that, after the first, first to reign with Christ on earth for the Millennium, and after the Judgment, in heaven for all eternity; the wicked to rise at the Day of Judgment to be condemned to hell for ever. They may be said to have organized in 1845. They number 1,147 communicants. II. Advent Christians.—These believe that the dead lie in an unconscious state until the millennium, when the righteous will rise; the wicked, at the resurrection of the seventh day of the week as the Sabbath. They believe that the dead remain unconscious until Judgment, when the wicked will be
Adversus Alaeores. See Gambling.

Advertere. See Acts, Human.

Advertisements. Book of.—A series of enactments concerning ecclesiastical matters, drawn up by Matthew Parker, Archbishop of Canterbury (1559-75), with the help of Grindal, Horne, Cox, and Bullingham. It is important as connected with the origin of English Nonconformity, and as being one of a group of documents concerning ritual, the import of which became in the nineteenth century the subject of prolonged and inconclusive discussion. On Elizabeth’s accession (November, 1558), the Latin services and the Catholic ceremonial were in use. The return from exile of the extreme Protestants, whose doctrinal disputes at Frankfort had shown to which extremes they had been carried at a time of weakness and of Governors’ was viewed with apprehension by those in authority. The opposition of the House of Lords to the Act of Uniformity (1559), rendering obligatory the use of the English Prayer-Book, made the Government warily follow a policy of compromise. The rubric authorizing (subject to the prose of the act, “until other order should be taken by the Queen”), the retention of the Catholic ornaments in use in the second year of Edward VI, was in direct opposition to the tone of the rest of the Prayer-Book, for the communion service was substantially that of the second Prayer-Book of Edward VI (1552), which had been used at a time when the power of the Reformation was at its height. The Reformers’ dismay was extreme. “Other order”, however, was taken by Elizabeth in the “Injunctions”, of which the provisions, though opposed to the rubric, became the rule of the Anglican Church. The Reformers were further appeased by the wholesale destruction of Catholic vestments and emblems during the General Visitation (April-October, 1559). The Bishops’ Conference held in February, 1560, ended in compromise; the crucifix was rejected, but the cope was retained. Such “rags of the Roman Antichrist” irritated the extreme Reformers, who wanted a worship purified from all traces of Popery, and they were, like the Puritans, known as “Puritans”. They would have none of the cap and gown for clerical use in daily life, nor of the surplice in church. Elisabeth peremptorily called upon the bishops (January, 1564-65) to restore uniformity, and Parker with Grindal and others drew up a “Book of Articles”, which he forwarded to Queen Mary, in 1563. The intense annoyance they were not approved; but after many delays and alterations they were again submitted to Cecil (28 March, 1566), and published under the title of “Advertisements, partly for due order in the publick administration of common sacrifices and usages of the modern church, for the apparell of all persons ecclesiastical.” Elisabeth withheld her formal assent and support; and the bishops were told to exercise their own lawful authority, and so made to bear all the odium their action aroused. The “Advertisements” recognize that it is impossible to get the cope worn at the communion service, and are content to enforce the use of the surplice. Hence, then, the clerical vestment for all services is the surplice, in the parish church, and the cope for the communion service in cathedral churches. Even that was too much for the liking of the extremists. Conformity was enforced under penalty of deposition; thus giving rise to violent dissensions which embittered Parker’s closing years, and occasioned the first open separation of Nonconformists from the Church of England.

Advocates of Nonconformity. See Advocate.

Advocates of Roman Congregations are persons, ecclesiastical or lay, versed in canon and civil law, who plead causes before the ecclesiastical tribunals in Rome. The learning required of these advocates is exceptional and profound. Besides a thorough acquaintance with jurisprudence, both canonical and civil, they must also be versed in moral and dogmatic Theology, and in sacred and profane history. Frequent references to the councils and canons of the Church and to the decrees of the Sovereign Pontiffs oblige them to acquire a deep and varied erudition, which usually embraces language and literature. Many are in the Cardinass’s Court. In several ways the advocate of the Roman Court differs from the ordinary legal pleader. In the first place, it is not his duty to establish the facts in a given case. That is the business of another official called the procurator. The advocate assumes the facts delivered to him by the procurator to be true, and on them he builds his legal argument. Dealing as he does directly with points of law and not with the question of establishing facts, he is freed from the temptation of suborning false witnesses or distorting testimony. Again, a Roman advocate pleads always before learned judges. He cannot be bribed by a sum of money, as the advocate of modern. In several ways the advocate of the Roman Court differs from the ordinary legal pleader. In the first place, it is not his duty to establish the facts in a given case. That is the business of another official called the procurator. The advocate assumes the facts delivered to him by the procurator to be true, and on them he builds his legal argument. Dealing as he does directly with points of law and not with the question of establishing facts, he is freed from the temptation of suborning false witnesses or distorting testimony. Again, a Roman advocate pleads always before learned judges. He cannot be bribed by a sum of money, as the advocate of modern. In several ways the advocate of the Roman Court differs from the ordinary legal pleader. In the first place, it is not his duty to establish the facts in a given case. That is the business of another official called the procurator. The advocate assumes the facts delivered to him by the procurator to be true, and on them he builds his legal argument. Dealing as he does directly with points of law and not with the question of establishing facts, he is freed from the temptation of suborning false witnesses or distorting testimony. Again, a Roman advocate pleads always before learned judges. He cannot be bribed by a sum of money, as the advocate of modern.
sistorial advocates proper were originally only seven in number, forming the Consistorial College. Sixtus IV added five more (called jurists), and this number of twelve was definitely fixed by Benedict XIV in 1744. The other advocates are called titular or simple advocates.


WILLIAM H. W. FANNING.

Advocates of St. Peter, a body of jurists constituting a society whose statutes were confirmed by a brief of Pope XII, 5 July 1787. As the name indicates, its main object is the defence of the Holy See in its rights and privileges, both in the spiritual and temporal order. It binds its members to refute calumnies of enemies of the Church, whether derived from distortions of history, jurisprudence, or dogma, but above all are they to devote their legal knowledge to a defence of the Church's rights before civil tribunals. The society was formed in 1787, on the occasion of the Golden Episcopal Jubilee of Pope Pius IX, and the Advocate Count Cajetan Agnelli dei Malherbi, of Rome, became its first president. Pope Pius IX warmly approved of the undertaking, and deputed to extend its influence and interests in every part of the society. The immunities of the society are established by an edict of the pope, and are as follows:

1. It has a right to defend the interests of the Church before civil tribunals.
2. It has the right to maintain the rights of the Church in all parts of the world.
3. It is exempt from all taxes and contributions.

Advocaci Diaboli (Advocate of the Devil), a popular title given to one of the most important officers of the Sacred Congregation of Rites, established in 1587, by Sixtus V, to deal juridically with processes of beatification and canonization. Its official title is Promoter of the Faith (Promotor Fidei). Its duties require him to prepare in writing all arguments, public and private, reduced to their proper effect, against the raising of any one to the honours of the altar. The interest and honour of the Church are concerned in preventing any one from receiving such honours whose death is not juridically proved to have been "precious in the sight of God." (see Beatification and Canonization). Prospero Lambertini, afterwards Pope Benedict XIV (1740–58), was the Promoter of the Faith for twenty years, and had every opportunity to study the workings of the Church in this most important function; he was, therefore, peculiarly qualified to compose his monumental work "On the Beatification and Canonization of Saints," which contains the complete vindication of the rights of the Church in this matter, and sets forth historically its extreme care of the use of this right. No important act in the process of beatification or canonization is valid unless performed in the presence of the Promoter of the Faith. The advocate's duty is to protest against the omission of the forms laid down, and to insist upon the consideration of any objection. The first formal mention of such an officer is found in the canonization of St. Lawrence Justinian under Leo X (1519–21). Urban VIII, in 1631, made his presence necessary, at least by deputy, for the validity of any act connected with the process of beatification or canonization.


R. L. CURTIS.

Advocatus Ecclesiae, a name applied, in the Middle Ages, to certain lay persons, generally of noble birth, whose duty it was, under given conditions, to represent a particular church or monastery, and to defend its rights against force. These advocates were specially bound to represent their clients before the secular courts. They exercised a civil jurisdiction in the domain of the church, and were also bound to protect the church with arms in the event of actual assault. Finally, it was their duty to lead the men-at-arms in the name of the church or monastery, and to command them in time of war. In return for these services the advocate received certain definite revenues from the possessions of the church, in the form of supplies or services, which he could demand, or in the form of a lien on the church property. Such advocates are to be found even in Roman times; a Synod of Carthage decreed, in 401, that the emperor should be requested to provide, in conjunction with the bishops, defensores for the churches. (Hefele, "Conciliengeschichte," 2d ed., I, 83). There is evidence, moreover, for such defensores ecclesiae in Italy, at the close of the fifth century. Gregory I, however, confined the office to members of the clergy. It was the duty of these defensores to protect the poor, and to defend the rights and possessions of the church. In the Frankish kingdom, and under the Carolingians, the duties of the church advocate were enlarged and defined according to the principles of government which prevailed in the reign of Charlemagne; henceforward we meet with the advocatus ecclesiae in the medieaval sense. A Capitulary of Lothair (Annales Gymn., Hist., Cap. Reg. Franco., I, 201) ordained that the higher clergy, "for the sake of the church's honour, and the respect due to the priesthood (pro ecclesiastico honore, et pro sacerdotum reverentia)" should have advocates. Charlemagne, who obliged bishops, abbots, and abbesses to maintain advocates, commanded that great care should be exercised in the choice of persons to fill the office; they must be judicious men, familiar with the law, and owning property in the county (Grafshaft.--See Capitulary of 802, and 801–13, l. c. 1, 93, 172). The churches, monasteries, and canons, as such, alike required advocates; they were bound to hold at least one defensores for the position above defined. In the time of Carthage the king had the right to appoint the advocates, but many ecclesiastical institutions obtained the right of election. The office was not, at first, hereditary, nor even for life; in the post-Carolingian period, however, it developed into an hereditary one, and was held by powerful nobles, who constantly endeavoured to enlarge their rights in connection with the church or the monastery. Conciliar decrees were passed as early as the ninth century to protect ecclesiastical institutions against the excessive claims of their advocates, who, indeed, grew to be in many ways a hereditary nobility, by definition allowed to deal with the possessions entrusted to them as with their own property, plundered the church estate, appropriated the tithes and other revenues, and oppressed in every possible way those whom they were appointed to protect. The office, since it offered many advantages, was eagerly sought after. The office of the advocate was the duty to settle disputes between them and the churches or monasteries. The bishops and abbots, who found their rights seriously curtailed, appealed to the emperor and to the Pope for protection. In the twelfth century grave warnings issued from Rome, restraining the high-handed actions of the advocates under pain of severe eccle-
siastical penalties, which did not, however, put an end to all the abuses that prevailed. On certain occasions, emperors and princes exercised the office of advocatory. For, the said Church, in point of time, did not always send the bishop, which is necessary to make the diocese capable of possessing a patron right. Hence, a right of patronage did not always belong to the Church, or to the bishop, but only to the patron, who was the person entitled to the right. This right was also considered as a legal right, and the patron was considered as the lawful owner of the see. The Church, therefore, had no right to establish a patron who was not entitled to the right.

THOMASIN, Vetus et Nova Ecclesiae Disciplina (Lyons, 1706), III, bk. 2, iv; VAN EYDEN, Jus ecclesiasticum (Louvain, 1704), II, bk. 15, sq. [7]; FARRANT, Bibliotheca canonica, II, bk. 6, (Bome, 1844), s. v. “Advocatus Ecclesiarum;” I, 143 sq.; BORROM, De Advocatii Ecclesiastic, cum P. Paternovus, in Rituale Romanum (Gottara, 1833, 2nd ed. [Bome, 1844] and obserr. VI; HAB, De Advocatii Ecclesiae (Bonn, 1870); G. B. F. ROSS, De Patrona in Ecclesiis praestantissima, Romanae ecclesiae a IX secolo ad XIII seculum, Dissertatio (Paris, 1892); BRUNNER, Deutsche Rechtsgeschichte (Leipsic, 1892).

J. P. KIRSCH.

Advowson (Lat., advocatio; Old Fr., anion.)—In English law the right of patronage of a church or ecclesiastical benefice, a right exercised by nomination of a clergyman to such church or other benefice. English law recognizes two kinds of advowsons, presentative and collatie. Until the year 1898 there was also a third kind, known as advowson donative.

I. In the very early Saxon period parishes and dioceses in England were co-terminous, each bishop residing with his clergy at his cathedral church. The clergy went forth to distant regions of the diocese, preaching and administering the sacraments. But as the ecclesiastical revenues were never sufficient for support of the bishop and clergy, repair of churches and other works of piety and devotion. In course of time parochial churches arose, in some places through the liberality of the inhabitants, in other places by the action of the bishops themselves. By the eighth century, it is said, great lords, such as the lords of manors, had begun to build and endow churches for the use of their families and tenants, or friends. Bishops would permit the founder of a church to nominate his resident priest; and, moreover, consented that, contrary to the ancient custom, the use of its income should be restricted to such a church. But as the bishop's permission was required for the erection of a church, he had to pronounce upon the sufficiency of its endowment unde dignus domus Dei sustentetur (that the house of God should thereby be worthily supported), and the nominee was to be presented to him, and approved of. He was also, in point of right, the patron of an advowson presentative. In those rude ages there followed on this right to nominate, the duty to defend, to become advocatus or advowee, champion or protector of the church of which the patron had named the incumbent. About the year 800 these lay foundations had become common. Moreover, monasteries were often vested with advowsons by act of their founders or benefactors. After the Norman conquest, French or Norman monasteries might hold the advowsons of English parishes. And when at the time of the Reformation the English monasteries were suppressed their advowsons passed with their estates to the crown, as a right of property.

II. Advowsons donative were recognized by the law of England until 1898. A statute of that year made all such advowsons presentative. The owner of an advowson donative possessed by law extraordinary privileges. His right of patronage was exercised in precisely the same manner as the right of the bishop. The latter had not, as in advowsons presentative, the right of instituting; that is, the right of conveying or committing the cure to the incumbent; nor the right of induction; that is, of issuing a mandate inducting the incumbent into possession of the church, with its rights and profits. The patron, on the other hand, had the right of nomination which, originally, was conferred on a person building or endowing a church, appears to have become, by degrees, “appendant to the manor in which it was built” (8 Bingham's Reports, 491) and, therefore, termed an advowson appendant. And the boundaries of manors became the boundaries of parishes. But in many instances advowsons passed out of the hands of the private persons, or to lay or ecclesiastical corporations. Advowsons thus severed from ownership of

III. An advowson collative is an advowson held by a bishop, who is said to confer the benefit “by the one act of collation,” remarks Sir William Blackstone. For, the same with the appointed deputy-advocates (subadovoci) to represent them.
and are termed advowsons in gross. There are in the Church of England more than 13,000 benefices; of these, in or about 1875, private persons held the advowsons of some 7,000, and bishops, of only about 2,324, the remainder being divided among deans and chapters, the universities, and parochial clergy. The ancient duty of protection, or championing, a church, ceased, long since, to attach to the right of presentation. An advowson may apparently be held by a Jew, if he be owner in his own right, and not merely in an official capacity. But no Roman Catholic or alien may exercise the rights of a patron or present to a see, without the vicar chivalry. To the English patron paramount of all benefices in England, belongs the right of presenting to those benefices to which no other person has a right of presentation.


CHARLES W. SLOANE.

Adyllum (from Adjut), n. a privative of Latin et, enter. a secret chamber or place of retirement in the ancient temples, and esteemed the most sacred spot; the innermost sanctuary or shrine. None but the officiating priests were permitted to enter. From this place the oracles were given. The Holy of Holies, or Sanctum Santorum, of the temple of Solomon was of the nature of the pagan adyllum; none but the high priest being admitted into it, and that only once a year. Among the Egyptians the secoa was the same thing, and is described by Strabo. A well-preserved adyllum that has come to our knowledge is in the little temple in Pompeii; it is raised some steps above the level of the temple itself, and is without light. In Christian architecture it, sometimes signifies the chancel, or altar end of a church. (See CHANCEL.)

THOMAS H. POOLE.

Aedan of Ferns, Saint, (Aedh-og or Mo-Aedh-og) Bishop and patron of Ferns, in Ireland, b. at Inisbrelny, near Templeport, County Cavan, about 550; d. at Ferns, 31 January, 632. When a youth he was a hostage in the hands of Aedh Ainmire, High-King of Ireland. He ended his days in the abbey of Kilmoine, in Wales, under St. David, and returned to Ireland in 580, landing on the coast of Wexford. In thanksgiving for the victory of Dunbog, County Wicklow, 10 January, 598, in which King Ead was slain, Bran Dubh, King of Leinster, convened a synod at which, having represented the great services rendered to the kingdom of Leinster by St. Aedan, notably the remission of the Borobrahm tribute, it was agreed that Ferns be made an episcopal see, with Aedan as first bishop. He was also given a nominal supremacy over the other Leinster bishops by the title of Ard-Escop or Chief Bishop. King Bran Dubh with claim Ferns in 603. St. Aedan, who is known as Mogue (Mo-Aedh-og =my dear Aedh) founded thirty churches in the County Wexford. The episcopal seat of Ferns is now at Enniscorthy, where there is a beautiful cathedral dedicated to St. Aedan, whose patronal feast is observed 31 January.


W. H. GRATAN FLOOD.

Aedius and Frumentius. See EDESUS.

Aedh of Kildare, King of Leinster, an Irish saint, commemorated by Colgan under date of 4 January; but much obscurity attaches to his life-work. The "Annals of the Four Masters" and the "Annals of Ulster" agree in the account of this monarch, who resigned his crown and eventually became Bishop of Kildare. Under the name of Aidas, a Latinized form of Aedh, his name appears to be found in several martyrologies. The year of his death was 639, according to the corrected chronology of the "Annals of Ulster." Colgan tells us that he resigned the throne of Leinster in 591 (really, 592), and entered the great monastery of Kildare, where he served God for forty-eight years, becoming successively abbot and bishop. His episcopate was from about 630 to 639. He must not be confounded with Aedh Finn, king of Osory, known as Aedh the cleric, who was a contemporaneous, and resigned the throne of Osory for a monastic cell. St. Aedh of Leinster is styled Aedh Dubh, from his dark face, whilst Aedh of Osory was fair, hence the affix finn (finn = fair). Another St. Aedh is venerated on 3 May.


W. H. GRATAN FLOOD.

Aegidius. See Giles.

Aegidius of Assisi, Blessed, one of the original companions of St. Francis. He is also known as Blessed Giles, and holds the foremost place among the companions of St. Francis. "The Knight of our Round Table" St. Francis called him. Of his antecedents and early life nothing certain is known.

In April, 1209, moved by the example of two leading fellow-Assisians, who became the first followers of St. Francis, he begged permission to join the little band, and on the feast of St. George was invested in a poor habit St. Francis had begged for him. Almost instantly the set out and no one has ever had the right to preach in the Marches of Ancona. He accompanied the saint to Rome when the first Rule was approved orally by Innocent III, and appears to have then received the clerical tonsure. About 1212 Aegidius made a pilgrimage to the tomb of St. James at Compostella, in Spain. Shortly after his return to Assisi he started for Jerusalem, to venerate the Holy Places, visiting on his way home the Italian shrines of St. Michael, at Monte Gargano, and St. Nicholas, at Bari. We next find him in Rome and still later at Tunis. In these journeys Aegidius was ever at pains to procure by manual labour what food and shelter he could find. At Ancona he lifted all the andalus baskets; at Brindisi he carried water and helped to bury the dead; at Rome he cut wood, trod the wine-press, and gathered nuts; while the guest of a cardinal at Rieti he insisted on sweeping the house and cleaning the knives. A keen observer of men and events, Aegidius acquired in the course of these travels, much valuable knowledge and experience, which he turned to good account. For he lost no occasion of preaching to the people. His sermons, if such they can be called, were brief and heartfelt talks, replete with homely wisdom; he never minced his words, but spoke to all with apostolic freedom. After some years of activity under Aegidius name is to be taken to be the hermitage of Fabriano, where he began that life of contemplation and ecstasy which continued with very visible increase until his death. It was in 1262, on the fiftieth anniversary of his reception into the Order of Friars Minor, that Aegidius passed away, already revered as a saint. His immortal canon was confirmed by Pius VI, and his feast is celebrated on the twenty-third of April.

Aegidius was a stranger to theological and classical learning, but by constant contemplation of heavenly things, and by the divine love with which he was inflamed, he acquired that fullness of holy wisdom
which filled his contemporaries with wonder, and which drew men of every condition, even the Pope himself, to Perugia to hear from Aegidius' lips the Word of Life. The answers and advice given to them were received with the utmost attention, and they were cited in the works of many subsequent ascetical writers. They are short, pithy, popular counsels on Christian perfection, applicable to all classes. Saturated with mysticism, yet exquisitely human and possessing a picturesque vein of originality, they faithfully reflect the early Franciscan spirit and teaching. The latest and best edition of the "Dicta" is that published at Quaracchi, in 1905. There is a critical English translation of the same: "The Golden Words of the Blessed Brother Giles", together with a sketch of his life, by the writer of this article (Philadelphia, 1906); also a new German version, "Der selige Aegidius von Viterbo Leben und seine Spruchbücher", by Gisbert Minge (Paderborn, 1908).

Aegidius of Viterbo, cardinal, theologian, orator, humanist, and poet, b. at Viterbo, Italy; d. at Rome, 12 November, 1532. He entered the Augustinian Order at an early age and became its general. Aegidius is famous in ecclesiastical history for the boldness and earnestness of the discourses which he delivered at the opening of the Fifth General Council, held in 1512, at the Lateran. It is printed in Harduin's collection of the councils (IX, 1576). Leo X made him cardinal, confided to him several sees in succession, employed him as legate on important missions, and gave him (1523) the title of (Latin) Patriarch of Constantinople. His zeal for the genuine reform of ecclesiastical conditions prompted him to present to Adrian VI a "Promemoria", edited by Constantijn Hoofer in the proceedings of the Munich Academy of Sciences [III class, IV, 3 (62-89)]. Heinrich Steinhäuser states that Aegidius was a continuous member of the great pontifical senate and many deemed him destined to succeed Clement VII. He wrote many works, but only a few of his writings have been printed in the third volume of the "Collectio Novissima" of Marteame. He was a profound student of the Scriptures and a good scholar in Greek and Hebrew.

When urged by Clement VII to publish his works, he is said, by the Augustinian Thomas de Herrera, to have replied that he feared to contradict famous and holy men by his exposition of Scripture. The Pope replied that human respect should not deter him; it was his duty to publish the truth in its rightful place and was contrary to the opinions of others. Provided one did not depart from the truth and from the common tradition of the Church (Nat. Alex., Hist. Ecl., sec. XV, 1, 5; XVI, 354). His principal work is an historical treatise yet unpublished: "Historia viginti seculorum per toludem psalmos conscripta". It is the earliest attempt to write the history of the world before and after the birth of Christ, is valuable for the history of his own time, and offers a certain analogy with Bossuet's famous "Discours sur l'histoire universelle". The six books of his important correspondence (1497-1523) contain the record of his communications, addressed to Gabriel of Venice, his successor, are preserved at Rome in the Bibliotheca Angelica. Cardinal Hegenröther praises particularly the circular letter in which Aegidius made known (27 February, 1519) his resignation of the office of General of the Augustinian Order (Lammer, "Zur Kirchengeschichte des XVI. und XVII. Jahrhundert", Freiburg, 1883, 64-67). Other known works of Aegidius are a commentary on the first book of the "Sentences" of Peter Lombard, three "Eclogae Sacrae", a dictionary of Hebrew roots, a "Libellus de ecclesiis incremento", a "Liber dialogorum", and an "Infor- matio pro sedis apostolicis autoritatis contra Lutheranum sectam".


Thomas J. Shahan.

Aegidius Romanus. See Colonna, Egido de.

Albert of York. See Ethelbert.

Alfege. See Elphege.

Alfreda. See Elfleda.

Alfred. See Alfred.

Alfric, Abbot of Eynsham, also known as "the Grammarian," the author of Homilies in Anglo-Saxon, a translator of Holy Scripture, and a writer upon many miscellaneous subjects. He seems to have been born about 955, and to have died about 1020. The identity of this writer has been the subject of much controversy. Even in Freeman's "Norman Conquest" he is wrongly identified with Alfric, Archbishop of Canterbury (1005). But of late years nearly all scholars have come round to the opinion of Lingard and Dietrich that there was but one Alfric famous in Anglo-Saxon literature, and that this man was never raised to any higher dignity than that of abbot. Of his career we know but little. He was undoubtedly a monk of the Old Monastery of Winchester under Saint Aethelwold, whose life he subsequently wrote in Latin. Some time after his ordination to the priesthood, he was sent to Cerne Abbey, or as he himself writes it "Cermel", in Dorsetshire. There he became, in 1005, abbot of the recently-founded monastery of Eynsham, near Oxford, where he probably remained until his death. Of all the writers in Anglo-Saxon that have been preserved to us Alfric was the most prolific. He is especially remembered for his Homilies, around whom is collected the whole body of homiletic teaching of which concerning the Blessed Sacrament a controversy has raged. Already in the reign of Queen Elizabeth it was asserted by Matthew Parker, Archbishop of Canterbury, that Alfric in his Homily for Easter Day clearly evinced his disbelief in Transubstantiation, and that he must, moreover, be regarded as expressing the sentiments of the whole Anglo-Saxon church, of which he was a prominent and trusted representative. The details of the controversy cannot be discussed here. It may, however, be noted that the Anglican writer, W. Hunt, who eighteen years ago in the "Dictionary of Na- tional Biography" and "Dictionary of the English Church" said "Alfric was simply opposing the "doctrine of the Roman Church on the subject of the Eucharist," has recently so far modified his view as to allow that "it is possible to reconcile Alfric's words with the present teaching of Rome: his expressions are loose and unphilosophical, and, therefore, capable of being interpreted according to the common way without "real Conquest," p. 376.) This latter view is undoubtedly the more correct. Alfric never intended to attack the doctrine of the Real Presence. He quotes with approval instances of the miraculous appearance of blood at the breaking of the Host. But he had adopted the views of Ratfrancus of Corbie, who in turn addressed Gabriel of Venice, his successor, are preserved at Rome in the Bibliotheca Angelica. Cardinal Hegenröther praises particularly the circular letter in which Aegidius made known (27 February, 1519) his resignation of the office of General of the Augustinian Order (Lammer, "Zur Kirchengeschichte des XVI. und XVII. Jahrhundert", Freiburg, 1883, 64-67). Other known works of Aegidius are a commentary on the first book of the "Sentences" of Peter Lombard, three "Eclogae Sacrae", a dictionary of Hebrew roots, a "Libellus de ecclesiis incremento", a "Liber dialogorum", and an "Informatio pro sedis apostolicis autoritatis contra Lutheranum sectam".


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AElfric was no opponent of Transubstantiation but has recently been proved to have demonstrated in the monograph of Dr. Aug. Negle (Vienna, 1903). AElfric's numerous works in Anglo-Saxon, which give evidence of his literary power, have now nearly all been printed. Both the "Catholic Homilies" and the "Homilies on the Saints" have been edited with a critical text in 1846, by Thorpe, in the latter in 1900, by Skeat.

Caroline L. White, *New Study of AElfric in Yale Studies*, II (New York, 1895); Skeat, *Introduction to AElfric's Lives of Saints (S. E. T. S., 1900)*; Durell in *Zeitschrift* (1855 and 1886); also many histories of English Literature, e.g., those of Ten Brink, Weller, and Stoppard, who has written a critical text which is specially valuable: the *Lives of National Monarchs* should be read with great caution. See *The Month*, June (1902), for AElfric's charism that is something like the one described by St. Thomas Aquinas. The works of AElfric are represented by *Anglo-Saxon Church*, II; note R. Bridge, *Holy Eucharist in Great Britain*, i, 133 sqq.; N. Cole, *AElfric*, pp. 305–309.

The *Old English Homily Book* is represented by *Boase*, *Anglo-Saxon Church* (1884), 225 sqq.

*HERBERT THURSTON.*

AElnoth, monk and biographer, of whom nothing is known except his Life of St. Canute the Martyr, written in 1109. In this work he describes himself as a priest, a native of Canterbury, and states that he has lived in Denmark for twenty-four years. This gives the date at which he left England. In that year certain relics of St. Alban were translated to Denmark, from which fact it has been conjectured that he accompanied them. In the title of his work he is described as a monk; he was probably of the Benedictine monastery of St. Canute, in Odense. No record of his death has been preserved. The English life was first printed by Huitfeld in 1602, reprinted by Meurinus in 1746; but the best critical edition was published by the Bollandists in their "Acta Sanctorum" (July 10), being edited by Solerius.


*BERNARD WARD.*

AElred, Saint, Abbot of Rievaulx, homilist and historian (1092–1166). St. AElred, whose name is also written AElred, AElthered, and Ethelred, was the son of one of those married priests of whom many were in England in the 12th and 13th centuries. He was born at Hexham, but at an early age made the acquaintance of David, St. Margaret's youngest son, shortly afterwards King of Scotland, at whose court he apparently acted for some years as a sort of page, or companion to the young Prince Henry, King David loved his English cousin very much, and wanted to have him to be his bishop, but AElred decided to become a Cistercian monk, in the recently founded abbey of Rievaulx in Yorkshire. Soon he was appointed master of novices, and was long remembered for his extraordinary tenderness and patience towards those under training; the former William, Earl of Lincoln, founded a new Cistercian abbey upon his estates at Revesby in Lincolnshire, St. AElred was sent with twelve monks to take possession of the new foundation. His stay at Revesby, where he seems to have met St. Gilbert of Sempringham, was not of long duration, for in 1146 he was elected abbot of Rievaulx. In this position the saint was not only superior of a community of 300 monks, but he was head of all the Cistercian abbeys in England. Causes were referred to him, and often he had to undertake considerable journeys to visit the monasteries of his order. Such a journey in 1153 carried him to St. Ives, where the abbot of the fifth century King David, for the last time, wrote on his return to Rievaulx, where the news of David's death reached him shortly afterwards, a sym pathetic sketch of the character of the late king. He seems to have exercised considerable influence over Henry II, in the early years of his reign, and to have persuaded him to join Louis VII of France in meeting Pope Alexander III, at Toucy, in 1162. Although suffering from a complication of most painful maladies, he journeyed to France to attend the general chapter of his Order. He was present in Westminster Abbey, at the translation of St. Edward the Confessor, in 1163, and, in view of this event, he both wrote a life of the saintly king and preached a homily in his praise. The next year AElred undertook a mission to the barbarous Pictish tribes of Galloway, where their chief is said to have been so deeply moved by his exhortations that he became a monk. Throughout his long life AElred was an extraordinary example of heroic patience under a succession of infirmities. He was, moreover, so abstemious that he is described as being "more like a ghost than a man." His death is generally supposed to have occurred 12 January, 1166, although there are reasons for thinking that the true year may be 1167. St. AElred left a considerable collection of sermons, the remarkable eloquence of which has earned for him the title of the English St. Bernard. He was the author of several ascetical treatises, notably the "Speculum Charitatis," also a compendium of the scriptures (really a rough draft of a larger work which was never completed), a treatise "De Spiritu et Amicitia," and a certain letter to an anchorite. All these, together with a fragment of his historical work, were collected and published by Richard Gibbons, S.J., at Douai, in 1631. A fuller and better edition is contained in the fifth volume of the "Bibliotheca Cisterciensia" of Tixerent, 1662, from which they have been printed in P. L., vol. CXCV. The historical works include a "Life of St. Edward," an important account of the "Battle of the Standard" (1138), an incomplete work on the genealogy of the kings of England, a tractate "De Sanctimoniali de Watton." (About the Nun of Watton), a "Life of St. Ninian," a work on the "Miracles of the Church of Hexham," an account of the foundations of St. Mary of York and Fountains Abbey, as well as some that are lost. No complete edition of AElred's historical opuscula has ever been published. A few were printed by Tswana, "De Scriptoribus," these were sought in the Rolls Series, and in Raine's "Priory of Hexham" (Surtees Society, Durham, 1864). An anonymous Latin Life of St. AElred is printed by the Benedictines, Acta SS., January (1887), and may be gathered from Raven, "Priory of Hexham," and from AElred's own writings. An excellent short biography was written by F. W. Farrar, "Life of AElred," in "The English Saints," 1845 (new ed. London, 1903); *Dict. Nat. Biog.* (1885); *Baring-Gould, Lives of the Saints*, I, and the great Cistercian collections of Henriquez and Manrique.

*BERNARD WARD.*

AElurus, Timotheus. See Timotheus.

Amilianus Hieronymus. See Jerome Emilian, Saint.

Aenas, Irish Prelate. See Aengus, Saint, the Culdee.

Aenas of Gars, a Neo-Platonic philosopher, a convert to Christianity, who flourished towards the end of the 5th century. He is identified with the St. Theophrastus he alludes to Heracleus (of Alexandria) as his teacher, and in some of his letters mentions as his contemporaries writers whom we know to have lived at the end of the fifth century and the beginning of the sixth. His testimony is often quoted in favor of the miraculous gift of prophecy among the Christians. His eyes were cut out by order of the Vandal king Hunicus (Baronius, ad ann. 484, n. 91 sqq.). Like all the Christian Neo-Platonists, Aenas held Plato in higher esteem than Aristotle, although his so-
quaintance with Plato's doctrine was acquired through traditional teaching and the study of apocryphal Platonic writings not—to any apparent extent, at least—through the study of the genuine "Dialogues." Like Syneusis, Nemesis, and others, he found in Neo-Platonism the philosophical system which best accorded with Christian revelation. But, unlike Syneusis and Nemesis, he rejected some of the most characteristic doctrines of the Neo-Platonists, and was inconsistent with Christian dogmas. For instance, he rejected the doctrine of pre-existence (according to which the soul of man existed before its union with body), arguing that the soul before its union with the body would have been "idle," incapable of exercising any of its faculties (Migne, P. L., CCLI, 1034). Similarly, he rejected the doctrine of the eternal duration of the world, on the ground that the world is corporeal, and, although the best possible "mechanism," contains in itself the elements of dissolution (op. cit. 958 sqq.). Again, he taught that "man's body is composed of matter and form," and that while the matter perishes the "form" of the body retains the power of resuscitating the "matter" on the last day (op. cit. 982).

Theophrastus is published in P. G., LXXV; Eneas's Lycophron; Venandus; B. Mercator; E. Mercator; Doegen; Eneas's Casus, etc. (Paris, 1886); BART. Br. Gr. Or. Mem. Anim. (Leipzig, 1665); KERNAWF, Gesch. der Phil. in der Alten Welt (Berlin, 1849) (Eng. in 3 vols., 1870, 1871), p. 474; STÖCKEL, Lehrb. der Gesch. der Phil., 3 ed. (Mains, 1888), I, 311.

William Turner.

Aneas Sylvius. See Pius II.

Aesdesmus. See Neo-Platonism.

Aengus, Saint (The Culfdee), an Irish saint who flourished in the last quarter of the eighth century, and is held in imperishable honour as the author of the Psalms of the Saints. Born at Clonengh, Ireland, Aengus was educated at the monastic school, founded there by St. Finnian, not far from the present town of Montrath. Becoming a hermit, he lived for a time at Dysert-beagh, where, on the banks of the Nore, he is said to have communed with the angels. From his love of prayer and solitude he was named the "Culfdee"; in other words, the Celn De, or "Servant of God." (See Culfdees.) Not satisfied with his hermitage, which was only a mile from Clonenagh, and, therefore, liable to be disturbed by students or wayfarers, Aengus removed to a more solitary abode about five miles from Clonenagh. This new hermitage lay between the present towns of Maryborough, was called after him the "Desert of Aengus," or "Dysert-Enos." Here he erected a little oratory on a gentle eminence among the Dysert Hills, now represented by a ruined and deserted Protestant church. His earliest biographer (ninth century) relates the wonderful austerities practised by St. Aengus in his "desert," and though he sought to be far from the haunts of men, his fame attracted a stream of visitors. The result was that the good saint abandoned his oratory at Dysert-Enos, and, after some wandering, came to the monastery at Tallaght, near Dublin, and was governed by St. Maelruain. He entered as a lay-brother, concealing his identity, but St. Maelruain soon discovered him, and collaborated with him on the work known as the "Martyrology of Tallaght," about the year 790. This work is a prose catalogue of Irish saints, and is the oldest of the Irish martyrologies. About this time he finished his famous Felire, a poetical work on the saints of Ireland, a copy of which is in the Leabhar Breach. The last touches were given to this work in the cell at Dysert-beagh (St. Aengus had left Tallaght, not long after the death of St. Maelruain), when he passed away on Friday, 11 March, 824. He was buried in Clonenagh, as we read in his metrical life, and his death is commemorated 11 March.


W. H. Grattan Flood.

Anon (Airus; Vulgate, Aenon; Douby, Ennon), mentioned in John, iii, 23, as the locality where the forerunner of Christ baptised. It is described as being "near Salim" and as having "much water." Where is it situated? Barclay's hypothesis, which gratuitously identifies Salim with Jerusalem and selects the Wady Farah as the scene of the Baptist's activity, is improbable. Nor should it be sought in the southern extremities of Palestine, where it would look in vain for "much water." Conder and others favour Ainun, a village to the north-east of ancient Salim. This identification is also open to objections. Ainun is about as near to Nabalus (ancient Sichem) as it is to Salim. Since the former is the more important, we should rather expect the Evangelist to describe Enon as being "near Sichem". Moreover, according to this hypothesis, the place selected by the Baptist would have been in the very heart of Samaritan territory, which the Jews avoided, and, therefore, ill-suited for the missionary purpose of Christ's precursor. The most probable opinion places Enon in the Jordan, some two miles to the west of the stream and about seven miles to the south of Beisan (ancient Scythopolis). This site was on the confines of the Samaritan territory and on the road frequented by the Galileans. Van de Velde found a Salim in this vicinity, and close by "much water." Eusebius, St. Jerome, and St. Silvia saw the ruins of Salim, and there a guide pointed out to them the place where John baptized.

Lightfoot, Biblical Essays (London, 1883); Andrews, Life of our Lord (New York, 1857); Henderson in Hastings, Dict. of the Bible (New York, 1888); Van de Velde, Reise durch Suriyen und Palast. (Leipzig, 1836); Lemerle in Vigneaux, Dict. de la Bible (Paris, 1865), II, 1161; Onomastica Sacra (Grimminger, 1870); Gummereit, Sancta Sion: Auswanderung Peters und Loc. SS. (Rom, 1888); Knaabauer, Evangel. ecc. Journ. (Paris, 1888).

E. Heinlein.

Eons, the term appropropriated by Gnostic heresiarchs to designate the series of spiritual powers evolved by progressive emanation from the divine eternal Being, and constituting the Pleroma, or invisible spiritual world, as distinct from the Kenoma, or visible material world, which is the place of "age," "the ever-existing," "eternity," and may be applied to the divine eternal power, and to the personified attributes of that power, whence it was extended to designate the successive emanations from the divinity which the Gnostics conceived as necessary intermediaries between the spiritual and the material worlds. The Gnostic concept of the Eon may be traced to the influence of a philosophy which postulated a divinity incapable of any contact with the material world or with evil, and the desire to reconcile this philosophy with the Christian notion of a direct interference of God in the affairs of the material world, and participation in the Creation and Redemption of man. Jewish angelology, which represented Jehovah ministered to by a court of celestial beings, and Hellenic religious systems, which imagined a number of intermediaries between the finite and the infinite, suggested the image of subordinate heavenly powers, each less perfect, the further removed it was from the supreme deity, until at length increasing imperfection would serve as the connecting link between the spiritual world and the material world of evil.

In different Gnostic systems the hierarchy of Eons was diversely elaborated. But in all are recognisable a mixture of Platonic, mythological, and
Christian elements. There is always the primitive all-perfect Αon, the fountain-head of divinity, and a co-eternal companion Αon. From these emanate a second pair who, in turn, engender others, generally in pairs, or in groups of pairs, in keeping with the Egyptian idea of divine couples. One of these infernal Αons, desiring to know the unknown, goes to penetrate the secrets of the primal Αon, brings disorder into the Αon-world, is exiled, and brings forth a very imperfect Αon, who, being unworthy of a place in the Pleroma, brings the divine spark to the nether world. Then follows the creation of the material universe. Finally, there is evolved the Αon which is able to restore order to the world, and heal the disorder in the material world consequent upon the catastrophe in the ideal order, by giving to man the knowledge which will rescue him from the dominion of matter and evil. The number of Αons varies with different systems, being determined in some by Pythagorean and Platonic ideas on the mystic efficacy of numbers; in others by epochs in, or the duration of, the life of Christ. The Αons were given names, each Gnostic system having its own catalogue, suggested by Christian terminology, and by Oriental, or philosophical and mystical, elements. There were nearly as many Αonic hierarchies as there were Gnostic systems, but the most elaborate of these, as far as is known, was that of Valentinus, whose fusion of Christianity and Platonism is so completely described in the refutation of this system by St. Ireneus and Tertullian. (See Gnosticism, VALENTINUS, BASILIDES, PAPYRUS.)

The best description of Αonic systems is to be found in the refutations of Gnosticism by early Christian writers—EUSEBIUS, Adv. Haer. VII. 11. 11, in Αpologia Nicerius Fathers (New York, 1903), I. 315 sq.; TERTULLIAN, Contro Epicureos, in P. L., XL., 523. The introduction contains graphic schemata illustrating the Αonic genealogy, vi sq. (tr. as above III. 503; HIPPOLYTUS, Philotheumena, in P. L., XIV., 291), a description of Adam, Eve, and the rest in the Hymn of the holy Ones, as above V. 9; BAUER, Christliche Gnosis (Tubingen, 1885). De Faye, Introduction à l'étude du gnosticisme, in Revue de l'histoire des religions, (1902), 166 sqq.; DUPUYROUX, La pensée chrétienne, Saint Irénée (Paris, 1903), 41-112; DUCHERNE, Histoire ancienne de l'Église (Paris, 1906), I. 153-194; MEOAD, Fragments de Α the Forlorn (London, 1900). See also works on Gnosticism, and on the hierarchies referred to above.

Joh. B. Petersen.

EQUIPROBABILITY. See PROBABILITY.

AÉR (Greek, ἀέρ, the air), the largest and outermost covering of the chalice and paten in the Greek church, corresponding to the veil in the Latin rite. It is a veil covering the chalice and paten in the Latin rite, and is beautifully embroidered in the same style and colour as the vestments of the officiating priest. It takes its name either from the lightness of the material of which it was formerly made or from the fact that the priest during the time of the reserved chalice and paten in the Mass holds it high in the air and waves it slowly towards the chalice. Its use, like that of the veil, was originally to cover the chalice and to prevent anything from falling therein before the consecration and before the sacred vessels were brought to the altar. It is first mentioned by name in an explanation of the liturgy (Mass) by a writer of the sixth century, and is also alluded to as “the so-called aé” in the Acts of the Council of Constantinople. In the Greek Orthodox church the veil is put on the shoulders of the deacon who brings the paten to the altar at the great entrance, and the same rite is preserved in the Greek Catholic church, where the aé usually has a couple of short strings to secure it over the shoulders. A similar ceremony is still preserved in the Roman rite, where the deacon at high Mass brings the chalice and paten to the altar and places a special veil over his shoulders. (Cf. also Dict. grec-français des noms liturgiques (Paris, 1895), 4.

ANDREW J. SHIPMAN.

AÉRIUS OF PONTUS, a friend and fellow ascetic of Eustathius, who became Bishop of Sebaste (355), and who ordained Aérius and placed him over the hospital or asylum in that city. Aérius fell out with Eustathius, and the latter for having deserted ascetic practices, and began to preach new doctrines, insisting to the unknowledgeable bishop or priest from laymen, that the observance of the feast of Easter was a Jewish superstition, and that it was wrong to prescribe fasts or abstinence by law, and useless to pray for the dead. According to some, Aérius was inspired to teach these doctrines by his jealousy of Eustathius. For a time, Aérius and Eusebius of Cyzicus, a character distinguished by his tenets popular, and gradually he and his sect became an occasion of abuses, which made them odious. His movement is considered important by the early period of the views even at this early period; but it also shows how strongly the Christians of his day were opposed to the teaching of Aérius.


JOHN J. WYNE.

Aesthetics may be defined as a systematic training in the right thinking and right feeling about art, and is made a part of philosophy by A. G. Baumgarten. Its domain, according to Wolff's system, is that of indistinct presentations and the canons of sensual taste (αἰσθητική γνώμη, from αἰσθάνομαι, to perceive and feel). It has, however, developed into a philosophy of the beautiful in nature and art, and, finally, into a science of the (fine) arts based on philosophical principles. Natural beauty, particular works of art, pure, that is, not sensual, beauty, and philosophical questions are sometimes treated thoroughly, sometimes merely touched upon. Applied aesthetics is the accurate description and valuation of particular works of art, technical esthetics, or the training of the art-student in individual productions; art:stori, the continuous record of the development of art, according to a definite plan. It is the duty of aesthetics always to seek the deepest grounds of the pleasure derived from art, not only in the laws of nature, but, above all, in those of the mind, and thus to come in touch with philosophy. But the fruitful source of sound judgment is to be found in a correct view of the world of art itself. The student of aesthetics, though he cannot wholly dispense with an insight into the technical and artistic production, or with a knowledge of the varied manifestations of beauty in nature and art, or with the exercise of one kind of art or another, must rely chiefly on a quick perceptive faculty, systematizing talent, and an intelligent appreciation. In this respect aesthetics will, on the one hand, offer more, on the other hand, less, than technical treatises on any one art, practical instruction in the exercise of the same, or illustrated art books for everyone.

The Philosophy of Aesthetics.—Aesthetics, as a general science, takes no account of the individual arts. It investigates the physiological and psychological principles of art, the conceptions of art, of beauty, and of the beautiful in art, and develops the universal laws of artistic activity. Clear and orderly thinking, the presupposition of all scientific discussion, is indispensable in aesthetics, the more so because, otherwise, aimless circumlocution and serious errors are unavoidable. All ideas, moreover concerning aesthetic beauty and the aim of art need to be carefully examined in order to find the objective conditions of the art, the relation to nature, and the division and classification of the material that lies to his hand must be taken into account.

The Science of the Arts.—In a history of art only the imitative arts and, possibly, music are, as a rule, included; aesthetics, on the other hand,
takes in the arts of oratory as well, though mere eloquence, because of its combinatory practical character, is generally omitted. Originality, aesthetics was chiefly occupied with poetry, the laws of which are the most easily explained. With poetry the ancillary arts of rhythm and acting are inseparably connected. If vocal music be added to these, we have all those which are the direct, though transient, outcome of gesture. As it progresses to the use of musical instruments and gives his artistic productions a permanent existence by means of written notes or marks. The constructive arts, on the other hand, always make use of extraneous material, such as colour, wood, stone, or metal, and subject all that is sung to complete and visible. The graphic and textile arts are grouped with that of painting; with sculpture, ceramics, relief-work, and every kind of engraving; the lesser decorative arts with painting and architecture. The aesthetics of the individual arts does not bear the abstract impress of aesthetics in general; for although it everywhere seeks out the deeper-lying principles of aesthetic satisfaction, it often invades the domain of art-history in search of illustration, in order to prove the laws of art by means of characteristic types.

SYSTEMS AND METHODS.—This peculiar method of dealing with the subject ensures to Aesthetics the position of an independent and valuable science. For this reason various methods and systems have grown up in it, as in art itself, which lay stress on one aspect rather than on another. Idealism loves great subjects, a lofty conception, monumental execution; it looks to find the divine and the spiritual in all things, be it only allegorically and symbolically. It treats aesthetics from above, and guards most effectually against the debasement of art, but it is exposed (as was Platonism in philosophy) to the risk of losing itself in abstraction and, moreover, of not giving due importance to the form of art. With aesthetic formalism, on the contrary, this is the most important matter; it does not ask What, but How; it does not look at the content, but at the form which the artist gives it. It defines what forms are "pleasing" in the absolute sense; that is, combine to make up the image of beauty. When, moreover, it goes beyond the merely aesthetic and considers the verdict of the senses by that of the mind, it draws, with perfect justice, the characteristic distinction between artistic conception and scientific treatment. Form, however, without content would be empty; it should be rather, as it were, the blossoming of the idea, and a growth independent of that of the artist, which gives his genius an impulse towards the highest possible expression. Realism brings into prominence only the truth and palpable actuality of this content. It sets art on a sure foundation and opens the treasures of the visible world of matter. It brings art into living relationship with life and nature, with national characteristics and current ideas, and leads it, through the favouring influence of artistic industries, into the home life of the people. This system, however, does not always safeguard the true worth of the highest art, whose part it is not to imitate, but to idealise reality, to seek its materials in the world of ideas as well as in that of phenomena; which sets a greater, unchangeable truth side by side with one which is lower in this world of experience, and does not, to take one example, regard, after the coarser manner of realistic art, mere fishermen of Galilee, in working garb and with Jewish features, as suitable to create all Abraham and Isaac. It may, therefore, be said with a measure of truth that the chief task of art begins precisely at the point where the truth of nature reaches its perfection. Naturalism, again, goes much further than Realism, in that it not only insists on fidelity to nature, to the point of illusion, in all arts, whether of painting, drama, romance, or other, but also suppresses as far as possible all that is sentimental or superfluous. Relapse into mere sensuousness becomes, in such case, inevitable. Not anatomical and organic fidelity of presentation, but the nude, with its allurement, then easily becomes of chief importance, and the artistic conception sinks likewise, with regard to many things, to the level of mere mechanical and sensuous pleasure. In so far, however, as Naturalism holds aloof from this abyss, it champions the autonomy of art in order to maintain its independence of religion and morality. It thereby sets itself in open contradiction to Christianity; since all things must be subject to the laws of nature, and Artistic expression is indeed neither the act of a blindly toiling genius nor that of an understanding governed by its own laws, but is the act of a free, responsible will. It affects not only the sight and perception of the spectator, but also his mental disposition and his will. It is in this respect that the laws of morality apply to art as a practical calling. Likewise, as against Naturalism, a moral and religious aim in art must be recognized. "Art is its own aim" (art for art's sake), is a principle which holds true only of the immediate or inner aim (finis ultimus). The work must serve, above all, comply with the laws of the art in order to be a complete work of art. But it may, even so, serve other ends, such as the mental and religious betterment of mankind, and, above all, the glory of God. The systems hitherto referred to are old, and have their source in certain fundamental views of art; those which follow owe their origin rather to reflexion and reaction. The names: "Classicism", "Byzantinism", "Orientalism", "Romanticism", "Archaism", and even "Renaissance" (in the ordinary sense of the word) indicate certain tendencies of art, and of aesthetics, which discern the conditions of progress in a revulsion to earlier periods of art-development. Witness the aesthetic conceptions of the "Nazarenes", who laid stress on the poetic, national, and religious temper, in contradistinction to academic stiffness and classical coldness, and who, therefore, reverted to the Italian art of the fifteenth century. W. von Overbeck school. These ideas exercised an important influence upon the Christian school of Germany, down to the period of Steinele and the Düsseldorf school. Pre-Raphaelitism shares with the Nazarenes their predilection for the Early Renaissance, with its fresh-blossoming, freely-evolving simplicity; shares still more their distaste for a narrowing routine and a superficial skill in the business of the artist, gives his genius an impulse towards the highest possible expression. Realism brings into prominence only the truth and palpable actuality of this content. It sets art on a sure foundation and opens the treasures of the visible world of matter. 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Naturalism, again, goes much further than Realism, in that it not only insists on fidelity to nature, to the
and style. Yet this striving after new forms is not without a certain justification. A somewhat widespread theory, which may be called "Akallism", rejects the old doctrine of the beauty of a true work of art, and aims to set that which has been, or meaning, in the service of the beautiful. As a matter of fact, nearly all writers on aesthetics have made the idea of beauty the foundation of the whole system, and even Jungmann found it impossible to devise a symmetrical system of aesthetics without that idea. There is no need to deny the principle of such a system, but the witness of history is on the side of the so-called aesthetics of beauty. Akallism, however, as a rule, aims at replacing the beautiful not by the great, but by that which is strikingly characteristic, or brutally realistic. Subjectivism threatens scientific aesthetics with an entirely new danger. The possible emphasis of the subjective side of art, and of the psychological and physiological conditions of artistic expression, is undoubtedly an advance—provided objective conditions and norms suffer no diminution of their rightful sphere. Yet there is a growing tendency to regard all aesthetic principles and judgments as mere flimsy, and to substitute all that contains the system, principle, or definition. Such scepticism, born of spiritual weakness and cowardice, makes an end, once for all, of all science.

A word must be added here concerning the various methods of aesthetics. The older, abstract, treatise on art, subject is no longer to be found among the abundant facilities which perception now has at its disposal. More sense-training, however, leads, in its turn, to very superficial knowledge; it is the chief function of perception to prepare the way for mental insight and ideal conception. Nor can we dispense with either the systematic arrangement of the history of art, or the quasi-philosophical basis of aesthetics. The introduction of natural-science methods into aesthetics (Taine, Grant Allen, Helmholtz, Fechner), as well as the close connection between theoretical and practical instruction and artistic expression (Ruskin), offers great advantages, if not relied on exclusively. At the same time, it remains true that high art can never be wholly dissected by the methods of the exact sciences, but rather itself lays down in turn the governing norms which art expression should follow and, having once attained its proper perfection, is not longer dependent on expression. The chief of aesthetics is the great art; the technique and the theories of the lesser arts have a narrower range of material. As a matter of method, it is advisable to set poetry in the foreground of any discussion concerning art, since it is thereby easier to keep the aesthetics of the other arts from becoming mere technique.

History of Esthetics. —Socrates, in Xenophon's "Memorabilia" and "Symposium", makes no distinction between the good and the beautiful, and the same indefiniteness extends to Plato's philosophy (The Republic, Phaedrus, Philebus) and that of Plato, to a great extent. The idealism of philosophy not only gave rise to the work of Longinus concerning "The Sublime", but also inspired Dionysius the Areopagite (De Divinis Nominibus) and several Fathers of the Church. Aristotle, on the other hand, gravely analysed the form and properties of the beautiful, as, in his "Post. Eth."

The further development of the subject of "confused ideas" and "sensitive perceptions", may possess, as a matter of fact, his book had a stronger influence upon the further development of aesthetics than both English and French philosophy had prior to his time. The former, starting from a Platonist idealism, sank further and further into idealism; the latter, too philosophically, on the principle of common sense (Shaftesbury, Hutcheson, Reid, Hume, Burke). Hogarth devoted himself to painting and proposed as the "line of beauty" the curve which bears his name. Among the French, Bateaux, following Aristotle, and the other writers of that art, were well aware of the existence of the principle, but only clung somewhat too closely to the principle of imitating nature. Diderot did the same to an even more marked extent, whereas the later French aesthetics approximated to idealism (Cousin). In Germany aesthetics came to be treated of with much zeal after Baumeister's time, both in a philosophical and in a popular fashion. To allude here only to the first, the art-critics Winckelmann and Lessing were among the numerous followers of the Baumgarten school, the former directing his special attention to the art of sculpture. Kant, again, obtained great influence, and, though his pet theory, that beauty is an idea of the soul, is still a subject of dispute, he stimulated activity in many quarters by means of self-contradictory concatenation of various systems. From him, then, is derived the abstract idealism of Schelling and Schopenhauer, wherein the general idea of beauty is not sufficiently absorbed in the form of it. Following Kant, Hegel (that of Hegel and Schleiermacher) owes its origin to Kant. It regards beauty not as a universal idea, but as an individual idea. To him, too, may be traced the aesthetic formalism of Herbart and Zimmermann, and "aesthetics of feeling" (Kirchmann). Hazlitt, Forster, and the Ästhetik of Berlin (1832-36); Th. Vischer, Ästhetik, oder Wissenschaft des Schönen (Reutlingen, 1846-47); Oldendorf, Kunsthalle (Ratisbon, 1845); Münz, Ästhetik (Tbingens, 1849); J. P. Joos, Die Kunst im Zusammenhange der Kulturwirkung (3d ed., Leipzig, 1877-86); Zimmermann, Ästhetik als Formwissenschaft (Vienna, 1865); Jungmann, Ästhetik (3d ed., Freiburg, Baden, 1868); Kone, Lange, Wissen der Kunst (1901); Gietmann-Kosemsen, Kunsthalle (Freiburg, Baden, 1899-1903).—In England Ruskin's Modern Painters has had a wide circulation, as have his other numerous works. The following French works may be mentioned: Sutter, Esthétique générale et appliquée (Paris, 1865); Longhaye, Théorie des belles lettres (Paris, 1865).—For the history of esthetics: Mülle, Geschichte der ästhetischen Vorträge (Breisgau, 1834-37); Zimmermann, Gesch. der Ästhetik (Vienna, 1878); Schwarz, Kunstgesch. (1872); Hoffmann, Die deutsche Ästhetik seit Kant (Leipzig, 1880).—For the history of art: Kraus, Gesch. der Malerei, Handb. der Kunstgesch. (8th ed., Leipzig, 1901-2); Kuhn, Allgem. Kunstgesch. (Einsiedeln, 1891, incomplete in 1908); Ewald, Gesch. der Kunst aller Zeiten u. Völker (Leipzig, 1905) not yet complete.

G. Gietmann.
follows a rapid review of the existing dangers to faith and morals, to remedy which Pius IX issues this letter summoning the bishops, and others whose right or duty it is to be present, to a General Council to meet in the Basilica of St. Peter in Rome, on the 8th of December, 1869, the anniversary of the dedication of the same church. In this connection, the letter must not be confounded with the Decree "Pastor Aeternus" which was issued by Pius IX at the close of the Council, the following year, and in which the dogmas of Papal Infallibility was defined.

Acta Pii IX (1868), 412-422, tr. in Dublin. 1868, 529-535.

M. O'HORIAN.

Aeterni Patris, The Encyclical of Leo XIII issued 4 August, 1879. Its purpose was the revival of Scholastic philosophy, according to the mind of St. Thomas Aquinas. It opens with the consideration that the Church, although officially the teacher of revealed truth only, has always been interested in the cultivation of every branch of human knowledge, especially of philosophy on which the right cultivation of other sciences in great measure depends. But the Pope declares that the actual condition of thought makes it a duty for him to do something for the study of true philosophy; because many present evils are to be ascribed to false philosophy, inasmuch as, since man is naturally led by reason, the reason leads the will easily follows. The Encyclical then shows how rational philosophy prepares the motives of credibility in matters of faith, and explains and vindicates revealed truths. But the truth unfolded by reason cannot contradict the truths revealed by God; hence, although in the pursuit of natural knowledge philosophy may justly use its own method, principles, and arguments, yet not so as to withdraw from the authority of Divine revelation. The Encyclical next shows, by extracts from many Fathers of the Church, what reason helped by revelation can do for the progress of human knowledge. Then came the Scholastics of the Middle Ages, who brought together and bounded into one harmonious whole, by a system of philosophy, the Christian wisdom of the Fathers. Since it was the work of the Scholastic theologians, according to the Encyclical, to unite divine and human science, their theory should never have succeeded, as it did succeed, if their philosophy had not been a complete system.

Leo XIII then marks out St. Thomas as the prince of the Scholastic theologians and philosophers, for which he finds evidence in the acknowledgment of the universities, of popes, general councils, and even in the fact that he had boasted that if the works of St. Thomas were taken away he would fight and defeat the Church. That accounts for the unrelenting war which has been made against Scholastic philosophy since the Reformation arose. The Encyclical points out how some have turned away from it, but passes on to show how it can help in the pursuit of metaphysical and social science. It also insists that St. Thomas constantly founded his reasons and arguments on experiments; in the course of the centuries which have passed since his time, experiments have, of course, been disclosing facts and secrets of nature; nevertheless the writings of St. Thomas bear witness that the experimental spirit was as strong in him as it is in us. Hence, in the Pope's appeal to the bishops of the Christian world to help in restoring and spreading the "wisdom" (sapientiam) of St. Thomas, he repeats, Sapientiam Sancti Thomas dicat urbe, sapientiam ecclesiae, sapientiam universitatis, sapientiam scientiae (1879). I. 159-163.

The purpose of Leo XIII was the revival of St. Thomas's philosophy and the continuing of his spirit of investigation, but not necessarily the adoption of every argument and opinion to be found in the works of the scholastics. It is worthy of remark that Leo XIII, following up the Encyclical, addressed (15 October, 1879) a letter to Cardinal de Luca in which, besides ordering that the philosophy of St. Thomas be taught in all the Roman seminaries, he founded "the Pontificia Academia" and made provision for a new edition of St. Thomas's works. The Academia has done much to help on the movement thus inaugurated, and a Colloquium of Dominican Fathers have ever since been working at the new (Leonine) edition of St. Thomas. A great part of the work is already completed, but all will not be completed for some years to come.


M. O'HORIAN.

Aethelbert, Aethelthryth, Aelredhard, etc. See Ethelbert, Ethelthryth, Ethelhard, etc.

Aethelred of Bieval. See Elred, Saint.

Aetius, a Roman general, patrician, and consul, b. towards the end of the fourth century; d. 454. He was the son of an Italian mother and Gaudentius, a Scythian soldier of the empire, and in his youth he had been given as a hostage to Alaric (from whom he learned the art of war), and to Rugila, king of the Hun, and in his later years he won among them the prestige and authority that went at once his basis of power and the source of his fall. This deliverer of Europe from the Huni first appears in history as the leader of 60,000 Huns in the pay of the imperial usurper Johannes (424). The ignominious execution of the latter was followed by the pardon of Aetius and his restoration to the favour of the Empress Placidia. He was made Count (probably of Italy), and became the chief adviser of the Western rulers, Placidia and her son Valentine III. In this quality it was not long before he came into conflict with the powerful Bonifacius, Count of Africa, and is said by later historians (Procopius of Byzantium, John of Antioch) to have so discredited the latter with Placidia that he was driven to revolt, brought over (428) the Vandals into Africa, and entered Italy (432) with the purpose of overthrowing in civil war his powerful enemy. But Boniface fell at Tolbiac near Rώm, and Aetius needed time to the Hunniish camp in Pannonia. In 453 he returned to power at Ravenna, and for the remaining seventeen years of the joint reign of Placidia and Valentine III was, as before, the ruling spirit of the Western Empire. The peace that he maintained through his alliances with the Huns and the Alani through, one of the treaties with the Ostrogoths, was broken (450) by the invasion of Attila. In the summer of that year Aetius, in concert with the brave and loyal Theodoric, King of the Ostrogoths, relieved Rώm besieged by Attila, and arrested the progress of the great Hun on the Catalanian Fields, near Troyes, where he won one of the decisive victories of history, and saved Europe for Latins, Teutons, Celts, and Slavs, as against the degraded and odious Huns. His death followed close upon his triumph; this strong and resourceful man was slain at Ravenna (454) by the weakening Emperor Valentinian III, in a fit of jealous rage, never clearly explained, but supposedly caused by the ambition of Aetius to place his son upon the imperial throne. The assassination of the saviour of Western civilisation led to the assassination (455) of Valentinian.

GIBBON, Decline and Fall of the Roman Empire, xxxii-xxxiiii, 1. 563-570; BURC, History of the Later Roman Empire (Longmans), 1899, i. 159-163. This is the best account and the best place to have the excessive subtilities of some scholastics revived, nor opinions which later investigations have exploded. The purpose of Leo XIII was the revival of St. Thomas's philosophy and the continuing of his spirit of investigation, but not necessarily the

I.—12

Affiliation. See Aggregation; Incarnation.

Affinity (in the Bible).—Scripture recognizes
affinity as an impediment to wedlock. This is evident from the legislation contained in Lev., xviii, 8, 14-16, 18, xx, 11, 12, 14, 20, 21. Unlike canonical affinity, which is based on carnal intercourse, affinity in the code of the Old Testament springs from the sponsalia only, which with the Hebrews did not differ substantially from our matrimonium natum. The above mentioned texts forbid marriage (1) in lineae rectae, with stepmother, stepdaughter, grand-stepdaughter, mother-in-law, daughter-in-law; (2) in lineae laterali, with paternal uncle's wife—sunt—(some versions include also maternal uncle's wife), with sister-in-law, except in those cases where the lex leviratus obtains, with wife's sister as long as the former is living. Be it remarked here that the Jews consider the relationship existing between the wife and her husband's family as of a closer nature than that between the husband and his wife's family.

The laws given in Lev., xviii receive sanction in Lev., xx. Death is indicated as the penalty of those who transgress the ordinances of affinity in lineae rectae, whereas childlessness is threatened to those who marry within the forbidden degrees in lineae laterali. It is well to note that childlessness referred to means either that the offspring shall be looked upon as illegitimate, or that they shall be considered as the legitimate descendants of the deceased uncle or brother. In either case they would be outside the law, and their property would pass into another family. No sanction is given to the law prohibiting a man from marrying simultaneously two sisters. From the fact that the separation of the spouses is nowhere enjoined in case they married within the forbidden degree in lineae laterali, we may infer that the existence of these impediments did not void the matrimonial contract. The sanction of the laws in question is, with one exception, rather severe. What reasons dictated this rigour? Moral propriety is one. The expressions "heinous crime" and "great abomination" are tokens of the inspired writer's unfeigned abhorrence of the act as qualified by them. The welfare of family life is another. People closely related as a rule dwell together, especially in Eastern countries. Were it not for the above-mentioned prohibitions, disorders fatal to family life would creep in under the pretext of future marriage. Maimonides and Selden strongly condemn the exorbitant degrees, finally intimates that the observance of these laws will differentiate the chosen people from heathen nations (Lev., xviii, 24). The New Testament does not contain any legislation on this subject, but narrates two incidents where the laws of Leviticus were violated. Herod Antigas married Herodias, the wife of his brother Philip (Matt., xiv, 3, 4; Mark, vi, 17-18; Luke, iii, 19), contrary to Lev., xviii, 16. For even granting that Philip was dead, a much controveersed question, the lex leviratus did not obtain since Herodias had a daughter by Philip. The man of Corinth had his father's wife (1 Cor., v, 1) in lineae laterae.


E. HINLEIN.

Affinity (in the canon law), a relationship arising from the carnal intercourse of a man and a woman, sufficient for the generation of children, whereby the man becomes related to the woman's blood-kin and the woman to the man's. If this intercourse is between husband and wife, this relationship extends to the fourth degree of consanguinity, and to the degree of affinity of third degree of affinity of blood relationship. To-day affinity does not beget affinity. Therefore the relatives of the man do not become relatives of the woman's relatives, neither do those of the woman become relatives of the man's relatives. Even if the intercourse were the result of force or by consent, or by mutual consent, or by the consent of the woman, the juridical effect would fail. If the intercourse is illicit, it is a diriment impediment of marriage in the collateral line of the fourth degree, as also in the direct line. If the intercourse is illicit or out of marriage, the impediment to-day is limited to the second degree. The Council of Trent makes no distinction between the two cases. Though the Church has no jurisdiction over the non-baptised, yet it considers an affinity arising before baptism as a diriment impediment. The regulations of the Mosaic law, based on considerations of relationship, are contained in Leviticus, xviii. The design of the legislator was apparently to give an exhaustive list of prohibitions; he not only gives examples of degrees of relationship, but he specifies the prohibitions which are strictly parallel to each other, e.g. son's daughter and daughter's daughter, wife's son's daughter and wife's daughter's daughter, whereas had he wished to exhibit the prohibited degrees, one of these cases would have been sufficient. He prohibits marriage to a brother's widow, but not to a deceased wife's sister. Yet he requires a brother to marry his brother's widow in case the latter died without issue; and he caution the man not to hold intercourse with his wife's sister while she is living, lest the Church of Rome recognizes the impediment of affinity as well as of consanguinity to extend to the seventh degree. This probably arose from the need of mingling the various barbarian races through marriage, an end that was effected by the extension of prohibitions of marriage between persons related. Innocent III in the Fourth Council of Lateran (1215) limited both affinity and consanguinity to the fourth degree. The Council of Trent (Sess. XXIV, c. iv, De Rer.) modified the juridical effect of the extramural intercourse to the second degree of affinity.

The motive of the prohibition of affinity is akin to, though not as strong as, that of consanguinity; there arises from the partners' carnal intercourse a nearness and natural intimacy with the blood-relatives of the other side. The degrees of affinity are determined by the same rule as the degree of blood-relationship. Before the Fourth Council of Lateran two other kinds of affinity were recognized as an impediment to marriage. If a man then married a widow, those who were akin to her by the previous marriage were also akin to the present husband. Moreover, if the first wife of a widower was a widow, the blood relatives of his first wife were akin to the first husband, were also akin to the new wife, and to the last husband. We give an example: Titius contracted and consummated marriage with Bertha. The blood-relatives of Bertha were akin to Titius. Bertha dies. Titius contracts and consummated marriage with Sarah. Of Bertha, akin to Titius by the first kind, became akin to Sarah by the second kind of affinity. Titius dies and Sarah contracts and consummated marriage with Robert. The blood-relatives of Bertha, akin by second kind to Sarah, become akin by the third kind of affinity. In blood relationship, the ancient law, arose between the children of a woman from a deceased husband and the children of her...
AFFIRMATION

husband from a deceased wife. Hence a father and a son could not marry a mother and a daughter. Affinity begot affinity. But the Fourth Council of Lateran took away all but the first kind of affinity; hence the axiom that "affinity does not beget affinity." There was some really groundless discussion in the eighteenth century as to whether a stepfather could marry the widow of his deceased stepson; but it was authoritatively decided, as Benedict XIV states (De Syn. Dioc., IX, xii) that there was no impediment to their marriage, it having been done away with by the Fourth Council of Lateran.

The impediment to marry from affinity arises from ecclesiastical law. This is clearly recognized to-day by theologians with regard to collateral affinity. The Church grants dispensation in all the degrees of this affinity. In regard to affinity in the direct line, there was a serious discussion whether in the first degree it arose from a natural, Divine, or ecclesiastical law; by what law was a stepfather forbidden to marry his stepdaughter? The Church refrains from granting the dispensation, but does not disclaim the right to do so. Indeed, a decree of the Holy Office (20 February, 1858) implies that this affinity arises from ecclesiastical law. "The Holy Father distinctly determined that the dispensation from all impediments dimissorial of marriage derived from the ecclesiastical law, except from the order of the priesthood, and affinity, in the direct line, arising from lawful intercourse." Caisson states (Man. Jur. Canon., Lib. II, De affini., n. 4285) that "Collator Andegaviensis" quotes (394) Sanches and Pontius as asserting that "the Pope . . . dispenses converted infidels married within this first degree of affinity, if they had contracted marriage in accord with the law of their country." This supposes that this affinity in the first degree of the direct line is not an impediment of the natural or Divine law. An additional argument may be drawn from the dispensation which the Church grants in this case where there has been illicit unlawful intercourse. Any repugnance of nature would hold then, as where the intercourse proceeded from marriage.

If a married person should have intercourse with the marriage-partner's blood-relative of the second degree, in the direct or collateral line, a penalty is placed upon the one so sinning of forfeiting the right to ask for marital intercourse from the marriage-partner, though the innocent party does not forfeit the right to claim it. If the wrong had been done and the consanguineous penalty is not incurred, and this is also probably so if done without knowledge of the penalty. If incurred, a dispensation from the penalty may be obtained from the bishop. The affinity would become more complicated, and add new bars to marriage, if the person had intercourse with several persons of varying degrees of affinity. By the Roman law, the affinity ceased at the death of the one from whom it originated. Thus when a remarried father died, his second wife was no longer akin to the children of his former wife. By canon law a marriage not consummated does not beget affinity. By a natural though not a dimissorial impediment, the affinity probably does not extend beyond the second degree. By the French code the affinity in the direct line, and in the first degree of the collateral line, is a bar to marriage, though the privilege was given to the king to dispense in the second degree. By the British marriage of a man with his deceased wife's sister, and a marriage of this kind performed in the colonies of the British Empire, where it may be allowed, is not held as valid in Great Britain. In the session of the British Parliament in 1906, a strong effort was made to enact a law to recognize as valid, in Great Britain, such a marriage, if the colonial law recognized its validity where contracted. In Virginia this marriage is null, but it is generally recognized in the other States of the Union. The Greek Church adheres to the law as laid down in Leviticus, xviii, 8, 14, 16, 18; xx, 11, 12, 14, 19, 21. Yet the Greek patriarchs and bishops grant dispensations from some of the affinities therein mentioned, and this affinity beget affinity very extensively. Armenians extend the affinity to the fourth degree. The United Orientals approach the Catholic regulations.


R. L. BURTSELL.

Affirmation, a solemn declaration accepted in legal procedure in lieu of the requisite oath. In England, Canada, and the United States, this is universal. In England and Canada the statutory enactments upon the matter provide that false statements under affirmation shall constitute the crime of perjury in like manner as false statements under oath. The same provision is not found in the legislation of the various States of the Union. This right to affirm instead of giving oath is generally conferred in deference to conscientious or religious scruples against swearing, such as are entertained by Quakers, Moravians, Dunkers, and Mennonites. In the courts of conscience such an affirmation is not held to have the standing of an oath for the cardinal and obvious reason that the intention to swear, i.e. to call God to witness, is formally excluded.

JOSEPH F. DELANY.

Afflighem, a Benedictine abbey near Alost in Brabant, Belgium. It was founded by a party of six knights who, after abandoning their wild life, had resolved to do penance in the religious life on the scene of their former excesses. After building a church, they received, in 1084, a gift of the neighbouring lands from the Countess Adela and her sons. The rule of St. Benedict was adopted, a Benedictine, Wedering, having been the instrument of their conversion, and in after times the abbey became known for its strict observance of religious discipline. The Dukes of Brabant and Lorraine, and the Counts of Flanders, Louis the Bold, Briouze, and his successors, were its patrons and protectors, and regarded it as a coveted privilege to be buried in the abbey church. Several monasteries, among them Maria-Lach, owe their foundation to monks from Afflighem. St. Bernard, who visited the abbey in 1146, declared that he had found angels there. During this visit that an image of Our Lady is said to have replied to the salutation of the Saint. In 1523, Afflighem joined the Bursfeld Congregation—a union of Benedictine Monasteries formed in the fifteenth century for the stricter observance of monastic rule. In 1868, the Archbishop of Mechlin became commendatory abbot and exercised his authority through a prior. This continued until the Suppression. Archbishop Boonen desired to sever relations with the Bursfeld Congregation and introduce the Monte Cassino observance. Yielding to his solicitations, the Prior, Benedict Haeften, founded, in 1827, a new congregation, "Benedictines of the Order of St. Benedict", which included Afflighem and several other Belgian monasteries. It was dissolved in 1864. In 1796, in consequence of the French Revolution, the monks were dispersed, the buildings destroyed, and the lands sold. The last Prior, Beda Regouts, preserved the miraculous image of Our Lady, and the staff and chalice which had been presented by St. Bernard.
exercise of the teaching office (liberté d’enseignement). During the insurrection of 1848 the Archbishop was led to believe that his presence at the barricades might be the means of restoring peace. He accordingly applied to General Cavaignac, who warned him of the risk he was about to incur. "My life," the Bishop answered, "is little value, but I am glad to risk it." Soon afterwards, the firing having ceased at his request, he appeared on the barricades at the entrance to the Faubourg Saint-Antoine, accompanied by M. Albert, of the national guard, who wore the dress of a workman, and bore a green branch as a sign of peace, and by Tellier, a devoted friend. His reception was very cordial, and he had spoken only a few words, when the insurged, hearing some shots, and thinking they were betrayed, opened fire on the National Guard, and the Archbishop fell. He was removed to his palace, where he died. Next day the National Assembly issued a decree expressing their great sorrow at his death. The public funeral, 7 July, was one of the most striking spectacles of its kind. Archbishop Affre wrote, in addition to his pastorals and various articles in "La France Chrétienne", "Traité de l’administration temporelle des paroisses" (Paris, 1827; 11th ed., 1890), "Traité de la propriété des biens ecclésiastiques" (Paris, 1837), "Introduction philosophe à l’étude du christianisme" (Paris, 5th ed., 1844).

FRANCIS W. GREY.

AFRA, SAINT AND MARTYR. The city of Augusta Vindelicorum (the present Augsburg) was situated in the northern part of the Roman province of Bavaria on the river Lech, not far from its junction with the Danube. It was an important Roman colony, invested with municipal rights (municipium) by the Emperor Hadrian, into which Christianity had penetrated even before the time of Constantine, as is proved beyond question by the martyrdom of St. Afra. It is a indisputable historical fact that a Christian named Afra was beheaded at Augsburg during the persecution of Diocletian (c. 304) for her steadfast profession of faith, and that at an early period her grave was the object of great veneration. The so-called "Martyrologium Hieronymianum", a compilation from various calendars and lists of martyrs, dating in its original form from the fourth century, mentions, under date of 5 August (in some MSS., 6 or 7 August), St. Afra as having suffered in the city of Augsburg, and as buried there (Martyrologium Hieronymianum, ed. de Rossai and Duchesne; Acta SS., II, Nov., 1 sqq.). In his poem on St. Martin, Venantius Fortunatus, Bishop of Poitiers, up to the sixth century, also mentions Augsburg as her burial place (Vita S. Martini, IV, 642 sq.; Pergius ad Augustam quam Virido et Lica fluentant, Illie ossa sacra venerabere martyris Afra). There are extant certain Acts of the martyrdom of St. Afra (Acta SS., II, August, 39 sqq.; ed. Krusch in Mon. Germ. Hist., SS., RR. Merovingii, III, 56 sqq.), in the opinion of most critics not a coherent whole, but a compilation of two different accounts, the story of the conversion of St. Afra, and the story of her martyrdom. The former is of later origin, and has not the least claim to historical credibility, being merely a legendary narrative of Carolingian use, due up with the intention of connecting with St. Afra the organization of the church of Augsburg. It relates that the grandparents of Afra came from Cyprus to Augsburg and were there initiated into the worship of Venus. Afra was given over as a prostitute to the service of the goddess by her own mother Helena, or Ilana. In the persecution of Diocletian, Bishop
Narcissus of Gerundum, in Spain, took refuge from his persecutors in Augsburg, and chanced to find an asylum in Afra's house. Through his efforts the family was converted to Christianity, and baptized. Narcissus, on his departure, ordained presbyter (or bishop) a brother of Hilaria, Dictira, Euphrosyne, and Eutropia or Eupreopia), who, after the remains of the martyr were placed in the tomb, themselves suffered martyrdom. At a second martyrdom, Afra, dealing with her trial and death (Ruinar, Acta Sincera, 482-484, Ratisbon, 1899), is more ancient.

In the opinion of Duchesne it dates from the end of the fourth, or the beginning of the fifth, century. It may, therefore, have preserved, not only the fact of the martyrdom, but also reliable details concerning the Saint and her death. In this narrative Afra alone is mentioned, and there is no trace of those exaggerations and fantastic embellishments which characterize the later legends of the martyrs. According to this *Passio*, Afra (see MONTES, ACTA OF) was, at the time of the Council of Ephesus, herself a Christian, and refused to participate in pagan rites. She was executed on a little island in the river Lech, and her remains were buried at some distance from the place of her death. The testimony of Venantius Fortunatus shows that her grave was held in great veneration in the sixth century. Her remains are still at Augsburg in the church of St. Ulrich and Afra, beside which stands a famous Benedictine abbey. Her feast is celebrated on 7 August.


J. P. KIRCH.

**AfricA**—This name, which is of Phoenician origin, was at first given by the Romans to the territory about the city of Carthage. It gradually came to be applied to the whole Libyan territory occupied by the Romans, and it was understood in this sense as late as the eleventh century, by Pope St. Leo IX., when Julius, bishop of Carthage, asked the primacy of the bishops of ancient Numidia, wrote these words, now engraved in letters of gold on the modern basilica of Carthage, built by Cardinal Lavigeri: "Sine dubio, post Romanum pontificem, primus Nubius episcopus et totius Africæ maximus metropolita Carthaginensis episcopus" (There can be no doubt that after the Roman Pontiff the first Bishop of Nubia, and indeed the principal Metropolis of Africa is the Bishop of Carthage). In their turn the Arabs adopted the name; then the writers of the Middle Ages; finally it has come to include the continent.

**I. THE COUNTRY.**—Africa is, in extent, about 12,000,000 square miles, or about three times as large as Europe, and five times as large as the United States, without Alaska. It is joined to the Asiatic continent only by the Isthmus of Suez. Its general shape is that of an irregular triangle, which projects southwards as far as the equator, with this divide, seriously affected its historical development prior to the use of steam. It rests on a rocky foundation, which forms an immense plateau in the interior, whence, in isolated masses, branch off ranges like the Atlas, the mountains of Abyssinia, Cape Colony, the Orange, the Skimmer, the Transvaal, the Kenya, Kilima-Njaro, the Mfumbiro, and the Kameruns. These mountains, which attain in some places a height of 20,000 feet, have the appearance of islets, where rise in stages belts of a wonderfully varied vegetation. This plateau is bounded by a coast desert, whence the land sinks gradually. To the west coast is the Cape of Good Hope, the entrance of the Cape Basin, extremely rough and difficult to approach. On the Equator the rivers are frequent and torrential; at Gaboon, for instance, it rains every day for nine months, the atmosphere is heavy with humidity, and the heat is maintained at an almost unchanging temperature. An enormous quantity of water is gathered in aerial seas by the lands, which meet and neutralize each other. This water, drawn down by the daily thunder-storms, forms the vast reservoirs of the interior: the lakes of Timbuctu, Tchad, Victoria, Albert, Tanganyika, Bangweelo, Mweru, Nyassa, and others, whence flow the principal rivers: the Niger, the Benue, the Congo, the Zambesi, and the Nile, and others, less known, but of considerable importance. Most of them flow to the sea over rocky beds, forming rapids and waterfalls. These rivers have their sources at a much greater altitude than the rivers of other continents. The source of the Congo is at 6,000 feet above the sea; the source of the Nile at 4,500; and of the Niger at 3,000; while that of the Amazon is not more than 700 feet, and the Mississippi only about 2,000 feet. It has been said that Africa has been less travelled than any other part of the world. It is there that are found, more than anywhere else, huge mountains, such as Kilimanjaro, Kenya, etc., which rise suddenly from the level surface of great plains; vast lakes of uncertain outlines, which seem at one time to be drying up, and at another to be making new inroads on the land; long rivers whose branches cover millions of square miles, and which, like the Nile, flow slowly through valleys as desolate as an unfinished world; solemn forests and the endless desert, vast and well suited to the peculiar nature of such great plants as the baobab, and of strange creatures like the ostrich, the giraffe, the elephant, the hippopotamus, and the gorilla; in very truth it is the primitive world. It is in the Equatorial zone, and especially towards the west, that the forests are largest, while in other parts they are somewhat irregularly scattered, with trees rising straight and mighty above a vigorous undergrowth. It is possible to travel for days, and even months, in these forests without so much as a glimpse of the sky, except in some chance glen, or glade where the sun has been able to build their little village, or to till their fields. Silence reigns everywhere, broken only, in the daytime, by an occasional flapping of wings overhead; and at night by the shrill music of insects in a monotonous chorus. Storms echo in a frightful fashion; the rains cause an invariable humidity, rendering everything impervious to fire, and it is only during the short dry season of three or four months that it is safe to penetrate these forests. On both sides of the Equator, as far as 15° north and 20° south, stretches a zone that has two sessions, a rainy and a dry season. In this region, for thousands of years, the green and perpetual verdure are but seldom found save in the narrow spaces, stretching ribbon-like along the river banks, or crowding in the valleys, or climbing, in rows, along the mountain-sides. Elsewhere are found great prairies, over which the fire passes at the end of each dry season, and where roam great herds of antelope, a bright carpet, and beyond this double zone, which begins with Equatorial landscapes and ends in a semi-desert, stretches another zone of rocks, grass-lands, swamps, clay, and almost wholly barren sand. This, to the north, is the Sahara and the Libyan desert; to the south, the Kalahari and the solitude that surrounds it. It is a land where the sky is without cloud, and the
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also found all over Africa, whose life is on a level with the wretched life of his master. These people derive their food by hunting, fishing, or by collecting from the agricultural or pastoral tribes among whom they live, and whom they supply with meat, ivory, and rubber. Their language as a rule resembles that of the people among whom they have stayed longest. It is, however, among the San (Bushmen) that we must look for the longest. It is said, grew up shortly afterwards by mingling their blood, and possibly their speech, with that of the Negroes (dwarfs). These are the Namas, Nama-kwa, Griqua (Grika), etc., known to Europeans by the generic name of Hottentots (a name derived from a Dutch word meaning "brute"). Somewhat taller, of a darker color, and closer to the Bushmen, than to the Negroes, they have fixed villages and lead a pastoral life. Their language, which is agglutinative, with pronominal suffixes, is characterized by the use of four different kinds of "clicks", also used by the San, and which have no equivalent in our alphabet. In the opinion of many scholars—among them, Deneiker—the primitive Hottentots before their fusion with the San were the original Bantu. This word (from mu-natu, "man", "a being endowed with reason", plural, ba-natu) has been used to designate an important family of languages which stretches from one ocean to the other, from the basin of the Congo and the Victoria Nyanza in the north, to the Orange River and the Limpopo, deducting the Hottentot tribes. Although every tribe in this vast region has its own language, the basis of vocabulary and grammar is common to them all. They are agglutinative in structure, and characterized by pronominal prefixes which not only determine the number and category of the noun, but extend to the adjective and the verb by very rational rules, which are always applied. The Bantu, who include, among other better known tribes, the Zulus, Basutos, Matabele, Makua, Wa-swahili, Wa-nyamwezi, Be-ganda, Be-congo, Bepongwe, Fang, etc., present a great variety of cultures, due, no doubt, to divers mixtures of races, which, as a rule, it is difficult to trace very far back. Their manner of life seems to depend chiefly on the country they live in; they are farmers, shepherds, and fishermen. Certain tribes, such as the Be-gandas, are still formed, and still lead large communities with regular institutions, generally in the form of an autocratic government. Most of them, however, have maintained their patriarchal life, and are scattered in little villages, practically independent of each other. Moreover, litigation and war, slavery, polygamy, the practice of a degrading fetishism, with human sacrifices, the practice of lèpre and the use of tobacco by fire, arbitrary condemnations, poisonings, human sacrifices, and even cannibalism, prevail more or less extensively, and to a greater or lesser degree among all these interesting peoples. Besides the lands occupied by the Bantu, there are to be found in the valleys of Senegal, Gambia, of the Niger, Lake Tchad, and Bénoué, strong and numerous tribes of a more markedly negro type, of great stature, strongly dolichocephalous, with very black skins, rounded foreheads, thick lips, and frequent prognathism. These tribes, sufficiently varied in appearance, are often known under the generic name of Negritos, which are divided into four groups: the Nilotic negroes, such as the Muzzu, the Barhi, the Bongo, the Sandé, etc.; the negroes of the central Sudan, such as the natives of Bornu, Baghirni, Wadai, Darfur, Kordofan, etc.; the negroes of the western Sudan, such as the Sornhil, the Mossi, the Mandinka, and their linguistic neighbors (Mandingo, Wolof, Senegales, Mandinka); and, finally, the coast, or Guinea, negroes, such as the Volof, the Sener, the Susu, the Aku, the Ashanti, the Fanti, the people of Dahomey, the Egbas, the Yoruba, the Mina, and the Ibo, etc. These tribes

earth without shade. These deserts, which are not lacking in grandeur and attraction, mark, north and south, the true boundaries of Africa. Beyond the north and south—to the north, Mauretanias, Algeria, Egypt; to the south, the region of Cape Colony—the soil, the climate, the fauna and flora, the inhabitants are no longer characteristically African, but European.

INHABITANTS.—The most recent statistics give the population of Africa as from 160,000,000 to 200,000,000 souls. Of these, 128,000,000 represent the black element very unevenly distributed over the 12,000,000 square miles of surface. In some parts it is very dense, as in the valleys of the Nile and of the Niger; in Algeria, Morocco, and Abyssinia; in the interior, and in the region of Cape Colony; while it is very sparse in great spaces like the Sahara and the Kalahari desert, or the swamps where the tributaries of the Nile and of the Zambezi pour their sluggish currents. The occupation of the country by the European nations, which put an end to local wars, slave-raids, and, to some extent, to poisonings, infanticide, and human sacrifices, might well lead men to hope for the repeopling of Africa. These advantages, however, seem, in modern times, sadly outweighed by the spread of the dread sleeping-sickness and other contagious diseases, and the breaking up of native family life, due to contact with our civilization. African ethnography presents a very complicated problem. Five thousand years before Christ the valley of the Nile was inhabited by a population already possessing a remarkable civilization. Traces of its occupation even prior to that period, during the Age of Stone, have been found from the Atlas to the Cape, from Somaliland to the Guinea Coast. The question, then, arises, whether these primitive populations may not now be represented by the Negroes, or Pygmies, of Africa, mentioned by ancient authors and once more discovered in modern times. Under the various names of "Akka", "Ba-twa", "A-kwa", "Be-kù", etc., they are met with in scantly groups throughout Equatorial Africa, from the banks of the Tuba to the valley of the Ogowai (French Congo) and that of the Congo. Near the Conge they come in contact with another population of greater stature and 4 ft. more developed, with marked physical characters: the "San", called "Bojesmannen" by the Dutch, and "Bushmen" in English. There are two types: one black, the other yellowish; but they undoubtedly constitute distinct races, with well marked ethnic characteristics. There are valid reasons for thinking that they are the remains of one of the earliest races which formerly lived in the Nile basin. Traces of similar populations are found in Europe; and, at the present day a parallel race is represented by the Negroes of the Andamans, Moluccas, and the islands in the vicinity of Indo-China. These little men would therefore seem to have occupied the whole of the ancient continent, scattering from a central point, which, if we may trust certain indications, was the valley of the Euphrates. That which is certain, however, is that the Negroes appear in Africa as a primitive population, which was scattered by the stronger and better organized tribes who came after them. This, moreover, is what explains the great number of negroes themselves, and which has been formed of them by the blacks; they look on themselves, and are looked on by their neighbours, as the first owners of the Earth. It is to them that the forest belongs, with all that it contains, animals and fruits; and the Negroes live in and their life is African in nature. Their life is everywhere the same; they are nomads, who make no settled encampments, have no trade, commerce, or farming, neither flocks nor domestic animals of any kind, except a small dog,
are, as a rule, stronger than the Bantu, more industrious, better organised for fighting, and for resistance to invasion. Many, indeed, have known real epochs of prosperity and greatness. Moreover, this superiority is most clearly marked in proportion to the distance from the coast; so that one tribe, who is true of the "black colours", belonging to a different ethnic type, represented by the Hamites (Chamites), also known as Kushites, Ethiopians, or Nubians. To this group should be joined the Bedja of Nubia, the Abyssinians, the Oromo, or Gallas, the Afora, or Danakil, the Somalis, the Masai, and, in the west, the Fulbe and the Fula. All these tribes, who are from skin to black, bronze, or reddish—the result, no doubt of a considerable mingling with the tribes they first met with—are, as a rule, of a regular type, often handsome, with shapely limbs, oval faces, long noses, and hair long and curly; all with an air that appears to greater advantage from their skill in draping themselves in the fashion of antique statues. They are no longer negroes. Most of them lead a pastoral life and, divided into something like clans, tend their flocks on the wide strip of half-desert pasture-land which stretches from Cape Gardafui to Cape Verde. They are intelligent, warlike, independent, given to piracy and fierce from the desert; they are Moors; they have bad neighbours, but have great influence wherever they may be. From the Hamites we pass, by a natural transition, to the Berbers, who have held northern Africa for many centuries. While the other tribes are of Asiatic origin, the Berbers came from Europe at an unknown period, and belong to two types, the brown and the fair. About A.D. 1100, they founded Timbuktu, and spread as far as the Canary Islands; then, roused by Islam, they made their way into Spain, and threatened the south of France. They are represented by the Barbars, the Kabyle, the Tuareg, the Moors of the western coast, and have had a considerable part in the formation of the so-called "Arab" populations of the "Barbary States". In addition to these various elements, yet another, the Semitic, has settled among, and to some extent mingled with, the people of Africa. This element is to be found chiefly in Egypt, in Abyssinia, and on the East Coast. In more recent times there has been an influx of modern Europeans—the Portuguese in Guinea, Angola, and Mozambique; the Dutch on the Gold Coast, at the Cape, and in the valleys of the Orange and the Limpopo; the English, Germans, French, in the Sahara, though of recent origin, and at periods in which it is impossible to determine, men evidently of the same species, but not of the same race, settled on this primitive soil, mingling some of their qualities, changing their hues, confounding their customs and their speech, yet, nevertheless, often retaining clear traces of their original descent.

III. RELIGION.—(A) NATIVE RELIGION. There is no doubt that there is to be found among the nations of Africa, apart from Christianity and Mohammedanism, a religion, a belief in a higher, living, and personal principle, implying on man's part the duty of recognizing it by means of some kind of worship. Individuals have, and always have, their own ways of worshipping, and of looking for help in the causes of which they must always be inquired into. In the hereafter, the spirits or shadows of kings, chiefs, witch-doctors, of great men, rich and powerful, being set free from the bodies to which they were united, wander through space until they find another body into which to enter. They keep after this life the power, often intensified, which they had before; they can injure or give help; they can influence the elements. More, they often bring news of themselves; they cause most of the sicknesses of children; they are seen in dreams; they cause nightmares; they are heard at night; they show themselves in many inanimate objects. The tokens of ordinary persons have less power; of no importance after death, as in life, they disappear. It is important, however, to give all these shades a fixed abode. This is done by means of certain complicated ceremonies: by calling them into caves, into the houses of certain people who profess certain rites, into living animals, but more often into statues, statues of earth, wood, or metal, placed on the skull of the ancestor, or containing some part of his remains—nails, hair, eyebrows, or skin. There are some rebellious shades, however, who are difficult to keep in one spot; they are called back by means of fresh ceremonies. Moreover, on all necessary occasions—
for the success of a journey, of a hunt, of a trade, or war, to ward off a plague, to turn aside misfortune—recurrings to the gods, to the四季 ancestories; prayers, offerings, and sacrifices are made, with offerings, to the gods, and offerings made (glasse beads, rice, maize, milk, beer); victims are sacrificed to it, birds, kids, sheep, oxen, men; for the more the shade is to be honoured the more worthy must be the sacrifice. Nor is this all. The offering must, of necessity, be eaten in common; it is by drinking the blood of the flesh that the sons of man sacrificed, in company with the names of the ancestors vanished, yet present, that their favours are obtained, and they are satisfied. This satisfaction is most esteemed when it is possible to sacrifice their enemies, those who have caused their death, and on whose hands their present safety depends. Therefore, the sacrifice of the enemy can be dreamed of. This is the origin of cannibalism, which in some parts of Africa has taken on peculiarly disgusting forms. Ancestor worship, in one form or other, is thus the chief expression of African religion. But besides shades, there are a number of spirits, whose origin is unknown, who reveal themselves in various ways. Most of these are wicked, some terrible, but others are mischievous, capricious, fanciful; while some, again, are more or less indifferent, and sometimes well-disposed. It is the darksome activity of these spirits which must be held accountable for the incidence of diseases, for crops, for droughts, floods, and fires—all the ills that seem to have no apparent cause. The same holds true of possession, so common everywhere. To offset these ills it is necessary to consult the "seers", who, after the necessary ceremonies, will find the name and character of the spirit who is at fault; will indicate the specialist (witch-doctor) to whom recourse must be had, and who will obtain the desired result, a cessation of the trial, a cure of the sickness, an end to the possession, by means of the practices or sacrifices demanded by the spirit. In a word, from the point of view of the black man, the world was formed to progress regularly, and might possibly have attained its end, had its Creator so willed it. But, for unknown reasons, God had left His work exposed to many harmful influences of elements, of animals, of men, of sorcerers, of ghosts, of spirits. And, since He is beyond man's reach, man cannot escape, he is led to placate or to neutralize such influences as can be reached among the thousands that everywhere reveal themselves. It is to the general scheme of these mysterious things that we must reduce the almost universal belief that there exists for each individual family a special kind of spirit or demon, the taboo of the Maoris, which cannot be touched without misfortune: a fruit, a tree, a fish, an animal, whose name one bears. It is to this scheme, again, that the use of amulets must be referred, made, as they are, of rare and outlandish things; of mysterious remedies, of protective fetishes for everything and against everything. Moreover, divination, second-sight, philters, enchantments, horoscopes, forecasts, are equally well known. Judicial trials, held to make known the guilty, are of daily occurrence. But, just as it is possible for man to use his advantage of to neutralize, these mysterious influences, these demons, virtuous or evil, so he can make use of them to effect his revenge, to do harm to those about him, as do sorcerers, conjurers, or wizards. In league with hidden powers, these practitioners send sicknesses, cause death, bewitch their enemies, and roam at night in the form of some creature, of some bird, or animal, to spread their witcheries. They are, consequently, feared and hated. Many have recourse to them, if they can get to know them, in order to join them, or to follow them with their hatred. If they are discovered, they are made to do penance, are sold, killed, or burned as local justice shall decide. It is curious to meet in the heart of the bush, with prayers and incantations addressed to the gods, the practices and faiths of the Middle Ages, and even at the present day. And, if these wizards and witches practise their arts at the risk of their lives, it may be well to add that they have not seldom merited their fate, for many of them, in addition to their adherence to the supernatural, are undeniably very skillful poisoners. Certain anthropologists and ethnologists, anxious to find in Africa a territory propitious to their theories, endeavour to prove that the religious evolution of man starts from simple Naturism, whence it proceeds to Animism, and thence to Fetishism, to absolute rejection with the prince of the world. This upward march, which supposes man to have set out from the lowest stage towards an indefinite progress, appears reasonable. But it is reasoning a priori, based on an untenable hypothesis. The actual facts are found on examination to be far from agreement with this theory.

(1) Naturism is the worship paid to personified natural objects: the sky, the sun, the moon, the mountains, the thunder, etc. The Hottentots have been said to adore the moon, in whose honour they perform long dances. This statement, however, is not known to be true. There are, like all Africans, fond of dancing by moonlight; they hail the moon's reappearance and follow her course closely, since it is she who measures time, but this is very far from being worship. The true objects of Hottentot worship are the spirits of their dead. They recognize, moreover, a Power higher than these shades, "He Go", an expression which the missionaries have made use of to translate the word "God". Again, other Bantu tribes use terms which mean either "Sky" or "God", "Sun" or "God", etc., but make a clear distinction as to the meaning conveyed by these words. Not one, in fact, imagines that a material identity exists between the planet that gives us light, or the firmament wherein it moves, and the Supreme Being who inhabits or makes use of them. The same may be said concerning the thunder. The blacks, indeed, sometimes say that it is God, who by this sign, foretells the rain, but this is not Naturism. Naturism, in its strict meaning, given to the word, does not exist in Africa.

(2) Animism, based on the distinction between matter and spirit, is the belief in beings which have no affinity to any special thing in nature, but are endowed with a higher power; to whom a certain worship is paid, yet who are incapable of being represented in a visible form. Among the most particular and general sense, it may be said that Animism is the religion of a great part of Africa: the Negritos, Hottentots, Bantus of the south and east, many of the Nigrarians, and most of the Hamites, have practically neither fetishes, idols, nor material images, honored with any kind of worship. They believe, as we have said, in the survival of the spirits of the departed (under an ill-defined form which they liken, as a rule, to a shadow), in their possession of more or less power, in the need of honouring them, placating them, and settling them in fixed localities. They believe, also, in the existence of spirits differing from these in their various influences; lastly, in a Higher Power which they more or less clearly distinguish from visible creation, from the earth, the firmament, etc. However, the want of a true idea of a supreme Deity, and scientific ignorance, are the causes of a great mass of superstition of all kinds among the blacks, even among those who are missionaries.

(3) Fetishism.—The question has been raised whether Animism gave birth to Fetishism, or sprang from a purified Fetishism; but the discussion would
be futile. These two forms of religion, if one may call them so, seem to correspond more closely with two divergent subjective dispositions than with two principles, two doctrines, or two traditions. We find, in fact, individuals and families, in the midst of animist populations, who materialize the expression of their worship by making images, into which they pour the emotion of veneration, the essence of their feeling for the sacred thing. Fetishism is the sum of beliefs and practices existing in connection with this idea. It is therefore a mistake to fancy that the negro adores the material of which his fetish is made, or attributes to it a supernatural power. On the contrary, the fetish only possesses influence by means of the particular virtue which the fetishist has fixed in it. But, subject to this reservation, anything may become a fetish: images, bones of men or animals, figures more or less grotesque, stones, trees, huts, etc., according to circumstances or to personal predilection. As to the diffusion of Fetishism, Livingstone points to the fact that it seems to have spread more rapidly and more extensively than to the protraction of man from the forest country; an observation that was well founded. And, since western Africa is far more thickly wooded than the eastern part, it is chiefly in the west that we find classic Fetishism, with its material images and its coarse practices. It is practically non-existent among the Hottentots, the Bantu of the east, the Nigritians, the Hamites, and the Negroes. We are thus led to conclude that these peoples, being more given to wandering than the others, often living a pastoral life in a more open country, have been less prone than were the sedentary tribes to materialize their worship in objects difficult to carry about with them. This, possibly, is the explanation of the phenomenon which attracted Livingstone’s attention. However this may be, an impartial study of African religion makes it impossible for anyone, in the absence of a denial of the existence of a peculiar object, to assert that man began on this great continent by having no religious ideas; that from such a state he passed to Naturism, to rise, by degrees, to Animism, Fetishism, and Theism. Indeed, we find as many, or more, facts indicating that the black man, from a religious standpoint, has degenerated. In the record of Africa, the nations are ever the more overgrown by a more or less confused mass of strange superstitions, the essential ideas of which everywhere has been looked upon as the primitive religion: an unseen God, Master of all things, and Organizer of the world; the survival of the human soul, under a form not clearly defined; at times, the idea of reward and punishment in the other world; the existence and activity of spirits, some of whom help men while others deceive them; prayer, sacrifice, the need of a worship; the sacred nature of a fruit, a tree, or an animal; the duty of abstaining from certain actions, of practicing self-restraint; the idea of sin, of the penalty for sin, etc. The sum total of this evidence—and the list might be prolonged—more or less clear, distinct, or scattered, collected from tribes of different origin which cannot possibly have met for centuries, leaves us convinced that at the beginning of the fourth or fifth century, the Negroes were conscious of beliefs and practices, such as are found at the beginnings of every human race, and on which Christianity itself rests, as we have it to-day.

(B) JUDAISM.—The first historical record of the settlement of the Jews in Africa is the story of Joseph; but it is probable that there had been others there before him. Under Moses, who had been educated at the court of the Pharaoh Rameses “in all the wisdom of the Egyptians” (Acts, vii, 22), the Children of Israel once more crossed the Red Sea. Alexander of Macedon, however, recalled many of them, in 332 B.C., to take part in the foundation of Alexandria. Many of the Israelites, princes and good soldiers, have also produced historians such as Alexander of Miletus, surnamed Polyhistor (though modern critics pronounce him a pagan to whom some fragments of a Jewish tendency have been falsely attributed); moralists and philosophers, such as Aristobulus and Philo; elegiac writers on Greek verse, such as the tragic poet Eucius; 500 B.C. It was at Alexandria that the “Seventy” (Septuagint) translated (third century B.C.) the Law and the Prophets into Greek. Thence, the Jews spread over the Cyrenaics, and made their way to Carthage. A second wave of Jewish emigrants, moreover, left Italy on the conquest of the Carthaginian State by the Romans (146 B.C.), and founded trade-exchanges in most of the seaports of northern Africa. Hence, St. Jerome, writing to Dardanus, could say that the Jewish colonies formed in this time an unbroken chain across Africa, from Mauretania to India. Yet another scattering of the Jews followed the taking of Jerusalem by Titus (A.D. 70) and the destruction of the Temple, bringing a third wave of Jewish emigrants into Roman Africa. The triumph of Mohammed at Mecca (A.D. 630), and the rapid spread of his religion, obliged a large number of Jews to leave Arabia. Of those who crossed the Red Sea some took refuge in Abyssinia, a country with which they had long had intercourse, and where they doubtless found some of their older colonies. It is from these, probably, that the Falashas and Gondas are descended, although these tribes trace their ancestry to Solomon and the Queen of Sheba. Others took the well-known route to Egypt, and, following the Mediterranean coast, set out to rejoin their co-religionists in the territories of Tripoli and Tunis. Some, by pursuing the caravan route of Dar-Fur, across the Wadal, Bornu, and Sokoto, arrived, about the middle of the eleventh century, in the valley of the Niger. Finally, when, in 1492, they were driven from Spain, many of them went to Morocco, and others to Tunis. Such varied origins have caused diversities of type, manners, and speech, among the Jews of Africa, but all have kept that peculiar, personal imprint which distinguishes everywhere the Children of Israel. It is estimated that the approximate number of Jews of other races, is divided thus: 50,000 in Abyssinia; 30,000 in Egypt; 60,000 in Tunis; 87,000 in Algeria; 100,000 in Morocco; more than 10,000 along the border of the Sahara, and 1,800 at the Cape; giving a total of about 300,000. The study of their history in Africa leads to the conclusion that their monotheistic influence was real in Egypt and Numidia, and even in the Sudan. At the present day, however, they carry on no religious propaganda, but are satisfied with keeping their Israelitish worship intact, in communities more or less numerous and faithful, under the guidance of rabbis of various classes—officiating rabbis who sacrifice rabbis, who lead to circumcision, rabbi notaries, and grand rabbis.

(C) ISLAMISM.—Islamism has found in Africa a boundless sphere of conquest, and its uninterrupted spread, from the seventh century down to the present time, among all the races of the continent is one of the most remarkable facts in history. Today a Mussulman may travel from Monrovia to Mecca, and thence to Batavia without once setting foot on "infidel" soil. Three phases in this movement of expansion may be distinguished. In the first (635-1050) the Arabs, in a rapid advance, prop-
agated Islam along the whole Mediterranean coast, from Egypt to Morocco, a conquest greatly aided by the exploitation of the country by the Byzantine governors, the divisions among the Christians, and political disorganization. In the ninth and tenth centuries, however, the opposition of the Berbers and the resistance of the Byzantines, assisted by the Normans, but chiefly the mutual strife of the Muslim emirs, arrested its advance; there were still bishops at Carthage, Hippo, and Constantine in the eleventh century. The second period (1050-1750) is connected with the invasion of the Berber (or Arabico-Berber) Bedouin by the Berbers of the Tuareg and the Mzabites of the Sahara. The name Twareg (singular, Targi) was given by the Arabs to the Berbers of the desert, and means "those forsaken of God." They were the founders of Timbuctoo (A.D. 1077), Djenné, and of the principal centres of influence in north-west Africa. While this part of the continent was being converted, willingly or by force, to Islam, eastern Africa was invaded in its turn by colonies of merchants, who, however, readily became warriors, and never failed to be apostles. It was thus that Islam gained the shores of the Red Sea, Somaliland, and as far as Kilosa, and the islands as far as the Comoro Islands and Madagascar. One nation alone, Ethiopia, entrenched in its huge, mountainous citadel, held out against them. Unfortunately, however, since the sixth century, it has held the Monophyseite heresy. It was on these unconquered Christians that the Arabs bestowed the scornful name of Habesh, meaning "sweepings of the nations," whence the name Abyssinia is derived. The last period of the Moham medan expansion extends to the present time. It is due to a veritable recrudescence of fanaticism, sealedly fostered by a number of religious societies, which in turn obtained influence, and spread in all parts of the world, and possess unbounded influence. Daily, one may say, Islam spreads over the great African continent, creeping down from Morocco to Senegal, making inroads on the valley of the Niger and the shores of Lake Tchad, passing from Kordofan to Uganda, and from Zanzibar to the Congo. Bitterly hostile to Europeans by its very nature, it is yet very skilful in adapting itself to circumstances. This is, doubtless, why so many governors, functionaries, travellers and writers, duped by this deep hypocrisy, favour this expansion of Mohammedanism, and are even guilty of flagrant injustice and abuse of power in imposing it. The Mohammedan world, which resists it, embraces it. As there are no Mohammedan statistics, it is impossible to make an accurate census. The following figures may, however, be quoted: 4,070,000 in Algeria; 1,500,000 in Tunis; 10,000,000 in Morocco; 6,800,000 in French Western Africa; 3,000,000 in Egypt; 2,000,000 in Somaliland, Zanzibar, and the interior. The total numbers of Islam in Africa approximately amount to between thirty and forty millions. Its marvelous spread is due to various causes. In Egypt, to begin with, and throughout northern Africa, it was a forcible conquest of countries and peoples in a state of utter social, political, and religious disorganiza tion. These remnants of peoples were intoxicated by a doctrine of great power, covering all that relates to the interests and concerns of man. From the new groups thus remodelled issued successively other conquerors, down to the recent uprisings of the Hafiz and the Mahdi. Moreover, since Islam is at once a religious doctrine, a social system, a political principle, a commercial interest, a civilization that arrogates to itself all manner of rights against the "infidel," it follows that each Muslim is intimately possessed by the spirit of proselytism. To this end he may, and does, make use of every means; all is permitted against the "unbeliever." Islam, therefore, imposes itself by force, by persuasion, by interest, by alliances, by the spirit of imitation, by fashion. It should be added that there is a real affinity between the manners and customs of the Moors and Arabs and those of the more or less mixed populations of northern Africa; and between these and the negro tribes. Moreover, Muslim exclusiveness becomes not a little modified by contact with Fetishism, and if Islam imposes certain beliefs and practices on its black disciples, they, in turn, bring it to a number of their superstitions and usages. Finally, the Mohammedan simplicity, purity, and rigor, its liturgical discipline, its liberal indulgence in respect of morality, all sustained by the hope of a Paradise made up of well-defined and attractive pleasures, combine to make Islam an ideal religion for the childish intelligence and sensual nature of the African peoples among which it labours. These causes, of themselves, suffice to explain the slight hold that Christianity has gained on the Mohammedan social system. The Muslim who becomes a Christian must renounce, not only his faith, but also his family, his social standing, his interests, all the bonds that bind him to his homeland. How utterly mistaken those are who may have held that Islam is a kind of useful, possibly necessary, transition, between Fetishism and Christianity. On the contrary, Islam as it were crystallizes the heart and mind of man. It is not a step taken upward, but a wall that arrests all progress. From a philo sophical and religious standpoint, however, Islam is undoubtedly superior to the Fetishism of the negro. It acknowledges but One God Almighty, who rewards good and punishes evil in a future life; it teaches the need of prayer, penance, and almsgiving; of a public worship; of abstaining from the use of alcohol, pork, unclean meats, etc. But the absolute freedom with which it preys on the "infidel" by means of polygamy, slavery, thefts, and all kinds of injustice, the utter corruption and the spread of venereal disease to which it gives rise, the pride, hypocrisy, and laxness which it engenders in its disciples, the formidable cohesion which it gives them, make the expansion of "Mussulman civilization" among fetishist peoples anything but desirable. From the standpoint of their proximate evolution they have more to lose from it than to gain. As fetishists they constitute a reserve for Christian civilization; as Muslims, they are lost to it.

(2) PARSEEISM.—The Parsee, who is Iranian, was assimilated with the Zoroastrianism of the Parsee colonies at Zanzibar, Mombasa, Natal, and the Cape; Chinese and Indian Buddhists in the Transvaal, and the island of Mauritius; and the Brahminists Banya, natives of Kurachi, Kach, and Bombay, who trade all over the coast of the centres of Eastern Africa, from Port Said to the Cape. None of these, however, make any proselytes, and all will receive due treatment under their respective titles.

(3) CHRISTIANITY. Christianity penetrated into Africa through two principal channels. It was first brought by the Evangelist St. Mark to Alexandria
where it soon shone with great splendour and was represented by such men as Clement of Alexandria, Origen, Athanasius, and Cyril. It passed thence into Lower Egypt, then into the Thebaid, Upper Egypt, and Nubia, and, by way of the Red Sea as far as Ethiopia, adopting as its own the Coptic church, which it found there and in Egypt and the Cyrenaica. At the same period, however, about the end of the first century, Roman soldiers and merchants brought the Gospel to Carthage, whence it soon spread to Proconsular Africa, to the Byzacene province, and to Numidia, added a glorious band to the church, and produced such doctors as Tertullian, Minucius Felix, Cyprian, Arnobius, Lactantius, Optatus, and the great Bishop of Hippo, St. Augustine. (1)

1 The Dissident Churches.—Unfortunately, African Christianity was constantly exposed to the attacks of schism and heresy; of Gnostics, Monophysites, Arians, Pelagians, Manichaeans, Novatians, and Donatists, who divided and enfeebled it, and so paved the way for its destruction, first, by the Vandals and, finally, by Islam. Most of these sects have long since disappeared; but the Monophysites, who, following Eutyches, acknowledge only one nature of Christ (the human having absorbed the human), have continued to exist, and form at the present time three distinct churches: namely, The Armenian Church, whose Patriarch, or Catholicos, resides near Erzerum (see Armenia); The Jacobite Church of Syria and Mesopotamia, whose head is the Patriarch of Anioch (see Jacobites, Monophysites); The Coptic Church of Egypt, governed by the Patriarch of Alexandria, resident at Cairo, who exercises a kind of ecclesiastical suzerainty over the Monophysite Church of Abyssinia. These Copts (from Gr. Αιγυπτιωτα, Egypt), descendants of the ancient Egyptians, are about 200,000 in number, and are spread over some twenty dioceses, as in the seventh and eighth centuries (see Copts.) In Ethiopia (see Abyssinia), the Monophysites number 3,500,000 out of a total population of nearly 4,000,000. The rest are Mussulmans (200,000), Israelites (50,000), Pagans (100,000), or Catholics (30,000). The liberal immigration of Protestants in Europe, and the still makes, considerable efforts on this continent. Every nation in which Protestantism flourishes has taken part in this missionary work: Germany, Norway, Sweden, England, Holland, Switzerland, France, and the United States of America. In 1736 the Missionaries established a settlement at Cape of Good Hope, and formed colonies of farmers and mechanics. Their influence has contributed to the civilization of the Hottentots and Kafirs. They settled among the Kafirs in 1828, and, in 1885, to the north of Lake Nyassa. The mission which they had founded at Christiansburg, on the Gold Coast, and then abandoned, was taken up in 1828 by the Société des missions évangéliques de Basle, which has since spread to the country of the Ashantis, to the German colony of the Togo, and to the Kamer- Déns, where they have replaced (1887) the English Baptists. From Germany, the Berlin Missions have sent out to the Orange Colony, to Griqualand, the Transvaal, and German East Africa; the Rhénish Mission, to the Hottentots, the Namas, the Herreros, and the Ovambos; the North-German Missions (Bremen and Herrmannsburg) to Togoland and the Gold Coast; and, in the Transvaal, to the Basutos and Nlates. In short, there are at least three independent missionary establishments in the country of Erythrées; the Norwegians have an important mission at Betsileo, in Madagascar, numbering 50,000 Malagasy. With the exception of the German mission of Hermannsburg, and the Norwegian missions, which are distinctively Lutheran, all the others have various creeds difficult to specify. The English missions are notably rich and numerous. The most important only need be mentioned here, namely: The Society for the Propagation of the Gospel, which dates from 1752, and labours on the Guinea Coast, at the Cape, and in Madagascar; The London Missionary Society, founded in 1799, which has stations in English Africa; The London Missionary Society, established in 1795 on an undeniamental basis, which made its action chiefly felt in South Africa, with Moffat and Dr. Livingstone; The Universities Missionary Society, with its centre at Zanzibar; the Baptist Mission at Fernando Po; the Methodist Missions on the Congo; the Methodist Missions of Sierra Leone, the Niger, and the Gold Coast; the Scottish Missions, etc. The French Protestants, in their turn, founded the Société des missions évangéliques at Paris, in 1824, which has sent its agents to the Basutos in northeastern Cape Colony, where they have been very successful; to the French Congo (Gabo region), where they replaced the American Presbyterians (1892); to the Barotsé country on the Upper Zambesi, and, finally, to Madagascar, where they have been called upon to take the place, to some extent, of the English missions (1855). Nor must we overlook the efforts which the different nations have taken the chief part in this work: the Methodist Episcopal Church, the Baptist Church, and the Presbyterian Church. The Methodists began their labours in the colony of Liberia from its very foundation (1820), but it was only in 1853 that they were able to establish a permanent bishopric there. The Baptists, also, have stations in Monrovia, Sierra Leone, Liberia, and Lagos. The most important missions, however, are those of the Presbyterians. In Egypt there is hardly a village on the Nile without one of their schools, under a Coptic bishop. Protestantism, therefore, already considerable activity in Africa, seconded, as it is, by the magnificent generosity of its adherents and of its numerous native assistants. It would be impossible in an article of this kind to specify not only all the societies engaged in African missions, but also the stations they occupy, the personnel they employ, the number of missionaries they have had, the number of neophytes which they profess to have gathered around them. The figures which might be quoted vary according to the documents consulted. There exists, moreover, no estimate of the total. Each year introduces startling discrepancies into the statistics, as in any statistics at their extenuates, there is a risk of misrepresentations. However the most recent returns are as follows (1906):—

Protestant missionary societies in Africa, 95; Ordained missionaries, 1,158; Lay missionaries, 1,993; Native assistants employed, 15,732; Communicants, 274,650; Christians (approximately), 400,000.

To complete the information given above, we subjoin a list of the principal societies, with their spheres of labour. American Board of Commissioners for Foreign Missions, Benguela, Rhodesia, Natal; American Baptist Union, Congo State; American Lutherans, Liberia; African Methodist Episcopal Missions, Liberia; African Mission, the river Colonies, Anyama (Central) Presbyterians, Liberia, Kameruns, Gaboon; American (South) Baptists, Liberia, Yoruba; American (South) Presbyterians, Congo State; American Presbyterians (United), Egypt; African Zion Methodist, Liberia; Basler Mission, Gold Coast, Kameruns; Balolo Mission, Congo State, Musom; German African Mission; Berlin Mission (Berlin I), Cape, Orange Colony, Transvaal, Rhodesia, German Africa; Church Missionary Society, Sierra Leone, Yoruba, Nigeria, Seychelles, German Africa, East Africa, Uganda, Egypt; Congregational Union, Cape, Orange Colony; Deutsche Baptisten, Kameruns; Evangelische Missionsgesellschaft für Deutsche Afrika (Berlin III):
German Africa; English Baptist Mission, Congo State; Established Church of Scotland, Nyassa; Evangelical Fosterers Söffelse, Erythrea; Friends (Quakers), Madagascar; Missionaries of St. Paul, West Africa; Hermannsbürg Mission, Natal, Zulu-land, Transvaal; London Missionary Society, Cape, Bechuanaland, Mashonaland, Rhodesia, Madagascar; Leipziger Mission, German East Africa, British East Africa; Methodist Episcopal Missionary Society, Liberia, Cape Coast, Angola; Mission de Flandre, Mozambique; Nord-Afrika Mission, Algeria, Morocco, Egypt; Norddeutsche Missionsgesellschaft (Bremen), Togoland; Norwegian Society of Missions, Natal, Zulu-land, Madagascar; Missionsanstalt Neukirchen bei Mörs a.-R., Rhodesia, British East Africa; Open Brethren (formerly Plymouth Brethren, or Darbyites), Algeria, Morocco, Ben- guela, Lunda; Societé des missions évangéliques de Paris, French Guinea, Basutoland, Barotseland, Gaboon, Madagascar; Protestant Episcopal Mission, Liberia; Primitive Methodist Mission, Fernando Po, Cape; Rheinische Missionsgesellschaft, German South-west Africa, Togoland, Cape, Dutch South Africa Mission, Transvaal, Rhodesia; Swedish Mission (State Church), Natal, Zulu-land; Swedish Society of Missions, Congo State; Society for the Propagation of the Gospel, Guinea, Cape, Natal, Basutoland, Orange Colony, Rhodesia, Madagascar, Mauritius, Seychelles; United Church of Christ, Sierra Leone; United Church of Scotland, Calabar, Cape, Kaffirland, Natal, Nyassa; United Methodist Free Church, British East Africa; Universities Mission, Zanzibar, Nyassa, German East Africa; Wesleyan Methodist, Senegambia, Sierra Leone, Togoland, Gold Coast, Lagos and Yoruba, Cape, Kaffirland, Natal, Basutoland, Orange Colony, Transvaal, Natal, and South West Africa; Zanzibar Mission; the British and Foreign Lectureship for mission in Abyssinia; finally, Vasco da Gama, who sailed from Lisbon, with three caravels on 8 June, 1497, and had followed the Mozambique coast as far as Malindi, reached the East Indies on 20 May, 1498. Their discovery gave a great impulse to missions. Portuguese and Spaniards, French and Italians, were all, with an admirable courage, engaged in the work of the foreign apostolate. This period witnessed the founding of the Bishops of Las Palmas in the Canary Islands (1409), Funchal in Madeira (1514), Sant’Iago at Cape Verde; San Thomé and San Salvador (1488), afterwards transferred to Loanda. The Carthusians and Jesuits did wonders in Angola; the Dominicans settled at Mozambique, the bishopric of which dates from 1614; and the Augustinians took Zanzibar, Mombasa, and Paté as their sphere of labour, where they founded numerous Christian communities. Attempts were made at the same time to discover the famous Prester John in Abyssinia, but it was only in the seventeenth century, and for barely forty years, that the Jesuits were able to establish themselves in that country, with the hope, soon destroyed by a violent persecution, of bringing back this ancient church to Catholicism. Unfortunately, however, evil days were destined to blight the fair promise of time. Protestantism at the beginning of the sixteenth century had brought about irreparable divisions of Christianity, and thus hindered the conversion of the world, so now other social, political, and religious disturbances were to check for a while the colonizing activities of the European nations in the countries they had lately discovered. The sectarian policy of the Marquis de Pombal, the bigotry of the Dutch and English governments, and, lastly, the French Revolution, combined to disintegrate the religious orders, and at the same time to destroy the missions. But when the storm was over, the Church was to work to build up the ruins, to make good the harm done, to take up once again her forward march on behalf of civilization. In Africa there were only a few priests and these were at the European trading stations: St. Louis in Senegal, the French island of Goree, the Cape Verde Islands, the Cape of Good Hope, Reunion, and the foci of mission. Indebted to the Jesuits, a priest of the Mission, with a few of his Lazarist brethren, had succeeded in entering Abyssinia, and in taking up, with many precautions, the old missions of the Portuguese Jesuits; and the Franciscans maintained such remanets of their missions as the gift Egypt, in Tripoli, Tunis, and Morocco. But while the powers of one made a final division of the African continent between them, God was making ready a new apostle...
for the evangelization of Africa. This work, which was to mark the close of the nineteenth century, had very lowly beginnings, and originated in America. A philanthropic association had existed in the United States since 1817, whose object was to provide a neutral territory in Africa for liberated negro slaves; and the idea was entertained that they might build up an independent country for themselves. The first experiment was made on Sherbro Island, to the south of Sierra Leone; this, however, proved a failure. The undertaking was renewed in 1823 with better success, on a point of冈支博海岸, which became the capital of Liberia. In 1829, Bishop England, of Charleston, S. C., called the attention of Propaganda to the undertaking, and the Second Provincial Synod of Baltimore, which was to meet shortly afterwards (1828), received authority to deal with the matter. The Synod decided to apply to the Jesuits, but the negotiations were not carried through. The matter was finally taken in hand by Bishop Kenrick of Philadelphia, and at his request his vicar-general, the Rev. Edward Barron, was sent out, December 1841, with the title of Prefect Apostolic of United States, and accompanied by the Rev. John O'Callahan and Denis Pindar, a catechist, all of Irish origin. These missionaries arrived at Monrovia after a voyage of thirty-four days, but, finding only a few Catholics among the emigrants, proceeded thence to Cape Palmas, where another town was being built. Its inhabitants numbered about four hundred, and there were eighteen Catholics. The Prefect Apostolic accordingly began his missionary labours, and having visited Cape Palmas, Elmina, and Accra, where he found hopeful traces of the ancient Spanish and Portuguese missions, went to Europe in search of missionaries; and to ask help of the Society for the Propagation of the Faith, which had recently been founded at Lyons. Rome nominated him Vicar Apostolic of the Two Guineas and Sierra Leone (22 January, 1842); the Society for the Propagation of the Faith gave him assistance, and the Minister General of the Capuchins promised him the help of religious from the Spanish Province, one of whom was even named prefect apostolic. Unforeseen delays, however, occurred, and this last arrangement was not carried out. Barron, finding himself at the head of a mission without missionaries, went to the shrine of Our Lady of Victories, in Paris, to present the case that was to be taken up by Father M. F. Libermann, superior of a congregation recently founded for the evangelization of the negroes, had several missionaries at his disposal, and had come to ask Our Lady of Victories to open to him a field of missionary labour. An agreement was quickly made, and it was thus that, under the leadership of a prelate from America, the Fathers of the Holy Ghost were led to take up the missions of the Dark Continent. Not long afterwards, Mgr. Barron, disheartened by illness and disappointment, resigned, and the Vicariate Apostolic of the Two Guineas was entrusted to the Society of the Sacred Heart of Jesus, which was soon (1848) to receive theCongregate with the Congregation of the Holy Ghost. This vicariate extended from Senegal to the Orange river, with the exception of the region, then hardly occupied, included in the Portuguese Diocese of St. Paul de Loanda. This vast country was gradually partitioned out, and there arose the present system of missions, and the work of the Holy Ghost, to which the Catholic missions of western Africa are conducted. The Portuguese Bishopric of Angola and Congo had been maintained at Loanda, but the Portuguese missions, properly so called, had entirely disappeared, when the daring initiative of Father Duparquet, another of the Fathers of the Holy Ghost, undertook their revival. In 1872 he founded a permanent post at Landana, which has become the headquarters of the Lower Congo, or Portuguese Congo, Mission. In 1881, the mission of the Huilla Plateau was started, which was to exploit its sphere of action beyond the Cunene; in 1884, the Prefecture Apostolic of the Missionaries of the Sacred Heart at Cassinga, then Caconda, Bikolo, Massaca, and Kuanyama, and reached almost as far as the basin of the Upper Zambesi. Finally, in 1887, a post was founded in Loanda itself, whence the mission passed to Malanana in 1890, and, recently, along the Congo, in the direction of the interior, in the region of the capital, and finally, in 1895, the mission of the Sacred Heart was established, in 1897, in the Cape region to the south, to serve the needs of the European colony, has also been divided, and we now find there: the Vicariates Apostolic of Western Cape Colony (1897); of Central Cape Colony (1874), and of Eastern Cape Colony (1857), served by English priests; the Orange River Prefecture, established by the Fathers of the Holy Ghost, and then made over to the Oblates of St. Francis de Sales at Troyes, and recently raised to a Vicariate (1898); and lastly, the Prefectures of Basutoland (1894) and the Transvaal (1896); the Vicariates of the Orange Free State, now Orange River Colony (1880) and Natal (1859), and the Vicariate of the Missionaries of Mary Immaculate. On the East Coast the missionary movement had its beginning in the Island of Bourbon (Réunion). Two of the Fathers of the Holy Ghost, Father Dalmond in 1848, and Father Monnet in 1849, who had evangelized the Saint Mary Islands and the island of Nonou, were succeeded, one year later, by another, Vicar Apostolic of Madagascar. Death, however, prevented both from settling on the mainland. The mission was, therefore, entrusted, in 1850, to the Society of Jesus. In 1852, the Capuchin Fathers of the Savoy Province were placed in charge of the Seychelles mission, which was made a vicariate in 1858. It was from Bourbon that Father Fayolle, one of the local clergy, who died, later, as Bishop of Grenoble, set out for Zanzibar in 1860. Shortly afterwards, the Fathers of the Holy Ghost took possession of this East Coast and extended their jurisdiction from the Portuguese prelature of Mozambique to Cape Carrafa, coming in touch in the mysterious interior of the continent with the vaguely-defined boundaries which separated them from their brethren of the West Coast. The work had been begun, but more missionaries were needed to prosecute it. These came, indeed, in greater numbers than men had dared to hope for. The vicariate of Mary Immaculate, founded at Marseilles by Mgr. de Mazenod, the following should be named: The Priests of the African Missions at Lyons, founded in 1859 by Mgr. Marion de Brésilhac, on the lines of the Missions Etrangères at Paris; the Missionaries of Our Lady of Africa in Algeria, or White Fathers, founded by the illustrious Cardinal Lavigerie in 1858, and destined to take an early and brilliant share in evangelization of the continent; the Oblates of St. Francis de Sales, at Troyes, already mentioned; the Priests of the Sacred Heart, at St. Quentin, who have recently settled in the Congo Free State. The Society of Jesus, moreover, never vanquished, was re-scaling its old place on the Dark Continent, in that same colony, as also in the Zambesi basin, and in Egypt. The Spanish Fathers of the Holy Heart of Mary had long (since 1855) been labouring in Fernando Po and its dependencies; the Belgian missionaries of Scheut-Bruyelles had succeeded the Fathers of the Holy Ghost, and were joined by German missionaries in 1871; German missionaries had followed their countrymen to Togoland, the Kamerun, and Dahomey, in East Africa; the Italian Capuchins, side by side with their French brethren among the Gallas, and the Lazarists in Abyssinia, wished to take their share of missionary labour in the conquered posse-
missions of King Humbert in Erythrea. We should add, to complete our list, that the Institute of Verona, resuming its former undertaking, has been in charge of the Egyptian Sudan since 1872, and that the English missionaries of St. Joseph, from Mill Hill, have received from the White Fathers the Vicariate of the Upper Nile, in Northern Uganda. In a word, the missionary movement, begun amid so many difficulties, has developed wonderfully, in every direction, and it is comforting for the Catholic to see, at the beginning of this twentieth century, the heroism with which the missionaries are assailing the Dark Continent. In order to give a comprehensive view of the religious activity there, it will be instructive to quote in a single table the various jurisdictions into which Catholic Africa is divided, with their dates of establishment and the society in charge of each.

The most recent statistics, which, unfortunately, are very far from being exact, give a total of 300,000 faithful—362,177, according to Father J. B. Piolet—with 1,064 missionaries. The religious statistics of Africa, in 1906, may be given as follows: Animists, Fetishists, 90,000,000; Mussulmans, 36,000,000; Jews (including the Falashas of Ethiopia), 300,000; other non-Christians (Parsiens, Buddhists, etc.), 4,000; Christians: Monophysite Copts of Egypt, 150,000; Abyssinian Church, 3,000,000; Schismatic Greeks, Armenians, 2,000; Protestants, 400,000; Catholics, 360,000; Total, 130,215,000.

### CATHOLIC AFRICA

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<tr>
<th>Date of erection</th>
<th>Name</th>
<th>Clergy</th>
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<td>1850</td>
<td>Natal</td>
<td>Oblates of Mary</td>
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<td>Sierra Leone</td>
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RUINS OF TIMGAD

THE FORUM AND TRIBUNE     THE CAPITOL     THE GREAT BASILICA
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| Total | 18 | 32 | 26 | 8 | 54 |

To these Societies of missionary priests must be added a number of congregations of missionary brothers and sisters. (See also names of Princes, Bishops, Vicarates Apostolic, etc.)


**Alexandre Le Roy.

**African Church, Early.**—The name, Early African Church, is given to the Christian communities inhabiting the region known politically as Roman Africa, and comprised geographically within the following limits, namely: the Mediterranean littoral between Cyrene and the east and the river Ampsagas (now the Rummel) on the west; part of it which faces the Atlantic Ocean being called Mauretania. These Christian communities, apparently, extended only as far as the neighbourhood of Tangier. The evangelization of Africa followed much the same lines as those traced by Roman civilization. Starting from Carthage, it overran Proconsular Africa and Numidia, and grew less thorough as it drew near to Mauretania.

**History.**—The delimitation of the ecclesiastical boundaries of the African Church is a matter of great difficulty. Again, again the Roman pontiffs, most of which they had taken from the Catholics. They had, however, grown so powerful that even such a measure failed to crush them; so numerous were they that a Donatist Council, held at Carthage, in 327, was attended by 270 bishops. Attempts at reconciliation, suggested by the Em-
The emperor Constantius, only widened the breach, and led to armed repression, an ever-growing disquiet, and an emnity that became more and more embittered. Yet, in the very midst of these troubles, the Primate of the Church, bishop Silvanus, died in the year 394: "God has restored Africa to religious unity." Julian's accession (361) and his permission to all religious exiles to return to their homes added to the troubles of the African Church. A Donatist bishop sat in the heretical see of Carthage, in opposition to the orthodox bishop of Carthage, and the emperor. Convocation succeeded another and begot new conflicts. About this period, Optatus, Bishop of Milevei, began to combat the sect by his writings. A few years later, St. Augustine (q. v.), converted at Milan, returned to his native land, and entered the lists against every kind of error. Paganism had by that time ceased to be a menace; in 399 the temples were closed at Carthage. Nevertheless the energy and genius of Augustine were abundantly occupied in training the clergy and instructing the faithful, as well as in theological controversy with the heretics. For forty years, from 390 to 430, the Councils of Carthage (see AFRICAN SYNODS) which reunited a great part of the African Episcopate, public discussions with the Donatists, sermons, homilies, scriptural commentaries, followed almost without interval; an unparalleled activity which had commensurate results. The Pelagian heresy, which had made great strides in Africa, was condemned at the Council of Carthage in 411 (see Donatism, Pelagianism) were stricken to death at an hour when political events of the utmost gravity changed the history and the destiny of the African Church. Boniface, Count of Africa, had summoned the Vandals to Africa in 426, and by 439 the invasion was completed. The barbarians advanced rapidly, and made themselves masters of cities and provinces. In 430 St. Augustine died, during the siege of Hippo; nine years later Geiseric, King of the Vandals, took possession of Carthage. Then began for the African Church an era of persecution of a kind hitherto unknown. The Vandals were Arians and sectaries. Not only did they wish to establish their own Arian sect, but they were bent on the destruction of Catholicism. The churches which the invasion had left standing were either transferred to the Vandals or withdrawn from the Catholics and closed to public worship. For intervention from the Emperor, the Vandals were driven out (474-491) and the conclusion of a treaty of peace with Geiseric, were followed by a transient calm. The churches were opened, and the Catholics were allowed to choose a bishop (476), but the death of Geiseric, and the edict of Hunnerich, in 484, made matters worse than before. A contemporary writer, Victor of Vita (q. v.), has told us what we know of this long history of the Vandal persecution. Even in such a condition of peril, the Christians of Africa were far from showing those virtues which might be looked for in a time of persecution. It is true that Salvius of Marseilles (q. v.) is prone to exaggeration in Carthage, Gratus, but he gives us a most clear and not wholly inaccurate, account of the crimes of all kinds which made Africa one of the most wretched provinces in the world. Nor had the Vandals escaped the effects of this moral corruption, which slowly destroyed their power and eventually facilitated their downfall. During the last years of Vandal rule in Africa," St. Fulgentius (q. v.), in his History of the Vandals, exercised a fortunate influence over the princes of the dynasty, who were no longer ignorant barbarians, but whose culture, wholly Roman and Byzantine, equaled that of their native subjects. Yet the Vandal monarchy, which had lasted for nearly three centuries, seemed to have been firmly established than at its beginning. Hilderich, who succeeded Thrasamond in 523, was too cultured and too mild a prince to impose his will on others. Glimmer made an attempt to deprive him of power, and, proclaimed King of the Vandals in 531, marched on Carthage and became king. His reign was completely successful, and his authority firmly established, when a Byzantine fleet appeared off the coast of Africa. The naval battle of Decimus (13 September, 533) destroyed, in a few hours, the sea-power of the Vandals. The landing of the Byzantine fleet, the taking of Hippo, the capture of Carthage, and the battle of Tricamarum, about the middle of December, completed their destruction and their disappearance.

The victor, Belisarius, had but to show himself in order to reconquer the greater part of the coast, and to place the cities under the authority of the Emperor Justinian. A council held at Carthage in 534 was attended by 220 bishops, representing all the churches. It issued a decree forbidding the public exercise of Arian worship. The establishment of Byzantine rule, however, was far from restoring unity to the African Church. The Council of Carthage brought together the bishops of Proconsular Africa, Byzacena, and Numidia, but those of Tripolitania and Mauretania were absent. Mauretania had, in fact, regained its political autonomy, during the Vandal period. A native dynasty had been set up, and the Byzantine army of occupation never succeeded in conquering a part of the country so far as Tripolitania and Cyrenaica; in 643 they conquered part of the Tripolitana. In 647 the Caliph Othman gave orders for a direct attack on Africa, and an army which had gained a victory at Sdira withdrew on payment of a large ransom. Some years of respite ensued. The African Church showed its firm attachment to orthodoxy by remaining loyal to Pope Martin I (649-685) in his conflict with the Emperor of Byzantium. The last forty years of the seventh century witnessed the gradual fall of Hilderich from the throne of Emparedados into the hands of the Arabs. The Berber, or native tribes, which before this had seemed on the way to conversion to the Gospel, passed in a short time, and without resistance, to Islam. Carthage (q. v.) was taken by the Arabs in 685. Two years later it was re-entered by the Patrician John, but only for a brief period, 598-599. The fall of Carthage was the dissolution of the capital of Northern Africa. In this overwhelming disaster of the Arab invasion the Churches of Africa were blotted out. Not that all was destroyed, but that the remnant of Christian life was so small as to be matter for erudition rather than for history.

CHRISTIAN LITERATURE OF AFRICA.—The ecclesi-
ecstatic literature of Christian Africa is the most important of Latin Christian literatures. The first name which presents itself is that of Tertullian (q. v.), an admirable writer, much of whose work we still possess, notwithstanding the lacunae due to lost writings. Such works form the "Passio S. Perpetue" have been attributed to him, but the great apologist stands so complete that he has no need to borrow from others. Not that Tertullian is always remarkable for style, ideas, and theology, but he has furnished matter for very suggestive studies. His style, indeed, is often exaggerated, but his faults are those of a living man, and should be passed over. It is true that his works remain among the most valuable of Christian antiquity. The lawyer, Minucius Felix, has shown so much literary skill in his short treatises of a few pages that he has deservedly attained to fame. The correspondence, treatises, and sermons of Cyprian (q. v.), Bishop of Carthage, are approximately to the middle of the third century, the correspondence forming one of the most valuable sources for the history of Christianity in Africa and the West during his time. His relations with the Church of Rome, the councils of Carthage, his endless disputes with the African bishops, the place, to some extent, of the lost documents of the period, St. Cyprian, indeed, although an orator before he became a bishop, is not Tertullian's equal in the matter of style. His treatises are well composed, and written with art; they do not, however, contain that inexhaustible abundance of views and perspectives which are the sole privilege of certain very lofty minds. Arnobius, the author of an apology for Christianity, is of a secondary interest; Lactantius (q. v.), more cultured and more literary, only belongs to Africa by reason of the richness of his genius. The peculiar bent of his talent is purely Ciceroan, nothing is on his nature. Among these, each of whom has his name and place, there moved others, almost unknown, or hidden under an impenetrable anonymity. Writings collected among the "Spuria" of Latin literature have been sometimes attributed to Tertullian, sometimes to St. Cyprian, or even to Pope Victor, the contemporary of the Emperor Commodus; they need not, however, detain us here. Other authors, again, such as Maximus of Madaura and Victorinus, stand, with Optatus of Milevi, in the front rank of African literature in the fourth century, before the appearance of St. Augustine.

The writings of St. Augustine are so closely connected with his work as a bishop, that it is difficult, at the present time, to separate one from the other. He wrote not for the sake of writing, but for the sake of doing. From the year 386 onward, his treatises appeared every year. Such profuseness is often detrimental to their literary worth; but when profuse, it is without rival. From his own admission, he was negligent concerning beauty of form, of which he hardly ever seems to think in his solicitude about other things. His one aim above all else is to ensure conviction; the result is that we owe to the mere splendour of his genius the few beautiful passages which have fallen from his pen. It is to the loftiness of his thought, rather than to the culture of his mind, that we owe certain pages which are admirable, but not perfect. The language of Augustine was Latin indeed, but a Latin that had already entered on its decline. His desire was to be understood, not to be admired. For Perpetua, Fénelon has been accused of his work in respect of style. But when from his style we pass to his thoughts, we may admire almost unreservedly. Even here we find occasional traces of bad taste, but it is the taste of his period: florid, fond of glitter, puns, refinements—in a word, of the weaknesses of contemporary Latin. Of all St. Augustine's works, only the "Confessions," the "City of God," and the "Commentary on the Gospel of St. John." As regards theology, his works gave Christianity an impulse of which was felt for centuries; the doctrine of the Trinity supplied him with matter for the most finished exposition to be found among the works of the Doctors of the Church. Other writers, theologians, poets, or historians, are to be met with after St. Augustine's time, but their names, honourable as they are, cannot compare in fame with the great ones which we have recorded as belonging to this third and fourth centuries. The endeavour of St. Fulgentius, Bishop of Ruspe, is to think and write as a faithful disciple of St. Augustine. Dracoutius, a meritorious poet, lacks elevation; only an occasional line deserves a place among the poetry which does not die. Victor of Vita, an enthusiastic historian of Carthage approximately to the middle of the third century, in the presence of his too literary descriptions, for the monotonous simplicity of the chronicles, with their rigorous exactness. In the theological or historical writings of Facundus of Hermiane, Vercundus, and Victor of Tunnunum, may be found bursts of passion not wholly without merit from a literary standpoint, but which not seldom leave us doubtful as to the historical accuracy of their narratives or their reminiscences.

The writings of African authors, e. g. Tertullian and St. Augustine, are full of quotations drawn from the Sacred Scriptures. These fragmentary texts are among the most ancient witnesses to the Latin Bible, and are of great importance, not only in connection with the formation of the style and vocabulary of the Christian writers of Africa, but also in regard to the establishment of the biblical text. Africa is represented at the present day by a group of texts in which is preserved the "African Version" of the New Testament. It may now be taken as certain that there never existed in early Christian Africa an official Latin text known to all the Churches, or used by the faithful to the exclusion of all others. The African bishops willingly allowed corrections to be made in a copy of the Sacred Scriptures, or even a reference, when necessary, to the Greek text. With some exceptions, it was the Septuagint text that prevailed, for the Old Testament, until the fourth century. In the case of the New, the MSS. were of the western type. (See Bible, Canon.) On this basis there arose a very rich body of translation, which is a well-established fact as to the existence of a number of versions of the Bible of Africa does not imply, however, that there was no one version more widely used and more generally received than the rest, i.e. the version which is found nearly complete in the works of St. Cyprian. Yet even this version was without rival. From his own admission, he was negligent concerning beauty of form, of which he hardly ever seems to think in his solicitude about other things. His one aim above all else is to ensure conviction; the result is that we owe to the mere splendour of his genius the few beautiful passages which have fallen from his pen. It is to the loftiness

third century; in the middle of the fourth the Donatist Tychonius uses and collates two versions of the Apocalypse.

Liturgy.—The liturgy of the African Church is known to us from the writings of the Fathers, but there exists no complete work, no liturgical book, belonging to it. The writings of Tertullian, of St. Cyprian, of St. Augustine are full of valuable information; but in order to permit us to conclude that the liturgy of Africa presented many and characteristic points of contact with the liturgy of the Roman Church. The liturgical year comprised the feasts in honour of Our Lord and a great number of feasts of martyrs, which are offset by certain days of penance; however, in the actual practice of the liturgy, these feasts have conformed rigorously, in this matter, with what was elsewhere customary. The station days (q.v.), Wednesday and Friday, were not of universal observance; they are even spoken of, at times, as rigorous suitable to the Montanist sect. The fast of these days was not continued beyond the third hour after noon. Easter in the African Church had the same character as in other Churches; it continued to draw a part of the year into its orbit by fixing the date of Lent and of the Paschal season, while Pentecost and the Ascension likewise gravitated around it. Christmas and the Epiphany were kept clearly apart from the more elaborate feasts of the martyrs is not always to be distinguished from that of the dead, and it is only by degrees that the line was drawn between the martyrs who were to be invoked and the dead who were to be prayed for. The prayer (petition) for a place of refreshment, refregium, bears witness to the belief of an interchange of help between the living and the departed. In addition, moreover, to the prayer for the dead, we find in Africa the prayer for certain classes of the living. (See African Liturgy.)

Dialects.—Several languages were used simultaneously by the people of Africa; the southern part appears to have been a Latin-speaking country. Indeed, previous to, and during the first centuries of our era we find there a flourishing Latin literature, many schools, and famous rhetoricians. However, Greek was currently spoken at Carthage in the second century; some of Tertullian's treatises were written in Greek. In the age of Graeco-Roman civilization caused the neglect and abandonment of that tongue. At the beginning of the third century an African, chosen at random, would have expressed himself more easily in Greek than in Latin; two hundred years later, St. Augustine and the poet Dracontius had at best but a slight knowledge of the Greek language. No work of Christian literature written in Punic has come down to us, though there can be no doubt but that the clergy and faithful used a language much spoken in Carthage and in the coast towns of the Proconsular Province. The lower and middle classes spoke Punic, and the Circumcellion (q.v.) heretics were to be among the last of its defenders. The Christian writers almost wholly ignore the native Libyan, or Berber, dialect. St. Augustine, indeed, tells us that this speech was only in use among the nomad tribes.


H. Leclercq.

African Liturgy.—This liturgy was in use not only in the old Roman province of Africa of which Carthage was the capital, but also in Numidia and Mauretania; in fact, in all of Northern Africa from the Pyramidal west of Egypt west to the Atlantic Ocean. Christianity was introduced into the proconsular Africa in the latter half of the second century, probably by missionaries from Rome, and then spread rapidly through the other African provinces. The language of the liturgy was Latin, modified somewhat by the introduction of many Africanisms. It is probably the oldest Latin liturgy, since it had been in use long before the Roman Church changed her official language from the Greek to the Latin idioms. A study of the African liturgy might thus be very useful to trace the origin and development of the different rites, and to determine what influence one rite had on another. Since the African Church was dependent upon Rome, always devoted to the See of St. Peter, and since there was constant communication between Africa and Rome concerning ecclesiastical affairs, it may easily be supposed that liturgical questions were raised, different customs discussed, and possibly the same forms or forms of ceremony adopted by the other. At a later date the African liturgy would seem to have exercised some influence upon the Mozarabic and Gallican liturgies. The great similarity in some of the phraseology, etc., would show a common origin or a mutual dependence of the liturgies. The African liturgy may be considered in two different periods: the ante-Nicene period, when the Church was suffering persecution and could not freely develop the forms of public worship, and when the liturgical prayers and acts had not become fixed; and the post-Nicene period, when the simple, improvised forms of prayer gave way to the more formal, set ceremonies of one churc.

I. ANTE-NICENE PERIOD.—It is a difficult matter to reconstruct the ancient African liturgy since there are so few available data; for instance, owing to the ravages of time and of the Saracens, no liturgical codes now survive; in the works of the early Fathers or ecclesiastical writers, and in the acts of the councils there are but few quotations from the liturgical books, and not many references to the words or ceremonies of the liturgy. In the first, or ante-Nicene period, it may be said there were only two writers who furnish useful information on the subject—Tertullian and St. Cyprian. The writings of Tertullian are especially rich in descriptions of ecclesiastical customs, or in clear allusions to existing rites and usages. Some additional information may be gained from the acts of the early martyrs, e.g., the Acts of St. Perpetua, St. Felicitas, who are quite authentic and authentic. Finally, the inscriptions on Christian monuments give much confirmatory evidence on the beliefs and practices of the time. From these various sources one may learn some of the customs which were peculiar to the African Church, and, what formularies and ceremonies were common to all the Roman churches. The prayers of the Christians were either private or liturgical. Privately they prayed every morning and evening, and many of them prayed frequently during the day; for example, at the third, sixth, and ninth hours, before meals, and before undertaking any unusual work or enterprise. The liturgical prayers were said chiefly during the reunions of the faithful to observe the vigils, or to celebrate the agape and the Holy Eucharist. These Christian assemblies in Africa seem to have been modelled on the same plan as those in other countries. They imitated, in a certain measure, the services of the Jewish synagogue, using the name of sacrifice and some institutions peculiar to Christianity. In these reunions three elements are easily distinguishable: psalmody, the reading of passages from the Old and New Testaments, and prayer, to which a homily on the Scripture was generally added. Such meetings were sometimes distinct from the mass, but sometimes an integral part of it, to which the celebration of the divine mysteries. The elders of the Church presided over the assembly, instructions and exhortations were given, prayers recited.
for the needs of the Church, the necessities of the brethren were considered and provided for, and various business pertaining to the Christian community was transacted; and finally, the agape was celebrated as a fitting conclusion to a reunion of the disciples of Christ. The agape seems to have been celebrated in Africa in the same manner as in other parts of Christendom, to have been an abuse to be suppressed here, as well as elsewhere.

These liturgical meetings generally took place at night, or just before dawn, and hence Tertullian speaks of such an assembly as a cura antelucanarum, a “meeting before the dawn” (Apol., ii), while others speak of a “meeting before the sun.” Possibly, as it was necessary to commemorate the time of the Resurrection of the Lord, or perhaps it was selected to enable the Christians in times of persecution to evade the persecutors. The true Christian liturgy, in a strict sense of the word, is the celebration of the Holy Eucharist, the sacrifice of the New Law. This generally followed the long prayers of a vigil, and even today some traces of the vigil survive, since a similarity may easily be noticed between the prayers for the ancient vigils, and the first, or preparatory part of the Mass; or perhaps even more clearly in the first part of the Masses for the Ember days, or the Mass of the Pre-sanctified, held by the catechumens. Possibly the Paschal Eucharist was celebrated very early in the morning ordinarily, and the regular day chosen for assisting at the sacrifice and partaking of Holy Communion was the Sunday, in commemoration of the Resurrection of Christ. The Sabbath was not observed by the Christians in the Jewish sense, and the Jewish festivals were also abandoned, as is evident from the words of Tertullian (De idolatria, xiv), speaking of the observance of festivals by Christians, “to whom Sabbaths are strange, and the new-moons and festivals formerly beloved by God.”

The Sunday was now the Lord’s day, a day of rejoicing, on which it was forbidden to fast, nor was it allowed to pray, “unless it be by fasting or kneeling in worship on the Lord’s day to be unlawful.” (Tert., De corona, iii.)

When Sunday was thus kept in honour of the Resurrection it was only natural that Friday should be considered the appropriate day for commemorating the passion and death of Christ, and hence the early Christians met for prayer on Friday. There was also a reunion on Wednesday days, whose origin cannot be satisfactorily accounted for. The Wednesday and Friday meetings were known to Tertullian by the name of stations (stationes). In Africa it appears to have been the custom to celebrate the Holy Eucharist on these days, although it does not appear to have been the practice in other churches. Everywhere these were days of fasting, but as the fast lasted only until the ninth hour, the liturgy would be celebrated and communion distributed about that time in the afternoon. Of all the Sundays, the feast of Easter was the greatest, and was celebrated with special solemnity. Good Friday, called by Tertullian “Pascha” was a day of strict fast, which was prolonged through Holy Saturday. This latter day was only a day for the preparation for the feast of Easter; but still it was the most solemn vigil during the year, and the one on which all the vigils were modelled. Holy Thursday was shown to the faithful as the species of the orthodox liturgical service assigned, the present service being the ancient Easter vigil anticipated. Possibly the vigil of Easter was observed so solemnly on account of the tradition that the Lord would return to judge the world on the feast of Easter, and the early Christians, with a special treatise on this sacrament, describing the preparation required for it, and the ceremonies accompanying it. The catechumens should prepare for the reception of baptism by frequent prayers, by fasting, and vigils. Although he usually speaks of the baptism of adults, he still admits the baptism of
infants, but seems to be somewhat opposed to this practice, which was commanded by St. Cyprian. The time set for the solemn administration of baptism was Easter, or any day between Easter and Pentecost, but Tertullian declares that as every day belongs to the Lord it might be conferred at any time. He holds that it should be administered by the bishop, who, however, may delegate a priest or deacon to act in his place, although in certain cases he would permit laymen to baptize. Any kind of water may serve as the matter of the sacrament, and the water is used to baptize the catechumen "in the name of the Father and of the Son and of the Holy Ghost." The mode of baptizing was by triple immersion, which lasted ten to fifteen minutes. Many beautiful symbolic ceremonies accompanied the rite of baptism. Before the candidate for baptism entered the font he renounced the devil with his pomps and his angels. There was also a creed to be recited by the candidate for baptism, probably a form of the Apostles' Creed. Tertullian gives several different forms of this rule of faith. After the neophyte ascended from the font he received a drink of milk and honey, and was then anointed with consecrated oil. Tertullian also states that the neophyte was signed with the sign of the cross, the person who ordained with the invocation of the Holy Ghost, and that the newly baptized Christian then partook of his first holy communion. Tertullian explains many of these ceremonies in his treatise on the Resurrection (viii). "The flesh indeed is washed in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the sign of the cross) that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the spirit; the flesh feeds on the Body and Blood of Christ, that the soul likewise may fatten on its God." The testimonies relating to the Sacrament of Penance describe principally the public penances imposed for grievous sins, and the absolution of the penitents after the public penances had been performed to the satisfaction of the Church. Tertullian at first asserted that the Church had the power of forgiving or retaining any kind of sin, but after becoming a Montanist he denied that this power extended to certain most heinous crimes, and then ridiculed the practice of the Pope and the Roman Church, who denied absolution to no Christian that was truly penitent for his sins. In writing sarcastically of the procedure in the case of a Pope St. Callixtus, he probably gives a good description of the manner in which a penitent sinner was absolved and readmitted into communion with the faithful. He narrates how the penitent, "clothed in a hair-shirt and covered with ashes, appears before the assembly of the faithful craving absolution, how he prostrates himself before the priests and widows, seizes the hem of their garments, kisses their footprints, clasps them by the knees", how the bishop, in the meantime, addresses the people, exhorting them by the recital of the parable of the lost sheep to be merciful and show pity to the poor penitent who is repented. The bishop absolves the penitents, and the bishop and priests imposed hands upon them as a sign of absolution and restoration into the communion of the Church. Although Tertullian in these words wished to throw ridicule on what he deemed excessive laxity at Rome, still he shows by his story how this practice has been in use in the Church of Africa also, since elsewhere in his writings he mentions doing penance in sackcloth and ashes, of weeping for sins, and of asking the forgiveness of the faithful. St. Cyprian also writes of the different acts of penance, of the confession of sin, of the manner in which the public penance was performed, of the absolution given by the priest, and of the imposition of the hands of the bishop and priests through which the penitents regained their rights in the Church.

Tertullian speaks of the nuptial blessing pronounced by the Church on the marriage of Christians, and how he could a priest perform the blessing of that marriage which is cemented by the Church, confirmed by the oblation, sealed with the benediction, which the angels proclaim, which is ratified by the Heavenly Father. Christian marriage thus seems to have been celebrated publicly before the Church with more or less solemnity, but the nuptial blessing would not have been given if it had not obligatory, except perhaps by force of custom.

Both Tertullian and St. Cyprian mention ordination and the various orders in the ecclesiastical hierarchy, but unfortunately do not give much information which is strictly liturgical. Tertullian speaks of bishops, priests, and deacons whose powers and functions are pretty well defined, who are chosen on account of their exemplary conduct by the brethren, and are then consecrated to God by regular ordination. Only those who are ordained, says St. Cyprian, may baptize and grant pardon of sins. St. Cyprian does not discuss the different orders, mentioning bishops, priests deacons, sub-deacons, acolytes, exorcists, and lectors, and in describing the election of St. Cornelius at Rome, declares that Cornelius was promoted from one order to another until finally he was elected by the votes of all to the supreme pontificate. All the orders except the acolyte order of ostiaries were enumerated by the early African writers. Both exorcists and lectors appear to have occupied a much more important liturgical position in the early ages than in later times. The exorcist, for example, was frequently called upon to exercise the power he had received at ordination. Tertullian speaks of this extraordinary power which was exercised in the name of Christ. Sometimes the exorcist used the rite of exsufflation, and sometimes, as St. Cyprian states, adjured the evil spirit to depart per Deum verum (by the true God). Lectors also had many liturgical functions to perform. The lector, for example, recited the lessons from the Old and New Testament, and read the Gospel from the pulpit to the people. In later ages his duties were divided, and some were given to the other ministers, some to regular chanters.

Among other liturgical ceremonies the early writers often allude to the rites accompanying the burial of the dead, especially the burial of the dead in the tombs. St. Cyprian has a good description of the bodies of the martyrs and confessors. From the earliest times the Christians showed great reverence to the bodies of the faithful, embalmed them with incense and spices, and buried them carefully in distinctively Christian cemeteries. Prayers were said for the repose of the souls of the dead, masses were offered especially on the anniversary of death, and their names were recited in the Memento of the Mass, provided that they had lived in accordance with Christian ideals. The faithful were taught not to mourn for their dead, but to rejoice that the souls of the departed were already living with God and enjoying blessedness, to pray for them, and even to enjoy them, where the reunions of the faithful took place on the anniversaries of the martyrs and of the other Christians who were buried there. The inscriptions on the tombs often state that the departed had lived a life of Christian peace, in pace visibilis, or often beautifully
express the faith and hope of the faithful in a future life of happiness together with the Lord—esp. in Deo,—in Deo visa.

Finally, some ceremonial acts might be considered to which reference is often made by the early writers. Prayers are said sometimes kneeling, sometimes standing; for example, on Sundays, and during the fifty days following Easter, it was forbidden to kneel, while on fast days the kneeling posture was considered appropriate. The Christians prayed with their arms stretched out somewhat in the form of a cross. The sign of the cross was made very frequently, often on some object with the intention of blessing it, often on the forehead of Christians to invoke God's protection and assistance. Tertullian in his "De Corona" writes: "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all ordinary actions of daily life, we trace upon the forehead the sign of the cross." The early Christians were also accustomed to strike their breasts in sign of guilt and contrition for sin. Tertullian believed that the kiss of peace should be given often; in African churches every assembly prayed and celebrated the liturgy. Not only are there many ceremonial acts such as those just mentioned which existed in the third century and have been preserved even to the present in the liturgy, but there are also many phrases and acclamations of the early African Church, which are used in the ancient African liturgical formularies. These expressions and perhaps also the measured style in which they were composed, may have had considerable influence in the development of the other Latin liturgies.

II. POST-NICENE PERIOD.—After the edict of Constantine granting freedom of worship to the Christian religion, and especially after the Council of Nicaea, there was a great development in the liturgy of the Church. It was only natural that for some time after the foundation of the new religion, its liturgy should contain only the essentials of Christian worship, and that in the course of time it should develop and expand its ritual according to the needs of the people. Moreover, the first period was an age of persecution and hence the ceremonial was necessarily curtailed. But when persecution ceased, the Church began immediately to expand her ceremonial, changing and modifying the old forms according to the requirements of public liturgical worship, so that the liturgy would be more dignified, more magnificent, and more impressive. In the beginning great liberty was allowed the individual celebrant to improvise the prayers of the liturgy, provided that he adhered to the strict form in essentials and followed the theme demanded, but at a later date the Church felt the need of a set of formularies and fixed ceremonies, lest dogmatic errors should find expression in the liturgy and thus corrupt the faith of the people. In the fourth century all these tendencies to expansion and development are very noticeable in all the liturgies of the Church. This is true also of that in Africa. In the second period of the history of the African liturgy which embraces the fourth, fifth, sixth, and seventh centuries to the beginning of the eighth century, when Christianity in Africa was practically destroyed by the Mohammedi ans. No liturgical books of any sort would be believed to be lost, even in temporaries writing. Of the writers of the period St. Augustine is richest in allusions to ceremonies and formularies, but St. Optatus, Marius Victorinus, Ambrosius, and Victor Vitensis gives some useful information. The inscriptions, which are more numerous in this period, and the archaeological discoveries also furnish some liturgical data.

The beginning of a real ecclesiastical calendar, with definitely fixed feasts and fasts, now appears. The great feast of Easter, upon which all the movable feasts depended, is celebrated with greater solemnity than in the time of Tertullian. Before Easter there was a period of forty days' preparation devoted to fasting and other works of penance. The vigil of Easter was celebrated with the usual ritual, but the length of the offices seems to have been increased. The Paschal solemnity was followed by a season of fifty days' rejoicing until Pentecost day, when, in the fourth century, the vigil appears to have a distinctive character as the commemoration of the descent of the Holy Ghost upon the Apostles rather than as the close of the Easter season. In Holy Week, Holy Thursday commemorated the institution of the Holy Eucharist, and according to St. Augustine, besides the morning Mass, a Mass was also celebrated in the evening in order to carry out all the circumstances of the institution at the Last Supper. Good Friday was observed by attending the long liturgical offices, while Holy Saturday was celebrated in about the same manner as in the time of Tertullian. Ascension Day seems to have been introduced in the fourth century, but in the time of St. Augustine it was universally observed. As for the immovable feasts, Christmas and the Epiphany, which were unknown to Tertullian, were celebrated with the greatest solemnity in the fifth century. The first of January was observed not as the Feast of Circumcision, but as the first day of the liturgical year, instituted for the purpose of turning the people away from the celebration of the pagan festivities which took place at that time of the year. Feasts of other than local saints were introduced, for instance, immediately after Christmas, the feast of St. Stephen, of the Holy Innocents and of St. John and Anne, and later, the feasts of St. John the Baptist, of Sts. Peter and Paul, of the Maccabees, of St. Lawrence, St. Vincent, etc. The festivals of the local martyrs were celebrated with even greater solemnity than in early times, and were often accompanied by feasting which was frequently condemned in the sermons of the time, on account of abuses. When such a large number of feasts was annually observed, it was to be expected that a list or calendar would be drawn up, and, in truth, a calendar was drawn up for the use of the Church of Carthage in the beginning of the sixth century, on which very important information upon the institution and history of the great feast days may be obtained. When Christianity received legal recognition in the Empire, the Christians began to construct churches and adorn them fittingly to serve their purpose. Most of these were built in the old basilica style, with a few exceptions. The churches were dedicated in honour of the holy martyrs frequently, and relics of the martyrs were placed beneath the altars. The inscriptions of the period mention the dedication to the martyrs and also the fact that the relics were placed in the church or in the altar. The altar itself, called genos (table), was usually made of wood, and was either set in a niche in the wall or covered with over with linen cloths. There was a special rite for dedicating churches and also for consecrating altars, in blessed water and the sign of the cross were used.

The Mass became a daily function celebrated every morning, when the Christians could not frequent without fear of persecution, and when the increased number of feasts required a more frequent celebration of the liturgical offices. Little is known with precision and certainty of the composition of the different parts of the Mass, but still there are many allusions in various authors which give some valuable information. The Mass of the catechumen consisted of psalms and lessons from
The lessons were chosen from both the Old and New Testaments, and it would seem that there were three lessons as in some of the Oriental liturgies, one from the Old Testament, one from the Epistles, and one from the Gospels. The Third Council of Carthage decreed that only lessons from the canonical books of Scripture or from the acts of the martyrs on their feast days might be read in the churches. Between the Epistle and Gospel a psalm containing some idea in harmony with the feast of the day was recited, and corresponded to the gradual or tract in the Roman Mass. An alleluia was also sung, more or less solemnly, especially on Sundays and during the fifty days’ prolongation of the Easter festival. The lessons from the Scriptures were generally followed by a homily, after which both the catechumens and the penitents were dismissed, and the Mass of the faithful commenced. This rule of dismissing the catechumens, etc., seems to have been strictly observed, since nearly all the African writers in their sermons or other works use expressions which indicate that their words would be intelligible only to those who had heard the catechumens were instructed in the mysteries celebrated in the Mass of the faithful. The litany may have been recited after the Gospel, although its precise position cannot be determined with certainty. The litany consisted of short petitions for the various needs of the Church, resembling somewhat the petitions in the present Litany of the Saints, or perhaps a link in the chain of the Mysteries of the Church. The litany was recited on Good Friday. The people very probably responded with some acclamation like Kyrie eleison, or Te rogamus audi nos.

In the time of St. Augustine a chant for the Offertory was introduced in the Church of Carthage; it consisted of a psalm having some reference to the oblation, and was sung while the people were making their offerings. Each of the faithful was supposed to bring an offering for his communion. The offerings were received by the bishop and placed upon the altar, with the appropriate prayers, and then the bishop proceeded with the Mass. The Dominus vobiscum preceded the Preface, which properly began with the words Sermo corda, Habemus ad Dominum, Gratias agamus Domino Deo nostro, Dignum et justum est. The canon of the Mass was known in Africa as the actio, or agenda, and was mentioned in the ceremonies and in the liturgy. There are, however, some passages in the African writers which show that there was a great similarity between the African actio and the Roman canon, so much so that some of the texts when put in juxtaposition are almost identical. The actio contained the usual prayers, the commemoration for the living and the dead, the words of institution and sanctification of the sacrifice, the commemoration of Christ, the Pater Noster, and the preparation for Communion. The Pater Noster seems to have held the same position that it now has in the Roman canon, and it was said before the Communion, as St. Augustine states, because “the Lord’s Prayer is holy, it purifies our offences, and thus we may approach the communion table with better dispositions. The kiss of peace followed shortly after the Pater Noster, and was closely connected with the Communion, being regarded as a symbol of the fraternal union existing between all those who partook of the Body and Blood of Christ. The faithful received communion frequently, and were encouraged in the practice of receiving daily communion. At the proper time the communicants approached the altar and there partook of the Eucharist under both species, “saying ‘Amen’ to the formula pronounced by the priest in order to profess their faith in the sacrament just received. During the distri-
of verses and acclamations, and the reading of portions of the Scriptures. There was a special collection of canticles taken from the Old Testament in use in the African Church, and perhaps, also, a collection of hymns composed by uninspired writers, in which were the hymns of St. Ambrose. Many of the verses and acclamations in the writings of the period may be found in the prayer books of the churches of Augustine; was evidently opposed to the growing tendency to abandon the simple recitative tone and make the chant of the offices more solemn and ornate as the ceremonial became more formal. Gradually the formularies became more fixed, and liberty to improvise was curtailed by the African councils. In the prayers of Church and by many shorter verses and acclamations have been quoted in the writings of the period, as for example, the Deo Gratias, Deo Laudes, and Amen, with which the people approved the words of the preacher, or the doxologies and conclusions of some of the prayers. The people still used the sign of the cross frequently in their private devotions as in the days of Tertullian. Other ceremonial acts in common use were striking the breast as a sign of penance, extending the arms in the form of a cross, kneeling during prayers, etc., all of which had been handed down from primitive times. Such are some of the most important of the Church of Africa. Many writers and inscriptions concerning the liturgy of the African Church, and they are useful to show the peculiarities of the Latin rites in Africa as well as the similarity between the African and other liturgies. Carruth. D. v. o., ch. (Paris, 1903). 591: Duchenne, Christian Worship, tr. McClure (London, 1893); Probst, Liturgia der drei christlichen Jahrhunderte (Tübingen, 1870); Index, Liturgiae der drei Jahrhunderte und des Reforms (Münster, 1880); Melk, Lateinische und griechische Messen aus dem zehnten bis zwanzigsten Jahrhundert (Frankfort, 1880); Carab. et Leclercq, Monumenta Ecclesiæ Liturgica (Paris, 1900).

J. F. Googin.

African Synods.—There was no general council of the entire Church held at any time in North Africa. There were, however, many national or plenary assemblies of bishops representing the North African Church. These are commonly called African or Carthaginian Synods, and are not to be confounded with the district or provincial assemblies, of which there were many in the fourth century as mentioned above. The Roman provinces lay between the Sahara and the Mediterranean and extended from Cyrenaica on the east to the Atlantic on the west, corresponding roughly to the part of the continent occupied by modern Tripoli, Algeria, and Morocco. The Church entered into history there at the end of the second century, and disappeared in the beginning of the eighth.

Ecclesiastical Organizations.—About the middle of the third century the bishops of the three civil provinces (Proconsular Africa, Numidia, and Mauretania) formed but one ecclesiastical province, but as dioceses were multiplied, they came into line with the prevailing political divisions of the country. Diocletian re-districted North Africa into six civil provinces, and by the end of the fourth century the Church had adjusted her organization to these lines. Thus there came to be six dioceses: 1. Proconsular; 2. Numidia; 3. Byzacena; 4. Tripoli; 5. Mauretania Sitifensis; 6. Imperial Mauretania. This organization lasted till the Arab invasion in the seventh century. Because of its civil importance, Carthage was the primate see and held control of these suffragan provinces, except perhaps during the period of the Byzacena under the Bishopric of Carthage. At an early date Tripoli and the two Mauretanias seem to have been independent of Carthage. The Bishop of Carthage was in rank and privilege, though not in name, the Patriarch of the African Church. It was he who called and presided over the general synods, and, early in the fifth century, it was his wont to sign the decrees in the name of all. These synods were held, with but few exceptions (e. g. Hippo, 339; Milevium, 402) at Carthage. In several instances we are able to name the church where the meeting took place: as the "Church of the Second District," or the " Ecclesia Restituta," or the "Secretarium Basilicae Fausti."

Number of Synods.—In the time of Tertullian there were no synods held in Africa. But about 220, Agrippinus called together seventy bishops from Proconsular Africa and Numidia. From the time of St. Cyprian general synods came to be the wonted custom of the Church in Africa. These synods were held in Africa with greater frequency and regularity than elsewhere in Christendom. We know from the letters of St. Cyprian that, except in times of persecution, the African bishops met at least once a year, in the springtime, and sometimes again in the autumn. Six or seven synods, for instance, were held under St. Cyprian's presidency during the decade of his administration (249–258), and more than fifteen under Aurelius (391–429). The Synod of Hippo (393) ordered a general meeting yearly. But this was found too onerous for the bishops, and in the Synod of Carthage (407) it was decided to hold a formal synod only in case of necessity. Thus an annual synod was held in all Africa, and it was to be held at the place most convenient for the purpose. As a matter of fact, the needs were so persistent that general synods were held with perhaps equal frequency up to the Vandals invasion (429), and Carthage continued to be the meeting-place. The Church of Africa then entered on "penal times". Towards the end of the Vandal domination there was a cessation of persecution, and synods were resumed. The general Synod of Carthage in 525, though numerously attended, shows in reality a humble and diminished church. There was an improvement under the Byzantine control (533–647), and the Synod of 584 (perhaps the only general one for this period) is the second largest in point of numbers of all the African synods. In 646 we still find the bishops meeting in provincial synods, on the very eve of the final dissolution of their ancient organization. The Arab domination spread in successive waves from 647 to 699, when Carthage fell. Within the following half century the Church of Roman Africa had ceased to be.

Attendance and Representation.—Elsewhere in Christendom only bishops attended general synods; but in North Africa there was, at least for a time, a representation from this custom. In the synods held under St. Cyprian, to deal with the lapsed, and in the synod of 256, which considered the question of re-baptism, there were present not only the bishops, but many priests and deacons, and even a very large representation of the laity. Only the bishops, however, had a vote in the final determinations. Not all the bishops of the country were required to assist at the general synod. At the Synod of Hippo (393) it was ordered that "dignities" should be sent from each ecclesiastical province. Only one was required fromTripoli, because of the poverty of the bishops of that province. In the synod held in Carthage in the same year, 401, it was ordered that each province should be divided into two or three districts, and that each of them should send deputies to the general synod. Attendance was urgently insisted on. There were ninety bishops in attendance at the synod that condemned Privatus (236–248), and more than two hundred and twenty-three, the largest record of attendance for Africa, at the synod of 440–441. Through her literature, the writings of Tertullian, St. Cyprian, and, more than all, of St. Augustine, rather than by her synodal action that the great Church of Africa has modified the world's history.
The African synods dealt for the most part, as was natural, with matters of local discipline, and were chiefly of interest to students of Church History and Canon Law. Nevertheless, at times, their decrees transcended their immediate and local scope and helped, in concert with Rome, to fix the discipline and to define the doctrine of the Church Universal. The penitential decrees drawn up after the bishops' return and the decrees against Pelagianism are instances in point.

**Brief Analysis of Synodal Acts.**—The synodal decrees show how restless and factional the national temper was, and how ready to break out into violent schism. Those who lapsed under Decius were strongly discouraged from returning to the hierarchy, and the synods of the fourth and fifth centuries are constantly engaged with the bitter and persistent Donatist Schism, which upset all Africa and perplexed both Church and State. Civil intervention was invoked in the Synod of 404. The persecution of Decius left in Africa, as elsewhere, many who had denied or compromised their faith under fear of death. The Church was now called upon to determine whether she might forgive so grave a sin. In the Synod of May, 251, under the presidency of St. Cyprian, it was decided that the lapses should be admitted to penance, and should be reconciled at least as regards death. The next year (252) further grace was shown them in view of the persecution of Gallus, and all who had entered seriously upon a course of penance were to be restored to fellowship at once. The Church of Africa was not equally fortunate in finding the solution for the difficult problem of the worth of Baptism as administered outside the Church. The earliest synod (about 220) took the matter up and declared such Baptism invalid, and this decision was re-affirmed in synods held in 255–256 under St. Cyprian. All converts should be re-baptised. St. Cyprian strove to press the African views on Rome, but Pope Stephen (q. v.) menaced excommunication. At the celebrated September Synod of 256 the eighty-seven bishops assembled from the three provinces still maintained their attitude against Baptism by heretics. This error was finally retracted in the Synod (345–348) under Gratian.

These records also show how the close relations between Africa and Rome were several times troubled during the course of five centuries. The baptismal controversy put the Church into a state of passive resistance to Rome. In the Synod of September, 256, St. Cyprian was placed in a painful dilemma. While maintaining the right of bishops to think for themselves, he still clung to the necessity of unity in the Church, and would not break the revered bond with Rome. Again, early in the fifth century, the appeal to Rome of Apianus (q. v.), a deposed priest, stirred up strong feeling among the African bishops, and appeals of priests and laics "over sea" (to Rome) went in the Synod of 368. A Legatus came from Rome to adjust the difference. In the Synods of 419 an inquiry was made into the canonical warrant for such appeals. The Roman legates cited by mistake, as canons at Nicea (325), the canons of Sardica (344) regulating the appeals of bishops. This led to a tedious delay, and the whole matter was dropped for the moment. It was reopened a few years later, when Apianus, who had been deposed a second time, on new charges, again appealed to Rome for reinstatement. Faustinus, the Roman legate, reappeared at the Synod of 424 and demanded the annulment of the sentence passed on the priest, having had it subject to a second examination, and admitted his guilt. So nothing further could be done for him. A synodal letter to Rome emphasized how needful it was that Rome should not lightly credit all complainants from Africa, nor receive into fellowship such men as had been excommunicated. At the Synod of Hippo (393), again at the Synod of 397 at Carthage, a list of the books of Holy Scripture was drawn up. It is the Catholic canon (i.e., including the books classed by Protestants as "Apocrypha"). The latter synod, at the end of the enumeration, added, "But let the Church beyond sea (Rome) be consulted about confining this canon." Augustinian and the forty-four bishops who signed the proceedings. Celestius, the friend of Pelagius, came to Carthage to be ordained a priest; Paulinus, the deacon of Milan, warned the Bishop of Carthage against him; and thus, in 411, began the series of synods against Pelagianism. They had the most important influence in checking its spread. The earlier ones seem to have been provincial. The important Synod of 416, under Sylvanus, at Milevum urged Innocent I to stop the heresy, and in the synod of all Africa held at Carthage in 420 the bishops, intensely convinced that vital issues were involved, passed a series of doctrinal utterances with annulments and anathemas against the Pelagians. St. Augustine was present. It was, in respect of doctrine, the most important of all the synods of Africa. It is no longer possible from the meagre remains to attempt a complete list of the general synods of Africa; nor is it any longer possible to determine, re-read in their context, whether the synods were general. The following approximate enumeration is made therefore with all due reserve:

**Under St. Cyprian.**—Synods about a. d. 220 under Agrippinus; 236–248 (condemned Privatus of Lambessa). Carthage, 251, 252, 254, 255; Autumn of 255, or Spring of 256; September, 258.

**Under Gratian,** at Carthage, 345–348.

**Under Aurelius,** at Carthage, Hippo-Regius, 393, 394, 397 (two sessions), June and September; 401; at Millevum, 402; at Carthage, 403–410, end of 417 or beginning of 418; May, 418; May and November, 419, 420, 424.


F. P. Havet.

**Agabus,** mentioned in Acts, xi, 28, and xxi, 10, as a prophet of the New Testament. Most probably both passages refer to the same person, who appears to have been a resident of Jerusalem. Tradition makes him one of the seventy-two disciples (Luke, x, 1), and one of the martyrs who suffered at Antioch. The Roman Martyrology mentions his name on 13 February, while the Greek Church commemorates him on 8 March. According to Acts, xi, 27–30, Agabus predicted the famine which apparently must be identified with that happening in the fourth year of Claudius, A. D. 48. In the year 498, the pope, according to tradition, predicted to St. Paul his coming captivity, though he could not induce the Apostle to stay away from Jerusalem (Acts, xxi, 10, 11).

**Hagen, Lexicon Bibliicum** (Paris, 1904); **Jacquier, in Vig., Dict. de la bible** (Paris, 1889); **Schueller in Kirchendienst.**

A. J. Mas.

**Aganduru, Roderigo M., O.S.A.** See Philippines.

**Agape.**—The celebration of funeral feasts in honour of the dead dates back almost to the beginnings of the worship of the departed—that is, to the very earliest times. The dead, in the region beyond the tomb, were thought to derive both pleasure and advantage from these offerings. The same conviction explains the existence of funeral furniture for the use of the dead. Arms, vessels, and clothes, as things not subject to decay, did not need to be re-
newed, but food did; hence feasts at stated seasons. But the body of the departed gained no relief from offerings made to it, as the Corinthians (I Cor. 11, 20) were wont to do, accompanied by the obligatory rites. Yet the funeral feast was not merely a commemoration; it was a true commoner, and the food brought by the guests was really meant for the use of the departed. The milk and wine were poured out on the earth around the tomb while food passed in to the mouth through a hole in the tomb.

The use of the funeral feast was almost universal in the Greco-Roman world. Many ancient authors may be cited as witnesses to the practice in classical lands. Among the Jews, aside by taste and reason to all foreign customs, we find that what amounts to a funeral banquet is not the least important of the Jewish colonies of the Dispersion, less impervious to surrounding influences, adopted the practice of fraternal banquets. If we study the texts relative to the Supper, the last solemn meal taken by Our Lord with His disciples, we shall find that it was the Passo- over Supper, with the changes wrought by time on the primitive ritual, since it took place in the evening, and the guests reclined at the table. As the liturgical meal draws to a close, the Host introduces a new rite, and bids those present repeat it when He shall have ceased to be with them. This done, they sing the customary hymn and withdraw. Such is the rite of the Lord's Supper which the reformed Church of today uses. It is plain that He did not command the repetition of the Passover Supper during the year, since it could have no meaning except on the Feast itself. Now the first chapter of the Acts of the Apostles states that the repast of the Breaking of Bread took place very often, perhaps daily. That which was repeated was, therefore, not the liturgical feast of the Jewish ritual, but the event introduced by Our Lord into this feast when, after the drinking of the fourth cup, He instituted the Breaking of Bread, the Eucharist. To what degree this new rite, repeated by the faithful, departed from the rite and formula of the Passover Supper, we have no means, at the present time, of determining. It is probable, however, that, in repeating the Eucharist, it was deemed fit to preserve certain portions of the Passover Supper, as much out of respect for what had taken place in the Council as from the impossibility of thoroughly suspicion of the Jewish Passover rite, so intimately linked by the circumstances with the Eucharistic one.

This, at its origin, is clearly marked as funerary in its intention, a fact attested by the most ancient testimonies that have come down to us. Our Lord, in repeating the Eucharist, repeated these words: "As often as you shall eat this Bread and drink this chalice, you shall show forth the Lord's Death." Nothing could be clearer. Our Lord chose the means generally used in His time, namely: the funeral banquet, to bind together those who remained faithful to the memory of Him who had gone. We may, however, add an account of the origin of the association of the thought of sadness with the Eucharistic Supper, regarded in this light. If the memory of the Master's Passion made the commemoration of these last hours in any measure sad, the glorious thought of the Resurrection gave this meeting of the breach of the Eucharist a new aspect. Thus it was held in the evening, and was continued far into the night. The supper, praying, common prayer, the breaking of bread, took up several hours; the meeting began on Saturday and ended on Sunday, thus passing from the commemoration of the sad hour to that of the triumphant moment; of the Resurrection, of the Feast of the Eucharist, the truth "showed forth the Lord's Death," as it will "until He come." Our Lord's command was understood and obeyed.

Certain texts refer to the meetings of the faithful in early times. Two, from the Epistle of St. Paul to the Corinthians (I Cor. 11, 20; 2 Cor. 11, 34), allow us to draw the following conclusions: The brethren were at liberty to eat before going to the meeting; all present must be in a fit condition to celebrate the Supper of the Lord, though they must not eat of the funeral supper until all were present. We know, from two texts of the first century, that these meetings did not long remain without direction. The agape, as we shall see, was destined, during the few centuries that it lasted, to fall, from time to time, into abuses. The faithful, united in bodies, guilds, corporations or "collegia," admitted, coarse, interminable men among them, who degraded the character of the assembled. These "collegia" seem to have differed but little from those of the pagans, in respect, at all events, of the obligations imposed by the rules of incorporation. There is no evidence available to show that the collegia from the first undertook the burial of deceased members; but it seems probable that they did so at an early period. The establishment of such colleges gave the Christians an opportunity of meeting in much the same way as the pagans did—subject always to the many obstacles which the law imposed. Little feasts were held, to which each of the guests contributed his share, and the supper was allowed by the authorities as a funerary one. In reality, however, for all faithful worthy of the name, it was a liturgical assembly. The texts, which it would take too long to quote, do not allow us to assert that all these meetings ended with a celebration of the Eucharist. In such matters sweeping generalizations should be avoided. At the outset it must be stated that no text affirms that the funeral supper of the Christian colleges must always and everywhere be identified with the agape, nor does any text tell us that the agape was always and everywhere connected with the celebration of the Eucharist. But subject to these reservations, we may gather that under certain circumstances the agape and the Eucharist appear to form parts of a single liturgical function. The meal, as understood by the Christians, was a real supper, which followed the Communion; and an important monument, a fresco found in the second century, now in the Church of St. Priscilla, at Rome, shows us a company of the faithful supping and communicating. The guests recline on a couch which serves as a seat, but, if they are in the attitude of those who are at supper, the meal appears as finished. They have reached the moment of the Eucharistic communion, symbolized in the fresco by the mystical fish and the chalice. (See Fish; Eucharist; Symbolism.)

Tertullian has described at length (Apolog., vii) these Christian suppers, the mystery of which puzzled the Pagans, and has given a detailed account of the agape, which had been the subject of so much discussion ever since. He gives a clear insight into the ritual of the agape in Africa in the second century. 1. The introductory prayer. 2. The guests take their places on the couches. 3. A meal, during which they talk on pious subjects. 4. The washing of hands. 5. The hall is lit up. 6. Singing of psalms and improvised hymns. 7. Final prayer and departure. The hour of the meeting varied; the use made of torches shows clearly enough that it must have been in the evening or at night. The document known as the "Canons of Hippolytus" appears to have been written in the time of Tertullian, but its Roman or Egyptian origin is in doubt. It contains very precise regulations in regard to the agape; similar texts may be inferred from other texts. We gather that the guests are at liberty to eat and drink according
correct the practice entirely, for St. Jerome arraigns Syrian monks for living in cities with Christian virgins. The Agapætes are sometimes confounded with the "Canons of Antioch," but concentric" was excluded, a regulation which seems to indicate that the meeting bore a liturgical aspect.

An example of the halls in which the faithful met to celebrate the agape may be seen in the vestibule of the Church at Domitilla. A bench runs round this great hall, on which the guests took their places. With this may be compared an inscription found at Cherchel, in Algeria, recording the gift made to the local church of a plot of land and a building intended as a meeting-place for the corporation or guild of the Christians. From the fourth century onward, the agape rapidly lost its original character. The political liberty granted to the Church made it possible for the meetings to grow larger, and involved a departure from primitive simplicity. The funeral banquet continued to be practised, but gave rise to flagrant and intolerable abuses. St. Paulinus of Nola, usually mild and kindly, is forced to admit that the crowd, gathered to honour the feast of a certain martyr, took possession of the basilica and atrium, and there ate the food which had been given out in large quantities. The Council of Laodicea (363) forbade the clergy and laity who should be present at an agape to make it a means of supply, or to take food away from it, at the same time that it ordered the setting up of tables in the churches. In the fifth century the agape becomes of infrequent occurrence, and between the sixth and the eighth it disappears altogether from the churches.

One fact in connection with a subject so much studied and discussed seems to be established beyond question, namely, that the agape was never a universal institution. If found in one place, there is not so much as a trace of it in another, nor any reason to suppose that it ever existed there. A feeling of veneration for the dead inspired the funeral banquet, a feeling closely akin to a Christian inspiration. Death was looked upon as the end of the whole man, but as the beginning of a new and mysterious span of life. The last meal of Christ with His Apostles pointed to this belief of a life after death, but added to it something new and unparalleled, the Eucharistic communion. It would be useless to seek for analogies between the funerary banquet and the Eucharistic supper, yet it should not be forgotten that the Eucharistic supper was fundamentally a funerary memorial.

Agapætes (ἀγαπατεῖς, beloved). In the first century of the Christian era, the Agapætes were virgins who consecrated themselves to God with a vow of chastity and associated with laymen. In the beginning this community of spiritual life and mutual support was based on St. Paul's First Epistle to the Corinthians (ix. 5), was holy and eucharistic. But later it resulted in abuses and scandals, so that councils of the fourth century forbade it. The origin of this association was very probably that these virgins, who did not live in community, required laymen to look after their material interests. Later, they, as Paul and the other members of the Church, themselves, had taken a vow of chastity. St. Jerome asked indignantly (Ep., xxii, ad Eustochium) after it had degenerated, unde in ecclesiis Agapæarum pestis intortus? A letter of St. Cyprian shows that abuses of this kind developed in Africa and Asia (Ep., iv, 26; Ep., xxv). The Council of Ancyra, in 314, forbade virgins consecrated to God to live thus with men as sisters. This did not

HEMMER in Dict. de théol., cathe, s. v.; and in Grand. Bibl. lit., 207—208; ARCHÉE, Virgines Subintroducæ (Leipzig, 1862).

JOHN J. A. BECKET.

Agapæus, a deacon of the church of Santa Sophia at Constantinople (about 500), reputed tutor of Justinian, and author of a series of exhortations in 72 short chapters addressed (c. 527) to that emperor (G. D. XXVI, 1163). See also above for each chapter form an acrostic of dedication that reads: The very humble Deacon Agapæus to the sacred and venerable Emperor Justinian. The little work deals in general terms with the moral, religious, and political duties of a ruler. In form it is quite sententious and rhetorical, and resembles closely a prayer for work in the roman of Barlaam and Josaphat. Both of these seem to be based on Isocrates, and on Basil the Great and Gregory of Nazianzus. The work of Agapæus was eminently fitted for the use of medieval teachers by reason of its edifying content, the purity of its Greek diction, and its skillful construction. It was translated into Latin, and German, and was highly commended by the humanists of the Renaissance. Some twenty editions of it appeared in the sixteenth century.

THOMAS J. SHARAH.

Agapæus I (also Agapitus), Saint, Pope (535–536), date of birth uncertain; d. 22 April, 536. He was, like Gelasius, a Roman priest who had been slain during the riots in the days of Pope Symmachus. His first official act was to burn in the presence of the assembled clergy the anathema which Boniface II (q. v.) had pronounced against the latter's rival Dioscurus and had ordered to be preserved in the Roman archives. He confirmed the ordinances of the council of Constantinople which was the liberation of Africa from the Vandal yoke, according to which converts from Arianism were declared ineligible to Holy Orders and those already ordained were merely admitted to lay communion. He accepted an appeal from Contemeliolus, Bishop of Riez, whom a council at Marseilles had condemned for immorality, and he ordered St. Caesarius of Arles to grant the accused a new trial before papal delegates. Meanwhile Belisarius, after the very easy conquest of Sicily, was preparing for an invasion of Italy. The Gothic king, Theodemad, as a last resort, begged the aged pontiff to proceed to Constantinople and bring his personal influence to bear on the Emperor Justinian. To defray the costs of the embassy, Agapæus was compelled to pledge the sacred vessels of the Church of Rome. He set out in midwinter with five bishops and an imposing retinue. In February, 536, he appeared in the capital of the East and was received with all the honours befitting the head of the Catholic Church. As he no doubt had foreseen, the ostensible object of his visit was doomed to failure. Justinian could not be swerved from his resolve to re-establish the rights of the Empire in Italy. But from the ecclesiastical aspect, the visit of the exiled pope issued in a triumph scarcely less memorable than the campaigns of Belisarius. The then occupant of the
Byzantine See was a certain Anthimus, who without the authority of the see, had left his episcopal see of Trebizon to join the crypto-Monophysites who, in conjunction with the Empress Theodora were then intriguing to undermine the authority of the Council of Chalcedon. Against the protests of the orthodox, the Empress finally seated Anthimus in the patriarchal chair. No sooner had the Pope arrived than the most prominent of the clergy entered charges against the new patriarch as an intruder and a heretic. Agapetus ordered him to make a written profession of faith and to return to his sees; upon his refusal, he declined to have any relations with him. This vexed the Emperor, who implicated his brother by the deceased, the Dowager Emperess, and he went so far as to threaten the Pope with banishment. Agapetus replied with spirit: "With eager longing have I come to gaze upon the Most Christian Emperor Justinian. In his place I find a Diocletian, whose threats, however, terrify me not." This intrepid language made Justinian pause; and being finally convinced that Anthimus was unsound in faith, he made no objection to the Pope's exercising the plenitude of his powers in deposing and suspending the intruder and, for the first time in the history of the Church, personally consecrating his legally elected successor, Mennas. This measure of the papal pressure was not soon forgotten by the Orientals, who, together with the Latin, venerate him as a saint. In order to clear himself of every suspicion of abetting heresy, Justinian delivered to the Pope a written profession of faith, which the latter accepted with the judicious proviso that "although he could not admit in a layman the right of teaching religion, yet he observed with pleasure that the seal of the Emperor was in perfect accord with the decisions of the Fathers." Shortly afterwards Agapetus fell ill and died, after a glorious reign of ten months. His remains were brought in a leaden coffin to Rome and deposited in St. Peter's. His memory is kept on 20 September, the day of his deposition. The Greeks commemorate him on 22 April, the day of his death.

Agapetus II. Pope, a Roman by birth, elected to the papacy 10 May, 946; he reigned, not ingloriously, for ten years, during which he had been the period of deepest humiliation for the papacy. He was the first true pope of the papacy, one who could successfully uphold by a saintly and resolute pontiff amid the most untoward surroundings. The temporal power had practically vanished and Rome was ruled by the vigorous Princes and Senator Alberchit, who was the prototype of the later Italian Popes. Nevertheless, the name and virtues of Agapetus were respected throughout the entire Christian world. He laboured incessantly to restore the decadent discipline in churches and cloisters. He succeeded eventually in quieting the disturbances in the metropolitan see of Reims. He supported the Emperor Otto the Great in his plans for the evangelization of the heathens of the North. Seeing no other way of putting an end to anarchy in Italy, he joined with other Italian nobles in persuading the Emperor to make his first expedition into the peninsula. During his lifetime, his successor was virtually appointed in the person of Albercht, who was appointed in 951. Later, however, the Emperor forced the Romans to swear that they would elect him as their temporal and spiritual lord upon the demise of Agapetus. The Pope died in August, 956, leaving an unsullied name, and was buried in St. John Lateran.
true that we have the Acts of her martyrdom in two versions, Latin and Greek, the latter deviating from the former (Acta SS., I, Feb., 595 sqq.). Neither of these recensions, however, can lay any claim to historical credibility, and neither gives the necessary internal evidence that the information it contains is real, even if some important details are genuine tradition. If there is a kernel of historical truth in the narrative, it has not as yet been possible to sift it out from the later embellishments. In their present form the Latin Acts are not older than the sixth century. According to them Agatha, daughter of a distinguished family and remarkable for her beauty, was purchased by the Roman Quintianus with avowals of love. As his proposals were resolutely spurned by the pious Christian virgin, he committed her to the charge of an evil woman, whose seductive arts, however, were baffled by Agatha's unwavering firmness in the Christian faith. Quintianus then had her subjected to various cruel tortures. Especially inhuman seemed his order to have her breasts cut off, a detail which furnished to the Christian medieval iconography the peculiar characteristic of Agatha. But the holy virgin was consoled by a vision of St. Peter, who miraculously cured her. Eventually she succumbed to the pressure of public execration on her. As already stated, these details, in so far as they are based on the Acts, have no claim to historical credibility. Allard also characterizes the Acts as the work of a later author who was more concerned with writing an edifying narrative, abounding in miracles, than in transmitting historical traditions. Both Catania and Palermo claim the honour of being Agatha's birthplace. Her feast is kept on 5 February; her office in the Roman Breviary is drawn in part from the Latin Acts. Catania honours St. Agatha as her patron saint, and throughout the region around Mount Etna she is invoked against the eruptions of the volcano, but nowhere against fire and lightning. In some places bread and water are blessed during Mass on her feast after the Consecration, and called Agatha bread.


J. P. Kirsch.

Agathangelus, a supposed secretary of Tetrarchs II, King of Armenia, under whose name there has come down a life of the first apostle of Armenia, Gregory the Illuminator, who died about 392. It purports to exhibit the events and discourses of Gregory, and has reached us in Armenian and in Greek. The Greek text is now recognized as a translation, made probably in the latter half of the sixth century, while the Armenian is original and belongs to the latter half of the fifth century. Von Gutschmidt maintains that the unknown author may have used as his guide the life of St. Gregory, also a history of his martyrdom and of that of St. Ripsime and her companions. Historical facts are intermingled in this life with legendary or uncertain additions, and the whole is woven into a certain unity by the narrator, who may have assumed his significant name from his quality of narrator of “the good news” of Armenia’s conversion (Agathangelus, Patrologie, 2d ed. (1901), 520, 521. The Armenian text was printed at Constantinople (1706, 1824) and Venice (1630, 1650); the Greek text (with a French translation) is in Langlois, Collections des ecritures anciennes et modernes d’Armenie (Paris, 1867), I. 97-163, reprinted from Acta SS. Nov., I (1911), 400-402; Von Gutschmidt, Agathangelus, in Zeitschr. f. deutsch. morgenl. Gesellschaft (1877), XXXI, 1-60.

Thomas J. Shahan.

Agathos, a Byzantine historian and man of letters, b. at Myrina in Asia Minor about 536; d. at Constantinople 582 (5947). He is a principal authority for the reign of Justinian (527-65), and is often quoted by ecclesiastical historians. He was probably educated at Constantinople, spent some time at Alexandria, and returned to the royal city in 554, where he took up the profession of law and became a successful pleader at the bar. His tastes, however, were literary, and he soon produced nine books of erotic poetry (Daphnicæa), also epigrams and sonnets, many of which are preserved in the so-called Palatine Anthology. He wrote also marginal notes on the Periplus of Pausianias. He is in the last whom we can yet trace some sparks of the poetic fire of the classic epigrammata. At the age of thirty he turned to the writing of history and composed a work in five books “On the Reign of Justinian.” It deals with the events of 552-558, and depicts the wars with the Goths, Vandals, and Franks, as well as those against the Persians and the Huns. He is the continuator of Procopius, whom he imitates in form and also in the abundance of attractive episodes. Agathos, it has been said, is a poet and a rhetorician, while Procopius is a soldier and a statesman. The former loves to give free play to his imagination, and his pages abound in philosophical reflection. He is able and reliable, though he gathered his information from eye-witnesses, and not as Procopius, in the excursions and interviews in political offices. He delights in depicting the manners, customs, and religion of the foreign peoples of whom he writes; the great disturbances of his time, earthquakes, plagues, famines, attract his attention, and he does not fail to insert many incidental notices of cities, forts, and rivers, philosophers, and subordinate commanders”. Many of his facts are not to be found elsewhere, and he has always been looked on as a valuable authority for the period he describes. There are reasons for doubting that he was a Christian, though it seems improbable that he could have been at that late date a genuine pagan. Dr. Milligan thinks (Dict. of Chir. Biog. I, 59) that “he had gained from Christianity those just notions of God and religion to which he often gives expression, but that he had not embraced them in peculiar truths.” His history was edited by B. G. Niebuhr for the “Corpus SS. Byzant.” (Bonn, 1828; P. G., LXXIX-VIII, 1248-56), and it is in Dindorf, “Hist. Greeci minorum” (1871), II, 132-453.


Thomas J. Shahan.

Agathos, Saint, Pope, b. towards the end of the sixth century in Sicily; d. in Rome, 681. It is generally believed that Agathos was originally a Benedictine monk at St. Hermes in Palermo, and there is good authority that he was more than 100 years of age when, in 678, he ascended the papal chair as successor to Pope Donus. Shortly after Agathos became Pope, St. Wilfred, Archbishop of York, who had been unjustly and uncanonically deposed from his see by Theodore of Canterbury, arrived at Rome to invoke the authority of the Holy See in his behalf. The synod which Pope Agathos called and the Lateran to investigate the affair, Wilfred was restored to his see. The chief event of Agathos’s pontificate is, however, the Sixth (Ecumenical Council, held at Constantinople in 680, at which the papal legates presided and which practically ended the Monothelite heresy. Before the decree of the council arrived in Rome, or the synod called by Agathos had died. He was buried in St. Peter’s, 10 January, 681. Pope Agathos was remarkable for his affability and charity. On account of the many miracles he wrought he has been styled Thaumaturgos, or Wonderworker. His memory is celebrated by the Latin as well as the Greek church.
dom, though his account has many excellent qualities, historical as well as literary. Certain facts are related with exactitude, and the author has refrained from all miraculous additions. But on the other hand, the speeches which he attributes to the martyrs, and the allusion by which he strives to connect the massacre of the Theban Legion with the general persecution under Diocletian have given rise to much discussion. The speeches were probably of the Bishop's own composition; the historical groundwork on which he professes to base the martyrdom is wholly independent of the original narrative. The objections raised against the fact itself, and the attempts made to reduce the massacre of the legion to the mere death of six men, one of whom was a veteran, do not seem to merit attention. Barbarous as it may appear, there is nothing incredible in the massacre of a legion; instances might be cited in support of so unusual an occurrence, though it is quite possible that at Agaunum we have to do not with a legion, but with a simiae

**Abbey of St. Maurice, Agaunum**

be added certain “Passiones” of Theban martyrs, who escaped from the massacre of Agaunum, but who later fell victims to the persecution in Germany and Italy. It was only in the episcopate of Theodore of Octodurum (369–391), a long time after the event, that attention was clearly drawn to the massacre of a Roman legion at Agaunum. It was then that, according to St. Eucherius, a basilica was built in honour of the martyrs, whose presence had been made known to Bishop Theodore by means of a revelation. The document of primary importance in connection with this history is the letter of St. Eucherius to Bishop Salvius, wherein he records the successive witnesses through whom the tradition was handed down to his time—over a period, that is, of about one hundred and fifty years. He had journeyed to the place of martyrdom, whether pilgrims came in great numbers, and had, he says, questioned those who were able to tell him the truth concerning the matter. He does not, however, appear to have seen a text of the martyr-

vexillatio. The silence of contemporary historians, which has been appealed to as an unanswerable argument against the truth of the martyrdom of the Thebans, is far from having the weight that has been given it. Paul Allard has shown this very clearly by proving that there was no reason why Sulpicius Severus, Orosius, Prudentius, Eusebius, or Lactantius should have spoken of the Theban martyrs. He fixes the date of the martyrdom as prior to the year 292, not, as generally received, in 303. Dom Ruinart, Paul Allard, and the editors of the “Analecta Bollandiana” are of opinion that “the martyrdom of the legion, attested, as it is, by ancient and reliable evidence, cannot be called in question by any honest mind”. This optimistic view, however, does not seem to have convinced all the critics. (See EUCHERIUS OF LYONS; MAURICE, ST.)

The letter of Eucherius gives us no details as to the rule imposed on the priests entrusted by Theodore of Octodurum with the care of the basilicas
AGAZZARI; at Agaunum; nor do we know whether they were regular or secular, though a sermon of St. Avitus, Bishop of Vienne, would appear to indicate the existence of a monastic foundation, which was replaced and renewed by the foundation of Sigermund, King of the Burgundians. Of the two documents which confirm this view, the "Vita Severini Acaunensis" contains unreliable and unhistorical traditions and falsehoods; the "Vita Sanctorum Abbatum Acaunensium", a work of slight value, to be received with caution, though certain facts may be gathered from it. At the date of Sigismund's first gift to Agaunum the community was governed by Abbot Enonomus, who died 3 January 518. His next successor but one, Ambroesius, brought Agaunum into notice by an innovation unknown in the West, the Perpetual Psalmody, in 522 or 523 at latest. This Perpetual Psalmody, or laus perennis, was carried on, day and night, by several choirs, or fumae, who succeeded each other in the recitation of the Divine Office, so that prayer went on without cessation. This laus perennis was practiced in the East by the Acemetes (q. v.), and its inauguration at Agaunum was the occasion of a solemn ceremony, and of a sermon by St. Avitus which has come down to us. The "custom of Agaunum" came to be called, spread abroad, Gaul, to Lyons, Châlons, the Abbey of Saint Denis, to Luxeuil, Saint Germain at Paris, Saint Médard at Soissons, to Saint-Riquier, and was taken up by the monks of Remiremont and Laon, though the Abbey of Agaunum had ceased to practise it from the beginning of the ninth century. But Agaunum had gained a world-wide fame by its martyrs and its psalmody. The abbey had some of the richest and best preserved treasures in the West. Among the priceless and artistically exquisite pieces of goldsmith work, we need only mention the châsse (reliquary), containing the glass mosaics of one of the most important in the West for the study of the beginnings of barbarian and Byzantine art. It ranks with the armory of Childeric, the Book of the Gospels at Monza in Italy, and the crowns of Guirazar in Spain. It is decorated not only with mosaics, but with tiles and precious stones, smooth or engraved. The two works are incomparable, and are taken for a cameo, but which is a unique piece of work in spun glass. Its date has been much discussed. The back bears a long inscription, which unfortunately affords no solution of the problem, but we may agree with J. Arbois de Jubaineville that the earlier date and that of the consecration of St. Thomas in the church. Stolle, Das Martyrium der heiligen Annen, in the beginning of the seventh century; childhood, 7-14; puberty, 14-25; majority (young manhood), 25-40; manhood, 40-50 or 60; old age, 60-70; decrepitude, 70-100, or death. The terminal year in each of the above ages must be complete. Canonical age is the year fixed by the canon, or law of the Church, for a subject to become capable of incurring certain obligations, enjoying special privileges, embracing special states of life, holding office or dignity, or receiving the sacraments. Each and every one of these, being a human act, requires a development of mind and body proportioned to the free and voluntary acceptance of these gifts and privileges, also an adequate knowledge of, and capability for, the duties and obligations attached. Hence the Church prescribes that age at which one is generally supposed to have the necessary qualifications. It is evident that a lesser development of body and mind is necessary to the reception of baptism than is required for either matrimony or the priesthood, and greater qualifications for the higher than for the lower offices. Hence, the canonical age necessarily varies as do the privileges, offices, dignities, etc. The three states, ecclesiastical, religious, and laic, embrace all the ecclesiastical enactments concerning age.

ANTE-TRIDENTINE DISCIPLINE.—ECLESIASTICAL STATE.—The ancient discipline was neither universal nor fixed, but varied with circumstances of time and locality. The requisite age, according to Gratian, for tonsure and the first three minor orders, i. e. doorkeeper, reader, and exorcist, was seven. and
for acolyte, twelve years complete. The present age for tonsure is seven full years (Cap. 4; de temp. ord. in sexto; Benedict XIV, "Inter sollicitos"); § 9—1795). Subdeaconship called for the attainment of the twelfth year (Conc. Trullanum, 692; Conc. Rothomagensis, 1074). Thirty-two years complete according to Pope Sisinius (385—395, text—C. 3, Dist. 77); twenty-five full years according to various councils, including that of Toulouse (1056); and the twentieth year inchoate according to Clement V (1305—1308). For priesthood, although Pope Sisinius (loc. cit.) demanded thirty-five years of age for the diaconate of the priest, the Council of 649 exacted only thirty full years. Dispensations from that age were frequently granted, owing to the great need for priests from the eighth century onward. The aforesaid Lateran Council fixed the necessary age for a parochial rector at the twenty-fifth year inchoate, which Clement V (loc. cit.) finally confirmed. The episcopate was not conferred until the completion of the forty-fifth year, according to Pope Sisinius (loc. cit.). Various councils fixed the episcopal age at thirty years complete.

TRIDENTINE DISCIPLINE.—The Council of Trent (Sess. xxiii, cap. 4, de Reform.; Sess. xxix, cap. 4) demanded seven years for the former, and a more advanced age than seven for the latter, which, however, may be liibly received before the fourteenth year (ibid., c. 4).—Major Orders. The Council of Trent (Sess. xxiii, cap. 12) fixed the age of twenty-two for Subdeaconship, twenty-three for Deaconship, and twenty-five for the Priesthood. The first day of the year prescribed suffices for the reception of the Order. Trent (Sess. vii, c. 1, de reform.) confirmed the Lateran age of thirty full years for the episcopate. The age for cardinal-deacon or cardinal-bishop was fixed by the Council (Sess. xxv, de reform., cap. 1) at thirty years complete. Sixtus V, however, made the twenty-second year inchoate age sufficient for cardinal-deacon, provided that within a year he can be, and is, ordained deacon, under penalty of loss of active and passive vote in all consistories, and even in the conclave for the election of a pope. Papacy. No certain age is fixed by law for election to the papacy. History records the election of some very young popes. John XI was scarcely twenty-three (Fuga), or twenty-four (according to Berninus), and John XII was not twenty-two. But they were exceptional cases. All positions attached to the papacy require qualifications greater than those necessary even for the episcopate. Consequently, a mature age is desired.—Dispensation from the canonical age is a relaxation of the canon law; hence the pope alone can dispense. He rarely does so in the case of age requisite for subdeaconship or deaconship. But on account of recent military laws in certain European countries, he has dispensed with the age prescribed for candidates for subdeaconship. Though a cleric who has not completed his thirtieth year cannot be elected, he can be postulated for (see ELECTION, POSTULATION) as bishop. The Holy Deaconship required the twenty-fifth year; the cleric is fully twenty-seven years old. Bishops in countries subject to the Congregation of Propaganda (e.g. Great Britain, Ireland, the United States, Holland, Germany, Canada, Australia, India, and the Orient) have faculties (Formula I, art. 3) to dispense (a) with twelve months in the case of candidates, after they are elected, or in orders or not. This applies to regular as well as secular candidates (Holy Office, 29 January, 1896); (b) with fourteen months in the case of deacons, also regular and secular candidates for the priesthood (Formula C, art. 3, etc.). The Canadian bishops are empowered (Formula T, art. 1) to dispense with eighteen months in case of fifteen deacons (regular and secular) about to be ordained priests. These dispensations do not apply to candidates for subdeaconship or deaconship. Though the censures to be incurred by the violators of the canonical age, according to the ancient law, and the constitution of Pius II, have been abrogated (see DECRETIST), nevertheless the vindictive punishments, i.e. pro-hibition to exercise the order received and privation of benefice annexed, still remain in full force (Santi, 1, 120, n. 10; Wernz., Decret., II, 148).

BENEFICES.—No special age was fixed by ancient canons for the consecration of bishops. But the eleventh benefices, Collation, i.e. without any cure of souls attached. The Council of Trent required the fourteenth year inchoate, but it said nothing about the age for benefices whose foundation permitted a lesser age. For such seven years sufficed. The same age was sufficient in the case of canons upon whom collectively, not singly, the cure of souls devolved, as also of recipients of cathedral half-portions and pensions arising from benefices. Canons of collegiate churches whose prebend neither by foundations nor by custom demanded Sacred Orders in its incumbent, were required to be fourteen years old. The Council of Trent did not insist upon it. The age for benefices and college churches with cure of souls attached should have attained their twenty-fifth year (Conc. Trid., Sess. xxiv, cap. 12). The age of twenty-three years complete for parochial benefices, as fixed by the papal decrees (cap. 14, de elect. in sexto), still holds. The Council of Trent made no innovation in this matter. The decennial age of fourteen years for cathedral and collegiate dignitaries without cure of souls was changed to twenty-two years complete, by the Council of Trent (Sess. xxiv, de reform., cap. 12, § 1 ad cetera). A vicar-general must be twenty-five, and a presbyter, or deacon, or sub-deacon, forty years inchoate. For cathedral canons there was no fixed decennial age. Clement V, however, decreed that canons not having at least subdeaconship should have no vote in the chapter, and those possessing a prebend to which a major order was affixed should receive that order within a year, under forfeiture of half the daily distributions and of a vote in chapter. Trent decreed that every cathedral prebend should have attached to it one of the three major orders, which must be received within a year from election to the benefice, but besides all other rights and duties of the division of the canonries, so that the one half should be prebysitical and the other half diaconal and subdiaconal. Hence, for a subdiaconal prebend twenty years complete, for a diaconal twenty-one years complete, and for a presbytery twenty-three years complete sufficed. Where the Trinitarian division was not introduced the Clementine law qualifying the fourteen years holds. Collation of a benefice or ecclesiastical office, without papal dispensation, upon a candidate who lacks even one day of the necessary age, is invalid.

RELIGIOUS STATE. Generals, provincials, abbots, superior regular prelates, having quasi-episcopal jurisdiction must, according to many, have completed their thirtieth year before election (Ferraris, Wernz, et al.); according to others, the twenty-fifth year inchoate will suffice (Plat, Vermeersch, and Ferrari). The various orders and congregations, however, have their peculiar rules as to the requisite age for inferior offices, which differ in their respective organizations. The Council of Trent (Sess. xxv, cap. 7, de regular. et monial.) fixed forty years complete and eight years after her profession for an abbess, mother general, or priorress of any religious order of nuns. Could such one be found in the monastery, then a nun over thirty
years old and more than five years a professed, can be elected. An election contrary to these rules is invalid. For clothing with the religious habit or entrance into the novitiate no special age was fixed by doctrinal law. Clement VIII (Cum ad Regularis, 19 March, 1602) decreed that the constitution of each community should be the guide. He directed, however, that lay brothers and lay sisters should not be admitted before their twentieth year. The Sacred Congregation of the Council (16 July, 1632; 7 April, 1634) forbade the reception of novices till they attained their fifteenth year. The Congregation of Bishops and Regulars (23 May, 1659) prohibited the clothing with the habit before the completion of the fifteenth year. The same Congregation (Normae de Novis Institutis, 28 June, 1901) decreed that no one could be admitted under fifteen or over thirty, years of age without dispensation from the Holy See. For religious profession the Council of Trent (Sess. xxv, cap. 15) exacted sixteen years complete with one year's novitiate necessarily preceding. The latest enactment, prescribing simple vows for three continuous years after the novitiate before solemn profession, fixes the age for solemn profession at five years. The Congregation of Bishops and Regulars (3 May, 1902) as well as to men. It is forbidden to postpone the solemn profession of men, who have been under simple vows for three years, beyond the full twenty-fifth year of their age, except in some localities and in India, where the Society of Jesus, in which the profession of simple vows is continued for a much longer term of years than three.

ORDINARY CHRISTIAN LIFE.—No certain age is fixed for baptism; yet the Holy Office (30 July, 1771) forbids the postponement of infant baptism beyond the third day. According to early ecclesiastical discipline confirmation and Holy Communion were administered to infants after baptism. To-day, twelve years is generally recommended for confirmation; but, if urgent reasons exist for not waiting that age, it is expedient not to confirm before the age of reason, i. e. seven years (Roman Catechism; Holy Office, 11 December, 1850; Second Conc. Balt., V, c. iii, 252). Leo XIII commended Robert, Bishop of Marseilles, for introducing the custom of confirming before Holy Communion (22 June, 1897). For confession the age is seven years, i. e. the age of reason, when a child is generally supposed capable of making a sufficient confession. Canon law, however, prescribes the law of annual confession [Conc. Lat., c. 21; Second Conc. Balt., tit. ix; First Plenary Conc. of S. America (Rome, 1899), tit. V, cap. 4]. Children should receive Holy Communion when they have attained the age of discretion (Innocent III in Conc. Lat., c. 21). There is much controversy as to what that age precisely is. According to some, it ordinarily occurs between the tenth and fourteenth year (Suarez, quoted by Benedict XIV, "Syn. Dioc.," VII, xii, 3; Raimundi, "Inst. Past."") tit. I, cap. iv, n. 57; Zitelli, Apparatus Jur. Pont., p. 318, no. 4; Second Plen. Conc. Balt., tit. V); others, e. g. Ferrarini (L. 1, 154, n. 39); when ten or eleven and twelve years. Children in danger of death, capable of committing and making confession of mortal sin, and of distinguishing the heavenly from the ordinary food, and desiring to receive Holy Communion, must not be denied it, although they may not have reached the minimum age (Roman Catechism, de Euch., n. 63; Second Plen. Conc. Balt., and First Plen. Conc. of South America, loc. cit.). Extreme unction is to be administered to a child of seven years or younger, capable of sin. Children of seven years complete are bound by the law of abstinence and of hearing Mass. They can also be sponsors in the conferring of baptism and confirmation; but the Roman Rital (tit. II, n. 24) says that it is more expedient that they should be fourteen years old and also confirmed. The Congregations of Propaganda (4 May, 1774) and the Holy Office (1 July, 1832) forbid children under fourteen years of age to act as sponsors at confirmation. Only those who have completed their twenty-first year are bound to fast. Betrothals [eponasias] require seven full years in the contracting parties. The marriageable age is fourteen full years in males and twelve full years in females, under penalty of nullity (unless natural puberty supplies the want of years). Marriages are null because of the absence of legal or natural puberty are held as eponasias, inducing thereby impediment of "public decorum" (Cap. 14, tit. de despons. impub., X, 4, 2). Civil codes generally require a more advanced age than the canonical. Dispensations, however, as to the required ages are expressly granted by France, Italy, Belgium, Holland, Roumania, and Russia. The marriageable age in France, Italy, Belgium, and Roumania is eighteen for men, and fifteen for women (France requires also, under penalty of nullity, the consent of parents); Holland, Switzerland, Russia (Caucasian Provinces excepted), and Hungary require the consent of the husband and wife; Austria, eighteen and sixteen; Austro-Hungary, eighteen; France, eighteen and fourteen; Austria, fourteen for both parties; Denmark, twenty and sixteen; Germany, twenty-one (minors set free by parents at eighteen) and sixteen years respectively. Marriages contracted in Germany below the ages aforesaid are valid but illegal in Austria. In Bavaria, the minimum age is twenty-one years in males and age. So also in China, where there is a further deviation from canonical age, owing to the Chinese method of reckoning age by lunar rather than solar years (thirteen lunar months make a solar year). The canonical age holds in England, Spain, Portugal, Corsica (Ionian Isles excepted, where it is sixteen and forty-four), and as regards Catholics in the United States. While in some parts of the United States the canonical marriage age of fourteen and twelve still prevails, in others it has been enlarged by statutes. Such statutes, however, as a rule, do not make void marriages contracted by a male and female of fourteen and twelve years respectively, unless the statute expressly forbids them under penalty of nullity. The English Common Law age of fourteen in males and twelve in females prevails in all the Canadian provinces, with the exception of Ontario and Manitoba. Ontario requires fourteen years, and Manitoba sixteen years. In England and Ireland, at more youthful ages than these are not irreparably null and void. They can be, and are, ratified by continued cohabitation after the prescribed age. In all the provinces consent of parents or guardians is required where one or both of the parties have not attained a certain age.—Ontario, Manitoba, and New Brunswick, eighteen years; in Quebec, Nova Scotia, British Columbia, Prince Edward Island, Alberta, and Saskatchewan the age is twenty-one. Except in the case of Quebec and Prince Edward Island such consent is only directory, and does not affect the validity of marriage after celebration. Such marriages in the province of Quebec are valid, placed in law, and recognized by parties whose consent is required; in the latter province they are null and void by virtue of a pre-confederation law of 1831. The marriage law in nearly every part of the United States requires the consent of parents before license is granted to minors. Such statutes are merely directive, and do not make void marriages without the parents' consent. ("Am. and Eng. Ency. of Law," art. "Marriage," 1191). Neither in England is a marriage declared void for want of parental consent (Brown, Hist. Matr. Inst., 11, 191).

Age of Man. See Man.

Age of Reason, the name given to that period of human life at which persons are deemed to begin to be morally responsible. This, as a rule, happens at the age of seven, or thereabouts, though the use of reason requisite for moral discernment may come before, or may be delayed until notably after, that time. At this age Christians come under the operation of ecclesiastical laws, such as the precept of attendance on Sunday and holydays, absolution from mortal sins, and annual confession, should they have incurred mortal sin. The obligation of Easter Communion, literally understood, applies to all who have reached the "years of discretion"; but according to the practical interpretation of the Church it is not regarded as binding children just as soon as they are seven years old. At this age a person is juridically considered eligible to act as witness, as sponsor at baptism, or in confirmation, and as a party to the formal contract of betrothal; at this age one is considered capable of receiving extreme unction, of being imprisoned for debts and minor orders, of being the incumbent of a simple benefice (beneficium simplex) if the founder of it should have so provided; and, lastly, is held liable to ecclesiastical censures. In the present discipline, however, persons do not incur these penalties until they reach the age of puberty, unless explicitly included in the decree imposing them. The only censure surely applicable to persons of this age is that for the violation of the clausura of nuns, while that for the malpractice, suaviter diabolo, of clerics, is probably so.

Ferrand, Bibliotheca prompta jus can., s. v. Aetas (Rome, 1844); Weens, Jus Decretalium (Rome, 1890).

Joseph F. Delany.

Agelmothus. See Ethelnothus.

Agen (Aginum), the Diocese of, comprises the Department of Lot and Garonne. It has been successively suffragan to the archdioceses of Bordeaux (under the old regime), Toulouse (1802-22), and Bordeaux (since 1822). Legends which do not antedate the ninth century concerning the hermit, St. Caprasius, martyred with St. Fides by Dacianus; Prefect of Gauls, during the persecution of Diocletian, and the story of Vincentius, a Christian martyr (written about 520), furnish no foundation for later traditions which make these two saints early bishops of Agen. The first bishop of Agen known to history is St. Phobadius, friend of St. Hilary, who published atractus against the Arianism of St. Sylvestre, and was aconverted at the Council of Rimini in 359. Among the bishops of Agen were Wilhelmus II, sent by Pope Urban IV (1261-64) to St. Louis in 1262 to ask his aid in favour of the Latin Empire of Constantinople; Bertrand de Goth, whose uncle of the same name was raised from the Archidioecesis of Bordeaux to the Paral. See under the name of Clement V and 1305-14), and during his pontificate visited the city of Agen; Cardinal Jean de Lorraine (1538-50); the Oratorian, Jules Mascarov, a celebrated preacher, transferred from the See of Tulle, to that of Agen (1789-1793); Hébert, who was curé of Versailles, had contributed to the withdrawal of Madame de Montespan from the royal court, and who when appointed Bishop of Agen (1703) had as vicar-general until 1709 the celebrated Belzunce; de Bonne (1767-1801), who in the parliamentary session of 3 January, 1792, was the first to refuse to sign the constitutional oath. The church of St. Caprasius, a splendid specimen of Romanesque architecture, dating from the twelfth and thirteenth centuries, has been made the cathedral in place of the church of St. Etienne, which was unfortunately destroyed during the Revolution. The Bishop of Agen comprised (end of 1905) 278,740 inhabitants, 42 first class parishes, 397 second class parishes, and 27 vicariates, formerly with State exemptions.


Georges Goyau.

Agents of Roman Congregations, persons whose business it is to look after the affairs of their patrons at the Roman Curia. The name is derived from the Latin Agentus in Rebus, corresponding to the Greek Aprocariarius. We first meet these agents for ecclesiastical matters not at the court of Rome, but at the imperial palace of Constantinople. Owing to the close connection between Church and State in the early Christian emperors and the absence of canons concerning many matters of mixed jurisdiction, the principal bishops found it necessary to maintain agents to look after their interests at the imperial court. Until the French Revolution, the pontiffs of France maintained similar agents at the royal court of St. Denis. (See Assemblees ou French Clergy.) At present the agents of the Roman Congregations are employed by bishops or private persons to transact their affairs in the pontifical courts. Such an agency is undertaken temporarily or perpetually. The principal business of the agents is to urge the expedition of the cases of their patrons. They undertake both judicial and extrajudicial business. If it is a question of favours, such as dispensations or increased faculties, these agents prepare the proper supplications and call repeatedly on the officials of the proper congregation until an answer is obtained. They expect to be given the opportunity to pay for the legal documents or to advance in general the affairs of those who employ them. These agents have a recognized position in the Roman Curia, and rank next in dignity before the notaries. The money they expend and the pay they receive depend entirely on the will of their employers. Some authors include under this name the solicitors and expeditioners of the Roman Curia, whose business it is to assist the procurators in the mechanical details of the preparation of cases for the congregational tribunals. Usually, however, these functions are considered as distinct from agents and are entrusting them in dignity.

Baart, The Roman Court (New York, 1905); Humphery, Urbe et Orbis (London, 1899); Migeon, Dict. de droit canon. (Paris, 1848); I, Weens, Jus Decretalium (Rome, 1890).

William H. Fanning.

Aggeus.—1. Name and Personal Life.—The tenth among the minor prophets of the Old Testament, is called in the Hebrew text, Haggai, and in the Septuagint 'Ayyalias, whence the Latin form Aggeus. The exact meaning of his name is uncertain. Many scholars consider it as an adjective signifying "the festive one" (born on feast-day), while others take it to be a shortened form of the noun Hagggyah, "my feast is Yahweh," a Jewish proper name found in I Chronicles, vi, 15 (Vulgata: I Paralip., vi, 30). Great uncertainty prevails also concerning the prophet's personal life. The book

I.—14
which bear his name is very short, and contains no detailed information about its author. The few passages which speak of him refer simply to the occasion on which he had to deliver a divine message in Jerusalem, during the second year of the reign of the Persian king, Darius I (520 b.c.), and all that Jewish tradition tells of Aggæus does not seem to have much historical value. He was born in Chaldea during the Babylonian Captivity, was a young man when he came to Jerusalem with the returning exiles, and was buried in the Holy City among the priests. It also represents him as an angel in human form, as one of the men who bore with Daniel his vision. He saw the vision referred to 1 Dan. x. 7, as a member of the so-called Great Synagogue, as surviving until the entry of Alexander the Great into Jerusalem (331 b.c.), and even until the time of Our Saviour. Obviously, these and similar traditions deserve but little credence.

2. Historical Circumstances.—Upon the return from Babylon (536 b.c.) the Jews, full of religious zeal, promptly set up an altar to the God of Israel, and reorganized His sacrificial worship. They next celebrated the Feast of Tabernacles, and some time later laid the foundation of the Second Temple, called the ‘Temple of Zerubbabel’. Present among the Samaritans—that is, the mixed races which dwelt in Samaria—prevented them, by an appeal to the Persian authorities, from proceeding further with the rebuilding of the Temple. In fact, the work was interrupted for sixteen years, during which various circumstances, such as the Persian invasion of Egypt in 527 b.c., a succession of bad seasons entailing the failure of the harvest and the vintage, the indulgence in luxury and self-seeking by the wealthier classes of Jerusalem, caused the Jews to neglect altogether the restoration of the House of the Lord. Toward the end of this period the political struggles through which Persia passed would have made it impossible for its rulers to interfere with the work of reconstruction in Jerusalem, even had they wished to do so, and this was distinctly realized by the Prophet Aggæus. At length, in the second year of the reign of Darius the son of Byshitta (516 b.c.), Aggæus appeared before the king of the Lord to rebuke the apathy of the Jews, and convince them that the time had come to complete their national sanctuary, that outward symbol of the Divine presence among them.

3. The Prophecies.—The book of Aggæus is made up of two prophetic utterances, each one having the date by which it was delivered. The first (1, 1, 2) is ascribed to the first day of the sixth month (August) of the second year of Darius’ reign. It urges the Jews to resume the work of rearing the Temple, and not to be turned aside from this duty by the enjoyment of their luxurious homes. It also reminds them of a recent drought as a divine punishment for their past neglect. This first utterance is followed by a brief account (I, xii-xiv) of its effect upon the hearers; three weeks later work was started on the Temple. In his second utterance (II, i-x), dated the twentieth day of the same month, the prophet foretells that the new House, which then appears so poor in comparison with the former Temple of Solomon, will one day be incomparably more glorious. The third utterance (II, xi-xx), referred to the twenty-fourth of the ninth month (Nov.-Dec.), declares that as long as God’s House is not rebuilt, the life of the Jews will be tainted and blotted out, but that the day of the Lord will renew the renewed zeal. The last utterance (II, xx-xxiii), ascribed to the same day as the preceding, tells of the divine favour which, in the approaching overthrow of the heathen nations, will be bestowed on Zorobabel, the scion and representative of the royal house of David. The simple reading of these oracles makes one feel that although they are shaped into parallel clauses such as are usual in Hebrew poetry, their literary style is rugged and undecorated, extremely direct, and, therefore, most natural on the part of a prophet intent on convincing his hearers of the truth of what he was saying. The tone of the book of Aggæus, strong internal data occur to confirm the traditional date and authorship of that sacred writing. In particular, each portion of the work is supplied with such precise dates, and ascribed so expressly to Aggæus, that each utterance bears the distinct mark of having been written soon after it was delivered. It should also be borne in mind that although the prophecies of Aggæus were directly meant to secure the immediate rearing of the Lord’s House, they are not without a much higher import. The three passages which are usually interpreted as truly Messianic, are II, viii; II, x; and II, xxi-xxiv. It is true that the meaning of the first two passages in the original Hebrew differs somewhat from the present rendering of the Vulgate, but all three contain a reference to Messianic times. The primitive text of the book of Aggæus has been particularly well preserved. The few variations which occur in the MSS. are due to errors in transcribing, and do not affect materially the sense of the prophecy. Besides the short prophetic work which bears his name, Aggæus has also been credited, but wrongly, with the authorship of Psalms cxvi and cxxvi (Heb. cxvi, cxxvi). (See Psalms.)

Aggith. See Haggith.

Aggregation. See Archiconfraternity; Third Order.

Aggressor, Unjust.—According to the accepted teaching of theologians, it is lawful, in the defence of life or limb, of property of some importance, and of chastity, to repel violence with violence, even to the extent of killing an unjust assailant. This is admitted to be true with the reservation included in the phrase “servato moderamen inculpate tutele.” That is, only that degree of violence may be employed which is necessary adequately to prevent one from the attack. Hence, enough in the circumstances to make an enemy it would be unlawful to kill him. It is likewise lawful to aid another to the same extent and within the same limits as are permissible for self-defence. (See Homicide.)

Agil, Saint. See Bavaria.

Agiles (of Aguiers), Raymond d’, a chronicler and canon of Puy-en-Velay, France, toward the close of the eleventh century. He accompanied the Count of Toulouse on the First Crusade (1096-99), as chaplain to Adhemar, Bishop of Puy,legate of Pope Urban II. With Pons de Balan he undertook to write a history of the expedition, but, Pons having been killed, he was obliged to carry on the undertaking alone. At a sortie of the crusaders during the siege of Antioch (28 June, 1098) Agiles went before the column, bearing in his hands the Cross and Lance. As he entered Jerusalem, accompanied the Count of Toulouse on his pilgrimage to the Jordan, and was at the battle of Ascalon. After this he is lost sight of. His “Hystoria Francorum qui ceperrunt Hierusalem” (F. L., CLV, 591-608) is the account of an eye-
witness of most of the events of the First Crusade. It was first published by Bongars (Gesta Dei per Francos, I, 139–183), and again in the "Recueil des historiens occidentaux des croisades" (1866), 235–309; it is translated into French in Guizot, "Mémoires sur l'histoire de France" (1824), XXXI, 227–397. The narrative is largely devoted to the visions of Pierfort, 1099, and the authenticity of the Holy Lance found on the eve of battle. Molinier says of the author that he is partial, credulous, ignorant, and prejudiced. "He may be utilised, but on condition of close criticism."


THOMAS WALSH.

Agiolings. See Bavaria.

Agilulfus, Saint, Abbot of Stavelot, Bishop of Cologne and Martyr, 750. We know but little of this Saint. The account, written of him by a monk of Malmedy and printed by the Bollandists, is, as they state, quite untrustworthy. He was of good family, was educated under Abbot Angelinus at Stavelot, and eventually became abbot there. Not long afterwards Agilulfus was elected Bishop of Cologne. He is said to have tried to persuade King Pepin on his death-bed not to leave the succession to the throne in his absence. In the influence of his son, he judged it best to allow the Bishop's death by violence soon after is attributed to the vengeance of the prince he sought to exclude. A letter of Pope Zacharias in 747 commends Agilulfus for signing the "Charta vera ex orthodoxo professionis". His remains were conveyed to the Church of Our Lady of the Steple, at Cologne, where they have recently again received public veneration. His feast is kept on 9 July.

Acta SS., 9 July; Stephens, Der heilige Agiolitus (Cologne, 1893).

HERBERT THUSTON.

Agios O Theos (O Holy God), the opening words in Greek of an invocation, or doxology, or hymn—for it may properly receive any of these titles—which in the Roman Liturgy is sung during the Improperia, or "Reproaches", at the ceremony of the Adoration of the Cross, on Good Friday. The brief hymn is then sung by two choirs alternately in Greek and in Latin, and was first sung in the Office of Holy Week, in the Greek Liturgy, where the Greek words "Agios ὥς θεός, ὥς λαχμός, ὥς ἐκκλησάτο, ὥς μετέφεραν" are expressed in Latinized characters, chosen to represent the Greek pronunciation (e.g. eleose mias for eleothe emas, the aspirate, as in modern Greek, remaining unheard). The hymn is then sung twelve times, alternating with a series of varied "Reproaches".

From the Latin word Sanctor thrice said, the hymn is sometimes referred to as Tersanctus, and is thus apt to be confused with the triple Sanctus at the end of the preface at Mass. In the rubrics of the Greek Liturgy, in which the hymn is said very frequently, it is always referred to as the "Triasgon" (τρίασον=triumph, ἔνωσις=holy), and is thus generally and properly known. It is sung at the Lesser Entrance, or solemn processional carrying of the book of the Gospels at Mass, in the Constantinopolitan and Armenian liturgies and in that of St. Mark. In the Gallican Liturgy it was placed both before and after the Gospel. The hymn is certainly of great antiquity, and perhaps much older than the event assigned by the Greek Monology as its origin. The legend, which may be considered a highly improbable one, recounts that during the reign of the younger Theodosius (408-450), Constantinople was shaken by a violent earthquake, 24 September, and that whilst the people, the Emperor, and the Patriarch Proclus (434-446) were praying for heavenly succour, a child was suddenly lifted into mid-air, to whom forthwith all cried out Kyrie eleison; and that the child, returning again to earth, admonished the people with a loud voice to pray thus: "O Holy God, Holy and Immortal, have mercy on us." The Patriarch was inspired. The fact that the hymn was one of the excommunications of the Fathers at the Council of Chalcedon (451), and that not only is it common to all the Greek Oriental liturgies, but was used also in the Gallican Liturgy [St. Germanus of Paris, (d. 576), referring to it as being sung both in Greek and in Latin: In imitation presule ecclesiae Ajus (this is, Agios or Apa salit, dicens latinum cum grece, as also previously in Greek alone, before the Prophecia] suggests from such a widespread and apparently common use the conclusion that the hymn is extremely ancient, perhaps of apostolic origin. Benedict XIV thought that the Greek formula was joined with the Latin in allusion to the divine voice heard at Constantinople. But the explanation seems hardly necessary, in view of the retention of Kyrie eleison in the Roman Liturgy, as well as of such Hebrew words as Amen, Alleluia, Hosanna, Sabaoth. Reverence for antiquity, and a desire to bring the Latin Liturgy upon the path of modern usage, explain the Greek form. It is true that the Kyrie eleison is not joined to a Latin version. On the other hand, it is so simple and occurs so frequently, that its meaning could easily be learned and remembered; whereas the Trisagion, elaborate and rarely used, might well receive a parallel version into Latin. Various additions made to it from time to time in the East have either disfigured its simplicity or endangered its orthodoxy. Thus, the phrase "Who wast crucified for us", added to it by Peter the Fuller, in order to spread the heresy of the Theopaschites, who asserted that the Divine Nature suffered upon the cross, while susceptible of a correct interpretation, was inserted nevertheless with heretical intent. Traditionally, the hymn had always been addressed to the Holy Trinity (Isaias, vi, 3). Subsequently, Calendion, Bishop of Antioch, sought both to allay the tumults aroused by the addition and to remove the evil suggestion that the Church might be "Christ, King", thus making it refer directly and unequivocally to the Incarnate Word: "O Holy God, Holy and Strong, Holy and Immortal, Christ, King, Who wast crucified for us, have mercy on us." His well-meant effort did not succeed, and his emendation was rejected. The Pope in person, the Patriarch of Antioch, wrote to prove the correct ascription of the hymn to the Son of God, and made the use of the addition general in his diocese.

Gregory VII (1073-85) wrote to the Armenians, who still used the new formula, bidding them avoid all occasion of scandal and suspicion of wrong interpretation, by cancelling a form which neither the Roman nor any Eastern Church, save the Armenian, had adopted. The injunction seems to have been disregarded; for when, centuries after, union with the Armenians was again discussed, a question was addressed (30 January, 1635) to Propaganda, whether the Armenians might still use the formula "Who didst arise from the dead"; on Holy Thursday: "Thou that wast betrayed for us"; on Holy Saturday: "Thou that wast buried for us"; on the Feast of the Assumption: "Thou that didst come to the death of the Holy Mother and Virgin", etc. The Armeno-Roman rite has suppressed all of these variations.
The Trisagion is sung in the Greek Church at all the canonical hours and several times during the long Mass service. In the Latin Church it is sung only on Good Friday, as we have seen. Sung throughout the impressive ceremony of the Adoration of the Cross, the polyphonic musical setting of Palestrina for both the Reproaches' and the Trisagion, as sung by the priests and the masterly choir, with that prince of church song, adds an overpowering pathos of music to the words, and constitutes, like the Hallelujah Chorus of Handel, a marvel of simplicity achieving a marvellous effect.

H. T. HENRY.

Agnellus, Giuseppe, chiefly known for his ecclesiastical and devotional works, b. at Naples, 1621; d. in Rome, 8 October, 1706. He entered the Society of Jesus, in Rome, in 1637. He was professor of moral theology, and rector of the colleges of Montecucciano, Macerata, and Ancona, and also Consultant of the Inquisition of the March of Ancona. He passed the last thirty-three years of his life in the Professed House at Rome, where he died. He wrote (1) "I Cerimoniale annuale". It was adapted to the use of parish priests, and contained explanations for use on Sunday of the year. It went through three editions. (2) A week's devotion to St. Joseph, for the Bona Mors Sodality. (3) Four treatises on the "Exercitia de St. Ignatii", chiefly with regard to election. (4) A Raccolta of meditations for a triduum and a retreat of ten days. (5) On Lent and Advent. BROCHIA Notas bibliogr.; SOMMERVOLK, Bibliothèque de la c. de J., I, 66.

T. J. CAMPBELL.

Agnellus, Guglielmo, Fra, sculptor and architect, b. at Pisa, probably in 1238; d. probably in 1313. He was a pupil of Niccolò Pisano, who had then brought the art of sculpture to a great perfection, modelled on Greek and Roman ideas, matured by the study of actual truth, and preserving only such traditions of the earlier medieval school as seemed necessary for Christian art at a time when art was truly the handmaid of religion. Agnellus joined the Dominican Order at Pisa in 1257, as a lay brother. He was employed on the conversion of the brethren at Pisa and built the campanile of the Abbey of Settimo, near Florence. His best work is the series of marble reliefs executed, in conjunction with Pisano, for the famous tomb of St. Dominic in the church of that Saint at Bologna. The figures on the funeral urn, in mezzo-rilievo, are about two feet high. Guglielmo's work on the portal of the face of the tomb deals with six Dominican legends, viz: the Blessed Reginald smitten by a distemper; the Madonna healing a sick man and pointing to the habit of the Friars Preachers, indicating that he should assume it; the same man freed from a terrible tempest by holding St. Dominic's hands; Honorius III having his vision of St. Dominic supporting the falling Lateran Basilica; Honorius examining the Dominican rule, and his solemn approbation of it. This work afforded little scope to Fra Guglielmo's imaginative powers, but its mastery execution places him among the greatest artists of his time, second only to his master, Niccolò Pisano. On the other hand, the figures show some faultless characteristics of the period, in the stiffness and lack of finish in the extremities. They are also crowded into too narrow limits. Fra Guglielmo and Niccolò also embellished the upper cornice of the urn with scanthus leaves and birds. We know no more of Fra Guglielmo until 1293 when we find him occupied on the famous Cathedral of Orvieto. Though his share in the sculptures of this edifice is not fully established, it is believed that the bas-reliefs are in great part his work. The length of time he spent at Orvieto is also unknown. In 1304 he was engaged on works of sculpture and architecture at his native Pisa, and was called upon to adorn the facade of the Church of San Michele di Borgo with historical bas-reliefs. Those labours, together with his work on other parts of that church, and the construction of a pulpit, engaged him for the remaining nine years of his life. Fra Guglielmo numbered among the greatest Italian sculptors, far excelling all contemporaries, Arnolfo, Giovanni Pisano, and his master excepted.

Agnellus of Pisa, Blessed, Friar Minor and founder of the English Franciscan Province, b. at Pisa c. 1195, of the noble family of the Agnellis; d. at Oxford, 7 May, 1236. In early youth he was received into the Seraphic Order by St. Francis himself, during the latter's sojourn in Pisa, and soon became an accomplished model of religious perfection. Sent by St. Francis to Paris, he erected a convent there and became custos. Having returned to Italy, he was present at the council of Clermont, and was sent thence by St. Francis to found the Order in England. Agnellus, then in deacon's orders, landed at Dover with nine other friars, 12 September, 1224, having been charitably conveyed from France by the monks of Fécamp. A few weeks afterwards he obtained a house at Oxford and there laid the foundations of the English Province, which became the exemplar for all the provinces of the order. Though not himself a learned man, he established a school for the friars at Oxford, which was destined to play no small part in the development of the university. But his solicitude extended beyond the immediate welfare of his brethren. He sent his friars about to preach the word of God to the faithful, and to perform the other offices of the sacred ministry. Agnellus wielded considerable influence in affairs of state, and in his efforts to avert civil war between the King and the Earl Marshal, who had leagued with the Welsh, he contracted a fatal illness. Eccleston has left us a brief account of his death. Agnellus's body, incorrupt, was preserved with great veneration at Oxford up to the dissolution of the religious houses in the time of Henry VIII. The cultus of Blessed Agnellus was formally confirmed by Leo XIII in 1882, and his feast is kept in the Order on 7 May.

THOMAS OF ECCLESTON, Liber de adventu Minorum in Anglia (written about 1260); BREWER, Monumens Franchisca; (London, 1888), I; MAY, History of Oxford (London, 1883) II; ANACTE, Franciscana (Quaracchi, 1886), I, 217-256; CIVITELLI, Francesco di Milano (Paris, 1903); JENNER, The Coming of the Friars (New York, 1889); LEO, Lives of the Saints and Blessed of The Three Orders of St. Francis (Taunton, 1887), I, 403.

STEPHEN M. DONOVAN.

Agnellus of Ravenna, Andreas, historian of that church, b. 805; the date of his death is unknown, but was probably about 846. Though called Abbot, first of St. Mary ad Blachernas, and, later, of St. Bartholomew, he appears to have remained a secular priest, being probably only titular abbot of each abbey. He is best known as the author of the Liber Pontificalis Eccl. Ravennatis", an account of the history of the bishops of Ravenna, on the model of the Roman Liber Pontificalis (q. v.). It begins with St. Apollinaris (q. v.) and ends with Georgius, the forty-eighth archbishop (846). Though the work contains no little unreliable material, it is a unique and rich source of information concerning
the buildings, inscriptions, manners, and religious customs of Ravenna in the ninth century. The author shows a strong bias and loses no opportunity of exhibitng the independence of "cephalia" of the church of Ravenna as against the legitimate authority of the Holy See. For his time he is a kind of polemical Gallican. His work bears also traces of personal vanity. In his efforts to be erudite he often falls into unpardonable errors. The diction is barbarous, and the text is faulty and corrupt.

The work of Agnellus was edited by Baccelli (1708), and by Muratori in the second volume of his Scriptores Rerum Italicarum (7 vols., Leiden, 1725). The latter is that of Holder-Egger, in Mon. Germ. Hist. Script. Longob., 205 sqq. (Hanover, 1878). See Ebre, Geschichte der Literatur der Italiener, ii, 374; Bardi, Cronache Italiane nel medio evo (Milan, 1900), 93-98. For the peculiar autograph claimed by the archbishops of Ravenna (akin to that of Milan and Aquilea) see the note of Duchesne in his edition of the Roman Liber Pontificalis (Paris, 1868), i, 343, 344.

THOMAS J. SHARAN.

Agnes, Saint, Cemetery of. See Catacombs.

Agnes, Saint of Assisi, younger sister of St. Clare and Abbess of the Poor Ladies, b. at Assisi, 1197, or 1198; d. 1253. She was the younger daughter of Count Favorino Scioli. Her saintly mother, Blessed Hortulana, belonged to the noble family of the Fiumi, and her cousin Rufino was one of the celebrated "Three Companions" of St. Francis. Agnes's childhood was spent in her native city and at the court of Sasso Rossano on Mount Subasio. On 18 March, 1212, her eldest sister Clare, moved by the preaching and example of St. Francis, had left her father's home to follow the way of life taught by the Saint. Sixteen days later Agnes repaired to the monastery of St. Angelo in Pesaro, where the Benedictine nuns had afforded her temporary shelter, and resolved to share her sister's life of poverty and penance. At this step the fury of Count Favorino knew no bounds. He sent his brother Monaldo, with several relatives and some armed followers, to St. Angelo to force Agnes, if persuasion failed, to return home. The conflict which followed is related in detail in the "Chronicles of the Twenty-four Generals." Monaldo, beside himself with rage, drew his sword to strike the young girl, but his arm dropped, withered and useless, by his side; others dragged Agnes out of the monastery by the hair; seizing her by the arm, they tore her to pieces. Presently St. Clare came to the rescue, and of a sudden Agnes's body became so heavy that the soldiers having tried in vain to carry her off, dropped her, half dead, in a field near the monastery. Overcome by a spiritual power against which physical force availed not, Agnes's relatives were obliged to withdraw and to allow her to remain with St. Clare. St. Francis, who was overjoyed at Agnes's heroic resistance to the entreaties and threats of her pursuers, presently cut off her hair and gave her the habit of Poverty. Soon after, he established the two sisters at St. Damien's, in a small rude dwelling, the humble sanctuarv which he helped to rebuild with his own hands. There several other noble ladies of Assisi joined Clare and Agnes, and thus began the Order of the Poor Ladies of St. Damien's, or Poor Clares, as these Franciscan nuns afterwards came to be called. From the outset of her religious life, Agnes was distinguished for such a degree of virtue that her companions declared she seemed to have discovered a new road to perfection known only to herself. As abbess, she ruled with loving kindness and knew how to make the practice of virtue bright and attractive to her subjects. In 1219, Agnes, despite her youth, was elected abbess of St. Clari and general of the community of the Poor Ladies at Montecolli, near Florence, which in course of time became almost as famous as St. Damian's. A letter written by St. Agnes to Clare after this separation is still extant, touchingly beautiful in its simplicity and affection. Nothing perhaps in Agnes's character is more striking and attractive than her loving fidelity to Christ's ideals and her undying loyalty in upholding the latter in her lifelong and arduous struggle for Seraphic Poverty. Full of zeal for the spread of the Order, Agnes established from Montecolli several monasteries of the Poor Ladies in the north of Italy, including those of Modena, Cesena, and Padua, all of which observed the same fidelity to the teaching of St. Francis and St. Clare. In 1253, Agnes was summoned to St. Damien's during the last illness of St. Clare, and assisted at her last triumphant death and funeral. On 16 November of the same year she followed St. Clare to her eternal reward. Her mother Hortulana and her younger sister Beatrice, both of whom had followed Clare and Agnes into the Order, had already passed away. The precious remains of St. Agnes reposé near the body of her mother and sisters, in the church of St. Clare at Assisi. God, Who had manifested in the Saint during life, glorified her tomb after death by numerous miracles. Benedict XIV permitted the Order of St. Francis to celebrate her feast. It is kept on 16 November, as a double of the second class.

PASCHAL ROBINSON.

Agnes of Bohemia, Blessed, or Agnes of Prague, as she is sometimes called, b. at Prague in the year 1200; d. probably in 1281. She was the daughter of Ottocar, King of Bohemia and Constance of Hungary, a relative of St. Elizabeth. At an early age she was sent to the monastery of Treinitz, where at the hands of the Cistercian religious she received the education that became her rank. She was betrothed to Frederick II, Emperor of Germany; but when the time arrived for the solemnization of the marriage, it was impossible to persuade her to abandon the resolution she had made of continuing her life as a religious in the sanctuary of the cloister. The Emperor Frederick was incensed at the unsuccessful issue of his matrimonial venture, but, on learning that Blessed Agnes had left him to become the spouse of Christ, he is said to have remarked: "If she had left me for a mortal man, I would have taken vengeance with the sword; but I cannot take offence because in preference to me she has chosen the King of Heaven." The servant of God entered the Order of St. Clare in the monastery of St. Saviour at Prague, which she herself had erected. She was elected abbess of the monastery, and became in this office a model of Christian modesty and religious liberty. The Queen lavished on her with the gift of miracles, and she predicted the victory of her brother Wenceslaus over the Duke of Austria. The exact year of the death of Blessed Agnes is not certain; 1281 is the most probable date. Her feast is kept on the second of March.

PASCHAL ROBINSON.

Agnes of Montepulciano, Saint, b. in the neighbourhood of Montepulciano in Tuscany about 1268; d. there 1317. At the age of nine years she
entered a monastery. Four years later she was commissioned by Pope Nicholas IV to assist in the foundation of the mother Monastery of St. Agnes, and became its prioress at the age of fifteen. At the entreaty of the citizens of her native town, she established (1298) the celebrated convent of Dominican nuns at Montepulciano which she governed until the time of her death. She was canonized by Benedict XIII in 1323. Her feast is celebrated on 20 April. Acta SS., April, II, 791, 792, 813-817; LEROUX, La vie de S. Agnès de Montepulciano, dominicaine (Paris, 1728); Année dominicaine (1889), IV, 819-846.

E. G. FITZGERALD.

**Agnes of Rome, Saint, Martyr.**—Of all the virgin martyrs of Rome none was held in such high honour by the Church, as St. Agnes. In the ancient Roman calendar of the feasts of the martyrs (Deposito Martyrum), incorporated into the collection of Aurelius Dionysius Philocalus, dating from 354 and often reprinted, e. g. in Ruinart ["Acta Sincera Martyrum" (ed. Ratisbon. 1859), 63 sqq.], her feast is assigned to 21 January, to which is added a detail as to the name of the road (Via Nomentana) near which her grave was located. The earliest sacramentaries give the same date for her feast, and it is on this day that the Latin Church even now keeps her memory sacred. Since the close of the fourteenth century the Fathers of the Church have sung her name, and extolled her virginity and heroism under torture. It is clear, however, from the diversity in the earliest accounts that there was at least that the end of the fourth century no accurate and reliable narrative, at least in writing, concerning the details of her martyrdom. On one point only is there mutual agreement, viz., the youth of the Christian heroine. St. Ambrose gives her age as twelve (De Virginibus, I, 2; P. L., XVI, 200-202: "Haec duodecim annorum martyr faciebat traditur"); St. Augustine as thirteen ("Agnes puella tridecim annorum;" Sermo cclxxii, 6, P. L., XXXVIII, 1251), which harmonizes well with the words of Prudentius: "Aunt jusgali vix habilet oro" ("Peristephanon," Hymn xiv, 10 in Ruinart, Act. Sinc., ed cit. 486). Damusus depicts her as hastening to martyrdom from the lap of her mother or nurse ("Nutricis gremium subito liquescus puellam"); in St. Agusten, 3, ed. Ihm, Damas epigrams, p. 486, 487, the reason whatever for doubting this tradition. It indeed explains very well the renown of the youthful martyr. We have already cited the testimony of the three oldest witnesses to the martyrdom of St. Agnes: (1) St. Ambrose, "De Virginibus," I, 2; (2) the inscription of Pope Damasus engraved on marble, the original of which may yet be seen at the foot of the stairs leading to the sepulchre and church of St. Agnes (Sant' Agnese fuori le mura); (3) Prudentius, "Peristephanon," Hymn 14 The rhetorical narrative of St. Ambrose, in addition to the martyr's age, gives nothing except execution by sword. The narrative of Pope Damasus tells us that immediately after the promulgation of the imperial edict against the Christian Saints Agnes voluntarily declared herself a Christian, and suffered very speedily the martyrdom of fire, giving scarcely a thought to the frightful torments she had endured, concerned only with veiled means of her flowing hair, her chaste body which had been exposed to the gaze of the heathen multitude (Nudaque profusum crimem per membram deicisse, Ne domini templum facies peritura videret). Prudentius, in his description of the martyrdom, adheres rather to the account of St. Ambrose, but adds a new episode: "The young princess threatened with death over her virginity to a house of prostitution, and even executed this threat; but when a young man turned a lascivious look upon the virgin, he fell to the ground stricken with blindness, and lay as one dead." Possibly this is what Damasus and Ambrose have in view, in saying that the princess was endangered; the latter in particular says (loc. cit.): "Habetis igitur in una hostia duplex martyrion, pudoris et religiosis: et virgo permaneat et martyrium obtineat" (Behold therefore in the same victim a double martyrdom, one of modesty, the other of religion. She refused the virgin, and obtained the crown of martyrdom). Prudentius, though, may have drawn at least the substance of this episode from a trustworthy popular legend. Still another source of information, earlier than the "Acts" of her martyrdom, is the glorious hymn: "Agnes beata virginitatis," which, though probably not from the pen of the poet himself, may be certainly considered as more closely to the account of Damasus, still betrays a certain use of the text of St. Ambrose, and was composed not long after the latter work. (See the text in Dreyes, Aur. Ambrosius der Vater des Kirchengesanges, 135, Freiburg, 1893.) The "Acts" of the Martyrdom of St. Agnes belong to a somewhat later period, and are met with in three recensions, two Greek and one Latin. The oldest of them is the shorter of the two Greek texts, on which the Latin text was based, though it was at the same time quite freely enlarged. The longer Greek text was a translation of the Latin enlargement (Pio Franchi de' Cavalieri, "St. Agnes. il nero nella legenda", in Römische Quartalschrift, Supplement X, Rome, 1899; cf. Acts SS., Jan. II, 350 sqq.). The Latin and, consequently, the shorter Greek text date back to the first half of the fifth century, when St. Maximus, Bishop of Turin (c. 430-470), evidently used the Latin "Acts" in a sermon (P. L., LVII, 643 sqq.). In these "Acts" the brothel episode is still further elaborated, and the virgin is decapitated after remaining untouched by the flames. We do not know with certainty in which persecution the courageous virgin won the martyr's crown. Formerly it was customary to assign her death to the persecution of Diocletian (c. 304), but arguments are now brought forward, based on the inscription of Damasus, to prove that it occurred during one of the third-century persecutions subsequent to that of Decius. The body of the virgin martyr was placed in a separate sepulchre on the Via Nomentana, encased around her tombs were laid precious relics and the comb that bore her name. The original slab which covered her remains, with the inscription "Agne sanctissimae," is probably the same one which is now preserved in the Museum at Naples. During the reign of Constantine, through the efforts of his daughter Constantina, a basilica was erected over the grave of St. Agnes, which was later entirely remodelled by Pope Honorius (625-638), and has since remained unaltered. In the apse is a mosaic showing the martyr amid flames, with a sword at her feet. A beautiful relief of the saint is found on a marble slab that dates from the fourth century and is actually a part of the altar of her church. Since the Middle Ages St. Agnes has been represented with a lamb, the symbol of her virgin innocence. On her feast two lambs are solemnly blessed, and from their wool are made the palliums sent by the Pope to archbishops.

In addition to the works above mentioned, cf. TILLEMONT, Mémoires pour servir à l'histoire ecclésiastique, V, 346 sqq., MASECHIELLI, Scrittori in manoscritti, Neapel, Kalendarium (Rome, 1859), III, 909 sqq.; ALLARD, Histoire de Rome (Paris, 1890) IV, 386 sqq.; WILPERT, Die gotischen und romanischen Jungfrauen im romanischen Altartum (Freiberg, 1892); FETTE, Die kunstgeschichte des hl. Papstes Damasus I. (Munich, 1903); BARTOLINI, Gli atti del martirio della nobilissima vergine S. Agnese (Rome, 1782); ARMELLINI, Il Comitario di S. Agnese (Rome, 1882); BUTLER, Lives, 21 Jan.

J. P. KIRSCH.

**Agnesi, Maria Gaetana.**—b. at Milan, 16 May, 1718; d. at Milan, 9 January, 1799, an Italian woman
of remarkable intellectual gifts and attainments. Her father was professor of mathematics at Bologna. When nine years old she spoke Latin fluently, and wrote a discourse to show that liberal studies were not unsuited to her sex: "Oration qua ostenditur artium liberalium studia femino sexu neutiquam abhorrere." The text was printed at Milan in 1727. She is said to have spoken Greek fluently when only eleven years old, and at thirteen she had mastered Hebrew, French, Spanish, German, and other languages. She was called the "Walking Polyglot." Her father assembled the most learned men of Bologna at his house at stated intervals, and she joined in and defended various philosophical theses. A contemporary, President de Brocche, in his "Lettres sur l'Italie" (I, 243), declares that conversation with the young girl was intensely interesting, as she was attractive in manner and richly endowed in mind. So far from becoming vain over her success, she was averse to these public displays of her phenomenal learning, and at twenty years of age desired to enter a convent. Although this desire was not gratified, the meetings were discontinued, and she led a life of retirement, in which she devoted herself especially to the study of mathematics. The 101 theorems she defended were published in 1738, at Milan, under the title, "Propositiones Philosophiae." Maria showed a phenomenal aptitude for mathematics. She wrote an excellent treatise on conic sections, and in her thirteenth year her "Instituzioni Analitiche" was published in two volumes (Milan, 1749), the first treating of the analysis of finite quantities; the second, the analysis of infinitesimals. This, the most valuable result of her labours in this field, was regarded as the best introduction extant to the works of Euler. It was translated into English by Colson of Cambridge, and into French by d'Alembert, with the notes of Abbé Boisuet. The plane curve, known as versiera, is called "the Witch of Agnesi." Maria gained such reputation as a mathematician that she was appointed by Benedict XIV to teach mathematics in the University of Bologna, during her father's illness. This was in 1760, and two years later her father died. Maria then devoted herself to the study of theology and the Fathers of the Church. Her long aspirations to the religious life were destined to be gratified, for after acting for some years as director of the Hospicio Trivulzie of the Blue Nuns in Milan, she joined the order and died a member of it, in her fifty-first year.

Fanti, Eliaño Storico (Milan, 1896); Boyer, in Revue catholique des sciences (1897), IV, 451; Anselotti, Maria Gaetana Agnesi (Milan, 1900).

JOHN J. A. BECKET.

Agnetz (Latin, agnum, lamb), the Slavonic word for the square portion of bread cut from the first loaf in the preparation (proskomide) for Mass according to the Greek rite. The word is used both in the Greek Catholic and Greek Orthodox churches of the United States, as well as in Europe.

ANDREW J. SHIPMAN.

Agnostic (ἀγνωστός from ἄγνωστος, to be ignorant of), the name given to those who denied the omniscience of either God or of God's creatures. This was printed at Milan in 1727. She is said to have spoken Greek fluently when only eleven years old, and at thirteen she had mastered Hebrew, French, Spanish, German, and other languages. She was called the "Walking Polyglot." Her father assembled the most learned men of Bologna at his house at stated intervals, and she joined in and defended various philosophical theses. A contemporary, President de Brocche, in his "Lettres sur l'Italie" (I, 243), declares that conversation with the young girl was intensely interesting, as she was attractive in manner and richly endowed in mind. So far from becoming vain over her success, she was averse to these public displays of her phenomenal learning, and at twenty years of age desired to enter a convent. Although this desire was not gratified, the meetings were discontinued, and she led a life of retirement, in which she devoted herself especially to the study of mathematics. The 101 theorems she defended were published in 1738, at Milan, under the title, "Propositiones Philosophiae." Maria showed a phenomenal aptitude for mathematics. She wrote an excellent treatise on conic sections, and in her thirteenth year her "Instituzioni Analitiche" was published in two volumes (Milan, 1749), the first treating of the analysis of finite quantities; the second, the analysis of infinitesimals. This, the most valuable result of her labours in this field, was regarded as the best introduction extant to the works of Euler. It was translated into English by Colson of Cambridge, and into French by d'Alembert, with the notes of Abbé Boisuet. The plane curve, known as versiera, is called "the Witch of Agnesi." Maria gained such reputation as a mathematician that she was appointed by Benedict XIV to teach mathematics in the University of Bologna, during her father's illness. This was in 1760, and two years later her father died. Maria then devoted herself to the study of theology and the Fathers of the Church. Her long aspirations to the religious life were destined to be gratified, for after acting for some years as director of the Hospicio Trivulzie of the Blue Nuns in Milan, she joined the order and died a member of it, in her fifty-first year.

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Fanti, Eliaño Storico (Milan, 1896); Boyer, in Revue catholique des sciences (1897), IV, 451; Anselotti, Maria Gaetana Agnesi (Milan, 1900).

JOHN J. A. BECKET.
due to a reactionary spirit of protest, and a collection of sceptical arguments, against "dogmatic systems" of philosophy in vogue, so much so as to an adverse criticism of man's knowing-powers in answer to the fundamental question: What can we know? Kant, who was the first to raise this question, in his memorable essay "Kritik der Urteilsfähigkeit", undertook to distinguish between "knowable phenomena" and "unknowable things-in-themselves". Hamilton soon followed with his doctrine that "we know only the relations of things". Modern Agnosticism is thus closely associated with Kant's distinction and Hamilton's principle of relativity. It asserts our inability to know the reality corresponding to our ultimate scientific, philosophic, or religious ideas. (5) Agnosticism, with special reference to theology, is a name for any theory which denies that it is possible for man to acquire knowledge of God. It may assume either a religious or an anti-religious form, according as it is confined to a criticism of rational knowledge or extended to a criticism of theism of belief. De Bonald (1754-1840), in his theory that language is of divine origin, containing, preserving, and transmitting the primitive revelation of God to man; De Lammenais (1782-1854), in his theory that individual reason is the chief reason. Hamilton, in his "Ibn Kunt, une histoire d'idée", in his advocacy of faith in God, the Scriptures, and the Church, affords instance of Catholic theologians attempting to combine belief in moral and religious truths with the denial that valid knowledge of the same is attainable by reason apart from revelation and tradition. To these systems of Fideism and Traditionalism shall be added the theory of Mansel (1820-71), which Spencer regarded as a confession of Agnosticism, that the very inability of reason to know the being and attributes of God proves that revelation is necessary to supplement the mind's shortcomings. This attitude of criticising knowledge, but not faith, was also a feature of Sir William Hamilton's philosophy. (See FIDEISM and TRADITIONALISM.) (6) The extreme view that knowledge of God is impossible, even with the aid of revelation, is the latest form of religious Agnosticism. The new theory regards religion and science as two distinct and separate accounts of experience, and seeks to combine an agnostic intellect with a believing heart. It has been aptly called "mental book-keeping by double entry". Ritschl, reviving Kant's separatist distinction of practical from theoretical knowledge, claims that the ideal is nothing but a guide to action, and that man's capacity for achieving his ends is as a grain of sand in the universe. The knowledge of the world, the soul, or God, and was forced to take refuge against Hume's scepticism in the categorical imperative "Thou shalt" of the "moral reason". He had made "pure reason" powerless by his transfer of causality and necessity from the objects of thought to the thinking subject.

To discredit this idea of a "reality" inaccessible hidden behind "appearances", it is sufficient to point out the gratuitous assumptions on which it is based. Kant's radical mistake was, to prejudge, instead of investigating, the conditions under which the acquisition of knowledge becomes possible. No proof of existence has been offered of a grain of sand in the universe. The categories are wholly subjective; proof is not even possible. The fact that a category lives subjectively in the act of knowing is no proof that the category does not at the same time truly express the nature of the reality known. (Seth, Two Lectures on Theism.) (New York, 1887) p. 19.) The harmony of the mind's function with the objects it perceives and the relations it discovers shows that the ability of the mind to reach reality is involved in our very acts of perception. Yet Kant, substituting theory for fact, would disqualify the mind for its task of knowing the things we live in, and invent a hinterland of things-in-themselves never known as they are, but only as they appear to be. This use of a purely speculative principle to criticize the actual contents of human experience, is unjustifiable. Knowledge is a living process to be concretely investigated, not a mechanical affair for abstract reason to play with. The act of knowing is not always merely abstain from either affirming or denying the existence of God, but crosses over to the old position of theoretic Atheism and, on the plea of insufficient evidence, ceases even to believe that God exists. While, therefore, not to be identified with Atheism, Agnosticism is even found in combination with it. (See THEISM.)

II. TOTAL AGNOSTICISM SELF-REFUTING.—Total or complete Agnosticism—see (2)—is self-refuting. The fact of its ever having existed, even in the formula of Arcaélito, "I know nothing, not even that I know nothing", is questioned. It is impossible to construct theoretically a self-consistent scheme of total ignorance, doubly, univocally. The mind that took to prove its own utter incompetence would have to assume, while so doing, that it was competent to perform the allotted task. Besides, it would be impossible to apply such a theory practically; and a theory wholly subversive of reason, contradictory to the sciences, our infallibles, is a philosophy of unreason out of place in a world of law. It is the systems of partial Agnosticism, therefore, which merit examination. These do not aim at constructing a complete philosophy of the Unknowable, but at excluding special kinds of truth, notably religious, from the domain of knowledge. They are buildings designedly left unfinished.

III. KANT'S DISTINCTION BETWEEN APPEARANCE AND REALITY EXAMINED.—Kant's idea of "a world of things apart from the world we know" furnished the starting-point of the modern movement towards constructing a philosophy of the Unknowable. With the laudable intention of discovering in the rational man he showed that the Latter's analysis of human experience into particular sense-impressions was faulty and incomplete, inasmuch as it failed to recognize the universal and necessary elements present in human thought. Kant accordingly proceeded to construct a theory of knowledge which should emphasize the features of human thought neglected by Hume. He assumed that universality, necessity, causality, space, and time were merely the mind's constitutional way of looking at things, and in no sense derived from experience. The result was that he had to admit the incapacity of our knowledge of the reality of the world, the soul, or God, and was forced to take refuge against Hume's scepticism in the categorical imperative "Thou shalt" of the "moral reason". He had made "pure reason" powerless by his transfer of causality and necessity from the objects of thought to the thinking subject.

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philosophical principle on which modern Agnosticism rests, in his doctrine that "all knowledge is relative". To know is to condition; to know the Unconditioned (Absolute, or Infinite) is therefore, impossible, or "absurd; because nothing is conditioned in "absolutely" no conditions (of thought)". This doctrine of relativities contains two serious equivocations which, when pointed out, reveal the basic difference between the philosophies of Agnosticism and of Theism. The first is in the word "relativity". The statement that knowledge is relative may mean still, "I do not know whether the world or God, we must know it as manifesting itself to us under the laws and relations of our own consciousness; apart from which relations of self-manifestation it would be for us an isolated, unknowable blank. Thus understood, the doctrine of relativities states the actual human method of knowing the world, the soul, the self, God, grace, and the supernatural. Who would hold that we know God, naturally, in any other way than through the manifestations He makes of Himself in mind and nature?

But Hamilton understood the principle of relativities in mean that "we know only the relations of things"; only the Relative, never the Absolute. A negative conclusion, fixing a limit to what we can know, was thus drawn from a principle which of itself merely affirms the method, but settles nothing as to the limits, of our knowledge. This arbitrary introduction of a method of self-manifestation of the Agnostic position against Theism. An ideally perfect possible knowledge is contrasted with the imperfect, yet none the less true, knowledge which we actually possess. By thus assuming "ideal comprehension as a standard by which to criticise "real apprehension", the Agnostic invalidates, apparently, the little that we do know, as at present constituted, by the more we might know, if our mental constitution were other than it is. The Theist, however, recognizing that the limits of human knowledge are to be determined by fact, not by speculation, refuses to prejudice the issue, and proceeds to investigate what we can legitimately know of God through His effects or manifestations.

The second serious equivocation is in the terms "Absolute", "Infinite", "Unconditioned". The Agnostic has in mind, when he uses these terms, that vague general idea of being which our mind reaches by ecstasy, the absolute reality, the unconditioned. The result of this emptying process is the Indefinite of abstract, as compared with the Definite of concrete, thought. It is this Indefinite which the Agnostic exhibits as the utterly Unrelated, Unconditioned. But this is not the Absolute in question. Our inability to know such an Absolute, being simply our inability to define the indefinite, to condition the unconditioned, is an irrelevant truism. The Absolute in question with Theist is the real, not the logical; the Infinite in question is the actual Infinite of realized perfection, not the Indefinite of thought. The All-perfect is the idea of God, not the All-perfect, the polar opposite, the Infinite, taken for each other by Pantheists and Materialists from the days of the Ionians to our own. The Agnostic, therefore, disposes the whole Theistic problem when he substitutes a logical Absolute, defined as "that which excludes all relations outer and inner", for the real. Examination of our personal experiences, and of our relations with the universe, would show the Absolute essentially excludes the relation of real dependence upon anything else. We have no right in reason to define it as the non-related. In fact, it manifests itself as the causal, sustaining ground of all relations. Whether our knowledge of this real Absolute is or is not, the question is bound up with the Infinite. God, that is to say, is wholly negative, is consequently a distinct problem (see VI).

V. SPENCER'S DOCTRINE OF THE UNKNOWABLE EXAMINED.—According to Herbert Spencer, the doctrine that all knowledge is relative cannot be intelligibly stated without postulating the existence of the Absolute. The Absolute, he says, "inevitably carries us beyond conditioned existence (definite consciousness) to unconditioned existence (indefinite consciousness). The existence of Absolute Reality must therefore be affirmed. Spencer thus made a distinct advance upon the philosophy of Hume and Mill, in that he knew that whether or not we knew the existence of a God, or whether we were able to prove it was the case, the best effort resulting in "matters of thought", or whether we were able to prove it was the case, the best effort resulting in "matters of thought", or was the essence of his philosophy, and his attitude on the question of any absolute existence. Hamilton and Mansel admitted the existence of the infinite on faith, denying only man's ability to form a positive conception of it. Mansel's test for a valid conception of anything is an exhaustive grasp of its positive contents—a test ideal as to investigate knowledge of the finite and infinite alike. Spencer's test is "inability to conceive the opposite". But since he understood "to conceive" as meaning "to construct a mental image", the consequence was that the highest conceptions of science and religion—matter, space, time, the Infinite—failed to correspond to his assumed test, and it was therefore to be "mere symbols of the real, not actual cognitions of it at all". He was thus led to seek the basis and reconciliation of science, philosophy, and religion in the common recognition of Unknowable Reality as the object of man's constant pursuit and worship. The non-existence of an Absolute is unthinkable; all efforts to know positively what the Absolute is result in contradictions.

Spencer's adverse criticism of all knowledge and belief, as affording no insight into the ultimate nature of reality, rests on glaring assumptions. The assumption that every idea is "symbolic" which cannot be vividly realized in thought is no arbitrary as to be decisive against his entire system; it is a pre-judgment, not a valid canon of inductive criticism, which he constantly employs. From the fact that we can form no conception of infinity, as we picture an object or recall a scene, it does not follow that we have no apprehension of the Infinite. We constantly apprehend things of which we can distinctly frame no mental image. Spencer merely contrasts our picturesque with our unpicturable forms of thought, using the former to criticize the latter adversely. The contradictions of his system are those which rest upon his absolute finite with indefinite thought, and disappear when we have in mind a real Infinite of perfection, not a logical Absolute. Spencer's attempt to stop finally at the mere affirmation that the Absolute exists he himself proved to be impossible. He frequently describes the Unknowable as the "Power manifesting itself in phenomena". This physical description is a surrender of his own position and a virtual acceptance of the principle of Theism, that the Absolute is known through, not apart from, its manifestations. If the Absolute can be known as physical power, surely it can be known as Intelligent Personal Power, or taken for each other by Pantheists and Materialists from the days of the Ionians to our own. The Agnostic, therefore, disposes the whole Theistic problem when he substitutes a logical Absolute, defined as "that which excludes all relations outer and inner", for the real. Examination of our experiences, and of our relations with the universe, would show the Absolute essentially excludes the relation of real dependence upon anything else. We have no right in reason to define it as the non-related. In fact, it manifests itself as the causal, sustaining ground of all relations. Whether our knowledge of this real Absolute is or is not, the question is bound up with the Infinite. God, that is to say, is wholly negative, is consequently a distinct problem (see VI).
Religion must know its object to some extent or be mere irrational emotion. All religion recognizes mystery; truth and reality imperfectly known, not wholly unknowable. The distinction of “knowable phenomena from unknowable reality behind phenomena” breaks down at every turn; and Spencer well illustrates how easy it is to mistake simplified thought for the original mystery. His category of the Unknowable is a convenient receptacle for anything one may choose to put into it, because no rational statement concerning its contents is possible. In fact, Spencer calmly affirms the identity of the two “unknowables” of Religion and Science, without appearing to realize that neither in the one nor in the other has any foundation for this most dogmatic of statements.

VI. THE POWER TO KNOW.—The primary fact disclosed in our sense-knowledge is that an external object exists, not that a sensation has been experienced. What we directly perceive is the presence of the object, not the mental process. This vital union of subject and object in the very act of knowledge implies that things and minds are harmoniously related to each other in a system of reality. The real is involved in our acts of perception, and any theory which fails to take this fact into account disobeys the data of direct experience. Throughout the whole process of our knowing, the mind has reality, fundamentally at least, for its object. The second fact of our knowledge is that things are known according to the nature of the knower. We can know the real object, but the extent of this knowledge will depend on the number and degree of manifestations, as on the actual conditions of our mental and bodily powers. Whatever be the results reached by psychologists or by physicists in their study of the genesis of knowledge or the nature of reality, there can be no doubt of the testimony of consciousness, to the existence of a reality “not ourselves”. Knowledge is, therefore, proportioned to the manifestations of the object and to the nature and conditions of the knowing subject. Our power to know God is no exception to this general law, the non-observance of which is the weakness of Agnosticism in the face of theism. The pivotal assumption in agnostic systems generally is that we can know the existence of a thing and still remain in complete ignorance of its nature. The process of our knowing is contrasted with the object supposedly known. The result of this contrast is to make knowledge appear not as reporting, but as transcendent and detached from its object; and this detachment is what we have qualitatively different from the knowledge we have of it, and, therefore, intrinsically unknowable. This assumption begs the whole question. No valid reason exists for regarding the physical stimulus of sensation as “reality pure and simple”, or as the ultimate object of knowledge. To conceive of knowledge as altering its object is to make it meaningless, and to contradict the testimony of consciousness. We cannot, therefore, know the existence of a thing and remain in complete ignorance of its nature.

The problem of God’s knowability raises four more or less distinct questions: existence, nature, possibility of knowledge, possibility of definition. In treating these, the Agnostic separates the first two, which he should combine, and combines the last two, which he should separate. The first two questions, while distinct, are inseparable in treatment, because we have no direct insight into the nature of anything, and must content to study the nature of God through the indirect manifestations He makes of Himself in creatures. The Agnostic, by treating the question of God’s nature apart from the question of God’s existence, cute himself off from the only possible natural means of knowing, and then turns about to convert his fault of method into a philosophy of the Unknowable. It is only by studying the Absolute and the manifestations together that we can round out and fill in the concept of the former by means of the latter. The idea of God cannot be analyzed wholly apart from the evidence, or proofs. Determination needs the existence of it to be able to succeed in this instance. Spencer overlooked this fact, which St. Thomas admirably observed in his classic treatment of the problem.

The question of knowing God is not the same as the question of defining Him. The two do not stand or fall together. By the Agnostic’s definition, “liability to define” with “total inability to know,” which are distinct problems to be treated separately, since knowledge may fall short of definition and be knowledge still. Spencer furnishes the typical instance. He admits that inquiry into the nature of things leads inevitably to the concept of Absolute Existence, and here his confusion of knowing with defining compels him to stop. He cannot discover in the isolated concept of the Absolute the three conditions of relation, likeness, and difference, necessary for defining it. He rightly claims that no direct resemblance, no agreement in the possession of some same identities, is factually true of the Absolute and the world of created things. The Absolute cannot be defined or classified, in the sense of being brought into relations of specific or generic agreement with any objects we know or any concepts we frame. This was no discovery of Spencer’s. The Eastern Fathers of the Church, in their so-called negative theology, refused the pretentious knowledge of the Gnostics on this very principle, that the Absolute transcends all our schemes of classification. But Spencer was wrong in neglecting to take into account the considerable amount of positive, though not strictly definable, knowledge contained in the affirmation, which he makes in common with the Theist, that God exists. The Absolute, studied in the light of its manifestations, not in the darkness of isolation, discloses itself to our experience as Originating Source. Between the Manifestations and the Source there exists, therefore, some relationship. It is not a direct resemblance, in any very literal sense. But there is some other kind of resemblance which is wholly indirect, the resemblance of two proportions, or Analogy. The relation of God to His absolute nature must be, proportionally at least, the same as that of creatures to their likeness. However infinite the distance and difference between the two, the relation of the object to the subject is sufficient to make some knowledge of the former possible through the latter, because both are proportionally alike, while infinitely diverse in being and attributes. The Originating Source must precontain, in an infinitely surpassing way, the perfections dimly reflected in the mirror of Nature. Of this, the principle of causality, objectively understood, is ample warrant. Spencer’s three conditions for knowledge—namely, relation, likeness, and difference—are thus verified in another way, with proportional truth for their basis. The conclusions of natural theology cannot, therefore, be excluded from the definable, but only from that of the definable. (See Analogy.)

The process of knowing God thus becomes a process of correcting our human concepts. The correction consists in raising to infinite, unlimited significance the objective perfections discernible in men and things. This is not; finished in turn by the process of limiting modes and imperfect features distinctive of created reality, in order to replace these by the thought of the All-perfect, in the plenitude of whose Being one undivided reality corresponds to our numerous, distinct, partial concepts. In the light of
this applied corrective we are enabled to attribute to
God the perfections manifested in intelligence, will,
power, personality, without making the objective content
of our idea of God merely the human magni-
fied, or a bundle of accidental features of our knowl-
ging the very essence of His being. The function of
denial, which the Agnostic overlooks, is a corrective,
not purely negative, function; and our idea of God,
inadequate and solely proportional as it is, is, never-
theless positive, true, and valid according to the
claws which govern all our knowing.

VII. THE WILL TO BELIEVE—The Catholic con-
ception of faith is a firm assent, on account of the
authority of God, to revealed truths. It presup-
poses the philosophical truth that a personal God
exists who can neither deceive nor be deceived, and
the historical truth of the fact of revelation. The
two together form a bundle of necessary conditions
which complete each other. Faith begins where science
ends. Revelation adds a new world of truth to the
sum of human knowledge. This new world of truth is
a world of mystery, but not of contradiction. The
fact that none of the truths which we believe on
God's authority and which are contained in the
pragmatic method now in vogue be raised to the
dignity of a universal philosophy. "The soul with
its powers does not form an integral whole divided,
or divisible, into non-communicating compartments
of intellect and will; it is a potential inter-penetrative
whole" (De Philos. Nat., p. 468.) In the solidary
interaction of all man's powers, the contributions furnished by will and
conscience increase and vivify the meager knowledge of
God we are able to acquire by reasoning.

VIII. AGNOSTICISM AND THE DOCTRINE OF THE
CHURCH.—The Agnostic denial of the ability
of human reason to know God is directly opposed
to Catholic Faith. The Council of the Vatican solemnly
declares that "God, the beginning and end of all,
can, by the natural light of human reason, be known with
certainty from the works of creation." (Const.
De Fide, II, De Rev.) The intention of the Council
was to reassert the historic claim of Christianity
to be reasonable, and to condemn Traditionalism
together with all views which denied reason
the power to know God with certainty. Religion
would be deprived of all foundation in reason, the
motives of credibility would become worthless, con-
science would be severed from reason, and if the power of knowing God with rational
certainty were called in question. The declaration of the Council was based primarily on Scripture, not on any
of the historic systems of philosophy. The Council
simply defined the possibility of man's knowing God
with certainty by reason apart from revelation. This
possibility of knowing God was not affirmed of
any historical individual in particular; the state-
ment was limited to the power of human reason, not
extended to the exercise of that power in any given
instance of time or person. The definition thus took
on the feature of the objective statement: Man can
certainly know God by the "work of reason when the latter is rightly developed, even
though revelation be "morally" necessary for man-
kind in the bulk, when the difficulties of reaching a
prompt, certain, and correct knowledge of God are
taken into account. What conditions were necessary
for this right development of reason when much posi-
tive education was required to equip the mind for
this task of knowing God and some of His attributes
with certainty, the Council did not profess to deter-
mine. Neither did it undertake to decide whether
the function of reason in this case is to derive the
idea of God wholly from reflection on the data
perceived by sense and reason, like pure
scientific truths, until theoretical reason studies
the problem thoroughly. They present distinct motives
for the conscience to appreciate actively, not for the
speculative reason to contemplate passively. Con-
science appreciates the moral value of testimonies,
commands their acceptance, and bids the intellect
to consider them with attention.

It is wrong, therefore, to liken the function of
conscience to that of speculative reason, to apply to
the solution of moral and religious questions the
methods of the exact sciences, to give to the latter
the monopoly of all certitude, and to declare the
region beyond science a region of mere
blind belief. On the assumption that the
knowable and the definable are synonymous terms,
the "first principles of thought" are transferred from
the category of knowledge to that of belief, but the
transfer is arbitrary. It is too much to suppose that
we know only what we can explain. The mistake is
in making a general philosophy out of a particular
method of scientific explanation. This criticism ap-
plies to all systematic attempts to divide the mind
into opposite hemispheres of intellect and will, to
divorce faith completely from knowledge.
Consciousness is one and continuous. Our distinctions
are constructed for our purposes and never amount to
real separations. The true attitude of the "pragmatic"
thought or the certainties of natural knowledge
shows that the world of faith is a world of higher
reason. Faith is consequently an intellectual assent;
a kind of superadded knowledge distinct from, yet
continuous with, the knowledge derived from ex-
perience.

In contrast with this conception of faith and reason
as distinct is the widespread view which urges their
absolute separation. The word knowledge is restricted to the results of the exact sciences; the word belief is extended to all that cannot be thus exactly ascertained. The passive attitude of the
man of science, who suspends judgment until the evidence forces his assent, is assumed toward religious
truth. The result is that the "will to believe"
takes on enormous significance in contrast with the
"power to know," and faith sinks to the level of blind
belief cut off from all continuity with knowledge.
According to Agnostic philosophy, the collapse of
the rationalist, the loss of confidence, and divine grace co-operate in the production of the
act of faith, but it is no less true that reason plays an
essential part. Faith is an act of intellect and will;
when duly analyzed, it discloses intellectual, moral,
and sentimental elements. We are living beings, not
pure reasoning machines, and our whole nature co-
operates vitally in the acceptance of the divine word.

"Man is a being who thinks all his experience and
perforce must think his religious experience."—
Sterrett, "The Freedom of Authority" (New York,
1906) p. 56.—Where reason does not enter at all, we
have but caprice or enthusiasm. Faith is not a
merely subjective thing,不容许 we think, for sub-
conscious will-attitudes alone, nor is distrust of rea-
son one of its marks.

It is also true that the attitude of the believer, as
compared with that of the scientific observer, is
strongly personal, and interested in the object of
belief. But this contrast of personal with imperson-
unal attitudes affords no justification for regarding
belief as wholly blind. It is unfair to generalize
these two attitudes into mutually exclusive philoso-
phies. The moral ideal of conscience is different
from the cold, impartial ideal of physical science.
Truths which nourish the moral life of the soul, and
which are esteemed by those who think in terms of
religious, truths, until theoretical reason studies
the problem thoroughly. They present distinct motives
Aristotle, had the preference; but the latter view, that of Plato, was not condemned. God's indirect manifestations of Himself in the mirror of nature, in the created world of things and persons, were simply declared to be true sources of knowledge distinct from revelation.

— The Works which Agnosticism is professed.— HAMILTON, Discursions on Philosophy, Literature, and Education (London, 1843); CAMPE, Der Deismus auf Musiktheater und Theater (1829—9); MANUEL, Lema de Religioso (London, 1855); Philosophy of the Conditioned (London, 1866); COMTE, Organization of Positive Knowledge (1836—42); MULLER, Comte and Positivism (London, 1866); SPENCER, First Principles (London, 1862); CLIFFORD, Lectures and Essays (Lon- don, 1883); WEBER, Ethik und Naturphilosophie (Berlin, 1883—94); FISKE, Cosmic Philosophy (London and Boston, 1874); STRICKER, Theologie et Metaphysique (Bonn, 1888); and a whole section of the Encyclopédie (Paris, 1897); HARNACK, Das Wesen des Christenthums (Leipzig, 1900).

— Le positivisme et la science expérimentale (Paris, 1882). La ré- action contre le positivisme (Paris, 1894); CARNELD, PHIL- osophie St. Thomas, Amed. de Paris, 1884; CHERRY, La base del realismo e la critica neo-Kantiana (Rome, 1899); FLINT, Agno- sticism (London, 1903); and an appeal by WILHELM, Die Theodicese, ed., 1890; LADU, Philosophy of Knowledge (New York, 1897); and a whole section in the Encyclopédie (Paris, 1897); ESCHER, Die gro ßen Vedisch-Asiatischen (Freiburg, im Breisgau, 1893); BUHL, Die physische Grundlagen des Philosophischen Positivismus (Leipzig, 1894); ARMSTRONG, Essais sur la philosophie de l'esprit positiviste (Paris, 1895); WAITE, Spencer and His Critics (Chicago, 1900) contains many quo- tations, and reviews of the literature of Agnosticism and Atheism (London, 1903); WARD, Essays on the Philosophy of Theism (London, 1894).

— From the time of Amalarius (c. 820) onwards we find frequent mention of the use of Agnostus. At a later period they were often sent by the Popes as presents to sovereigns and distin- guished personages. A famous letter in verse accom- panied the Agnosus Dei despatched by Urban V to the Emperor John Paleologus in 1366. In the penal laws of Queen Elizabeth Agnosus Dei are fre- quently mentioned among other "popish trum- phans," the importation of which into England was rigorously forbidden.

— Blessing and Distribution.—We learn from an "Ordo Romanum" printed by Muratorii ("Lit. Rom.," II, p. 1,004) that in the ninth century the Arch- descon Raedachn manufactured the Agnosus Dei early on Holy Saturday morning out of clean wax mingled with a little chirm, and that they were distributed by him to the people on the Saturday following (Sabato in Alba). At a later date the Pope himself generally assisted at both the blessing and the distribution. The great decree of Agnosus Dei took place only in the first year of each pontificate and every seventh year after that. While the use of wax is now prepared beforehand by certain monks, and without the use of chirm. On the Wednesday of Easter week these discs are brought to the Pope, who dips them into a vessel of water mixed with chirm and balsam, adding various con- secratory prayers. The distribution takes place with solemnity on the Saturday following, when the Pope, after the "Agnos Dei" of the Mass, puts a packet of Agnosus Dei into the inverted mitre of each cardinal and bishop who comes up to receive them.

— Symbolism and Use.—The symbolism of the Agnosus Dei is a subject of repeated seasons, and at various epochs in blessing them. As in the pascal candle, the wax typifies the virgin flesh of Christ, the cross associated with the lamb suggests the idea of a victim offered in sacrifice, and as the blood of the pascal lamb of old protected each household from the destroying angel, so the purpose of these consecrated medallions is to protect those who wear or possess them from all malign influences. In the prayers of blessing, special mention is made of the perils from storm and pestilence, from fire and flood, and also of the dangers to which women are exposed in childbirth. It was formerly the custom in Rome to accompany the gift of an Agnosus Dei with a printed leaflet describing its many virtues. Miraculous ef- fects have been believed to follow the use of these objects of piety. Fires are said to have been ex- tinguished, and floods stayed. The manufacture of counterfeits, and even the painting and ornamentation of genuine Agnosus Dei, has been strictly prohibited by various papal bulls.

— Martyrs' Past.—There are also Agnosus Dei of a grey colour, made from wax mingled with the dust which is believed to be that of the bones of martyrs. These, which are called "Paste de SS. Martini," are held to need no special consecration and are treated as relics.
AGNUS

MAGNIFICAT in Dic. de Adul. cath. I. 605; HENRY in Dic. d’auteur, I. 906; Keble, Real-Encyclopädie.
BARREI DE MONTAULT in Anotaca Juris Pontificii, VIII. 1774; BALDASSARE Positivistici Agnus Dei (Venetiis, 1774); THOMAS in Year Book of the New Church (London, 1807), 121; 927; BARREI DE MONTAULT, Un Agnus Dei de Gregorius II (Fonteine, 1830), 113; supra un Servio, sopra un Agnus Dei in Römische Quartalschrift, (1869), 283.

HERBERT THURSTON.

AGNUS DEI (IN LITURGY), a name given to the formula recited thrice by the priest at Mass (except on Good Friday and Holy Saturday) in the Roman rite. It occurs towards the end of the Canon, after the prayer "Hec commixtio", etc. Having finished saying this prayer, the priest covers the chalice with the pall, genuflects, rises, inclines his head (but not his body) profoundly towards the altar and, with hands joined before his breast (and not, therefore, resting on the altar), says with a loud voice: "Agnus Dei, qui tollis peccata mundi, miserere nobis." (Lamb of God, Who takest away the sins of the world, have mercy on us), repeats the formula unchanged, and still a third time, substituting now "dona nobis pacem" (grant us peace) for "miserere nobis"; meanwhile striking his breast thrice, once at each repetition. With "dona nobis pacem", the right hand (the right hand resting throughout, from the first "miserere", on the altar). In Requiem Masses, however, the formula occurs at the same part of the rite, but with the substitution of "dona ei requiem" (grant him rest) for "miserere nobis", and of "dona eis requiem" (grant eternal rest) for "dona nobis pacem". In this case, the priest does not strike his breast, but keeps his hands joined before his breast throughout the whole formula. These rubrical details are given here for the reason that both the formula and the ceremonial accompanying it have undergone various changes in different ages and different places. Into the symbolic reasons for the present practice it is not necessary to enter here.

Slightly changed in respect of one word, peccata for peccatum (peccatum, however, appearing in other sources, such as the Missal of Stowe and other English MSS., and in the Bangor Antiphonary), the formula appears to have been directly taken from the very ancient chant of the "Gloria in excelsis." In the text of the Roman and Ambrosian rites: "Agnus Dei, Filius Patris, Quis tollis peccata mundi, miserere nobis; Qui tollis peccata mundi, suscite depopulationem. Qui sit in pace Patris, miserere nobis", containing all the words of the original formula of the Agnus Dei, we may find the immediate source of its text. Its remoter source was the declaration of the Baptist: "Ecce Agnus Dei, ecce Qui tollit peccatum mundi" (John, i, 29), supplemented by the cry of the two blind men (Matt. ix, 27): "Miserere nostri, fili David." The scriptural origin of the formula is therefore evident at a glance. Its symbolism, however, is traced in the Apocalypse through the more than thirty references to the "Lamb that was slain" from the beginning of the world (xxxii, 8); "the blood of the Lamb" (xii, 11); "the Lamb who was in the bosom of life" (xxi, 27); and in the following: v, 6, 8, 12, 13; vi, 1, 16; vii, 9, 10, 14, 17; xiv, 1, 10; xv, 3; xvi, 14; xix, 7; 9, 9, 14, 22, 23, 27; xxii, 1, 3, 14. From the Apocalypse we trace it backward to the First Epistle of St. Peter (i, 19): "the precious blood of Christ who shed it to take away our sins." This is followed by the perplexed reading of the eunuch of Queen Candace (Acts, viii, 32, 33): "He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth ..." and thus finally to the great Messianic chapter of Isaiah (chapter 53), which foretells the sacrifice: "I will bereave, of whom dost the prophet speak this? of himself, or of some other man? Then Philip, opening his mouth and be-

It has been decided that the Lamb, the Son of the Father, who takes the sins of the world, must be sacrificed for the life and salvation of the world. The formula is thus said but once. At about the same part of the Mass in the present Liturgy of St. John Chrysostom, the priest divides the Holy Bread into four parts, "with care and reverence (in the language of the rubric) and says: "The Lamb is broken and not divided in sunder; ever eaten and never consumed, but sanctifying the communicants." (Neale, History of the Holy Eastern Church, Introduction, 650). These words are absent, however, from the ancient Mass of the Saint (ninth century). In the Church of Prothesis for the Mass of Christmas, with the preparation of the "Holy Bread," or "Holy Lamb", as it is called) now in use, the prophecy of Isaías is more minutely referred to in the
Agnus, qui tollis peccata mundi.
Sordida mundus, cuncta facundas, Agnus odoris,
Dona nobis pacem.

The Cardinal does not mention the date of his source; but the poem is given by Blume and Bannister in their "Tropi Graduales" [Analecta Hymnica (Leipzig, 1905), XLVII, 398], with several dated MS. references. This splendid collection contains no fewer than ninety-seven tropes of the Agnus Dei alone. The following trope of the tenth century will illustrate another form, of which there are many examples, in classical hexameter:...

Agnus Dei, qui tollis peccata mundi.
1. Omnipotens, aeterna Dei sapientia, Christe,
misericordiae nobis, Agnus Dei . . . peccata mundi,
2. Verum subsistens vero de lumine lumen,
misericordiae nobis. Agnus Dei . . . peccata mundi,
3. Omnipotens, aeterna Dei sapientia, Christe,
optimus perpetus concedens gaudia vitae,
dona nobis pacem.

Sometimes the tropes were not in measure, whether classical or accentual, but merely in a rude kind of rhymed, or rather, assonantal prose; as the following (tenth century), which has the triple "misericordiae nobis" instead of "dona . . ." etc.:

1. Agnus Dei . . . peccata mundi,
Omnipotens, pie,
te precor, miserere nobis,
2. Agnus Dei . . . peccata mundi,
Qui cuncta creasti,
Nobis semper (te) adiungeo,
miserere nobis.
3. Agnus Dei . . . peccata mundi,
Redemptor, Christe,
Exoramus te suplicibus,
miserere nobis.

Sometimes they were very brief, sometimes extensive, as the following (of which space will allow but one strophe) of the thirteenth century:

1. Agnus Dei,
Sine peccati macula
salus permanens,
cuncta per secula,
praemunimus, qui tollis peccata mundi;
Hec enim gloria soli
Domino est congrua;
miserere nobis.

Two other uses of the Agnus Dei may be mentioned briefly. First, before giving Holy Communion, whether during or outside of Mass, the priest holds a particle up for the faithful to see, saying: "Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine non sum dignus", etc. The use of the formula in this connection appears to be of comparatively recent date. Anciently the formula used was simply "Corpus Christi", "Sanguis Christi", to which the faithful answered "Amen" and a formula similar to that in the Liturgy of St. Mark: "This Holy Body", "The precious Blood of Our Lord and God and Saviour". Secondly, at the end of litanies the formula appears as follows: "Agnus Dei qui tollis peccata mundi, Parce nobis, Domine" (Spare us, O Lord). "Agnus Dei qui tollis peccata mundi, Exaudi nos, Domine" (Graciously hear us, O Lord). "Agnus Dei qui tollis peccata mundi, miserere nobis" (Have mercy on us). Thus, for the litanies of the Saints and for that of Loreto. The litanies of the Holy Name of Jesus adds the word Jesu to the last word, and substitutes Jesu for Domine in the previous two endings. In the so-called "Litanias Romana", found in an old MS.
sacramentary of St. Gregory the Great, the formula appears but once, and then the words of the formula used at Mass: "Agnus Dei . . . mundi, miserere nobis". The use of the formula in litanies is of comparatively recent date.

It remains to say a word about the musical settings of the Agnus Dei in the Mass. Originally, of course, the melody was plainsong, doubtless very simple and syllabic at first, and subsequently developed into richer forms. Recent studies in musical paleography have succeeded in reconstructing some of the melodies from oblivion, and in the Vatican "Kyriele" (1905) we find twenty settings substantially reproducing the ancient texts. These melodies range from the simple and straightforward to the elaborate and polyphonic textures, with a strong tendency towards the ornate and complex. The familiar melody of the Requiem Mass Agnus Dei, with its twenty notes to eighteen syllables, will illustrate a purely syllabic chant, and will serve to explain its assignment to days of penitential character, such as the ferial days in Lent and Advent, Ember and Rogation days, and vigils, to which the "Kyriele" nominally assigns it. With respect to the variety of melody offered in the triple invocation, we find six masses (Nos. I, V, VI, XVIII, XIX, XX) in which the melody remains the same for all three invocations—a form which might be indicated as $a$, $a$, $a$; twelve masses in which the melody of the first and third Agnus Dei are identical, but the second different—$a$, $b$, $a$; one mass in which the first two are identical, while the third varies—$a$, $a$, $b$; and one mass in which all three are different (No. VIII)—$a$, $b$, $c$. In type $a$, $b$, $a$, however, many correspondences of melody between $a$ and $b$ are found. But in the other two groupings, $b$, $c$, the melody of "nobis" is common to all three.

In all this we can perceive the operation of excellent ideas of symmetry and form amid great variety of melody. The plainsong melodies of the Agnus Dei (as, indeed, of other chants as well, the Kyriele in particular) show a remarkable simplicity of form, while the more melismatic chants of the Proper of the Mass will, under enlightened analysis, yield surprisingly beautiful results) are illustrations of the fact that the ancient composers, although working under very different conceptions of music from those which obtain in our days, had clear perceptions of the province of form and proportion. In the exposition of the principles of construction and criticism which we have not as yet, in all likelihood, fully appreciated (Wagner, "Einführung in die Gregorianischen Melodien" (Freiburg, Schweiz, 1895), 247—250, and also, in the Philadelphia quarterly, "Church Music", June, 1906, 362—390), two articles on the Intertines: "Gaudamus omnes in Domino", and March, 1906, 222—232, the article on the "Hae die"

The text of the Agnus Dei, triple in repetition, and, therefore, possessing its own rights of textual symmetry, was respected by the medieval composers; and in this respect, distinguished their forms of treatment from those of the modern composers of modern church music, the absence of any separate treatment of the "Agnus . . . mundi", that grand finale movement in which the moderns have been so accustomed to assemble all their energies of technique, voices, and instruments, and to which they assign a movement entirely different from the preceding one. Familiar examples of this are found in Bach's great Mass in B—minor, where the first two Agnus Deis are solo solos, followed by the "Dona" in four-part fugue. Significant of the musical and liturgical aloofness of the "Dona" from the Agnus Dei in this composition, is the fact that no third Agnus Dei occurs in the movement Mass in D, solo and chorus sing the "Agnus . . . nobis" thrice adagio, the "Dona" forming a new movement in allegretto vivace and requiring more than three times as many pages as the thrice-repeated "Agnus"; so, too, in his Mass in C, the three Agnus Dei are separated by pages as the whole preceding text in poco andante. So, too, Haydn's "Third" ("Dona"), allegro vivace, twice as many pages as all the rest adagio; his "First" ("Agnus", adagio, strings only—"Dona"), allegro, oboe, trumpet, tympani, and strings; his "Sixth" ("Agnus", adagio, "Dona", allegro con spirito, 2); his "Sixteenth", ("Agnus", adagio, 2—"Dona", allegro, 2, strings, clarinets, trumpets, tympani, and organ). Illustrations might be multiplied without number from other masses, of Mozart, Schubert, and the rest. A very interesting exception is found in the masses of Gounod (quite naturally, as he was a Frenchman), who respects the triple symmetry of the text; and we find in his "Agnus" almost the primitive plainsong symphony. Thus, his second mass of the "Orphéonistes" gives us the type $a$, $a$, $b$; his first of the Orphéonistes, the type $a$, $b$, $c$ (agreeing, curiously enough, with the single illustration of that type in the "Kyriele", in having for the two "nobis" and the "dona" the same musical formula); his "Sacred Heart Mass", the type (with slight variations) $a$, $b$, $a$; his "St. Cecilia" (omitting the interpolation of the "Dome non sum dignus", etc.), the type $a$, $a$, $a$ (with slight variation); Gounod's interpolation of "Dome non sum dignus" has been very severely criticized as a great liturgical offence—and so it is; but it is additionally interesting to note, even here, an echo of the medieval custom of an interrupted text; it was also singularly appropriate to the portion of the Mass then reached, namely, the Communion of priest or of people. Of the quasi-dramatic treatments which the Agnus Dei has received in modern times, it is not worth while to speak (e.g. Haydn's Mass in F major, Beethoven's in D, with the roll of drums accentuating the blessings of peace in contrast with the horrors of war), or of the treatments which have thoroughly disfigured, by omissions, insertions, and additions of words, the beauty of the liturgical text; it has so interfered with the words as to make them meaningless (e.g. Piatkowsky's "Mass in F:"—to select from the lesser order, which indiscriminately assigns to each of the "Agnus . . . mundi" a confused jumble of "misere" and "dona"—a conceit, the symbolism of which is not clearly intelligible). In general, these liturgical excesses resulted from the dramatic instinct in the field of sacred music.

H. T. HENRY.

Agnostic (Gr. ἄγωστος—struggle), one of the names given by the Donatists to those of their followers who went through cities and villages to disseminate the doctrine of the Donatists. Before the year 317 (Tillmont, Mémo., VI, 96), the Donatists claimed that they were champions of Christ, fighting with the sword of Israel. Their war-cry was "Lauda Deo (Praises to God). They committed many barbarous acts and deeds of violence. Whether they
called themselves "fighters" (Agonistic) because they fought the battles of the Lord, or because they were forced to fight those who sought their property against their invasions, is not clear. The Catholics styled the Agonistic, "Circumcellions," i. e., the Christian curators, because they revolved about among the peasants, living on those they sought to indoctrinate.

GIRD, Bibl. Soc., 1, 226.

JOHN J. A' BECKET.

Agony of Christ (from ἁγωνία, a struggle; particularly, in profane literature, the physical struggle of athletes in the arena, or the mental excitement previous to the conflict).—The word is used only once in Sacred Scripture (Luke xxii. 44) to designate the anguish of Our Lord in the Garden of Gethsemani. The incident is narrated also in St. Matthew (xxvi. 36-46) and St. Mark (xiv. 32-42); but it is remarkable that only St. Luke mentions the details of the sweat of blood and the visitation of the angel. The authenticity of the verses narrating these details (43-44) has been called in question, because of their absence, not only from the text of the other synoptists, but even from that of St. Luke in several of the ancient codices (notably 1/16—the revised Sinaiticus—A., B., et al.). The presence of the verses, however, in the majority of the MSS., both uncial and minuscule, and in the same order as the passages retained in the critical editions of the New Testament. Their acceptance by such scholars as Tischendorf, Hammond, and Scrivener seems to place the question of their authenticity beyond controversy. The "sweat of blood" is understood literally by almost all Catholic exegetes; and medical testimony has been alleged in evidence of the fact that such a phenomenon (haematodrosis), though rare and abnormal, is neither impossible nor preternatural.

DURAND, VACANT, BARBAN, composite article in VACANT, Dic. de théol. cath., s. v. Agonie du Christ.

JAMES M. GILLIE.

Agostini, PAOLO, b. at Vallerano in 1593; d. 1629, famous composer and pupil of the celebrated Nanini, whose son-in-law he became. Taking for models his predecessors of the Venetian and Roman school, he studied in a particular manner the art of composing for a number of simultaneous choirs, and so gained the highest esteem of his contemporaries. On one occasion, after assisting at a mass of his for forty-eight voices, Pope Urban VIII expressed his highest admiration for the composition. Manuscript copies of his works are to be found in the Vatican Archives, and in the Cornisi Library. The only ones printed were two volumes of Psalms (Rome, 1619); two volumes of Magnificat (ib., 1620), and five volumes of masses, for four to twelve voices (ib., 1624-28). He succeeded Ugolini as maestro at the Vatican Chapel in 1627. His compositions were distinguished by elegance and ingenuity, but he could rise to lofty flights of genius, as in an Agnus Dei reprinted by P. Martini in his "Saggio di Compostramento."

KORMANN, Liturgen der kirchl. Tenkunst; GROVE, Dic. of Music and Musicians.

J. A. VÖLKER.

Agostino Novello, BLESSED (MATTEO DI TERMINI), b. in the first half of the thirteenth century, at Termini, a village of Sicily, from which he derived his surname. As that village belonged to the Archdiocese of Palermo, he is sometimes called "di Palermo Molitano;" the Breviary says of him quem Thermense et Panormitani cives suum esse dicit. On entering religion he changed his name to Agostino, and later was given the additional name of Novello, a title suggested by his great learning and virtue. His parents, of a noble family originally from Catalonian Spain, educated him most carefully and had him instructed in all the then known sciences, first at home and afterwards in the city of Bologna, where he carried off high honours, especially in civil and canon law. Returning to his native land, he held many positions of honour in the magistracy, fulfilling all the duties of these posts with such prudence and exactitude that the King of Sicily, Manfred, made him one of his counsellors. In this capacity he accompanied the King in the war against Charles of Anjou, who disputed Manfred's right to the crown of Sicily, and in the battle in which Manfred was killed and his army routed, Agostino, thought to be dead, was left in the battlefield among the bodies of other soldiers. Regaining consciousness, he was able to reach his home, and, disillusioned with the world, and the lightness and evanescence of all earthly glory, he determined henceforth to serve the King of kings, Jesus Christ, and forsake all worldly honours and dignities. Following this special inspiration of Heaven, he asked admission as a laybrother into the Order of St. Augustine, and was received in a convent in Tuscany, where he could live unknown to the world, far from his home and his people. Here, devoted to exercises of piety, he lived quietly until a certain one occasioned him once more before the world. The title to some property belonging to the convent was claimed by a rich and learned lawyer of Sienna, Giacomo Pallares. Agostino, in a written document, defended the rights of his brethren. Pallares, who at once perceived that the humble habit of a poor learned jurist, asked to see him, and to his astonishment recognized his former fellow-student of the University of Bologna, Matteo di Termini. He lost no time in acquainting the ecclesiastical authorities with his identity, begging them to keep no longer in obscurity such a wealth of learning. When Clement XI, General of the Order, heard of this, he compelled Agostino, under obedience, to receive Holy Orders, and, moreover, appointed him one of his associates. Agostino reformed the Constitutions and brought much splendour on his Order, of which he became General, a charge which he finally resigned to live in retirement, giving all his time to study, prayer, and penance, whereby he reached a high degree of perfection. Before he was made General, Nicholas IV appointed him his confessor and Grand Penitentiary, a charge which he accepted only under obedience, and with such manifest reluctance that so many protested against his ordination that the Pope and the cardinals were visibly affected. In his retreat in the convent of San Leonardo, near Sienna, he not only dedicated himself to the practice of the virtues proper to the religious state, which he carried to an heroic degree, but, impelled by an ardent and almost consuming charity, he began collecting alms and was able to enlarge and practically rebuild an excellent orphanage and hospital for the sick and aged who had neither means to care for themselves during sickness, nor a place in which to pass their last days. Many of the miracles wrought through the intercession of Blessed Agostino were verified and authenticated. Clement XI, who had beatified him, and Clement XIV authorized his cult on 23 July, 1770.

TIBRO LOPEZ.

Agout, CHARLES CONSTANCE CÉSAR JOSEPH MATTHIEU d', a French prelate, b. at Grenoble, 1747; d. at Paris, 1824. He studied at the Seminary of St. Sulpice, at Paris, where he became a priest in 1778. During the French Revolution he emigrated, but returned to France in 1801, after having surrendered his bishopric. He wrote: "Projet d'une banque nationale" (Paris, 1815); "Eclaircissement sur le projet d'une banque nationale" (Paris, 1816); "Lettre à un Jacobin, ou réflexions politiques sur la constitution d'Angleterre et la charte royale" (Paris,
AGRA (1815); "Conversation avec E. Burke, sur l'intérêt des puissances de l'Europe" (Paris, 1814).

JOHN J. A. BECKETT.

AGRA, THE ARCHEDIOCESE OF, is situated in British India and lies between 25° 30' and 32° N. lat., and 75° and 81° E. long. The area in square miles is 91,843. The population, according to the last census, is 28,088,964. The predominant religion of India when missions were first introduced was Mohammedanism. The primitive religion is Hinduism. The bulk of the population then, as now, belonged to this sect. The Archdiocese of Agra is an outcome of the Tibetan Mission, which was the first regularly established in this part of India. Pellegrino da Forli in 1779, and the Capuchins del Sacro Cuore in 1788, established an establishment at the court of the Mughal Empire. S. Ignatius Loyola, O. C. S., on his way to Lahore, in 1794, stayed in the Jesuit establishment at Agra. "Since 1793 the Societas Missionariae in Agra, in the heart of the Punjab, has been the centre of the missionary apostolate for ten years under the Prefect John Francis a Camerino (Bull. Ordin. F. Min. Cap. S. Francisci, t. VII, 250). From 1704 to 1808 thirty bands of missionaries, varying in number from two or three to eleven or twelve, were sent out. Owing to the unsettled condition of Europe, none went beyond 1808 to 1823, to re-enforce these. Ludovic Micaia, a Capuchin of Frascati, was consecrated Bishop on 14 April, 1820, and appointed Vicar-Apostolic of the Tibetan-Hindustan Mission. But circumstances prevented his leaving Europe, where he died, Cardinal Bishop of Frascati. The Right Rev. Zenobius Benucci, O. C. S., Bishop of Herma, was appointed Vicar-Apostolic of Agra, and died at Agra, 23 June, 1824. From then up to 1856 there was a regular succession of vicars-apostolic of Agra. Pope Leo XIII, by the Bull "Humane Salutis Auctore", 1 September, 1886, constituted and erected the Catholic hierarchy of India, and converted the vicariate apostolic of Agra into a metropolitan see. The Mission of Tibet had been productive of good results, and after two centuries (1703–1906) it has expanded into a metropolitan province. The suffragans of the Archbishop of Agra are the Bishops of Allahabad and Lahore, and the Prefect Apostolic of Rajputana, Bettiah and Nepal, Kafiristan and Kashmir. The Metropolitan, with his suffragans, rules over a country comprised in the following political divisions of India: The United Provinces of Agra and Oudh, the Central India Agency, the Punjab, the North-West Frontier Province, Kashmir, and portions of Bengal and the Central Provinces. The Begum Sunroo, who ruled over Sardhana as a vassal of Delhi, was a convert from Mohammedanism. With this princess the fathers of the Tibetan Mission found a home. She obtained from the Holy See the permission of Father Giulio Cesare, one of the members of the Mission, to the episcopal dignity. His Holiness Pope Gregory XVI wrote to her, and sent her tokens of his paternal approbation. This gifted and great woman caused Catholicism to be respected even amidst the decay of the great Mogul empire. She bequeathed to her posterity not only an example of regal munificence in her many charitable endowments, but also a holy heritage in the colony of Christians that survive to this day in her beloved Sardhana. The following list of Bishops of Tibet-Hindustan, with their dates of consecration, is culled from the compilation made by Father Feliciano of the Diocesan library (Cath. Calen. and Directory of the Archdiocese): Rt. Rev. Ludovic Micaia, O. C. S., consecrated 13 April, 1820; Rt. Rev. Zenobius Benucci, O. C. S., 1822; Anthony Pessoni, O. C. S., 1826; Dr. Joseph Angelus Planella, O. C. S., consecrated Bishop of Toposo with right of succession of the Vicar-Apostolic of Agra; Joseph Anthony Borghi, O. C. S., consecrated 1833; O. C. S., 1844; Ignatius Persico, O. C. S., 1854; Angelicus Bedenik, O. C. S., 1861; Michael Angelus Jacobbi, 1868.

Bishop Jacobbi was created first Archbishop of Agra 1 September, 1886, and died at Mussoorie 14 October, 1891. The Most Rev. Dr. Emmanuel Charles Gentili, O. C. S., was consecrated Bishop of Allahabad 29 June, 1897, and appointed Archbishop of Agra 27 August, 1898.

The Archdiocese of Agra has a Catholic population of 9,442; regular priests, 38; secular priests, 13; sisters, 228; brothers, 11; parochial schools for boys, 11; for girls, 5; colleges for boys, 2; for girls, 1; convents, 6; orphanages for boys, 3; for girls, 4; orphanages for girls, 5, inmates 403; for boys, 3; inmates 459; preparatory seminary for native priests, 1.

AGRAM (Zagrabia), also ZAGRA, archiepiscopal see of the ancient kingdom of Croatia, in Austria, founded towards the end of the eleventh century as a suffragan of Kalocsa in Hungary, and made an archiepiscopal see in 1832. Its Latin Catholic population is 1,319,267; there are 1,877 Greek Catholics, 118,304 Greek Schismatics, 9,573 Protestants, and 11,929 Jews; besides a few Mohammedans. Agram has 348 parishes, served by 615 secular and 66 regular priests. The episcopal city (20,000) is pleasantly located in a broad plain, near the Save, and is surrounded to the north and west by vineyards and hills. The cathedral residence of the archbishop and the medieval Gothic cathedral, with its sacristy (itself a church), are remarkable monuments. There are three suffragan sees: Bosnia-Sirmia (with residence at Dukovar), Senj (Zengg, Segna), and Krk (Körös, Kris, Kreute). The vernacular of the people is the Croatian tongue. Agram possesses a university for the southern Slavs, opened in 1874, owing chiefly to the endeavours and sacrifices of Bishop Strossmayer of Dukovar. There are also an archiepiscopal seminary and a college for boys, besides a Greek Catholic seminary and gymnasium. Among the ecclesiastical institutes of Agram is the "Conservatorio Rurale" for the cult of the rural country, a fund of about one million dollars (1852), the interest of which is devoted to the support of establishments of charity and beneficience.


THOMAS J. SHAHAN.

Agrapha, a name first used, in 1776, by J. G. Körner, for the Sayings of Jesus that have come down to us outside the canonical Gospels. After Alfred Rensch had chosen the expression, as the title for his learned work on these Sayings (1880), its technical meaning was generally accepted. We shall consider, first, the limits of the Agrapha; secondly, the sources; thirdly, the list of those that are probably authentic.

LIMITS.—The Agrapha must satisfy three conditions: they must be Sayings, not discourses; they must be Sayings of Jesus; they must not be contained in the canonical Gospels. (a) Being mere Sayings, and not discourses, the Agrapha do not embrace the lengthy sections known as the "Synagogal" and the "Discourses." These works contain also a few quotations of alleged words of Jesus, though they have to be excluded from the
Sayings for other reasons. Such seems to be the saying in "Didasc. Syr." II, 8 (ed. Lagarde, p. 14): "A man is unapproved, if he be untempered." (5) Being Sayings of Jesus, the Agrapha do not embrace: (1) The Sayings contained in religious romances, such as we find in the apocryphal Gospels, the apocryphal Acts, or the Letter of Christ to Abgarus (Eus. Hist. Eccl., I, 13). (2) Scripture passages ascribed to Jesus by a mere oversight. Thus "Didasc. Apost. Syr." (ed. Lagarde, p. 11, line 12) assigns to the Lord the words of Prov., xv, 1 (Sept.), "Wrath destroy eth even wise men." (3) The expressions attributed to Jesus by the mistake of the evangelists. The Epistles of Barnabas, iv, 9, reads: "As the son of God says, Let us resist all iniquity, and hold it in hatred." But this is merely a rendering of a mistake of the Latin scribe who wrote "sicut dicit filius Dei," instead of "sicut desit filios Dei," the true rendering of the Greek "μη δει οἱ υἱοί σου τα λάθη των." (4) The Sayings attributed to Jesus by mere conjecture. Reisch has put forth the conjecture that the words of Clem. Alex. Strom. I, 8, 41, "These are they who ply their looms and weave nothing, saith the Scripture," refer to a Saying of Jesus, though there is no solid foundation for the belief. (5) Copies of things outside the canonical Gospels, the Agrapha do not comprise: (1) Mere parallel forms, or amplifications, or, again, combinations of Sayings contained in the canonical Gospels. Thus we find a combination of Matt., vi, 19; x, 9; Luke, xii, 33, in Ephr. Syr. Test. (opp. Greece, ed. Assemani, I, 232): "For I heard the Good Teacher in the divine gospels saying to his disciples, Get you nothing on earth." (2) Homiletical paragraphs of Jesus, thoughts given by ancient writers. Thus Hippolytus (Demonstr. adv. Judaeos, VII) paraphrases Ps. lxviii (lxxi), 26: "Whence he saith, Let their temple, Father, be desolate." CRITERIA OF GENUINENESS.—The genuineness of the Agrapha may be inferred partly from external and partly from internal evidence. (a) External Evidence.—First determine the independent source or sources by which any Saying in question has been preserved, and then see whether the earliest authority for the Saying is of such date and character that it might reasonably have had access to extra-canonical tradition. For Papias and Justin Martyr such access may be admitted, but hardly for a writer of the fourth century. These are extreme cases; the main difficulty is concerned with the intermediate writers. Internal Evidence is always the test; if the Saying under consideration is consistent with the thought and spirit of Jesus as manifested in the canonical gospels. If a negative conclusion be reached in this investigation, the proof must be completed by finding a fair explanation of the rise of the Saying. LIST OF AUTHENTIC AGRAPHA.—The sources from which the authentic Agrapha may be gathered are: (a) the New Testament and the New Testament manuscripts; (b) the Apocryphal tradition; (c) the patristic citations; and (d) the so-called "Oxyrhynchus Logia." Agrapha derived from Mohammedan sources may be curious, but they are hardly authentic. Since the criticism of the Agrapha is in most cases difficult, and often unsatisfactory, frequent disagreement in the critical results must be expected as a matter of course. The following Agrapha are probably genuine sayings of Jesus: (a) In the New Testament and the New Testament manuscripts: In Codices D and Φ, and in some versions of Matt., xx, 28, "But ye seek from the small to increase, and from the greater to be less." In Codex D of Luke, vi, 4: "On the same day, seeing one working on the Sabbath, he said to him: Man, if thou knowest what thou dost, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the Law." In Acts, xx, 35, "Remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive." (b) In apocryphal tradition: In the Gospel according to the Hebrews (Jerome, Ezech., xviii, 7): "In the Gospel which the Hebrews call the Law, to read, that according to the Hebrews, there is put among the greatest crimes he who shall have grieved the spirit of his brother." In the same Gospel (Jerome, Ezech., iii, 3 sq.): "In the Hebrew Gospel too we read of the Lord saying to the disciples: And never, said the Lord, do ye cease when you have hallowed him, nor your brother in love." In Apostolic Church-Order, 26: "For he said to us before, when he was teaching: That which is weak shall be saved through that which is strong." In "Acta Philippi", 34: "For the Lord said to me: Except ye make the lower into the upper and the left into the right, ye shall not enter into my kingdom." (c) In patristic citations: Justin Martyr, Dial. 47: "Wherefore also our Lord Jesus Christ said, In whatsoever things I prepare you, in those I shall judge you." Clement of Alexandria, Strom. I, 24, 158: "And ask, said he, for the greatest things, that other shall be added to you." Clement of Alexandria, Strom. I, 28, 177: "Rightly therefore the Scripture also in its desire to make us such dialecticians, exhorts us: Be approved moneychangers, disapproving some things, but holding fast that which is good." Clement of Alexandria, Strom. V, 10, 84: "For not grudgingly, he saith, did the Lord declare in a certain gospel: My mystery is for me and for the sons of my house." Origen, Homil. in Jer., XX, 3: "But the Saviour himself saith: He who is near me is near the fire; he who is far from me, is far from the kingdom." (d) In the Oxyrhynchus Logia: The first Logion is part of Luke, vi, 42; of the fourth, only the word "poverty" is left; the eighth, too, is badly mutilated. The text of the other Logia is in a more satisfactory condition. Second Logion: "Jesus saith, Except you fast to the world, you shall not in wise find the kingdom of God." Third Logion: "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I thirsting among them, and my soul grieved over the sons of men, because they are blind in their heart, and see not." Fifth Logion: "Jesus saith, Wherever there are two, they are not without me, and where the Logion is read, the reader shall find me; cleave the wood, and there am I." Sixth Logion: "Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him." Seventh Logion: "Jesus saith, A city judged upon the top of a hill and established can neither fall nor be hid." Eighth Logion: "Jesus saith, Thou hearest with one ear ..." Reisch's contention that seventy-five Agrapha are probably genuine Sayings of Jesus harmonizes with the assumption that all spring from the same source in the New Testament and does not commend itself to the judgment of other scholars.
ments intended to benefit the poorer classes of society by dealing in some way with the ownership of land and obligations. In modern German, indeed, the prefix Agrar is used to mean rural or agricultural, and a German political party, roughly corresponding to the former "country party," or "landed interest" in England, is called die Agrarpartei, often translated as the Agrarians, though unlike the stricter use of the agrarianism given above. Keeping to that stricter use of the term, we can distinguish two social movements running through history, one being agrarian reform, the other agrarian revolution. The border line is indeed obscure, but the difference, as of night and day, fundamental.

Let us look first at the movements of agrarian reform. Conspicuous is the case of the Hebrew Prophets. How far the land organization of the Mosaic Law was ever in full working order is disputed, probably unascertainable. What can be ascertained is the growth, pari passu with the growth of wealth and commerce under the kings, of ill-treatment of the Hebrew peasantry, mainly by over-taxation to pay for a luxurious court, by corn-jobbery and monopoly, and by usurious loans, which made the peasant a debtor-slave or totally dispossessed. Him and we see lawless dispossession: witness the frequent complaints of the commander of the garrison in the time of the exiles. Hecond, and the case of Naboth's vineyard. Against this oppression the Prophets protested so vigorously that by some moderns they have been taken to be Socialists. But they were eminently social reformers, not revolutionists. They incited to no act of human vengeance upon evil-doers, nor to revolt against authority, even when it was misused; but they denounced immorality in home life, fraud in commerce, barbarity to debtors, injustice to the poor; and, under the technical conditions of production in antiquity, the main social problem was the preservation of a free peasantry, and the social question primarily an agrarian question, the Prophets appeared as agrarian reformers, with the not impracticable aim that each man should dwell in security under his own vine and his own fig-tree, on his father's inheritance. Their exhortations, in fact, kept before the Israelites a high social ideal; and by realizing law that debtors' children were to be freed every seventh year, and that loans in kind and money should be gratuitous, the growth of the slave-cultivation of Punic, Greek, and Roman civilization was restrained, and Palestine preserved as a land of Jewish peasant proprietors.

In secular history two conspicuous examples of agrarian reform are those of Solon in Attica and of the Gracchi in Italy. The release of debtors-slaves and the removal of unlawful enclosures seem the main features of Solon's economic legislation, of which indeed full trustworthy details are wanting. The character of the Gracchan reform is more accurately known, being mainly to the land reform making the state to be absorbed by latifundia cultivated by slaves. After the advent of Christianity, the two great processes of agrarian reform were: first, the transformation of rural slaves (often working in chains and sleeping in ergastula), into serfs (coloni), attached to the manors, and then, the introduction of the burdens of serfdom, and the transformation of serfs into a free peasantry, from that of England, in the fifteenth century, to that of Russia, in the nineteenth, a gradual movement from restraint to freedom, from feudal immobility to free trade in land, and to unrestricted agricultural improvement, as the checks to usury were withdrawn, as well as those to over-indebtedness, exhaustive cultivation, wholesale evictions of the peasantry, appropriation of vast tracts by individuals or companies, and the opposite evil of subdividing small farms into fragments; and the opening freedom of the rural classes was leading to poverty and oppression, and reckless competition was leading to the waste of national resources. Hence agrarian reform, suited to the new conditions, social and technical, of rural life, became a necessity, and is in process of being carried out.

The following are some examples: (1) Legislation in the United States (1860). Canaan and parts of some other colonial countries, favouring colonization and bond fide agricultural settlers, as against the occupation of vast tracts for pastoral or speculative purposes; (2) analogous laws in older countries favouring the creation of small holdings, allotments, and gardens, like the British of 1882-92 and the creation of Rentengüter in Germany (1890-96); (3) the American Homestead Exemption Laws, spreading since 1849 to most of the States, the maximum value protected from seizure for debt being $5,000 in California; the maximum area 340 acres in Mississippi. The laws have been the subject of various attacks (thus in 1862, the homestead, under the title of le petit frais de famille, is advocated by the Catholics of France; (4) renewed usury laws, notably in 1880, for Germany, and in 1900 for the United Kingdom and parts of British India; (5) establishment of a special peasants' law in Germany (Anerbietenrechts), enabling one son to preserve the small inheritance; special favours by the Belgian law of 1890 to the succession to small holdings; (6) special legislation against eviction and unfair rents, by the Irish Land Laws of 1881 and 1887, and the Scotch Crofters' Holdings Act of 1886. Parallel to such legislation, and its essential auxiliary, has arisen the modern agricultural co-operative movement, resulting in associations like those of the Patrons of Husbandry, the Farmers' Alliance, and others, in the United States, or the Raiffeisen popular banks among German and Italian peasants, or the peasants' league (Boerenbond) of the Netherlands, or the agricultural cooperatives of Ireland. And just as the new agrarian legislation is the expression in modern form of the fundamental needs of rural life, protected at other times by feudal immobility, so the new co-operative movement is the expression of the need of mutual help, protected at other times by the patriarchal family and the village community.

Let us turn from the movements of reform, seen in rural history, to the movements of agrarian revolution. These were conspicuous in the declining days of classical Greece. Hereon Roscher said well: "In the Greek world all that we call tradition, and the feeling of national honour, national destiny, and national justice, had in fact been supplantled by rationalistic argumentation, and the argumentation directed with terrible exclusiveness to the opposition between rich and poor" (Nationalkonomie, § 204). This opposition, in conformity with the technical and legal conditions of the time, took the nature of any rival of land-privatization, but simply of cancelling debts and re-dividing lands, revolution alternating with counter-revolution. In time, the agrarian struggles became mixed up with the national movement for Greek independence against Roman dominion, the Romans everywhere taking the side of creditors and against the debtors in debtors' bankruptcy (see XXXV, xxxiv). These social revolutions are of importance to us as showing some significant analogies with our own times. It is otherwise with the peasant risings of later times such as the French Jacqueries
in the fourteenth century; the English insurrection under Jack Cade in the fifteenth; the German Peasants' War in the sixteenth, and the burning of the chateaux of the French Revolution: all being efforts to remove by violence the legal obligations attached to land or its tillers, and, therefore, being revolutionary agrarianism; but all remote from the agrarian problems of the modern Western World, and very different even from those of the modern Russian Empire.

Rather, it will be more profitable, before dealing with the Single-Tax Theory, to glance at the precursors of Henry George. (1) The Physiocrats taught that land alone yielded net produce, thus it was the natural source of tax and rent, and all was made the immediate source, and all simplified by a single tax (impôt unique) on land. (2) Thomas Spence (1750–1814) urged that landowners should be dispossessed without compensation, and all land held inalienably by the commune. (3) William Ogilvie's "Essay on the Right of Property in Land" (1782) denounced the pernicious monopoly of landowners as the cause of social misery, and urged a distribution of land among genuine cultivators of inalienable hereditary small farms. (4) Ricardo (1772–1823) thought land, labour, and capital to be the three factors of production, yields being given to the landowners, interest to the labourer, and profit to the capitalists, the increasing demand for food from the increasing population inevitably giving the landlord an ever-larger share of the total produce, and leaving less for wages and profits. (5) J. S. Mill followed Ricardo in believing that, through the progress of society, an ever-increasing unearned sum flowed into the pockets of the landlords, but no longer, like Ricardo, appealed to the rights of property in defence of it, but emphasized it by giving it the name of "unearned increment"; and though, in view of the frequent recent changes of ownership, he left past acquisitions untouched, he urged that the State should take not the past, but any fresh unearned increment in the future. Then the American Henry George (1839–97) set forth most attractively in his "Progress and Poverty" (1879) the theory that not merely all future, but all actual unearned increment and "rent", both the incomes or parasitic gains which have been made from the land, and the appropriation of rent by taxation, a single tax on land values replacing all other taxes. This "simple yet sovereign remedy" would raise wages and profits, abolish poverty, lessen crime, elevate morals, and purify government. Indeed this single-tax theory appeared to its author so evident that he recommended it for not only England and the Encyclical (Rerum Novarum, 1891), accepted its reasoning (Open Letter to Pope Leo XIII, New York, 1891). "Progress and Poverty" was translated into eleven languages; a Land-Nationalization Society, still existent (1906), was founded, in England, under Dr. A. Russell Wallace (author of "The Land Nationalisation", London, 1882), who indeed allowed to actual landlords what George calls the "impudent plea" of compensation; the single-tax was advocated by Flürscheim in Germany, and, under the persistent misnomer of "land-reform", still has a German Society to support it (Adolf Damaschke, "Die Bodenreform", Berlin, 1902).

Henry George has been criticized from the economic, the juridical, and the socialist standpoint on the following grounds: (a) That "rent", in the sense of an unearned increment, is not confined to land, but is seen in all forms of production, wherever a commodity yields a surplus only to those who can produce more cheaply than their competitors. (b) That we cannot separate the "original powers of the soil from the land as transformed by culture" (e.g. drainage or accessibility), or separate "property in things created by God" from "property in things made by man", much of so-called "rent" being merely interest on previous expenditure, and the part that is really unearned increment rarely ascertainable. (c) That neither theoretically nor historically true is the alleged tendency to a perpetual rise of rent; the amount depending on differential advantages, the difference incessantly fluctuating up and down, according to varying production, consumption, and communication; and the final twenty years of George's life witnessing a serious decline in the value of farming-land in the United Kingdom and in New England. (d) That in one vast section of British India, where for many years the State has been led by periodic land-reforms to absorb the unearned increment and where the single-tax system is in great measure in force, the population is no better off, but rather more penurious, than in the other vast section, where no such system is in force, but the Permanent Settlement of Bengal instead. (e) That a great unmerited "loss is inflicted on those who have recently bought land, or have received land as their part of a testamentary estate, while those who have recently sold land, or have received cash as their part of a testamentary estate, escape scot-free. (f) That if individuals may not take to themselves the land that belongs to them; that the Irish soil thus belongs no more to the Celts than to the Saxons, the United States no more to the Americans than to the Chinese. Further, from the socialist standpoint, that George offers an illogical half measure, recovering for the workers only one portion of the "surplus product", and leaving competitive anarchy and capitalist exploitation untouched; whereas incomes, in the shape of dividends and interest, are just as much "unearned income" as incomes in the shape of rent.

But though there is discord between revolutionary agrarianism and collectivism, they are alike in opposition to the uniform teaching and tradition of the Catholic Church on the lawfulness of private ownership of income-yielding property, whether it be named "land" or "capital". And they are alike in opposition to the ideal of all great statesmen from Solon to Leo XIII, namely, flourishing populations of small farmers, the "united" or "independent" farm being the key to the productive distribution of landed property, asserts the productivity of large farms to be the greatest, the tendency of small farms to disappear, the misery of their holders, the pity of multiplying them (Progress and Poverty, VI, 1). Equally hostile is the brilliant socialist Karl Kautsky, "Die Agrarfrage" (Stuttgart, 1892), assenting in his "B injections of the small farmer; and, instead of his "sham independence", promising him "redemption from the hell wherein his private property keeps him chained". Neither George nor Kautsky are true to facts, but both are good witnesses to the importance of agrarian reform as fatal to agrarian socialism. The misuse of the rights of property, such as the misdeeds of Scotch and Irish landlordism, and of the tenement-owners of Europe and America, are the food that feeds agrarian socialism. To make such misdeeds impossible is the task of social reform under a wise government. Nor is it accidental that the Encyclicals of Leo XIII form a manual of social politics. For as grace rests on nature, the religion that is alone truly Divine, must also ipso facto be truly human. But the instinct of private property is truly human; and the proper unfolding of human liberty and personality is historically bound up with it, and cannot be forced from the serfship where only labor is due to the master, as to a compulsory partnership, or, on the other hand, where property is confined to a privileged few. Suitably, therefore, the same Pope who had defended the true dignity and true liberty of man urged the diffusion of property as the mean between Socialism and In-
individualism, and that where possible each citizen should dwell secure in a homestead which, however humble,
Franz Warte, Die Propheten in ihrer sozialen Beruf (Freiburg, 1900), and the bibliography therein; Greening, History of Roman Law, Book IV (Stuttgart, 1903); Fusté de Coulournes, Origin of Property in Land (London, 1891); Jaures, The Social Revolution of 1848 (London, 1892); and Henry, History of the Germanic Tribes (London, 1900), but II of the German original; Barden Fowl.
E. Land Revenue in British India (Oxford, 1894); Buchenau, "De proprietate individuale," Jus l. (1893); and many of the 93 preceding tracts published by L.Action Publique; Wolf, Pénitence et Pardon (London, 1869).
Mme. Verneuil, Legislation et lois en Belgique (Louvain, 1901).
Charles Stanton Devas.

AGREDAD, MARIA DE (or, according to her conventual title, Maria de Jesus), a descended Franciscan nuns.
1602; d. 24 May, 1655. Her family name was Coronel, but she is commonly known as Maria de Agreda, from the little town in Old Castile, on the borders of Aragon, where some ancestor, it is said, had built a convent in obedience to commands conveyed by a revelation to Luque Fuente, in his "Discursos eclesiásticos de España." The convents in the provinces were a virtuoso y modelo familia de aquel pueblo.
By some writers they are described as noble, but impoverished. Maria is said to have made a vow of chastity at the age of eight, but no importance need be attached to that, as, naturally, she could not have known the character of such an obligation, and we are not compelled to suppose any divine guidance in case the vow was made. She and her mother entered the convent together, January, 1619, and simultaneously her father and two brothers became Franciscan friars. When only twenty-five, in spite of her unwillingness, she was made abbess, by papal dispensation. This was almost eight years after her entrance. With the exception of an interval of three years, she remained superior all her life. Under her administration the convent, which was in a state of decay, rose to great material prosperity, and at the same time became one of the most renowned in Spain. She died with the reputation of a saint; and the cause of her canonization was introduced by the Congregation of Rites, 21 June, 1672, at the request of the Court of Spain. This was only seven years after her death. What has given her prominence, however, is not so much the holiness of her life, about which there seems to be general consent, as the character of one of her writings known as "La historia de la Virgen, Madre de Dios." This "Divine History of the Mother of God" was first conceived in 1627; that is to say, nine years after she became a nun. Ten years later, by the express command of her confessor, she set to work at it, and in twenty days wrote the first part, consisting of 400 pages. Although it was her desire to prevent its publication, a copy of it was sent to Philip IV., to whom she wrote a great number of letters in the course of her life, and who had expressed a desire to have it. Later on, in obedience to the same confrsdor, she threw away and all her other writings, into the fire, without any apparent repugnance. A third command of a spiritual director, in 1655, resulted in her beginning again, and in 1660 she finished the book. It was not, however, given to the world until five years after her death. It was printed in 1703. Its lengthy title contains no less than ninety words. "The Mystical City" purports to be the account of special revelations, which the author declares were made to her by God, Who, after raising her to a state of sublme contemplation, commanded her to write it, and then revealed to her these profound mysteries. In fact, it declares that God chose her as his own instrument to guide her, the number being afterwards increased to eight, who, having purified her, led her into the presence of the Lord. She then beheld the Blessed Virgin, as she is described in the Apocalypse, and saw also all the various stages of her life: how when she came into the world God ordered the angels to transport her into heaven, how she was carried by a hundred spirits from each of the nine choirs to attend her, twelve others in visible and corporeal form to be always near her, and eighteen of the most splendid to be ambassadors perpetually ascending and descending the Ladder of Jacob. In the twentieth chapter she describes that during the nine months the Blessed Virgin during the nine months she was in her mother's womb; and tells how, when she was three years old, she swept the house with the help of the angels. The fifteenth chapter enters into many details, which by some were denounced as indecent. The style, in the opinion of certain critics, is elegant, and the narrative compact. Görres, on the other hand, while expressing his admiration for the wonderful depth of its speculations, finds that the style is in the bad taste of the period, pompous and strained, and very wearisome in the proximity of the moral applications appended to each chapter.

The book did not attract much attention outside Spain until Crozet, a Recollect friar, translated and published the first part of it, at Marseilles, 1896. This was the signal of a storm, which broke out especially in the Sorbonne. It had already been condemned in Rome, 4 August, 1861, by the Congregation of the Inquisition, and Innocent XI. had forbidden the reading of it, but, at the instance of Charles II., suspended execution of the decree for Spain. But Crozet's translation transgressed the order, and caused it to be referred to the Sorbonne, 2 May, 1696. According to Hergenröther, "Kirchengeschichte" (trad. Franc., 1892, V., p. 418), it was studied from the 2d to the 14th of July, and thirty-two sessions were held during which 132 doctors spoke. It was condemned 17 July, 102 out of 152 members of the commission voting against the book. It was found that it gave more weight to the revelations alleged to have received in the mystery of the Incarnation; that it added new revelations which the Apostles themselves could not have supported; that it applied the term "adoration" to Mary; that it referred all her graces to the Immaculate Conception; that it attributed to her the government of the Church; that it desired her in every respect the Mother of Mercy and the Mediatrix of Grace, and pretended that St. Ann had not contracted sin in her birth, besides a number of other imaginary and scandalous assertions.

This censure was confirmed on the 1st of October.

The Spanish Court, although through a friend of Bossuet who fully approved the censure, strove to have it annullcd, and expressed his opinion that the Sorbonne could easily do so, as their judgment was based on a bad translation. Bossuet denounced it as "an impious impertinence, and a trick of the devil." He objected to its title, "The Divine Life," to its apocryphal origin, the style, the confessor's addition, and its exaggerated Scotish philosophy. However, although this appreciation is found in Bossuet's works ("Œuvres," Versailles, 1817, XXX, pp. 637-640, and XL, pp. 172 and 204-207), it is of questionable authenticity. As to the reproach of indecency, her defenders alleged that it was the crudities of expression which more recent times would not admit, it is absurd to bring such an accusation against one whose sanctity is generally conceded. New investigations of the book were
made in 1729, under Benedict XIII, when her canonization was again urged. On 16 January, 1748, Benedict XIV, in a letter which La Fuente, in his "Historia eclesiastica de España", finds "sumamente curiosa", wrote to the General of the Observantines instructing him to the investigation of the authenticity of the writings, while conceding that the book had received the approbation of the Universities of Salamanca, Alcalá, Toulouse, and Louvain. It had meantime been fiercely assailed by Eusebius Amort, a canon of Pollingen, in 1744, in a work entitled De revelationibus, visionibus, et apparitionibus privatis, regularibus, et publicis, whose, though as yet unconfirmed, was placed by Matheus, a Spanish, and by Maier, a Bavarian, to both of whom Amort replied, was subsequently refuted in another work by Mathes, who showed that in eighty places Amort had not understood the Spanish text of Maria de Agreda.

Mathes, in this exposition, was F. Dalmatius Kich, who published, at Ratisbon, 1750, his "Revelationum Agredanarum justa defensio, cum moderamine incultata tutela", Hegenröräch, in his "Kirchengeschichte", trad. franc., VI, p. 416 (V. Palmé, Paris, 1892), informs us that the condemnation of the book by the Roman Inquisition, in which the problem arose from sources other than the book, whether in its publication, the Decree of Urban VIII, of 14 March, 1625, had been disregarded, or because it contained apocryphal stories, and maintained opinions of the Scotish school as Divine revelations. Some blamed the writer for having said that she saw the earth under the form of an egg, and that it was a globe slightly compressed at the two poles, all of which seemed worthy of censure. Others condemned her for exaggerating the devotion to the Blessed Virgin and for obscuring the mystery of the Incarnation. The Spaniards were surprised at the reception the book met with in France, especially at the Inquisition, which had given its ten years of study before pronouncing in its favour. As noted above, the suspension of the Decree of Innocent XI, condemning the book, was made operative only in Spain, and although Charles II asked to have the permission to read it extended to the whole of Christendom, Alexander VIII not only refused the petition, but confirmed the Brief of his predecessor. The King made the same request to Innocent XII, who did nothing, however, except to institute a commission to examine the reasons alleged by the Court of Spain. The King renewed his appeal, partly, but the Pope died without having given any decision. La Fuente, in his "Historia eclesiastica de España" (V, p. 493), attributes the opposition to the impatience of the Thomists at seeing Scotish doctrines published as revelations, as if to settle various Scholastic disputes. He attributed the name of the Blessed Virgin and in the sense of the Franciscans, to whose order Agreda belonged. Moreover, it was alleged that her confessors had tampered with the text, and had interpolated many of the apocryphal stories which were then current, but her most bitter enemies respected her virtues and holy life, and were far from confounding her with the deluded Illuminata of that period. Her works had been put on the Index, but when the Franciscans protested they were accorded satisfaction by being assured that it was a trick of the printer (supercheria), as no condemnation appeared there.

The works of Maria de Agreda are: 1st, her letters to Philip IV of Spain edited by Fransisco Silvella; 2d, "Leyes de la Esposa conceptos y suspirios del corazón para alcanzar el último y verdadero fin del agrado del Esposo y Señor"; 3d, "Meditaciones de la pasión de nuestro Señor"; 4th, "Sueos ejercicios quotidiana"; 5th, "Escuela Spiritual para subir a la perfección"; the "Mística ciudad" has been translated into several languages; and there are several editions of the correspondence with Philip IV; but the other writings are still in manuscript, either in the convent of Agreda, or in the Franciscan monastery of Queracchi in Italy.

Sagra, Giovanni, "Scomparso responsorio ad Cenamur", olim edidit super hibernia missarum civilizavi Dei (Rome, 1750); Synopsia observationum et responsionum super hibernia ven. insignissimae Mariae a Jesu Christo acquiriti, operae operari Maria a Jesu de Agreda consecrate (Rome, 1747); Dom Quaiman, Le mystique cité de Dieu, Univers (1858-59); Preiis, Die romische Liturgie, von der urgebildeten Empfängnis (Berlin, 1856), 102; Ant. Maria de Vicenza, Vita del ven. S. Maria d'Agreda (Bologna, 1870); ID., Della vera città di Dio, opere storico-apolitiche (Bologna, 1873); Reuber, Der Index der verbommenen Bücher (Berlin, 1882), 11; 200, 201; 1885, 206; p. 1550; Montuclu, Histoire des mathématiques (París, 1758), 444; Murr, Briefe über die Jesuiten, 24; Baumparten, Geschichte von Merkurswerken, Band II, 1880; 206; Vita della Ven. Madre Maria di Gera, comp. dal R. P. Samaggio, O.S.F. (Antwerp, 1712); Van den Grein, in Dict. de théol. cath.

T. J. Campbell.

Agria, Erlau, Egger, Jager, an archiepiscopal see of Hungary, founded in 1000, and made an archdiocese in 1804, by Pius VII. It has 633,804 Latin Catholics; 81,217 Greek Catholics, and 503,407 partly Greek Schismatics and partly Protestants, with a sprinkling of Jews. The parishes number 200, and there are 342 secular clergy, and 51 religious. The vernacular tongue is largely Hungarian and German, but Croat, Slavonic, and Armenian are also spoken. The suffragan dioceses are Kosice (Kassa, Kaschau), Rosnynio (Rosanau), Szathmar, and Szepes (Zipo), each of 200,000 of an egg.

Ruhlander, Ann. pont. cath. (Paris, 1865), 240; Werner, Orbis Terr. Cath. (Freiburg, 1890), 95.

Thomas J. Shahan.

Agricula, Saint, Bishop of Trier (Trèves), in the fourth century (332 or 335). A local ninth-century tradition states that he had been Patriarch of Antioch, and that he came to Trier accompanied by Pope Silvester, at the request of the Empress Helena. He was present at the Council of Arles in 314, and signed the acts immediately after the preceding bishop of that diocese, thus indicating that in the fourth century Trier laid claim to the primacy of Gaul and Germany, a claim which his successor, St. Maximin, made good in 318, when he received the Decree of the Council of Sardica (343). St. Athanasius, who came as an exile to Trier in 335 or 336, speaks of the large numbers of faithful whom he found there and the number of churches in course of erection. The famous relics of Trier (Holy Cost, relics of the True Cross, the anchor and the chalice of the Apostle) are said by local tradition to have been brought thither by Agricola. The schools of Trier became famous under Agricola. Lactantius taught in them, and St. Maximin and St. Paulinus, later successors to the See of Trier, came from Aquitaine to study there. Agricola died after an active episcopate of twenty years.

Krafft, in Kirchenlex., I, 352, 353; Bauerland, Trierer G. Quellen des XI. Jahrhunderts (1899); Acta SS., Jan. I; Die heiligen Maximinus und Paulinus, Biographie v. Trier (1875).

Francis W. Grey.

Agricola, Alexander, a celebrated composer of the fifteenth century, and pupil of Okeghem, was, according to some, of Belgian and, according to other writers, of German, origin. Born about 1446, he was educated in the Netherlands and lived there some time. Even in his youth he was a fine singer and performer. Up to 1474 he was a singer in the ducal chapel, at Milan, then entered the service of the Duke of Mantua, then that of Philip, Duke of Austria and King of the Netherlands, following him to Castile, in 1505. There (at Valladolid) he died in the following year, at the age of sixty. He stood in high esteem as a composer. It is believed that a large number
AGRICOLA

of his compositions are still in the libraries of Spain, awaiting a publisher. Of those published, Petrucci printed Agricola's "De re metallica," a volume of five masses bearing the titles: "Le Serviteur", "Je ne demande", "Malheur me bat", "Primi toni", "Secundi toni".


J. A. VOLKER.

AGRICOLA, GEORGII (BAUER, latinized into AGRICOLA), physician, mineralogist, historian, and controversialist, b. at Clausthal, in Saxony, 24 March 1494; d. at Chemnitz, 23 October, 1555. After a wide course of studies in philosophy, philology, and natural sciences, in Germany and in Italy, he practised medicine for some years at Joachimsthal in Bohemia. In 1530, or 1531, he went, at the invitation of the Elector Maurice of Saxony, to the mining district of Chemnitz, where he continued his favourite studies in geology and mineralogy, and undertook the duties of a Saxon historiographer, a post assigned him by his patron. He approved Luther's first proceedings. The moral effects of the Reformation, however, and a study of the Fathers, had had a mischievous influence on his Catholic Father, which, to the day of his death, he continued to defend boldly and strenuously, even in the midst of Protestant surroundings. He is deservedly styled the Father of Mineralogy. His chief work, "De Re Metallica," gives a minute description of various contemporary methods of mining, smelting, and contains a number of curious woodcuts. It was published at Basle, in 1556, the year after his death. Of his purely historical works, the "Dominatorem Saxoni" (Freiberg, 1558) may be mentioned; the results of his patriotic studies were embodied in an undertaking, "De traditionibus apostolicis". A complete collection of his writings was published at Basle, from 1550 to 1558, and again in 1657; his mineralogical works, in German, by Lehmann, in four volumes, at Freiberg, 1806-13.

RICHTER, Via G. Agricola (Annaberg, 1758); BECHER, Die Minerallogen Agricola und Werner (Freiberg, 1819); DÖLLINGER, "Reform," I, 580 sqq.; SCHÖLCHER in Kirchenlex., s. v.; JANSSON, Gesch. d. deutschen Volkes, VII, 319-326.

FRANCIS W. GREG.

AGRICOLA, RUDOLFII, a distinguished humanist of the earlier period, and a zealous promoter of the study of the classics in Germany, b. in 1442, or 1443, at Baffo, near Groningen, Holland, d. at Heidelberg, 28 October, 1485. His family name was Huysmann. He began his study of the higher branches at the University of Louvain, where he studied Cicero and Quintilian, gaining distinction by the purity of his Latin diction and his skill in disputation. He had already become adept in French, and, after taking his degree as Master of Arts, he went to Paris. Here he continued his classical work with Heynlin von Stein, and formed a close friendship with John Reuchlin. Early in the seventies he went to Italy, where he associated himself with the humanists, chiefly in Rome and Ferrara. Devoted to the study of the ancients, he won renown for the elegance of his Latin style and his knowledge of philosophy. He delivered a panegyric on the studies of philosophy in the presence of Hercules d'Este, the Mecenas of humanism. After a sojourn of seven years in Italy, Agricola, returning to Germany, got into close touch with his numerous friends, personally and by letter, and roused their enthusiasm for the promotion of classical learning. His love of independence, however, prevented Agricola from accepting any official position. After a speech in Brussels, at the court of the Archduke, later Emperor Maximilian I, transacting business for the city of Groningen. Resisting all the efforts of his friends to keep him at court, he accepted the invitation of John of Dalberg, Bishop of Worms, to go to the University of Heidelberg, where he began to deliver lectures in 1482. He was admitted into the closest friendship of Dalberg, the generous benefactor of learning. He now began the study of Hebrew, and published an original translation of the Psalms. His fruitful activity in Heidelberg was, unfortunately, of short duration, being brought to a sudden close by his journey to John of Dalberg, who was sent as an ambassador to Innocent VIII. Shortly after his return, Agricola was stricken with a fatal illness, and died at Heidelberg. To Agricola belongs the palm as pioneer of classical learning in Germany. His importance cannot be estimated by the works he wrote; he made as much accomplishment more by their personal influence, and the powerful stimulus they gave to their contemporaries than by their own literary achievements. Thus we gather the full significance of Agricola's work from the testimony of his contemporaries, who upon him the "greatest prince," says the distinguished master, Alexander Hegius, "that I have learned all that I know, or that people think I know." Notwithstanding the impulse Agricola's zeal gave to classical learning, he did not neglect his mother tongue. At the same time he was not only a religious disposer, but possessed of lively faith. His reputation was not stainless. During the last years of his life, he took up the study of theology. His discourse 'De Nativitate Christi' breathes a spirit of deep piety. The most important of his pedagogical writings is the treatise "De studio formando," which he sent to his friend Barbarinus; chief among his philosophical works is "De Inventione Dialectica." A collective edition of his works (Letters, Treatises, Translations, Poems, and Discourses) appeared in two quarto volumes (Cologne, 1539), under the title "Rudolphii Agricolae Lucubrationes aliquot lectu dignissimae in hunc usque diem nusquam prius editae, per Aaratum Amstelodamum.


J. F. KIRSCH.

AGRIFFA

AGRIFFA OF NESSELAHEIM, HENRICH CORNELIUS, b. 14 September, 1496, at Cologne; d. at Grenoble or Lyons in 1534 or 1535. One of the remarkable men of the Renaissance period. Described as a knight, writer, and by other biographers, Agrippa earned and repaid the bitter enmity of his more conservative contemporaries. We find him a student at Cologne and Paris (1506), in Spain (1507-08), a teacher of Hebrew at Dôle (1509), a teacher in England (1510), about which time he finished his work "De occulta philosophia," he spent six months in Brussels, at the court of the Archduke, later Emperor Maximilian I, transacting business for the city of Groningen. Resisting all the efforts of his friends to keep him at court, he accepted the invitation of John of Dalberg, Bishop of Worms, to go to the University of Heidelberg, where he began to deliver lectures in 1482. He was admitted into the closest friendship of Dalberg, the generous benefactor of learning. He now began the study of Hebrew, and published an original translation of the Psalms. His fruitful activity in Heidelberg was, unfortunately, of short duration, being brought to a sudden close by his journey to John of Dalberg, who was sent as an ambassador to Innocent VIII. Shortly after his return, Agricola was stricken with a fatal illness, and died at Heidelberg. To Agricola belongs the palm as pioneer of classical learning in Germany. His importance cannot be estimated by the works he wrote; he made as much accomplishment more by their personal influence, and the powerful stimulus they gave to their contemporaries than by their own literary achievements. Thus we gather the full significance of Agricola's work from the testimony of his contemporaries, who upon him the "greatest prince," says the distinguished master, Alexander Hegius, "that I have learned all that I know, or that people think I know." Notwithstanding the impulse Agricola's zeal gave to classical learning, he did not neglect his mother tongue. At the same time he was not only a religious disposer, but possessed of lively faith. His reputation was not stainless. During the last years of his life, he took up the study of theology. His discourse 'De Nativitate Christi' breathes a spirit of deep piety. The most important of his pedagogical writings is the treatise "De studio formando," which he sent to his friend Barbarinus; chief among his philosophical works is "De Inventione Dialectica." A collective edition of his works (Letters, Treatises, Translations, Poems, and Discourses) appeared in two quarto volumes (Cologne, 1539), under the title "Rudolphii Agricolae Lucubrationes aliquot lectu dignissimae in hunc usque diem nusquam prius editae, per Aaratum Amstelodamum.


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however, to other pursuits, studied medicine, Hebrew, alchemy, theology, and finally devoted himself to “Cabalism” under the influence of Reuchlin (q. v.) and Raymond Lully (q. v.). He lived and taught in various places, making friends or enemies wherever he went, but was always very successful financially, as he was banished from Cologne for debt, and spent his last days in poverty, a typical example of the irregular, vicissitudinous life led by his kind at that time. His numerous works, chiefly philosophical, have a strong bias towards “occultism”, and turn counter to the received opinions of his time in theology and scholastic philosophy. He lived and died nominally a Catholic, but was openly in sympathy with Luther, whose tone towards the Church and her institutions he adopted, while professing that he was merely attacking abuses, not the Church, an attitude frequently assumed at that period.

His famous work “De incertitudine et vanitate scientiarum”, published in 1527, has been translated into many European vernaculars and is well described as “a compound of erudition and ignorance, gravity and vanity”. It abounds in denunciations of scholasticism, veneration of relics and sacred law and the hierarchy, and demands for a return to the Scriptures as the philosopher’s stone (Lydius lapis) of Christian teaching. For the rest he is no follower of Luther or his companions. They interest him as the first who stood out with success against Catholic orthodoxy. Giordano Bruno (q. v.) made use of his writings, and their influence was long powerful. Among his minor writings are the often quoted booklet “De nobilitate et pre celentia feminae sexus declamatio”, dedicated to Margaret of Austria, “Libellus de sacramento matrimonii”, a commentary on the “Ars Brevis”, of Raymond Lully, etc. A complete edition of his works appeared at Lyons in 1600.

**FRANCIS W. GREY.**

**AGrippinus.** Bishop of Carthage at the close of the second and beginning of the third century. During his episcopacy the question arose in the African Church as to what should be done with regard to converts from schism or heresy. If they had previously been Catholics, ecclesiastical discipline subjected them to penance. But if it were a question of receiving those who had been baptized outside the Church, was their baptism to be regarded as valid? Agrippinus convoked the bishops of Numidia and Africa for the First Council of Africa (probably 215-217); which resolved the question negatively. He consequently decided that such persons should be baptized, not conditionally but absolutely. Herein, it was noted, have not the true faith; they cannot absolve from sin; the water in their baptism cannot cleanse from sin. These reasons seemed to him to warrant the conclusion arrived at, but it was not the Roman usage. The point, however, had not yet been raised and definitely settled. But assuming their good faith, Agrippinus and his bishops were not excluded from the unity of the Church. Half a century later, St. Cyprian speaks of the continuous good repute of Agrippinus (bona memoria vir); and St. Augustine in writing against the Donatists defends Agrippinus and Cyprian by showing that, although they were mistaken, they were more correct than the unity of the Church.


**JOHN J. A’ BECKET.**

**AGUAS Calientes.** (Lat. AQUE CALIDE). The Diocese of, a Mexican see dependent on Guadalaxara; erected by Leo XIII, Decree “Apostolice Sedis”, 27 Aug., 1899, by detaching it from Guadalaxara. It comprises the province of Aguas Calientes. The first bishop was José Maria Portugal, a Friar Minor, b. in Mexico, 24 Jan., 1838; made Bishop of Sinaloa, 25 Oct., 1888; transferred to Saltillo, 28 Nov., 1896, and to the Diocese of Aguas Calientes, 9 June, 1902. Aguas Calientes is an inland State, with an area of 2,950 square miles. Its capital, Aguas Calientes, 300 miles north-east of the city of Mexico, is on a plateau 6,000 feet above sea level. Population 30,000 (1895).

**BATTANDIER, Ann. pont. cath. (1906).**

**JOHN J. A’ BECKET.**

**AGUESSEAU, HENRI FRANÇOIS d’.** See DAGUESSEAU.

**AGUIRRE, JOSEPH SAEZE DE, Cardinal, a learned Spanish Benedictine; b. at Logroño, in Old Castile, 24 March, 1630; d. 19 August, 1699. He entered the ‘congregation of Monte Cassino. He directed the studies in the Monastery of St. Vincent of Salamanca for fifteen years, and became its abbot. He then professed dogmatic theology and inaugurated the course in Holy Scripture at the University of Salamanca. He was councillor and secretary of the Holy Office and president of its congregation of the province of Spain. His work against the Declaration of the Gallican Clergy of 1682 won him a cardinal’s hat and the warm eulogy of Innocent XI. His correspondence with Bossuet is very characteristic of his combative Quietsim. His excessive labours undermined his health, and for many years he suffered from epileptic attacks. He died suddenly from a stroke of apoplectic. He was buried in the Spanish Church of St. James in Rome, and his heart was deposited in Monte Cassino, as he had requested.

His more important works are on philosophical and theological subjects, but he also produced valuable writings on ecclesiastical history, commentaries on the theology of St. Anselm, two volumes of miscellaneous, and a book to prove that the “De Immitatione Christi” was by the Benedictine, John Gerson.

His principal works on philosophy are: (1) “Philosophia Nova-antiqua” etc., a defence of Aristotle and St. Thomas against their opponents (Salamanca, 1671-2-5, 3 in fol.); (2) “Philosophica Morum” etc. (Salamanca, 1677; Rome, 1695), a commentary on four volumes on Aristotelic Ethics; (3) “De virtutibus et vitis disputationibus ethicis in quibus dissertatur quidcumque spectat ad philosophiam moralium ab Aristotele traditam” (Salamanca, 1677; 2d ed. enlarged, Rome, 1697; 3d ed. Rome, 1717). His principal theological works are (1) a treatise on the Angels, especially the Guardian Angels, which he prepared as his thesis for the degree of Doctor. (2) “S. Anselmi ... Theologia, commentarium et disputationibus tum dogmaticis tum scholasticis illustratas” (Salamanca, 1678-81, 2d ed. Rome, 1688-90). The third volume, “De natura hominis pura”, is especially directed against Jansenist errors. (3) “Auctoritas inffalibilis et imperium Catholicae Sancti Petri”, etc. (Salamanca, 1683), a learned refutation of the four articles of the Declaration of the Gallican Clergy of France in 1682. (4) “Collectio maxima conciliorum omnium Hispaniae et novi orbis...” etc. (Salamanca, 1683-91, Collectio maxima Concilia Romanae et aliae (2d ed., Rome, 1753) 1, 1-32; DUPIN, Bibl. des auteurs ecclésiast. (Paris, 1719), xxii, 275-276; STANMANN in Kirchenlex. (Freiburg im Breisgau, 1862), i, 866-87; MENGENOT in Dict. de théol. cath., s. v.

**JOHN J. A’ BECKET.**

**AHABEUS.** See ABAEUS.

**AHIACAM (AHIN: “My brother has risen”): a high court official under Josias and his two sons, who protected Jeremias from the fury of the populace. He was the son of Saphan, the "scribe", and father of Godolias, later governor of the country...
under Nabuchodonosor (see IV Kings, xiii, 12; Jer., xxvi, 24; xl, 5).

F. BECHTEL.

AHRIMAN and Ormuzd (more correctly Ormuzd and Ahriman), the modern Persian forms of Anro Mainyus and Ahura Mazda, the Evil Spirit and the Good Spirit, respectively, of the Avestic or Zarathushtrian religion of the Ancient Iranians and modern Parsees. (See Avesta.)

L. C. CARASIELLI.

Aiblinger, Johann Caspar, composer, b. 23 February, 1779, at Wasserburg, Bavaria; d. at Munich, 6 May, 1867. In his eleventh year he commenced his studies at Tegernsee Abbey, where he was instructed in piano, and organ-playing. Four years later he entered the gymnasium at Munich, where he studied under Professor Schlett, his countryman. Thence he went (in 1800) to the University of Landshut. Inwardly drawn to the Church, he completed his philosophy and began theology, but the secularization of many religious orders in Bavaria prevented his entrance into a cloister. He now devoted himself solely to music. Led by the then prevailing ideas that without a visit to Italy no musical education was complete, he turned his footsteps to the way. After a stay of eight years at Vicenza, where he fell under the influence of his countryman Simon Mayr, Aiblinger (1811) went to Venice and there met Meyerbeer, who procured for him an appointment at the Conservatory. His failure to establish a school for classical music led him to Milan, where he assumed the direction of the local Théâtre. On his return to Bavaria King Max I invited him to Munich to direct the Italian opera. King Ludwig appointed him director of the royal orchestra, and sent him to Italy to collect old Italian masterpieces. On his return he became the organist of the church of All Saints, for which he wrote many valuable compositions. In 1864 he resigned, on account of advancing years. Between 1820 and 1830 he tried operatic composition, but was unsuccessful. A crusade against Italian music, which led to the revival of Gluck's "Iphigenia in Tauris", followed. Then he took up church music, studying the old masters and procuring performances of their works. He also wrote much church music, which is generally full of simple dignity and great purity, with a certain degree of freedom, but it is stiff, dry, and weakly sentimental. His instrumentation is not strong. He was, however, inspired with the spirit of the Church. Of his numerous compositions, the requiesses, offertories and graduals, psalmes, litanies, and German hymns, many have been published at Augsburg, Munich, Ratisbon, and Mainz. His choicest works, consisting of masses, vespres, motetes, etc. (133 in number), are preserved in the archives of the royal court chapel in Munich.

KRONMÜLLER, Lex. der kirchl. Tonkunst; Grove, Dict. of Music and Musicians.

J. A. VÖLKER.

Aichinger, Gregor, organist and composer of sacred music, b. probably at Ratisbon in 1665; d. at Augsburg, 21 January, 1696. He was a priest of the Augustinian Canons, and died at the end of his life. As early as 1590 he was the organist to the patronic Jacob Fugger at Augsburg. He paid a visit to Rome in 1699. His musical development was largely influenced by the Venetian school, and especially by Gabrieli. In 1601, or thereabouts, he returned to Augsburg and resided there for the remainder of his life. Of his various compositions we mention "Liturgica, sive Sacra Officia ad omnes dies festos Magnae Dei Matris" (Augsburg, 1603); "Sacre Cantiones", for four, five, six, eight, and ten voices (Venice, 1590); "Tricinia Mariana" (Innsbruck, 1598); "Fasciculus Sacrorum Hebraicorum" (Augsburg, 1691). Read, also, found in Eitner's "Quellen-Lexikon." Proke thus characterizes Aichinger and his fellow-worker Hassler in the Fugger choir: "Though Hassler excelled in intellect and originality, both masters had this in common that they combined the solid features of Italian art with the refined forms which flourished at that time especially in Rome and Venice, and had stamped their works with freer melody and more fluent harmony. Aichinger in particular distinguished himself by a warmth and tenderness of feeling bordering on mellowness, which is nowhere imbued with deep devotion. Meanwhile, he does not lack sublimity nor solemnity, indeed some of his longest compositions satisfy throughout the strictest demands of art."

KRONMÜLLER, Lex. der kirchl. Tonkunst; Grove, Dict. of Music and Musicians; NAUMANN, Geschichte der Musik.

J. A. VÖLKER.

Aidan of Lindisfarne, Saint, an Irish monk who had studied under St. Senan, at Inisceathay (Scattery Island). He is placed as Bishop of Clogher by Ware and Lynch, but he resigned that see and became a monk at Iona about 630. His virtues, however, shone so resplendently that he was selected (633) as first Bishop of Lindisfarne, and in time became apostle of Northumbria. St. Bede is lavish in praise of the episcopal rule of St. Aidan, and of his Irish co-workers in the ministry. Oswald, King of Northumbria, who had studied in Ireland, was a firm friend of St. Aidan, and did all he could for the Irish missionaries until his death. Aidan's field near Oswestry, 5 August, 642. St. Aidan died at Bamborough on the last day of August, 651, and his remains were borne to Lindisfarne. Bede tells us that "he was a pontiff inspired with a passionate love of virtue, but at the same time of a surpassing mildness and gentleness." His feast is celebrated 31 August.

W. H. GRATTON FLOOD.

Agnan of Vienne, Saint. See Vienne.

Aiguillle, Raymond d'. See Aigiles.

Aiguillon, Duchess of, Marie de Vigerot de Pontcours, Marquise de Combalet and Duchesse d'Aiguillon, niece of Cardinal Richelieu, b. 1604; d. at Paris, 1675. First promised to Comte de Bethune, son of Sully, she married Antoine de Roure, Marquis de Combalet, in 1620, who was killed two years later at the siege of Montpellier. A childless widow, she entered the Carmelite convent in Paris, fully determined to end her days this way; but Richelieu became so attached to her (XIII) that he had to follow her, and was appointed lady of the bed-chamber to Marie de Médocis. Obliged to do the honours of the Cardinal's palace, she took into her hands the distribution of "his liberality and of his alms", to use Flechier's expressions. Convinced of the vanity of worldly honours, she only busied herself in distributing riches without seeking any enjoyment from wealth. She well deserved, by her virtues and piety, the title of "great Christian" and "heroic woman", which her paeanygists give to her. Charity was her dominant virtue. She had part in all the beneficence of the time. She founded, endowed, or enriched especially the establishments of foreign missions in Paris and in Rome; the church and seminary of Saint Sulpice; the hospitals of Marseilles and of Algiers; the convent of the Carmelites; the Sisters of St. Vincent de Paul, and all the religious houses of Paris. She gave fifty thousand francs for the foundation of his church. Of the charitable deeds of her charity to the missions of China and she defrayed the expenses of sending the first bishops there. But it was above all
the colony of Canada which received a large share of her benefice. She especially recommended this work to her uncle, and Richelieu sent some Jesuits there. The Hôtel-Dieu at Quebec was erected at her expense, and she put the Religieuses Hospitalières of Dieppe in charge of it, after providing for it an annual income of three thousand francs. Masses are still said there daily for the intention of herself and of Richelieu, and an inscription commemorates her over the principal entrance. It was under her exalted patronage that the first Ursulines were sent there. With Olier, she conceived the plan of founding the Colony of Montreal and got the Pope to approve of the society which was formed for this purpose. Finally she had the creation of the bishopric of Quebec brought before the General Assembly of the French clergy, and obtained from Mazarin a pension of 1,200 crowns for its support.

This woman of great mind was sought in marriage by princes of the royal blood, but she preferred remaining a widow the better to pursue her good works. When she was created Duchesse d'Aiguillon, she gave twenty-two thousand livres to found a mission for instructing the poor of the duchy. She was equally the enlightened patroness of the writers of her time. Voiture, Scudéry, Molère, Scarron, and Corneille were recipients of her favours. The last named dedicated to her "Le Cid". After the death of Richelieu, who made her his principal heir, she retired to the Petit-Luxembourg, published her uncle's works and continued her generous benefactions to all kinds of charities. She carried out the Cardinal's last request by having the church and the college of the Sorbonne completed, as well as the Hôtel Richelieu, which has since been converted into the Bibliothèque Nationale. The great Fléchier was charged with pronouncing her funeral oration, which is regarded as one of the masterpiece of eloquence of French pulpit oratory.

Aikenhead, MARY, foundress of the Irish Sisters of Charity, b. in Cork, 19 January, 1787; d. in Dublin, 22 July, 1858; daughter of David Aikenhead, a physician, member of the Established Church, and Mary Staepole, a Catholic. She was brought up in the Church of England, but became a Catholic 6 June, 1802, some time after the death of her father who had been received into the Church on his death-bed. Accustomed early in life to an active life of charity, and feeling called to the religious life, she looked in vain for an order devoted to outside charitable work.

Against her will she was chosen by Archbishop Murray, Coadjutor of Dublin, to carry out his plan of founding a congregation of the Sisters of Charity in Ireland, and in preparation for it she entered the novitiate of three years (1812-15) in the Convent of the Institute of the Blessed Virgin at Micklegate Bar, York, the rule of which corresponded most nearly to the ideas of the Archbishop. She there assumed the name she kept till death, Sister Mary Augustin, though always known to the world as Mrs. Aikenhead. On 1 September, 1815, the first members of the new Order took their vows, Sister Mary Augustin being appointed Superior-General. The following sixteen years were filled with the arduous work of organizing the community and extending its sphere of labour to every phase of charity, chiefly spiritual and secular works, and also with the care and disease shattered Mrs. Aikenhead's health, leaving her an invalid. Her activity was unceasing, however, and she directed her sisters in their heroic work during the plague of 1832, placed them in charge of new institutions, and sent them on missions to France and Australia. After a long period of trial and toil, she passed away in 1851, her excellent second year, having left her Order in a flourishing condition, in charge of ten institutions, besides innumerable missions and branches of charitable work.

S. A. Mary Aikenhead: her Life, her Work, and her Friends (Dublin, 1859); Stephens in Dic. of Nat. Biog. F. M. RUDGE.

Ailebe, Saint, Bishop of Emly in Munster (Ireland); d. about 527, or 541. It is very difficult to sift out the germs of truth from among the mass of legends which have gathered round the life of this Irish saint. Beyond the fact, which is itself disputed, that he was a disciple of St. Patrick and was probably ordained priest, we have very little knowledge of the history of St. Ailebe. Legend says that in his infancy he was left in the forest to be devoured by the wolves, but that a she-wolf took compassion upon him and suckled him. Long afterwards, when Ailebe was bishop, an old she-wolf, pursued by a hunting party, fled to the Bishop and laid her head upon his breast. Ailebe protected his old foster-mother, and every day thereafter she and her little ones came to take their food in his hall. The Acts of St. Ailebe are quite untrustworthy; they represent Ailebe as preaching in Ireland before St. Patrick, but this is directly contradicted by St. Patrick's biographer, Tirechan. Probably the most authentic information we possess about Ailebe is that contained in Cuimmon's eulogium: "Ailebe loved hospitality. The devotion was not untruthful. Never entered a body of clay one that was better as to food and raiment." His feast, which is 20 September, is kept throughout Ireland as a greater double.

The Acts of St. Ailebe may be found in the Codex Salamanensis, edited in 1858 by the Bollandists under the title of Acta Sanctorum Hispaniae, at the chartula of the Earl of Bute (cf. STEBBIN, in Acta SS., Sept., IV. 29-33); HEALY, Irish Schools and Scholars; LANIGAN, Ecc. Hist. of Ireland.

HERBERT THURSTON.

Aileran, an Irish saint, generally known as "Sapiens" (the Wise), one of the most distinguished professors at the School of Clonard in the seventh century. He died of the all-destroying Yellow Plague, and his death is chronicled in the "Annals of Clonard", 26 December. His life is not recorded, but he was attracted to the great School of Clonard by the fame of St. Finian and his disciples, and, about 650, was rector of this celebrated seat of learning. As a classical scholar he was almost without a rival in his day, and his acquaintance with the works of Origen, Philo, St. Jerome, St. Augustine, and others, stamps him as a master of Latin and Greek. According to Colgan, numerous works are to be ascribed to St. Aileran, including the "Fourth Life of St. Patrick", a Latin-Irish Litany, and the "Lives of St. Brigid and St. Fechin of Fore". As compiler of the Latin-Irish Litany, there is scarcely a doubt but that St. Aileran was its author. An excellent transcript of it is in the "Yellow Book of Lecain" (Leabhar Buidehe Lecain), a valuable Irish manuscript copyed by the MacFhirsis in the fourth.

MARY AIKENHEAD
teenth century. The best known work of St. Aliran is his tract on the genealogy of Our Lord according to St. Matthew. A complete copy of this remarkable scriptural commentary is at Vienna in a manuscript of S. Medallius (Societate Jesu) in folio, one quartino, written in two volumes with red initial letters. It is entitled: "Tipicus ac Tropologicus Jesu Christi Genealogiae intellectum quem Sanctus Aliranus Scottorum Sapientissimus exposuit". The Franciscan, Patrick Fleming, published a fragment of this "Interpretatio Mystica Progenitorum Jesu Christi" in 1605 in the "Acta Sanctorum" of our Lord Jesus Christ), in 1667, at Louvain —being a posthumous publication passed through press by Father Thomas O'Sheerin, O.F.M., who died in 1673. This was reprinted in the Benedictine edition of the Fathers, in 1677, and again by Migne in his Latin "Patrology" (LXXX, 227 seq.). The Benedictine editors take care to explain that although St. Aliran was not a member of their order, yet they deemed the work of such extraordinary merit that it deserved being better known. To quote their own words, "Aliran unfolded the meaning of Sacred Scripture with so much learning and ingenuity and in his study of sacred history and especially preachers of the Divine Word, will regard the publication as most acceptable." Another fragment of a work by St. Aliran, namely, "A Short Moral Explanation of the Sacred Names", found in the Latin "Patrology" of Migne, displays much of the same art and ability. The Arch Bishop of Paris says of it that it is read over both fragments carefully, and we have no hesitation in saying that whether we consider the style of the Latin, the learning, or the ingenuity of the writer, it is equally marvellous and equally honourable to the School of Clonard." The feast of St. Aliran is celebrated 29 December. Otto Schmid says (Kirchenlex., I, 370) that in medieval times it was customary in the great Swiss monastery of St. Gall to read this admirable work on the Feast of the Nativity of Our Lady (8 Sept.) as a commentary on the Gospel of the day, i.e. the genealogy of Jesus Christ (Matt., i, 1-16).

Ailleboust, d', Family of.—(1) Ailleboust, Louis d', Sieur de Coulanges, third Governor of Canada, date of birth unknown; d. in Montreal 31 May, 1660. He came to Canada in 1643. He was a large contributor to the Company of Commerce, owned the Maniassonne in founding Montreal, building the first fortifications, and was commandant of the city from October, 1646, to May, 1647. Sent to France, he obtained help and important reforms in favour of the colonists. He succeeded Montmagny as Governor General, arriving at Quebec 20 August, 1648. He formed a flying camp of four thousand soldiers to guard the communications between the capital and Montreal. During his term of office the Huron missions of Ontario were destroyed by the Iroquois, and the Jesuits, Crebeuf, Laclame, Daniel, Garnier, and Chabanel, suffered martyrdom (1648-49). He settled the Huron refugees on the Iroquois, of Ontario, and tried to establish an alliance and commercial relations with New England. The Jesuit Drulleticq has left an account of the embassy sent on this occasion. On the 21st of October, 1651, Jean Laron succeeded d'Ailleboust as governor, and the latter was not soon to resign a post in which he had been left without reward or services, several important seigniories were granted him (Argentenaye, Coulanges, Saint-Villenem). He retired to Montreal, where he took to farming, and was the first to sow French grain in Canada. In 1656 he accompanied Maniassonne to France, where he induced the Sulpicians to assume possession of the Island of Montreal, and to send missionary thither. He also

persuaded the Sisters of l'Institut Saint Joseph, of Lafièche, to take charge of the Hôtel-Dieu. Returning to Canada with four Sulpicians, d'Ailleboust was entrusted with the interior administration of the province, from 18 September, 1656, until the arrival of d'Argenson. He laid (23 March, 1658) the first stone of the church of Sainte Anne de Beau-pre, the place of pilgrimage which has since become so famous. He died leaving a name as a good Christian, a man of judicious and impartial mind.

(2) Ailleboust, Barbe d' (née de Bouligne), d. birth unknown; d. 1685. Wife of the foregoing; followed her husband to Canada in order to devote her life to the instruction of the Indians. She learned the Algonquin language, which she taught to the Sulpicians. Jeanne Mance, Sister-Bourgeoys, and Barbe d'Ailleboust, rivals in virtue, have given Canada examples worthy of the great ages of the Church. After the death of her husband, with whom she had lived in continence, in order to fulfill a vow made in early life, she withdrew to the Hôtel-Dieu at Montreal, where she divided her time between prayer and good works. In 1663, with the assistance of the Jesuit Father Chaumonot, she founded the Confraternity of the Most Holy Spectacle, which spread all over Canada and did much to preserve good morals. Mgr. de Laval subsequently invited her to Quebec, and gave her the general management of this pious confraternity, which was canonically erected 14 March, 1694, and is still in existence. In 1690 she wrote, printed in Paris, instructing the members of the confraternity as to the virtues which they should practise, and the rules they should follow (La solide dévotion à la Sainte Famille). He also established the feast of the Holy Family, and caused a vast and office book devoted to be published by the Diocese of Quebec. Madame d'Ailleboust, who was endowed with great talents, with charms of mind and person, was sought in marriage by the Governor, de Courcelles, and by the Intendant, Talon, but she was faithful to her vow. She died at the Hôtel-Dieu, in Quebec, whither she had retired, to which she had given her fortune, and where she is held in veneration.

(3) Ailleboust, Charles Joseph d', Sieur des Musseaux, nephew of the foregoing; b. 1624; d. 1700; came to Canada in 1650, where he commanded the flying column organized to protect the settlements against Iroquois attacks, and was Commandant of Montreal from October, 1651, to September, 1653, during the absence of Maniassonne, whom he accompanied to France (1653-56). Argenson, the Governor, who had confidence in d'Ailleboust's worth, suggested him to the King as his lieutenant in 1658. He was made civil and criminal judge of Montreal, a position which he held until 1668. A good soldier, a prudent administrator, an upright judge, d'Ailleboust at his death left, by his marriage with Catherine le Gardeur de Tilly, several children who took service, and distinguished themselves, in the colonial army. They founded the families of d'Argentueil, de Cussey, de l'Empy, and de Manthet; names borrowed from the Seigneuries of the latter, given to him in France, near Auxerre (Yonne). The d'Ailleboust family was confirmed in its rank of nobility by a decree of the King of France, registered at Quebec in 1720. Some of its descendants still live at the village of Caughnawaga, near Montreal.

Ally, Pierre d' (Petruis de Allaco), a French theologian and philosopher, bishop and cardinal, b. 1350 at Compiegne; d. probably 1420 at Avignon. He studied at the College de Navarre, University of
Paris. In 1375, by his commentaries on the Sentences of Peter Lombard, he furthered the cause of Nominalism in the University of Paris. Elected on the degree of Doctor of Theology in 1380. At that time he wrote several treatises, in which he maintained, among other doctrines, that bishops and priests hold their jurisdiction from Christ, not from the Pope, that the Pope is inferior to a general council neither the Pope nor the Fathers are strictly infallible, but only the universal Church. In 1384 he became director of the College of Navarre; Gerson and Nicholas of Clemanges were among his pupils. He acquired great fame by his sermons, writings, and discussions. The University having censured several propositions of the Dominican John of Miremont, who denied the ascension of the Blessed Virgin, the latter appealed to Clement VII. In behalf of the University, d'Ailly was sent to Avignon as the head of a delegation, and finally (1389) persuaded Clement to maintain the condemnation. The same year d'Ailly was made Chancellor of the University, Confessor of the King, and Treasurer of the Sainte Chapelle. When Benedict XIII succeeded Clement VII at Avignon, d'Ailly's influence caused him to be recognized at the French court. He was appointed Bishop of Le Puy in 1385, and in 1397 Bishop of Cambrai. He was active in trying to resolve the heresy question of the day, the ending of the great schism. He proposed the assembling of a general council—an idea which he had suggested in a sermon as early as 1381—and endeavored to bring the two Popes to resign. On account of Benedict's hesitations and false promises, d'Ailly withdrew more and more from the Avignon Popes, and when, in 1398, the French King recalled his submission, d'Ailly approved this action. Later, however, he counseled obedience, though only in essential matters, and this course having been accepted by the Council of Paris, he announced it in a sermon in the Church of Notre Dame (1403). At the Council of Aix (Jan., 1400) d'Ailly again advocated the necessity of a general council. The unity of the Church, he claimed, does not depend on the unity of the Pope, but on that of Christ. The Church has a natural and divine right to its unity and self-preservation; hence it can, even without the Pope's sanction, act in a matter of this kind. In 1411 d'Ailly was made cardinal by Alexander's successor, John XXIII., and assisted at the Council of Rome (1412). In 1414 the Council of Constance was convoked, and was successful in ending the schism by the election of Martin V (1418). D'Ailly took a leading part in the council and presided at its third session (March 26, 1415). He insisted on several principles, some of which had been developed already in his earlier writings. He held that the Pope's pronouncements, whether of his own act or by his cardinals, could not now be dissolved by any action of the Pope; as its power came from Christ immediately, all the faithful, and the Pope himself, were obliged to submit to its decisions. He favored the method of voting by nations and the extension of the power of voting to the doctors of theology and of canon law, and to the princes and the legates. These were complete departures from the practice of the Church. After the Council of Constance, d'Ailly was appointed by Martin V legate at Avignon, where he died.

D'Ailly enjoyed considerable celebrity among his contemporaries, who gave him the titles of Aguilae Franciae, et aberrantium a veritate malles indefesae (The eagle of France and the indefatigable hammer of heretics). If his principles concerning the power in the Church are exaggerated—and, in fact, they have been condemned since—they should be considered with reference to the conditions of those times when the Church was divided under the influence of many respects d'Ailly reproduces the theses of Oecum and the Nominalists, that the existence of God cannot be strictly demonstrated, that the doctrine of the Trinity cannot be established from the Scriptures, that positive law is the only basis of morality, etc. In the conflict in which he shows a tendency to mysticism. His works are numerous (154); some of them have not yet been published. Besides those that have reference to the schism and the reformation of the Church, others treat of Holy Scripture, apologetics, asceticism, theology, philosophy and the sciences. He was a believer in astrology, and in his "Cosmography," he attempts to show that the dates of the main events of history can be determined by astronomical calculations. In his "Imago mundi" he taught the possibility of reaching the Indies by the West, and in confirmation of his own reasoning he alleged the authority of Aristotle, Piny, and Seneca. D'Ailly's views were useful to Columbus and encouraged him in his undertaking. [Cf. La découverte de l'Amérique et Pierre d'Ailly, by Sablembier, in "Revue de Lille," 1892, V, 622-641. Columbus had a copy of the "Imago mundi" on the margin of which he had written many notes with his own hand, and which is still to be seen in the Columbia Library at Seville. In another of Columbus's books, the "Libro de las profecías," are to be found many notes taken from d'Ailly's works on cosmogony. Hence Las Casas (Historia de las Indias, vol. 1, xi, 89) says that all "modern" writers d'Ailly exercised the greatest influence on the realization of Columbus's plans. His dissertation on the reformation of the calendar, composed in 1411, and read at the Council of Constance in March, 1417, was later accepted and completed by Gregory XIII. LAMARTINE, Pietro de Angelis, L. P. D. (in Doct. de Mol. oas. (Paris, 1900); HURTER, Nomenclator, IV, 601 sqq. (Innsbruck, 1899); TSCHACKERT, Peter von Ailly (Gotha, 1877).]

Aimerich, Mateo, a learned philologist, b. at Bordi, in Spain, 1715; d. at Ferrara, 1799. He entered the Society of Jesus at eighteen, and, having completed his studies in a course in philosophy and theology in several colleges of his Order, he was subsequently Rector of Barcelona and Cervera, and Chancellor of the University of Ganda. He was at Madrid, supervising the printing of some books, when the decree of expulsion of the Society from Spain was announced. He went on board ship without a murmur, and thought only of consoling his companions, several of whom were old and infirm. He took up his abode at Ferrara, and it was there, in exile, that he composed the works which have won for him a distinguished place among the philologists and critics of the eighteenth century. What is remarkable about his literary labors is that his only book was the public library, and even that his infirmities often prevented him from consulting. He died, at the age of eighty-four, in sentiments of great piety. Gifted with a fine, judicious mind, he united to his vast erudition the faculty of writing Latin with great elegance and purity. Besides some works in collateral philosophy, asceticism, and dialectics, courses, we have from his pen, 1st, "Nomina et acta Episcoporum Barcinonensis"; 2d, "Quinti Moderati Censorini de vitæ et morte linguae latine Paradoxia philologica, criticis nullis dissertationibus opposita, asserta et probata"; of which there were but four or five copies printed, the largest edition being very rare; 3d, a defence of the preceding work; 4th, "Specimen veteris romanæ literaturæ deperditæ vel adhuc latentis"; 5th, "Novum Lexicon historiciæ et criticum antiquæ romanæ literaturæ." This
work, which is the sequel to the preceding, was the one which made Aimérich's reputation. He left also a MS., which was a supplement to his dictionary; and a number of Latin discourses.

MICHAUD, Biog. univ.; GÜERIN, Dictionnaire des dicte- noirve.

T. J. CAMPBELL.

AIRE (ATURUM). DIOCESE OF, comprises the territory of the Department of Landes. It was a suffragan of Auch under the old regime, but was not re-established until 1822, when it was again made a suffragan of the re-established Archdiocese of Auch, and was assigned the territory of the former Diocese of Aire and Acque (Dax). The first bishop mentioned is Maximus (represented at the Council of Agde 506). Aire, on the river Adour, the home of St. Philibert, numbered among its bishops during the second half of the sixteenth century François de Foix, Count of Candale, an illustrious mathematician, who translated Euclid and founded a chair of mathematics at the University of Bordeaux. The basilica erected at the birthplace of St. Vincent de Paul is within the limits of the present Diocese of Aire. In the Gallo-Roman crypt of Mas d'Aire is preserved in a sarcophagus the body of St. Quitteria, daughter of a governor of Gallicia, and martyred, perhaps under Commodus, for her resolution to remain a virgin. The city of Saint-Sever, in the Diocese of Aire, owes its origin to an ancient Benedictine abbey, built in the tenth century by a Duke of Gascony as an act of thanksgiving for a victory over the Northmen, and whose church was dedicated to St. Severus. The beautiful Gothic church of Mimi- rut is the only survivor of a great Benedictine abbey. The church of Carcassé, dating from the year 810, is one of the oldest in France. The Diocese of Aire comprised (end of 1805), 291,588 inhabitants, 28 first class, 263 second class parishes, and 40 vicariates formerly with State subventions.

Gallic Chirstiana (ed. Nova, 1716), I., 1147-72, and Instrumentum, 181-185; Duchêne, Foontes episcopaux de l'ancienne Goulou, II, 160; Chevalier, Topo-bibl. (Paris, 1894-95), 27. GEORGES GOUAU.

Airoli (or AYROLL). GIOACOMO MARIA, a Jesuit Orientalist and Scriptural commentator; b. at Genoa, 1660; d. in Rome, 27 March, 1721. He was professor of Hebrew in the Roman College, and later succeeded Cardinal Tolomei in the chair of controversy. His knowledge of Hebrew is shown by his Hebrew translation of a homily of Pope Clement XI. He is the author of a number of dissertations on Scripture, mostly of a critical and expemological, which were highly thought of. Sommervogel enumerates fourteen, chief among which are: (1) "Dissertatio Biblica in quâ Scriptura textus aliquot insigniores, abhitis linguis hebraica, syriaca, chaldaea, araboica, graeca, . . . dilucidatur" (Rome, 1704); (2) "Libri LXX hebdomadum recentiores in cap. IX Danielis dissertatio" (Rome, 1713), several times reprinted; (3) "Dissertatio chronologica de anno, mense, et die mortis Domini Nostri Jesus Christi," (Rome, 1718).

A full list of his works is found in Sommervogel, Bibli. de l'Éc. de J. (Paris, 1880), I, 717.

F. BECHTEL.

Aisle (Lat. ala; Old Fr. aile), sometimes written Isle, Yle, and Alley; in architecture one of the lateral or longitudinal divisions of a church, separated from the nave (sometimes called the centre aisle) by rows of piers, pillars, or columns. Sometimes a church has one side-aisle only. Often the aisle is continued around the apse, occasionally the sides of the transepts. In very large churches transepts may have three aisles. As a rule in Gothic architecture the aisle-roofs are much lower than that of the nave. The aisle is generally one story, but occasionally there is an upper story, sometimes used as a gallery. As a general rule, churches are divided into three aisles, but there is no fixed rule that governs the number. The cathedrals at Chichester, Milan, and Amiens have five aisles; Antwerp and Paris seven. The most remarkable in this respect, the cathedral of Cordoba in Spain, has nineteen. Aisles existed in the Roman basilicas, and in the majority of Christian churches of all periods. Transepts were sometimes called the cross isle or yle. The term is popularly used to describe the passage between pews or seating.

THOMAS H. POOLE.

Aistulf (also AISTULF, AISTULPH, ASTULF, and ASTULPH). King of the Lombards; d. 756. He succeeded his brother Ratchis in 749, and set about the conquest of all Italy. After taking from the Greeks the Exarchate of Ravenna, he was about to seize the Patrimony of St. Peter when Pope Stephen II (or III—752-57) appealed for aid to Pepin the Short, King of the Franks. Failing to influence the Lombard king by persuasion, Pepin led an army through the passes of the Alps, besieged and besieged him in the city of Pavia (754). A peace was then concluded, Aistulf undertaking to surrender the Exarchate and all other territory conquered by him. But Pepin and his Franks had hardly returned to their own country when Aistulf besieged Rome itself, and laid waste the surrounding territory. A second time, according to the Poitiers call, Pepin again besieged Pavia and again overpowered Aistulf. This time Pepin took care to exact substantial guarantees for the fulfilment of Aistulf's promises; the latter was obliged to pay an indemnity and surrender to his conqueror the town of Comacchio, on the Adriatic, which had not formed part of the Exarchate. Constantine Copronymus, the Byzantine Emperor, asserted that the Exarchate of Ravenna was his by right, and had been violently wrested from him by Aistulf. He demanded its restitution by Pepin. The latter replied that the Exarchate and all other territory rescued from the hands of Aistulf belonged to the victor by right of conquest; he then endowed the Holy See with these territories, his representative, Fulrad, Abbot of St. Denis, formally laying the keys of the fortified places with a deed of gift upon the Pope and St. Peter. Aistulf, with the aid of forty years had pretended to postpone the actual evacuation of the territories, and the theoretically surrendered places, and it is probable that he contemplated another essay of the chances of war. A fall from his horse while hunting (or according to some, a wound received from a wild boar) ended his life before he had time to renew his warlike enterprises. He left no male issue. (See TEMPORAL POWER.)


E. MACHERBON.

AIX, ARCHIDIOCESE OF (AQUA SEPTIE), full title the Archidioecese of Aix, Arles, and Embrun. It includes the districts of Aix, Arles, and Embrun. The archdiocese of Aix had as its suffragans the sees of Apt, Riez, Fréjus, Gap, and Sisteron; the Archidioce of Embrun, the sees of Digne, Grasse, Vence, Glandevé, Senez, and Nice; the Archidioce of Arles, the sees of Marseille, St. Paul-Trois-Cha- teaux, Toulon, and Orange. The Archishops of Arles and Embrun do not exist to-day, and the Archbishrope of Aix has as dependants the sees of Mars- selle, Fréjus, Digne, Gap, Ajaccio, and Nice. Certain traditions make St. Maximus the first Bishop.
of Aix, one of the seventy-two Disciples and the companion of Mary Magdalen in Provence. The Abbé Duchesne seems to have proved that this saint, the object of a very ancient local cult, was not considered the first bishop of Provence, nor connected with the life of St. Mary Magdalen, except in very recent legends, devised towards the middle of the eleventh century by the monks of Vezelay. The first historically known bishop of Aix is Lazarus, who occupied this seat about the beginning of the fifth century. It is only at the end of the eighth century that Aix became an archbishopric; to that date one who was dependent upon the Bishop of Arles. Arles, which to-day is not even a bishopric, formerly played a very important ecclesiastical rôle. Its first incumbent was St. Trophimus, whose episcopate Gregory of Tours places about the year 250. In a letter to Pope Leo, in 450, the bishops of the province of Arles said that Trophimus was sent there by St. Peter. Is the apostolic origin of the episcopate of St. Trophimus authentic, or was it invented to serve the claims of the church of Aix? This is hard to decide, but it is certain that the date given by Gregory of Tours is much too late, as the bishops of Arles existed before the middle of the third century, and was already flourishing and esteemed in 254 when the Bishop Marcianus was tainted with the Novatian errors. Celebrated names first became connected with the see of Arles in 417 when Pope Zosimus made Patroclus a metropolitan not only of the province of Vienne, to which Arles belonged, but of the two provinces of Narbonne; and to prevent the bishops of Gaul from following the custom of appealing to the episcopal see of Milan, Zosimus made Patrocles a kind of intermediary between the episcopate of Gaul and the Apostolic See. Under Pope Boniface, the successor of Zosimus, the bishops of Narbonne and Vienne were proclaimed metropolitans, and Arles was authorized to keep the southern province of Vienne, the second province of Narbonne, and the Maritime Alps. The church of Arles had then two great bishops at its head, St. Honoratus, founder of the monastery of Lérins (427-429), and St. Hilarius, disciple of St. Honoratus, celebrated as a preacher (429-449), who, after his conflicts with the church of Vienne, had animated disputes with the Pope, St. Leo the Great. Pope Hilary (461-468), intending to confer certain privileges on the Bishopric of Arles, in 474 on 250 provinces of Gaul against the predication hereinafter, and increased the importance of the see. With St. Cesarius (q. v.), Arles (502-542) reached its greatest prosperity; there the Prefect of the Praetorium of Theodoric had his seat, while St. Cesarius represented the Pope with the episcopate of Gaul and Spain, and exercised an indefatigable activity in codifying the canon law of Merovingian Gaul. After Cesarius the superiority of the bishops of Arles was merely nominal; St. Virgilius, monk of Lérins, was made Bishop of Arles in 588, and consecrated the monk St. Augustine, sent to Great Britain by St. Gregory the Great. But after the sixth century there was no longer any question of intermediation; and in the succeeding centuries the metropolitan bishops of Arles and Vienne existed side by side, not without frequent discussion as to the limits of their territory. The creation of the special metropolitan archbishopric of Aix and at Embrun in 794, at Avignon in 1475, diminished the power of which was asserted in 1802. The Blessed Louis Alleman, who played an important part in the councils of the fifteenth century, was Archbishop of Arles from 1423 to 1450.

Among other prelates who brought fame to the see of Aix, must be mentioned Sabran, who was sent to Jerusalem by St. Bernard, Bishop of Paris, in 1178; Philaster (q. v.), Alphonse Louis du Plessis de Richelieu (1625-29), and Michel Mazarin (1644-55), nephews of the cardinals of the same name; Monsignor du Lau, killed at the Carmes prison in 1792.

The church of Aix honors the memory of the martyr Gasparinus, regis emichum of Arles, at the beginning of the fourth century, who was beheaded for having refused to copy the edict of persecution against the Christians; the church of Aix honors the martyr Mitre. The city of Tarascon has for its patron, St. Martha, who, according to the legend, delivered the country of a monster called Tarascanus. St. Marinus, "Saint Marinus de la Mer" in the Camargue contains three venerated tombs, which are objects of a pilgrimage; according to a tradition which is attached to the legends concerning the emigration of St. Lazarus, St. Martha, St. Mary Magdalen, and St. Maximinus, these tombs contain the bodies of the three Marys of the Gospel. The principal councils held at Arles were: that of 314, convened by order of Constantine to condemn the Donatists; that of 353, which defended the Arians against St. Athanasius; and that of 1234, which dealt with the Albignian heresy. A college of the clergy, established by the Church of Aix in 1802, was suppressed in 1876. The cathedral of Arles, at first dedicated to the martyr St. Stephen, and in 1152 under the patronage of St. Trophimus, possesses a doorway and Gothic cloister of the most imposing type of beauty. The cemetery of Alyscamps, celebrated in the Middle Ages, remained, up to the end of the eighteenth century, the remains of St. Trophimus, which were finally moved to the cathedral. The ruins of Montmajour, in the suburbs of Arles, perpetuate the memory of a great Benedictine abbey founded in the twelfth century. The cathedral of Aix is a very beautiful edifice of the twelfth century. The Archdiocese of Aix, at the close of the year 1905, had 188,872 inhabitants, 25 parishes of the first, 106 of the second class and 21 curacies formerly paid by the State.

**Georges Goyau**

**Aix-en-Provence, Councils of.** Councils were held at Aix in 1112, 1374, 1409, 1585, 1612, 1838, and 1850. In that of 1612 the Gallican work of Edmund Richer, "De la puissance ecclésiastique et ecclésiologique" (Paris, 1615), was condemned. In 1838 the Fathers requested Gregory XVI to add "Immaculate" to the word "Conception" in the preface of the Mass for that feast of the Blessed Virgin, which he did. In the council of 1850 many modern errors were condemned, rationalism, pantheism, communism, also the arbitrary interpretation of the Scriptures.

**Herfel,** Concilienauschichte, 2d ed., V, 332 et al.; Collectio Conc. Laconiens (Freiburg, 1870), IV, 965.

**Thomas J. Shahan**

**Aix-la-Chapelle.** See Aachen

**Ajaccio (Adjacensis), Diocese of, comprises the island of Corsica. It was formerly a suffragan of the Archdiocese of Pisa, but since the French Concordat, has been a suffragan of Aix. The first bishop known to history was Evander, who assisted at the Council of Rome in 313. Before the Revolution Corsica contained five other dioceses: Acria (vacant since 1563); Aleria, an ancient city of the Phocians, whose bishop resided at Corte; Sagone, a vanished city whose bishop resided at Calvi, while the chapter was at Vico; Marianna, also a vanished city, whose bishop resided at Bastia; and Nebbio. Pius X, when appointing Mgr. Desanti Bishop of Ajaccio, reserved to the Bishop of Piana the right of nominating anew the diocesan limits, in virtue of which the Diocese of Bastia may be restored. The Byzan-
time ruins at Mariana perpetuate the memory of the church built by the Phasis in the twelfth century. These were all destroyed in 1267 by the Turks, who took the town and destroyed the church, which was then restored and dedicated to the Madonna. It is now a ruin, and is visited by pilgrims from all parts of the world.

Akhmim, a city of Upper Egypt, situated on the banks of the Nile. Of late years it has attained great importance, on account of the discoveries made there. The town is a mile and a half long, and is surrounded by a wall of stone, two miles in length, and is the seat of a bishopric.

The city is chiefly famous for its papyri and for its tapestries. Among the former, the fragments known as the "Gospel of Peter", the "Apocalypse of Peter", and the "Book of Henech" hold the first place, but need not be discussed here. The tapestries, however, have furnished material of primary importance in the history of textiles. The first examples of these ancient times, a few pieces of uncertain date, were to be found in various European museums. The excavations at Akhmim and the copies made by R. Förster have now supplied us with a quantity of materials in excellent preservation and of the greatest possible variety. The style of these Akhmim tapestries is sometimes original, but in a great many instances it approximates the decorative type of Roman or Eastern art. The older ones are far superior to the others in design, especially in their treatment of the human figure. The growing want of skill in this regard enables us to trace, step by step, the process of decadence. The Akhmim tapestries are in two colours, yellow and pale brown. With the introduction of polychromy, ornament and animal decoration take the place of human figures. Even this animal decoration is often so angular, so poorly rendered, as to end in outlines resembling anatomical designs.

The discoveries at Akhmim have not been confined to tapestries, though these are of the greatest importance to the history of the industrial arts. Förster has brought to light amulets of terra-cotta, clay, brick, and bronze, also jewels and toilet articles of gold or ivory. The discoveries have, however, revealed but little that is new to us in the way of textiles. The tapestry, indeed, shows the Lamb of God, bearing the little banner, which is probably the most ancient example of this still familiar symbolism.

L'achémie, in Dict. d'archéol., vol. 4, and de l'égypte, i. 1093-95; Germer, Les tapisseries copiees (Paris, 1893); Förster, Die Örter und Textilien von Achemin—Tapanopolis (Strabburg, 1878); Forster, Von Verhältnis zu den Katalombemalungen, in Die frühchristlichen Alterthümer aus dem Gräberfeld von Achemin—Tapanopolis (Straburg, 1898). H. Leclercq.

Akiba ben Joseph. See Talmod; Judaism.

Akomenet. See Acemete.

Akominatos, Michael, d. 1215; and Nicetas, d. 1206; also known as Choniates, from their native city, Chonia (the Colossus of St. Paul), two famous Greeks of the later Byzantine period. While studying at Constantinople by their father's wish, Michael acted as tutor to his younger brother Nicetas. Michael became a priest; Nicetas studied history and jurisprudence, in addition to theology, and rose to high honours in the imperial service. As governor of the province of Philippopolis, he witnessed the passage of the Third Crusade under Frederick Barbarossa, in 1189, a march which entailed great hardship and suffering by the whole force. Fearing the attack of the Turks, and which Walter Scott has dealt with, incidentally, in his "Count Robert of Paris", Michael, who, by his brother's influence, had been made Archbishop of Athens in 1175, had a similar experience of "Latin" aggressions, and was even forced to retire to the island of Chios. Akominatos, with his brother from Constantinople to Nicea, where he died. Nicetas is the author of several important works concerning Byzantine theology and history. His "Treasure of Orthodoxy" (Θησαυρός Ἐρθηδοξίας) is a historical and polemical work against all anti-Christian heresies, valuable among other reasons for the treatment of contemporary errors, and in it he is supplementary to the famous "Armory of Doctrine" (Παιδεία Ἀρμοττικής) of Euthymios Zygabenos. It is also prized for its quotations from the synods of his time and for the fragments it has saved from lost Monophysite and other heretical writings. It has never been printed in its entirety; some portions of it are reprinted from earlier editions in Migne (P. G., CXXXIX, 1101-1444; CXL, 9-281). The work was written probably between 1204 and 1210. His fame as an historian of medieval Constantinople rests on his description in twenty-two books of the period from 1180 to 1206; his account of the fateful reigns of the last of the Komneni, especially the vicissitudes of the royal city during, the Fourth Crusade (1204); its siege, capture, and pillage by the Latin Christians (P. G., CXXXIX, 287-1088). Krumbacher vouches for his generally objective temper and equitable treatment of persons and events. The style is bombastic and overlaid with rhetorical ornament. His little treatise on the statues destroyed by the Latin "barbarians" (De Signis, P. G., CXXXIX, 287) is highly prized by students of classical antiquities. Michael, of whom Krumbacher says (p. 409) that his tenure of the see of Chonia was equated to a ray of light in the obscurity of ages, was a meritorious orator, pastoral writer, poet, and correspondent. His discourses cast a sad light on the wretched conditions of contemporary Attica, as does his iambic elegy "On the City of Athens", described as "the first and only surviving lamentation for the decay and ruin of the ancient industrious city". Of his letters 180 have reached us. His character is described as energetic, but gentle and upright. He was too much a Byzantine to denounce the imperial authority in the person of the cruel Andronicus, while that monster lived; but after his death, says Krumbacher, he could not find words to express his sentiments. The Latin and Greek writings are in Migne (P. G., CXL, 298-384; 124-1258). The best edition of his works is that of Spiridon Lambros (Athens, 1879-80).
The History of Nicetas was edited by Beexer for the Corpus Scriptorum Byzant. (Bonn, 1855). The portions relating to the Crusades are found in Millet, Recueil des Historiens du Proche-Orient et de la Croisade (Paris, 1875). For a comparison between Nicetas and the French "Miroir des Croisades", see Vilhardouin, see Sainte Beuve, Cours des Universités du Midi (Paris, 1854), IX, 385-40; see also Tafel, Kommnen und Normannen (1859).

Thomas J. Shahen.

Alabama. See Amadis.

Alaska. The twenty-second State admitted into the Federal Union of America, it lies north of the Gulf of Mexico, and is known as one of the Gulf, or South Central States. It is bounded north by Tennessee, east by Georgia, south by the Gulf and by Florida, and west by Mississippi. It lies between the parallels of 30° 15' and 35° north latitude, and the meridians of 84° 56' and 88° 48' west of Greenwich. From north to south it is 330 miles; and east to west, from 148 to 200 miles. It has an area of 52,250 square miles, of which 710 is water surface and 51,540 land surface. Its area in acres is 33,440,000. It has about 2,000 miles of navigable rivers, and Mobile is its only seaport. The State may be roughly divided into the Tennessee Valley on the north, highly productive of corn, cotton, cereals, and fruits; the mineral region; the cotton belt; the timber and the coast regions. The vegetation in the north belongs to the temperate zone, while in the south it is semi-tropical. Fine hardwood, as well as ordinary timber, are to be found well distributed over the entire State. The climate of the State is equable, and the extremes of heat and cold are rarely experienced. Animals and birds, usual in the West and South-west, are to be found. The streams abound in fish of almost every variety. The principal crop is cotton, the yield in 1905 being 1,249,858 bales, giving the State the third place in cotton production. Corn, wheat, oats, hay, and all other farm and garden products are profitably grown in considerable quantities. Alabama has, in the last quarter of a century, taken very high rank as a mineral State. The following are the statistics for 1905: iron ore, 3,782,591 tons; coal, 11,980,153 tons; coke, 2,756,698 tons; pig iron, 1,684,052 tons. In addition to the items just named, clay, bauxite, cement, graphite, marble, sulphur, and pyrites, silver and gold are mined in paying quantities. The growth of the mineral interests has quickened the laying out of cities, the multiplication of railroad lines, and the development of manufactures. In 1905 there were in the State 1,882 manufacturing establishments with a capital of $105,382,859, employing 3,763 officials, and 62,173 wage earners, and turning out a product valued at $109,169,922. The eleven leading industries in 1905 were: car construction, 16; planing and sawing; 2; cotton gins; 19; foundry and machine shops, 78; blast furnaces, steel works, and rolling mills, 2; lumber and timber products, 590; lumber-planing-mill products, 67; oil, cotton, and coke, 58; printing and publishing, 241; and turpentine and resin, 144. The following are the statistics of railroad mileage, 1905: 4,227.70 miles of main track; 1,317.36 miles of side track; total value of main line, side track, and rolling stock, $53,706,029.93. The public debt of the State is $9,057,000. The State tax rate cannot exceed sixty-five cents per annum on the hundred dollars.

History.—The territory now included in the State was for hundreds of years the home in part of the Creeks, Cherokees, Chickasaws, and Choctaws, and other Indian tribes. It is not possible to place any approximate limit to their occupation, and their early history is involved in obscurity. Certain it is that the aboriginal inhabitants, first encountered by European explorers in this region, were the direct ancestors of the tribes named. In the early years of the sixteenth century daring sailors came to Mobile Bay; and survivors of the ill-fated Narvaez expedition are believed to have passed across the lower part of the State. In 1540 De Soto traversed the State, entering near Rome, Ga., and passing out not far from Columbus, Miss. On the 18th of October of that year he fought the great battle of Mauvila, one of the most sanguinary of Indian conflicts on the American Continent. He made no settlements, and his expedition was of no value further than for the record left by his chronicles concerning the Southern Indians. In 1560 a Spanish colony was located at Nacozar, believed to be in the present Wilcox county, Ala., but it was short-lived and no details are preserved. A century and a half pass, and a dark veil of obscurity covers the land. In 1697, or 1698, three Englishmen, coming overland from the Carolinas, descended the Alabama River to the village of the Mobilians on the Mobile River. La Salle had in the meantime (1682) taken formal possession of the Mississippi, and named the country Louisiana. Entering the Gulf of Mexico in 1699, Iberville explored the southern coast of what is now the United States, and made temporary settlement at Old Biloxi, near the present Ocean Springs, Miss. In January, 1702, he transferred his colony to 27-Mile Bluff, Mobile River, in the limits of what is now Alabama, and gave it the name of Fort Louis. This was the first attempt at a permanent settlement on the Gulf Coast, and was the site of Old Mobile. It is an interesting fact that in 1707 a number of the French Creoles went from Old Mobile up the Mobile stream to the Mobile of to-day and settled and planted small crops, thus becoming the first farmers in this territory. In 1711, the site of Fort Louis proving unsatisfactory, the whole colony was removed to the present Mobile, and this town was, until 1720, the residence of the governors and higher officers of the colony of Louisiana. Fort Toulouse, at the confluence of the Coosa and Tallapoosa Rivers, was planted as a remote outpost for Indian trade and as a buffer to the English advance from the South Atlantic settlements; in 1721 the first African slaves were landed at Mobile; in 1736 Fort Tombebeche was built on the Tombigbee River in the heart of the Choctaw country, to keep that tribe under French control; on 18 February, 1763, France ceded all her possessions east of the Mississippi, excepting the Island of Orleans, to Great Britain; by treaty of 30 November, 1782, marking the close of the contest of the colonies with the mother country, Great Britain ceded to them all her claims north of latitude 31°; and on 27 October, 1795, Spain relinquished to the United States her claims to West Florida, south of line 31°. Mississippi Territory was created by Act of Congress, 7 April, 1819, and under this and subsequent Acts of Enlargements, 45; the present State of Alabama and Mississippi constituted one Territory until 1817. The Creek Indian War of 1813 and 1814, fought largely in Alabama, and which started General Andrew Jackson on his long public career, temporarily retarded the growth of the Territory. On 1 March, 1817, Alabama Territory was formed, and after the
adoption of a constitution under an Enabling Act of 2 March, 1819, the State was, 14 December, formally admitted into the Federal Union. St. Stephens was the seat of government for the Territory. Cuhaba, now Montgomery, was the capital in 1822, and Montgomery, 1846. In 1825 General Lafayette, on his last tour through the United States, visited several towns in Alabama. In the thirties the State University was opened, the terms of the judges were fixed for six years, the first railroad track west of the Allegheny Mountains was built from Tuscumbia, in the direction of Decatur, the Indians were removed to the West, a financial panic fell heavily upon the people, a State penitentiary was provided by law, and imprisonment for debt, except in cases of fraud, was abolished. To the struggles of the heroic Texans Alabama contributed a number of brave sons; and to the Mexican War she gave 3,126 volunteers.

Under the leadership of William Lowndes Yancey, Alabama had early taken a most advanced position in opposition to the Abolition sentiment and agitation of the North, and in 1860 the Legislature provided for a convention, in case of the election of Lincoln, to decide what action in relation to the government of the State they should take. The convention was held at Montgomery, the delegates from six seceding States, including Alabama, met and formed the Provisional Government of the Confederate States of America. On 15 April, 1861, Abraham Lincoln, President of the United States, issued a Proclamation of War, and at once the brave and patriotic people of the State rallied to her defence. The Tennessee Valley was the theatre of numberless raids, and the people suffered many indignities at the hands of the Federals. The forts below Mobile, although strongly defended, were taken in 1864, and the town was taken 1865. The University buildings were wantonly burned in 1865, by an invading force under General Croxton. Selma and Montgomery were taken in 1865. Alabama contributed to the war from 1861 to 1865 more than 100,000 men, out of a total white population, in 1860, of 526,271. There was no important battle east of the Tombigbee River in 1818; the most important in the West was at Vicksburg.

The University of Alabama was opened in 1820; in 1822 it was chartered, and in 1847 it was incorporated.

Population.—As previously stated, Mobile was the first settlement of white men in Alabama; and in Alabama was located the first chartered institution to grant diplomas to women. The last quarter of a century has witnessed a remarkable increase of interest in education, and at present (1905) about one-half of the State's revenues go into support of the public or common schools and the higher institutions of learning. The State University, the head of the system, is located at Tusca-
loose; the Alabama Polytechnic Institute (agricul-
tural and mechanical) established in 1872, is located at
Auburn; the Alabama Girls' Industrial School, at
Montevallo; four normal colleges, for white pupils, at
Florence, Troy, Jacksonville, and Livingston;
three normal schools, for negro pupils, at Mont-
gomery, Tuskegee, and Normal, and nine agri-
cultural experiment stations at Jackson, Evergreen, Abbeville, Sylacauga, Wetumpka, Hamil-
ton, Albertville, Athens, and Blountsville. The
common schools are directed by a State superintend-
ent of education, and the local machinery consists
of county boards and district trustees. There are
fifteen school districts governing schools estab-
lished by special Acts, as Montgomery, Birmingham,
etc. Separate State institutions for both white and
negro deaf, dumb, and blind are located at Talladega.
A Reform School for white boys is conducted at East
Lake. A separate agricultural experiment station is
maintained at Uniontown. Expenditures have been
made by the State for educational purposes for
the fiscal year ending 30 September, 1906, as follows:
public, or common, school system, $1,215,115.92;
Alabama Polytechnic Institute, $20,280.00; Uni-
versity of Alabama, $27,000.00; Deaf, Dumb, and
Blind institutions, $71,322.56; Alabama Girls' Indus-
trial School, $77,000.00; Alabama Industrial School
for White Boys, $8,000.00.
In addition to the institutions maintained from
the public treasury, there are the following higher
institutions supported and controlled by religious
denominations: Spring Hill College, near Mobile; St.
Bernard College, Cullman; McGill Institute, Mobile;
St. Joseph's College for Negro Catechists, Mont-
gomery (Catholic); Southern University, Greens-
boro; North Alabama Conference College, Bir-
mingham; Athens Female College, Athens; and Alabama
Conference Female College, Tuskegee (Methodist
Episcopal Church, South); Howard College (Baptist);
Judson Female College, Marion, (Baptist); Noble
Institute, Anniston (Protestant Episcopal); Syno-
codical College for Men, Anniston, and Isbell
College, Talladega (Presbyterian). Several institu-
tions of high grade are conducted as private enter-
prises, notably the Marion Military Institute, Col-
leges of Montevallo and Pace, Huntingdon, Eut-
terprise, and the State Normal College of Hanceville.
A law department is maintained on campus.
Co-education obtains in all State institutions, ex-
pect in the Alabama Girls' Industrial School and the
Livingston State Normal School. There are several
schools for the higher education of negroes in addi-
tion to the three normal schools above noted, namely:
Talladega College, Talladega; Alabama Baptist Nor-
mal and Theological School, Selma; Academic and
Industrial Institute, Kowaliga; Calhoun Coloured
School, Calhoun; and Normal Industrial Institute,
Snow Hill. The Theological School at Selma, as
the name implies, has a theological department; the
Stullman Institute is conducted under the auspices of
the Presbyterian Church, for the education of
 negro preachers, and St. Joseph's College at
Montgomery, is a Catholic institution for the train-
ing of negro catechists.
RELIGION.—The Catholic Church on the Alabama
Gulf Coast dates from the coming of Iberville's
colonists in 1699. He was accompanied by Father
Anastase Douay, who had, by many in error, been
with La Salle. Catholic missionaries were abroad in
the Mississippi Valley prior to this date, and Biloxi
had hardly been located when Father Antony Davon
made his appearance. He and Father Dougé min-
istered to the spiritual wants of the colonists until
1704, and even after, but in this year came the induc-
tion, by Davon, of De La Vente as priest of a church
formally set up at Fort Louis. This step was taken
in consequence of the erection of Mobile into a
canonical parish by the Bishop of Quebec. From
this time on the Church has a continuous history in
Mobile. La Vente alternated with Alexander Huvé,
340 for 17 years, until 1719. Thereafter, until about
1722. Father Jean Mattheu, of the Capu-
chin Order, officiated at Mobile, 1721 to 1736; while
Father Jean François and Father Ferdinand, also
Capuchins, as well as Jesuits, were here from 1736
to 1763. From time to time numbers of other names
are found, St. Joseph, as minister as officiating
parish priest, 1710 to 1728. The old records, showing births, deaths, marriages, and
baptisms, are preserved in the church archives at Mobile.
Excellent summaries and details from these records are
found in Peter J. Hamilton's "Colonial Mobile" (1897).
After the occupation of Mobile by the Spaniards, in 1780, and the expulsion of the British,
the church was called the Immaculate Conception, a
name it has since borne. After American occupa-
tion, in 1812, for a number of years no substantial ad-
vance was made, and in 1825, when Bishop Portier
entered upon his office, the church in Mobile was the
only one in Alabama, and he was the only priest.
The Church building was of brick.
The early priests were zealous missionaries, and
with consecrated zeal they laboured to bring the
untutored child of the forest into the fold of the
Church. Father Davon, above mentioned, was
first a missionary to the Tunicas. In 1709 churches
were erected at Dauphin Island, and also ten miles
above Mobile for a band of Apalache Indians, who
had been earlier converted by Spanish missionaries.
Father Charles, a Carmelite, was a missionary among
them in 1721. There were missions at Fort Toulouse
and Fort Tombeebe, and also at Chickasawhlay.
Father Michael O'Leary was for eighteen years
among the Choctaws. These missions were largely
abandoned after 1763, owing to British occupation.
Until 1772 the parish of Mobile was a part of the
Diocese of Quebec. In this year, with the sub-
division of the southern country for administrative
purposes by Law's Company, there was a parcelling
out of parishes among the missionaries located in the
orders of the Church. The Illinois country went to
the Jesuits; New Orleans and west of the Mississipi
to the Capuchins, and the Mobile district to the
Barefoot Carmelites. In a very short time a change
was made, and Mobile was given over to the Ca-
phins. During Spanish occupation, 1799 to 1819,
the Diocese of Santiago de Cubs. Later the northern
part of the territory now embraced in the State was
under the Archbishop of Baltimore, while the south-
ern was under the jurisdiction of the Diocese of
Louisiana and Florida. In 1825 the Vicariate-
Apostolic of Alabama and Florida was created, and
the Reverend Michael Portier was appointed Bishop.
He was consecrated 5 November, 1826. On 15 May,
1829, the Diocese of Mobile was created, embracing
in its bounds West Florida and all of Alabama.
Bishop Portier was continued in his office, and served
until his death, in 1839. His successors in order
were John Quinlan (1839-1849); Dom Michael Mc-
Kinley (1838-1885); and Jeremiah O'Sullivan (1885-1897).
These possessed marked ability and were positive
and uplifting forces in the life of the State. The
incumbent bishop is the Right Reverend Edward P.
Allen (1897). During the life of the Church in the State it has been served, in Mobile, by many
in extensive learning, and men who have contributed their part
as well as shaping the growth of the commonwealth
in high civic ideals. In addition to the above-named
clergy, the following prominent members of the
Catholic Church in Alabama should be noted:
Father Abram J. Ryan, poet-priest; Margaret O’Brien Davis, author; Lucian Julian Walker, journalist and author; Raphael Semmes, Admiral in the Confederate Navy; Charles A. M.NAV; and the Sisters of the Sacred Heart and the Sisters of St. Mary. 


In educational and benevolent enterprises the Catholic Church of Alabama has an enviable record. Institutions devoted to charity and education under its direction are as follows: Spring Hill College, St. Bernard College, Academy of the Visitacion, and McGill Institute, at Mobile; St. Vincent’s Hospital, at Birmingham; Providence Infirmary, at Mobile; and St. Margaret’s Hospital, at Montgomery. Convents and schools are conducted in Montgomery and Birmingham by the Sisters of Loretto, in Selma by the Sisters of the Sacred Heart; in Barbour County by the Sisters of the Sacred Heart; and in Tuscaloosa by the Sisters of St. Benedict. An asylum for boys is conducted at Mobile by the Brothers of the Sacred Heart; and for girls by the Sisters of Charity of Emmitsburg. Md. St. Joseph’s College for negro catechists is located near Montgomery. A Catholic newspaper, The Messenger, is published in the same city.

Protestant and other religious efforts.—From the very first arrival of American emigrants the Protestant denominations were represented, but it was not until 1808 that formal organization of congregations took place. They entered the field that year most probably in the following order: Methodist, Cumberland Presbyterian, and Baptist. However, in the territorial period the struggle for existence on the part of settlers was so intense that no very general progress was made until the first decade of statehood. From 1819 to 1832 they entered upon a real healthy growth and expansion. A higher state of intellectual cultivation existed among the preachers. Regular houses of worship took the places of the makeshifts of private houses, the county courthouse, and the open air. The camp-meeting grew as a potent factor in the opening of the frontier, and in advancing the cause of the churches. In October, 1823, the Baptist State Convention was organized. On 1 March, 1821, the Presbytery of Alabama was formed, and in 1834 the Synod of Alabama was set off from the Mississippi Synod. From its introduction into the State, in 1808, to 1832 the Methodist Church had at various times been in part under the South Carolina, the Tennessee, the Mississippi, and the Georgia Conferences. In the latter year the Alabama Conference was organized. The Methodist Protestant Church was organized in Alabama in 1829. While there were numbers of individuals in all the States and territories of the occupation of its territory by Great Britain, it was not until 1825 that, in Mobile, its first Episcopal church was organized, but it had no minister until December, 1827. A Primary Convention was held 25 January, 1830, and an organization effected. According to the most reliable information, the Southern Baptists in Alabama numbered 150,945; the Southern Methodists, 325,382; the Southern Presbyterians, 15,020. The following denominations are also represented in the State: Unitarians, Congregationalists, Universalists, Christian Scientists, Lutherans, Salvation Army, and Campbellites. Nearly all of these denominations have well organized societies. The coloured population, which also has several religious organizations of its own. The Jews have strong congregations in all of the leading towns. Sectorian schools have already been noted under the head of education. Orphan asylums and other benevolences are conducted by the Baptists, Methodists, Presbyterians, Episcopalians, and the Salvation Army. 

State laws on subjects directly affecting religion.—Under the Constitution of 1901, which practically followed earlier instruments, it is provided (Section 2): “That no religion shall be established by law; that no preference shall be given by law to any religious or moral sect, denomination, or mode of worship, that no one shall be compelled by law to attend any place of worship, nor to pay any tithes, taxes or other rate for building or repairing any place of worship, or for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this State; and that the civil rights, privileges and capacities of every citizen shall not be in any manner affected by his religious principles”. In the courts testimony is required to be given under oath or affirmation. No search warrant can issue unless supported by oath. All executive, legislative, and judicial officers are required by law to receive an oath of allegiance to the Constitution of the United States, and of the State, and to faithfully discharge the duties of the office. By statute the word “oath” includes “affirmation”. (See 71 Ala. Reports, 319, for discussion of nature and character of an oath.) The observance of Sunday is not directly enjoined, but the sanctity of the day is recognized in the prohibition against the working of a child, apprentice, or servant, except in “the customary domestic duties of daily necessity or comfort, or works of charity”, also in the prohibition against shooting, hunting, gaming, card-playing, or racing, or keeping open store or market (except by druggists) on that day. It is to be observed that these provisions “do not apply to the running of railroads, stages, or steamboats, or other vessels navigating the waters of this State, or any manufacturing establishment which requires to be kept in constant operation”. There is no statute against blasphemy or profanity, as such, these subjects being regulated as at common law. There is no constitutional or statutory provision requiring the use of prayer in the State Senate and House of Representatives, but it has always been customary for each body to provide for such a service to be held as it may choose. The clergy of the Episcopal and other clergy of the city, without discrimination, are asked to alternate. Among other holidays, Sunday, Christmas, and Good Friday, are set apart by statute for public observance.

Laws on subjects affecting religious work.—Members of any church or religious society, or the owners of a graveyard, may become incorporated by complying with a liberal statute on the subject, and may hold real and personal property not to exceed $50,000 in value. The property of institutions devoted exclusively to religious, educational, or charitable purposes is exempt from taxation to a limited extent. Certain classes of real property are exempt from jury duty. Military service is voluntary. Marriage between whites and negroes is prohibited. Legislative divorce is not allowed under the constitution. With certain limitations the following are the statutory grounds for divorce: physical and incurable incapacity, adultery, voluntary abandonment, subdivision of land, and the commission of the crime against nature, habitual drunkenness, and cruelty. The Constitution prohibits the appropriation of public school funds in support of any sectarian or denominational school. Liberal charters of incorporation are allowed to religious and charitable institutions, and their property is exempt from taxation as above, but no public funds can be appropriated to any charitable institution “not under the absolute control of the State”. Cemeteries are
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not subject to taxation. The sale of liquors is regulated by State, county, and municipal license. Special prohibition laws, local dispensaries, and local option laws are in operation in various parts of the State. A State penitentiary is maintained. State and county hospitals, under general or local regulations, are worked in the mines, lumber camps, on the public roads, on farms, and in factories. A reform school for white boys is conducted by the State at East Lake. Insane hospitals, for the whites at Tuscaloosa, and for the negroes at Mt. Vernon, are governed by local boards of trustees. Regulations obtain on the subjects of wills of real and personal property, limited to soundness of mind, and to persons of twenty-one years, in the case of realty, and eighteen years, in the case of personalty. Devices may be made to any person or corporation capable by law of holding real estate. The Supreme Court has held that a bequest to “the Baptist Societies for Foreign and Domestic Missions and the American and Foreign Bible Society” is valid; also one to “Pilgrim’s Rest Association”, and also one for the erection of monuments to certain named persons. In the case of Fosters vs. St. Joseph’s Church (107 Ala., 327), it was held that a sum was to be paid to a church to be expended in paying Mass for the repose of the testator’s soul is invalid, because the church might apply the fund to other uses, and thus defeat the testator’s intent.

Alabama Historical Society, Transactions (1898-1904) and Miscellaneous Collections (1901); Bernett, Handbook of Alabama (1892); Bremer, Alabama (1872); Brown, History of Alabama (1890); Bynum, History of Alabama (10th ed., 1901); John W. Du Bose, Life and Times of W. M. Vance (1892); Fleming, Civil War and Reconstruction in Alabama (1892); Garrett, Public Men in Alabama (1872); Harbert and T. B. Hall, Creek War of 1813 and 1816, Alabama (1897); Historical Collections of Mobile (1897); History of the Confederacy (1870); McCreary, Government of the People of Alabama (1896); Miller, History of Alabama (1871); Monette, History of the Valley of the Mississippi (1848); Owen, Bibliography of Alabama (1898); Pickett, History of Alabama, ed. by Owen (1900); Rife, History of the Bible in the United States, Catholic Missionary History and History of the Catholic Church within the United States (1898-1902); West, History of Methodism in Alabama (1898); Whittaker, History of the Protestant Episcopal Church in Alabama (1888).

THOMAS M. OWEN.

Alabanda, a titular see of Caria in Asia Minor, supposed to be the present Arab-Hissar. A list of its bishops is known from 451 to 579. In antiquity its inhabitants were noted for their habits of luxury. It was a diocesan court in imperial times and a very flourishing town.

Smith, Dict. of Greek and Rom. Geogr., I, 81; Lequien, Orient Christianus (1740), I, 91.

Alabaster (Gr. ἀλαστρός, or Lat. alabaster, -rum; of uncertain origin). The substance commonly known as alabaster is a fine-grained variety of gypsum (calcium sulphate) much used for vases and other ornamental articles. Oriental alabaster, the alabastrides of the classical writers, is a translucent marble (calcium carbonate) obtained from stalagmitic deposits; because of its usually banded structure, which gives it some resemblance to onyx, it is also called onyx marble, or simply, though incorrectly, onyx. From remote times it was highly esteemed for decorative purposes. Among the ancients Oriental alabaster was frequently used for vases to hold unguents, in the belief that it preserved them; whence the vases were called alabasters, even when made of other materials. Such was the "alabasstrum unguentii" (Matt., xxvi, 7; Mark, xiv, 3; Luke, xii, 7, 3); it was also called by the name of the Roman anointed by Christ for the evening. The vase, however, though probably of alabaster, was not necessarily of that material, as our English translation "alabaster box of ointments" seems to imply.

Thomas in Vic., Dict. of la Bible, I, 330. F. BECHTEL.

ALAGONA, the diocese of.—A South American diocese, in eastern Brazil, dependent on Bahia. By a decree of Leo XIII, Postremus hisce temporibus, 2 July, 1900, it was separated from the Diocese of Olinda. The see was exempted from the comitatus of Edinburg and transferred by Pope Pius X to the see of Recife. By the laws of Recife on the north and north-west, the Atlantic on the south-east, and Sergipe on the south-west. Area, 22,583 square miles. Population (1890), 648,009. Monsignor Castilho de Brandao, the first bishop, who resides at Maceio, the capital, a town of 12,000 inhabitants, was consecrated at Belem on 7 May, 1854, and transferred to this see, 5 June, 1901.


John J. a' Becket.

ALAGONA, Pietro, theologian, b. at Syracuse, 1549; d. in Rome, 19 October, 1624. He entered the Society of Jesus in 1564, taught philosophy and theology, and was Rector of Trapani. His first works were published under the family name of his mother, Givara. Later on he used his own name, Alagona, and is best known for his Compendium of the works of Martin Aspilcuetas, who was a doctor of theology in Navarre. This Martin Aspilcuetas was the uncle of St. Francis Xavier. The "Enchiriadio seu Manuale Consilia," compiled by Alagona, went through at least twenty-three editions. A translation of it into French, by Legard, was condemned by the Parliament of Rouen, 12 February, 176. He also published a compendium of the "Summa," which ran through twenty-five editions, and a compendium of the whole of Canon Law in two volumes, quarto. In the Jesuit College of Palermo there is also found a treatise by Alagona on Logic and Physics.

Southwell, Monastroph. Sommersvogel, Bibliotheca de jure et l. 1, 156 and in Dict. de bibl. cat., Hunter, Nomenc. 1, 360.

T. J. CAMPBELL.

Alain Chartier. See Chartier.

Alain de l'Isle, also called Alain de Lille, Alenus ab Insulis, ob de Insulis, Alain von Rhetz etc., monk, poet, preacher, theologian, and ecclesiastic philosopher, b. probably at Lille, whence his name, about 1126; d. at Citeaux, 1203. Alain, there is reason to believe, studied and taught for some time in Paris. In 1179 he took part in the Third Council of the Lateran. Later he entered the Monastery of Citeaux, where he died in 1202 or 1203. Alain attracted extraordinary admiration to his teaching and as a learned man; he was called Alain the Great, The Universal Doctor, etc. To this the legend adds, according to which a scholar, disinherited in a dialectical contest, cried out that his opponent was "either Alain or the devil". Alain's principal work is "Ars Fidelis Catholica", dedicated to Clement III, and composed for the purpose of refuting, on rational grounds, the errors of Mohammedans, Jews, and heretics. With the same view he wrote "Tractatus Contra Haereticos" and "Theologias Regulae". He wrote two poems, "De Planeta Nature" and "Anti-Claudianus". The only collection of Alain's works is Migne's somewhat uncorrected edition, P. L. CCX. The two poems are published by Wright in "Satirical Poets of the Twelfth Century", II (Rerum Britannicarum Scriptores). There are several of Alain's treatises still unpublished, for instance, "De Virtutibus et Vitis" (Codex, Paris, Bibl. Nat., n. 3238). Alain's theology is characterized by a variety of rationalism tinged with mysticism which is found in the writings of John Scotus Erigena, and which afterwards reappeared in the works of Raymond Lully. The mysticism is, perhaps, more in the style than in the matter; the rationalism consists in the effort to prove that all religious truths, even the mysteries of faith, flow out of principles that are self-evident to the human reason unaided.
by revelation. His philosophy is a syncretism, or eclecticism, in which the principal elements are Platonism, Aristotelianism, and Pythagoreanism. He esteemed Plato as the philosopher; Aristotle he regarded merely as a subtle logician. His knowledge of Plato he derived from Martianus Capella Apuleius, Boethius, and others. From the time of Charitonides' first-hand acquaintance with the "Dialogues" being limited to Chalcidius' rendering of a fragment of the "Timeus". He was acquainted with some of Aristotle's logical writings and with the commentaries of Boethius and Porphyry. He derived his Pythagoreanism from those of Hermagoras, Aeschines of Carystus, Asclepius, and Mercurius. Finally his mystic manner was influenced by Pseudo-Dionysius and John Scotus Erigena.

The effect of all these influences was an attempt on Alain's part to fuse into one system the various elements derived from different sources, without taking much pains to find a common basis or a principle of organic synthesis. Thus, in psychology he gives at different times three different divisions of the faculties of the soul: a twofold (ratio, sensualitas), a threefold (sapientia, voluntas, voluptas), and a five-fold (sensus, imaginatio, ratio, intellectus, intelligentia). In physics he teaches that the fire in later Platonico sense); and the bond between them is a physical spirit (spiritus physicus). In cosmology he teaches that God first created "Nature", whose rôle it was to act as his intermediary (De auctoribus veterum) in the details of creating and organizing matter into the universe. At every step in this portion of his philosophy the influence of the neo-Platonic appears. As a writer, Alain exhibited an unusual combination of poetic imaginativeness and dialectical precision. He modelled his style on that of Martianus Capella, though in his later years the influence of Boethius was, perhaps, predominant, but he is to be numbered among the medieval writers who influenced Dante.

Bauermann, "Die Philosophien des Alain de Lusignan" in Beitr. z. Gesch. d. Philos. d. M.A., (Münster, 1896), Bd. II; Baudot, "Histoire des autres du Moyen Age" (Fulda, 1894); Uberweg, Gesch. d. Philos., (Berlin, 1905); Bédier, "Histoire de la philosophie dans les Pays-Bas" (Louvain, 1880); Turner, "Histoire de la philosophie" (Boston, 1903), 301, 302.

William Turner.

Alais, Peace of. See Huguenots.

Alabas (Alalitus), a titular see of Phoinicia (Palmyra), whose episcopal list is known from 325 to 451. It was located near the Euphrates, and was a suffragan of Damascus.

Lazare, Orph. Christ. (1740), II, 847-848.

Alaman, Lucas, a Mexican statesman and historian of great merit, b. at Guanajuato in Mexico, of Spanish parents, 18 October, 1792; d. in the city of Mexico, 2 June, 1853. He received his early education in the city of Mexico, went to Spain and France in 1814, and returned to America in 1815. He made a second voyage between 1815 and 1823; in 1824 he became minister of the Mexican republic. Alaman was a moderate Republican, and, therefore, violently persecuted by the extremist factions in 1834, and compelled to hide for a full year. After 1836 he dedicated himself to literary and historical work until 1851, when Santa Ana recalled him to the post of Secretary of State. His two monumental works are: "Disertaciones sobre la historia de la Republica mexicana" (Mexico, 1844), and "Historia de Mexico, desde los primeros movimientos que prepararon su independencia en el año de 1808, hasta la época presente" (Ibid., 1849). With the exception of the (now antiquated) conceptions of the primitive civilization of the Mexican Indians, these works are of standard value.

Diccionario universal de historia y de geografia (Mexico, 1853), I, Introduction, An obituary of Alaman; Memorias de la academia mexicana (Mexico, 1878), 1, 4; MONTES DE OCA, Oracion funebre en la honra de D. Juan Ruiz de Obregon. AD F. BANDELIER.

Alamanus, Niccolò, a Roman antiquary of Greek origin, b. at Ancona, 12 January, 1583; d. in Rome, 1626. He was educated in Rome at the Greek College, founded by Gregory XIII, but was ordained deacon and priest according to the Latin rite. After teaching Greek for some time to persons of rank, he was appointed secretary to Cardinal Borghese, and afterwards made custodian of the Vatican Library. His death is said to have been caused by too close attendance at the Creation of the Doge of St. Peter's, to which honourable duty he had been assigned with orders to see that the sepulchres of the holy martyrs were not interfered with in the course of the work. He wrote a "Syntagma de Lateranensiis parietibus" (Rome, 1625) on the occasion of restorations carried out in the church of St. John Lateran by his patron, Cardinal Borghese, also a dissertation on the relative importance of the right and left side as exhibited in certain old papal coins that place St. Paul to the right of St. Peter, "De dextre levaseque manus prorogativae ex antiquis Fontibus nummis Paulum Petro apostolo antependiorum" (Rome, 1637). He is known by the title he gave his chief work, a "Histoire littéraire du siecle de Lyon" (Lyons, 1623) of the famous "Anecdota", or "Secret History", of Procopius, a work that was violently criticized outside of Italy.

Mosén, Dic. Histor. (1740), I, 206; NICOLAS EYERREUS, Pinacotheca Imag. Ill., 1, 112. JOHN J. A. BECKET.

Alain, William. See ALLEN.

Alan of Tewkesbury, a Benedictine abbot and writer, d. 1202. Alan is stated by Gervase of Canterbury, a contemporary chronicler, to have been English by race, i. e. not of Norman, or any immigrant, extraction. He is supposed to have spent some years at Benevento in Italy, before entering the Benedictine novitiate at Canterbury, where he became Prior in 1179. He zealously espoused the cause of the clergy against Henry II in the struggle which led to the martyrdom of St. Thomas. He was removed from Canterbury to the Abbey of Tewkesbury, where he could less effectively oppose Henry's encroachments on the rights of the church. The intimacy of St. Thomas with Alan of Tewkesbury enjoyed, and his almost lifelong acquaintance with the politico-ecclesiastical controversies of the time, qualified him to write the "Life of St. Thomas", which (as Life of Becket) is printed in the second volume of "Materials for the History of Thomas Becket", edited by the Rev. J. B. Webb, series, London, 1875-85; Part I, CXC, 1475-88). Alan also collected and arranged a number of the Saint's epistles. Critics are doubtful as to the genuineness of the other works traditionally ascribed to him.

O. F. M. BLOG., s. v.; Gervase, Chronicon, ed. Sturtus (Bodleian Series, London, 1879-80); Robertson, Preface to Materials for the History of Thomas Becket.

E. MACPHERSON.

Alan of Walsingham, d. c. 1364; a celebrated architect, first heard of in 1314 as a junior monk at Ely, distinguished by his skill and originality in his acquaintance with the principles of mechanics. He afterwards turned his attention to the study of architecture, and in 1331, when sub-prior of his convent, designed and began to build the beautiful St. Mary's Chapel (now Trinity Church), attached to the cathedral. At the same time he held the office of Prior Cranfield's chapel, the new sacristy, and many minor works. In December, 1321, he was elected sacristan, with sole charge of the fabric of the cathedral. In February, 1322, the great tower of the cathedral fell, and carried with it the choir and other attached portions of the struct-
Alarón y Mendoza. See Ruiz de Alarcón y Mendoza, Juan de.

Alaska. I. History.—The first definite knowledge of Alaska was acquired in 1741 through the expedition under Vitus Bering, a Dane in the Russian service, who, in that year, sailed from Okhotek as far as 58° 30' N. lat. A couple of years later, Siberian fur hunters, starting from the Russian coast along the northeast of the American continent and the Aleutian Islands in search of the valuable sea-otter. In 1762 Andreian Tolstyk, after a sojourn of three years in these regions, returned to Russia, and on his report the cession of the commercial importance of Alaska Catherine II sent an expedition to foster trade and colonization. rival companies began to dispute the territory, but in 1780 two traders, Grigor Shillichkof and Ivan Golikof, relying on home influence, chiefly that of Rezanof, Chamberlain to the Emperor, formed the Russian-American Fur company, the history of which is the history of Muscovite domination in Alaska from 1780 until the sale of the territory to the United States in 1867. In 1786, Gerassim Prilifolof, an employee of the Company, discovered the seal rookeries in the Bering Sea. This discovery occasioned the reopening of trade with China, from which Holland and England, by their greater facilities, had driven Russia. The fur of the seal was especially prized by the Chinese, who had found the secret of plucking and dyeing the skins, and a lucrative trade was the result. Alexander Baranof, who, in 1790, became general manager of the company, was for more than a quarter of a century the pre-eminent genius of a commerce which extended to California and the Sandwich Islands as well as to China. Klikitat Island was at the first head of the Russians in Alaska, but they afterwards established their capital at Sitka, on Baranof Island, where a new centre of Russian activity was established. Shipbuilding and various other industries were started. Rude agricultural implements were made for the Mexican and Canton trade; so were cas for the Spanish mission churches, which are used to be still in use. The policy of inland exploration pursued by the successors of Baranof turned the energies of the fur company into other channels, and necessarily reduced its dividends. The charter granted in 1796 had been renewed in 1821 and 1844. When it expired in 1864 no renewal was granted, nor was it sought. Negotiations had been begun with the United States, which ended in the purchase of Alaska in 1867, for $7,200,000. The official transfer was made in October of that year, General Rousseu acting for the United States and Prince Makkhar for Russia. The Russians were given two years to close up their business in the territory. Meanwhile American activity was rife; squatters and miners flocked into the country, and great commercial companies were organized to exploit the new field. These companies have made fortunes in fisheries and fur-hunting, while in recent years mining and various metals has been promising similar returns.

II. Area and Accessibility.—According to the census of 1900, Alaska embraces, inclusive of the islands, 590,804 square miles. These figures repre-
sent all the North American continent west of the 141st meridian of western longitude, with a narrow fringe of territory extending to the Pacific and British territory, all the islands along the coast, and the Aleutian chain. The acreage, according to the Governor's report for 1901, is 360,529,600. This great empire is equal in size to all the States east of the Mississippi. Its heart is a great central plateau, 600 miles long east to west, and 400 miles north to south, though its extreme limits are 800 by 1,000 miles. This does not include the Aleutian Islands—the stepping stones to Asia—that stretch from its southwestward portion westward into the Pacific about 1,500 miles. Numerous inlets provide an easy coastwise intercommunication, but the chief natural highway is the mighty Yukon, navigable for 2,500 miles east to west. It divides the Alaskan territory near the centre, and is ice-free from June to October. Petroff says that at its mouth it discharges into the Bering Sea a greater volume of water than the Mississippi. Several large navigable rivers, notably the Koyukuk and Tanana, flow into the Yukon, but many of the smaller streams, running into the Bering Sea and the Arctic Ocean, are shallow, and available only for small craft, a circumstance which is retarding the work of prospecting and mining. Various railways in and through Alaska are projected, one or two of which are under construction. The completion of those will greatly contribute to advance a hundredfold the interests of the country. Alaska is mountainous, but contains extensive river valleys of productive soil. From Seattle to Skagway is a distance of about 1,000 miles, a little more than from New York to Chicago; and from Seattle to the most distant point of Alaska is about the distance from New York to San Francisco. The gold-fields of the Yukon are reached from Seattle by ocean steamer, rail, and river steamer in about six days. It takes about twice as long to reach the placer miners of Nome. Communication is open during the summer season only; in winter, transportation is carried on with the aid of dog-teams.

III. RESOURCES.—The actual wealth of Alaska consists in fur-seals, fisheries, and gold-mines. The principal breeding-ground of the fur seal is on the Pribilof Islands, just north of the Aleutian chain. From 1868 to the middle of 1903 the seals taken by the American sealing vessels in Alaska was $35,000,000, while the value of $17,000,000 mined in 1905 brought the total value of the Alaskan fur trade in this period to the sum of $52,000,000. These figures take no account of the pelagic-seal catch. The salmon fisheries are another source of wealth; in 1901, 19,000 barrels of canned salmon were sent to the United States, and in 1905 the total value of the fish exportation was $9,010,089. The cod-fisheries promise, by reason of their vast area and rich supply, to exceed in value those of Newfoundland or any other part of the world. Placer gold has been located in many places in Alaska—a fact which proves that the territory is being rapidly explored. Gold mines are being successfully worked in three localities: southeastern Alaska, the Yukon river and its tributaries, and the Cape Nome district opposite the coast of Asia. The output of gold in American Alaska for the fiscal year 1905 was about $10,000,000. It is reported that the Yukon Klondike is now entering into calculations of commerce. There is abundant supply of valuable timber, especially in southeastern Alaska, but it is not yet legally available for export, as the public lands have not been surveyed. Agriculture is possible in about 100,000 square miles in southeastern Alaska, which owes to the "Japana current, which brings the warm north-west winds and produces wheat, oats, grasses for cattle, and vegetables in great variety. The latest official reports speak with praise of the supplies raised at the Holy Cross Mission, on the Yukon. It would be possible for the land to furnish at least a portion of the food supply best needed by the Pacific and British territory, all the islands along the coast, and the Aleutian chain.

IV. CLIMATE.—Alaska offers a great variety of climates. Along the southern and southeastern coasts the "Japan current" distributes a part of its equatorial heat, and creates on the fringe of islands, and for some twenty miles inland, a distinctly temperate zone. The mean temperature of Sitka is 32° Fahrenheit. Winter opens with December, and the snows are gone by May, except on the mountain-sides. Little of the warmth of the "Japan current" reaches north of the Aleutian range. The winter in the Yukon and Seward Peninsula is long, hard, and winter. The summer warm and brief. The winter sun rises in the Yukon valley from 9.30 to 10, and sets between 2 and 3. The summer sun rises at 1.30 in the morning and sets at 10 in the evening, and the twenty hours of daylight are followed by a diffused twilight. In general, the changes of climate in the north are rapid and extreme, the mean summer temperature being from 60° to 70° Fahrenheit, while the winter cold registers as low as 50° and 60° below zero, and near the Arctic Circle still greater extremes are met with, the thermometer reaching 70° below zero. However, owing to the dryness of the atmosphere, the intense cold is not disagreeable, and white men in those northern regions experience no inconvenience in travelling over the tundras with their dog-teams and sleds.

V. GOVERNMENT AND REVENUE.—Alaska, though called a territory, is properly known as the "District of Alaska." It has no legislature and no territorial form of government. It is represented directly by Congress, and locally administered by a governor, assisted by a secretary, and a surveyor-general, United States marshals, and attorneys, appointed by the President, subject to the approval of the Senate. It constitutes a judicial district, with three subdivisions, and three courts. The Governor is required to make an annual report to the Secretary of the Interior. The capital is Sitka, on Baranof Island, a city founded by the Russian Governor of that name in 1799, and the oldest town in Alaska. The sale of liquor to the natives is governed by special regulations. From 1867 to 30 March 1903, the Governor received a revenue of $9,555,909, of which $7,597,331 were paid in as a tax on fur seals, and $528,558 as customs.

VI. EDUCATION.—The pupils are under the official supervision of a United States general agent for education in Alaska, who resides at Washington. In 1887 there were 18 public schools with 58 teachers and 2,083 pupils. From 1884 to 1901 Congress made a small annual grant for the support of these schools, but in 1901 an act was passed by which license fees collected from unincorporated towns were to be applied in part to the establishment and maintenance of schools for the education of Indian children and such other purposes as the Secretary of the Interior might determine would lead to a "civilized life". Such schools are placed in charge of the Governor of Alaska as ex-officio superintendent of education. By the same act the edu-
cation of the Eskimos and Indians remained under the control of the Secretary of the Interior, and provision is made for the work by an annual appropriation ($50,000 in 1905). The principal elements of this public education for the natives are the teaching of the English language, spoken and written, and the arts of reindeer-herding and transportation, helpful at once to the white man and the native (Statement 351 of the Commissioner of Education to the Secretary of the Interior, 30 June, 1905, 26-48).

VII. Native Tribes—Pagan Superstitions, etc. —The Alaskan aborigines fall under four main divisions or groups: (1) The Aleuts, who occupy the whole of the Aleutian Islands, the north coast of the Alaskan Peninsula from Cape Stroganof westward, and its southern coast from Pavlof Bay westward; (2) the Ten'a, or western Athabascans, who are spread over the interior of the territory on both sides of the Yukon river as far west as Koseresky. A

among their misguided votaries credit for infallibility and makes them in the eyes of believers mediators between the visible and invisible worlds. Ivan Petroff, in his “Population, Resources, etc. of Alaska” (embodied in the United States Census Report for 1880), describes the Shamanistic ceremonies of initiation, incantations, etc. Veniaminof (John Popoff) the most authoritative Russian writer on Alaska, says: “It was a very rare occurrence that the son of a Shaman adopted the trade of his father. Probably the Shaman on his death-bed forbade his son to do so, explaining to him the worst side of his position, and turning his desires in another direction. Many of the Shamans called their occupation the service of the devil, and told the young men that nobody who had any fear or apprehension must lay claim to the title of Shaman, and that they themselves had not adopted the profession voluntarily, but because they were powerless to resist

belt of Eskimo hems them in on the northwest and south and separates them completely from the ocean except at one point near Cook’s Inlet on the North Pacific; (3) the Thlunkeets, or Koloshes, as the Russians called them, who people the islands and coast of southeastern Alaska; (4) the Eskimo, or Inuits, who are scattered along the coast line from Alaska to Labrador. These different groups are subdivided into families, subdivisions which are based mainly on linguistic differences. Like most northern savages they were at one time, and still are in some degree, addicted to Shamanism, or sorcery, which enters intimately into all their relations, personal, social, and civil. An occult influence, they believe, resides in certain persons and is hereditary, being transmitted with its mysteries and paraphernalia (masks, drums, straps, bones, etc.) to sons and grandsons. It enables them to reveal the future, to discover lost or hidden things, and with preternatural assistance to avoid misfortunes or disasters. It ensures them

the devil.” There were, of course, numerous errors in a religion allied to such practices. Nevertheless we do not subscribe to the statement (p. 13) in “Handbook 84 on Alaska”, issued by the Bureau of American Republics, Washington (1880): “Except as their ideas are modified by relations and intercourse with white people they have no religion, unless certain definite superstitions, having no connection with any idea of a supreme spiritual being, be called religion.” On the contrary, it can be seen in the writings of Petroff, Holemberg, and Veniaminof that they possess certain elements of religion. Thus, every tribe recognized a Creator, termed in the traditions of the coast, Nunuklukta; throughout the archipelagic circle, Agoughouk; among the Kadiaks, Shilam-Shoa; and along the narrow strip to the southeast, the Yesli, or Yeul. They held an immortality and a state of retributive rewards and punishments even beyond the grave, and this in the uncommon case of cremation of the body. They exhibited at
times a wonderfully elaborate moral code. This is especially true of the Hydah branch of the Thlinkete, who, ethnologically, are the most interesting branch of the Thlinkete aborigines. The Hydahs inhabit Prince of Wales Island, and their haunts are visited yearly by hundreds of tourists. The myths attached to their origin—the story of the descent of their families, one from the bear, another from the whale, a third from the raven, and so on; and the elaborate totem system resulting therefrom, with the far-reaching influence they have had on the Hydahs, as a special place among the aboriginal peoples. The totem system, with its well-known poles, or carved tree trunks, originated with the Hydahs, but in course of time extended to the rest of the Thlinkete group. There were three kinds of carved poles: the historical, the death, and the totem, pole, the last giving the line of descent of the mother’s family. Children were always known by the totem of the mother. Many of those poles are still standing, but the combinations of figures of birds and other living things, distorted beyond recognition, are no longer intelligible. The embers and totems, together with the white races, have made the Thlinkete group more or less oblivious of the past. The totem system is dying out; even the family totem is falling into disuse. It was the cause of much injustice and suffering owing to the unequal and unjust distribution of property. Among the traditions of the Alutagouses, certain Biblical narratives—the creation of light, the fall of man, the deluge, the confusion of tongues, the dispersion of races, etc. Polygamy was common in a more or less exaggerated form. In northern Alaska it is no longer so common, though it sometimes occurs. Matrimony, until ratified by the birth of children, is not looked on as being indissoluble, but rather as a sort of espousals. There was also a belief in metempsychosis. They held, with most savages, that it is a strict duty to revenge insult or injury. The hardships to which females were subjected at critical periods are appalling, and may explain their premature old age.

VIII. Missions.—(1) Russian Mission.—Christianity was introduced into Alaska in 1794. A few sporadic attempts were made prior to that date by Russian traders, notably Glotov, but, according to the report of Alexander Baranov, in 1793, the natives were not so much Christian ardour as business considerations that induced the Russians to persuade the Aleuts to accept baptism. The converted natives were always more manageable. They became attached, to a certain extent, to their godfathers, and gave their trade exclusively to them. The first serious attempt to Christianize the Alaskan tribes was made by Shelikof, one of the organizers of the Russian American Fur Company, who, in 1787, petitioned the Russian Synod to send missionaries to convert the Aleuts. He promised to provide them with transportation and to support them in their mission. In 1793, the Russian Orthodox meteorologist and priest instructed the Metropolitan Gabriel to select the best material for the mission, and in 1794 a band of ten, eight ecclesiastics and two laymen, under the guidance of Archimandrite Ivassof, left St. Petersburg for Okhotok, whence they sailed for Kadiak. This large island was for some years the head-quarters of the Russian-American Fur Company, and from it the monks dispersed in different directions under the protection of the fur hunters. Makar proceeded to Unalaska and began to baptize the natives; another, Juvenal, laboured among the natives of Kadiak Island and those on Cook’s Inlet. This missionary work continued for two years. In 1797, Ivassof, the leader, was promoted to the rank of Archbishop of Irkutak, in Siberia, but was lost at sea the following year. Missionary work remained in abeyance until the arrival of Alexander Baranov in Sitka, the new head-quarters of the Fur Company. In 1816, Sobolof, the first Russian-Greek missionary, apparently, who laboured among the Thlinkets, reached southeastern Alaska. In 1823 Ivan Veniaminof, the most distinguished of the Russian ecclesiastics in Alaska, when known as the "Enlightener of the Aleuts", arrived at Unalaska. During a period of nearly thirty years he displayed intense zeal. He was instrumental in spreading Christianity over a vast extent of territory, visiting not only the Aleutian Islands, but all the coast of the mainland from Bristol Bay to the Kuskokwim. Veniaminof was a man of exceptional ability. He mastered the Aleut and Thlinkete languages, translated portions of the New Testament, composed a catechism and hymnal, and began an exhaustive research into the traditions, beliefs, superstitions, etc. of the natives of the Aleutian group. In 1840, after the division of the diocese of Sitka and Bering Sea, Bishop Veniaminof was appointed Bishop of the Kurile and Aleutian Islands, and assumed, after the Russian custom, the name of Innocentius. During his sojourn in southeastern Alaska, he devoted himself with great zeal to the conversion of the Thlinkete. He established at Sitka a seminary for training of native clergymen for the Russian priesthood, an institution which was continued for many years. In 1852, he was transferred to Yakutat, and died in 1879, Metropolitan of Moecow. Veniaminof, of whom there exists a biography, is highly venerated as a man and a writer. Petroff says of him, however, that the success of his work of conversion was only temporary and was confined altogether to the time of his presence among the natives. In 1859, Archimandrite Peter, Rector of the seminary at Sitka, was made bishop of that place. He was succeeded, in 1867, by Bishop Paul. In 1870 his successor, Bishop John, took the title of Bishop of Alaska and the Aleutian Islands. An important event was the transfer, in 1872, of the head-quarters of the Russian missions from Sitka to San Francisco. Bishop Nestor was sent thither, in 1879, in charge of Alaska and the Aleutian Islands; he was lost at sea in 1882. In 1888 Bishop Vladimir was appointed Bishop of Kadiak. In 1891, Bishop Vladimir was succeeded by Bishop Veniaminof, who died in 1898, Bishop Tikhon; and in 1904, Bishop Innocentius. In 1893 Russian orphanages were opened at Sitka, Kadiak, and Unalaska; and in 1894, a Russian church and school at Juneau. Parochial schools are attached to every Russian church. The Report on Education for 1903 (5155-56) enumerates in Alaska thirty schools, with 740 pupils, and adds that there are sixteen parishes in Alaska with 10,225 parishioners. The Czar still maintains a salaried hierarchy there, but his influence is destined to dwindle away before American Missionary endeavours.

(2) Protestant Missions.—Several of the Protestant sects, notably the Presbyterian, Dutch Reformed, Swedish Evangelical, Congregational, and Episcopal, are at work in various parts of Alaska. Their mission stations extend up the Yukon and Kuskokwim rivers, and along the main coast as far north as Cape Prince of Wales and Point Barrow. The Presbyterians, who landed in that country in 1878, have been the most successful. They have strongly organized missions in southeastern Alaska. The late Governor of the territory, John B. Brady, was a Presbyterian missionary for years; and the Rev. Sheldon Jackson, another Presbyterian missionary, is Superintendent of Education for the territory. The Catholic Mission at Sitka. Prior to the cession of Alaska to the United States, no Catholic priest had sojourned in the territory. In 1872, Francis Mercier, chief agent of the Alaska Commercial Company at
Nuklukhoyit, alarmed at the constantly threatening attitude of the Ten'a on the Yukon and Tanana, took steps to introduce Catholic missionaries among them. He invited the Oblates of Mary Immaculate to take up the work. In the autumn of 1871 Bishop Atwood of Chicago, with two companions, Father Lecorre and an Indian interpreter named Silvain, crossed over the mountains and wintered at Fort Yukon. The following spring the three sailed down the Yukon river to Nuklukhoyit, where they met a large number of natives from the Tanana and Yukon. They then continued their journey down the river, instructing both Ten'a and Eskimo adults and baptizing their children. Notwithstanding the opposition shown by the Shamans and the Russianized natives, the Oblates considered the prospects so bright that they decided to establish stations on the Yukon. After spending a year in reconnoitering, Bishop Clut returned to his own missions, leaving Father Lecorre in residence at St. Michael at the mouth of the river. The missionary remained there until 1874, when the news came to him that the spiritual jurisdiction of the Alaskan territory had been transferred to the Bishop of Sitka. Father Seghers, Charles John Seghers, ultimately gave up his life in the work. In July, 1877, this prelate, with one companion, Father Mandart, made a preliminary voyage to St. Michael, and went up the river as far as Nulato. During the following winter he visited many villages, establishing missions as far as the Coast, in the midst of severe privations. Before his return to civilization, he promised the Ten’a that he would establish missions among them. In the interval Bishop Seghers was transferred to Oregon City as Coadjutor to Archbishop Blanchet. However, his first visit to Alaska produced immediate results. In 1879 Father Althoff went to Wrangel, in southeastern Alaska, from which point he visited the Cassiar country and the coast. He was transferred to Juneau in 1885, where he was joined by Father Heynen, who was sent to aid him in his labours at Sitka. These two apostolic men were the pioneers of the Church in southeastern Alaska. They lived in a log cabin, in the utter isolation of primitive missionary life, preaching the Gospel to Thlinket and white men alike. In September, 1886, Father Althoff brought to Juneau the Sisters of St. Ann, for the service of the new hospital, and thenceforth always abided by their faith. Among these devoted women—Sister M. Zeno, Sister M. Bonsecours, and Sister M. Victor—all three of whom are still living (1900), deserve to be recorded. Bishop Seghers had meanwhile secured his reappointment to the See of Victoria, and resumed his plans, long delayed, for the conversion of the Alaskan tribes. He invited the Society of Jesus to undertake the work of evangelizing the territory. In July of that year, the prelate—now Archbishop Seghers—accompanied by two Jesuits, Fathers Paschal Tosi and Aloysius Robaut, and a hired man named Fuller, started over the Chilcoot Pass for the headwaters of the Yukon. Father Fuller was destined to remain in Alaska for five years, in the midst of severe privations. Before his return to Nulato, not merely to keep the promise he had made to the Ten'a six years previously, but to forestall the members of a sect who were trying to establish themselves at that spot. During the 1,100 miles of the journey opened symptoms of insanity and at times threatened the Archbishop insolently. At Yesseltlatok, near the mouth of the Koyukuk, they took up quarters in an abandoned fishing cabin. On the morning of 25 November Fuller aroused the prelate from his sleep, pointed a rifle at him, and shot him through the heart. Death was instantaneous. The remains of the murdered Archbishop were taken down the Yukon river to St. Michael, whence, two years later, they were transferred to the crypt of the cathedral in Victoria, B. C. The murderer was subsequently tried, convicted, and sentenced to ten years imprisonment. Father Tosi, Father Paschal, Father Althoff, and Father Seghers, under the direction of mission work in Alaska; new and complicated problems presented themselves to them. Father Tosi went to Europe, where he met the president of the Society for the Propagation of the Faith at Lyons, who contributed $4,000 towards the support of the Church in Alaska. A commission, under the presidency of Father Althoff, dated 17 July, 1894, raised Alaska to a Prefecture Apostolic, with Father Tosi, S.J., as the first incumbent of the office. He exercised his duties as Prefect Apostolic until March, 1897, when he resigned, owing to failing health, and died, at the age of fifty-one, on June 6 and January, 1898. The Very Rev. John B. René, S.J., was appointed in his place. He resigned in March, 1904, and was succeeded by the present incumbent, the Very Rev. Joseph R. Crimont, S.J. The conditions of the Alaskan mission have changed greatly since the advent of the first missionaries. The discovery of placer gold-mines in southern Alaska, the influx of Alutiiq, Thlinket, and a few other eastern Alaskan, have robbed Alaska of much of its primitive isolation. There are resident Jesuit priests at Juneau, Douglas, Fairbanks, Nome, Skagway, St. Michael, and Seward. From these centres white missions are attended at Ketchikan, Wrangel, Eagle River, Circle City, Fort Yukon, Sitka, Haines, Valdez, Chenilla, Kliketari, Pastokil, Pimeetalack, Stebben, etc. Among the native tribes there are also missions, especially Ten'a, on the Yukon at Koersersky and Nulato. The Eskimo in the Nome district on the Kuskokwim and in the Yukon Delta are also attended by Jesuit Fathers and Brothers in southeastern Alaska, owing to lack of men and means, no Catholic mission among the Thlinkets has yet been established. A training-school for boys and girls exists at Holy Cross Mission near Koersersky. The girls are under the care of the Sisters of St. Ann. These native children are taught the arts of cooking, sewing, etc.; the boys, with the Jesuit lay brothers as instructors, are taught gardening, carpentry, and smithing of various kinds. The lives of the missionaries who are devoting themselves exclusively to the native population are lives of intense isolation, but their personal sufferings and inconveniences count for little when there are souls to be saved.

IX. THE PREFECTURE APOSTOLIC comprises the 531,409 square miles that make up the Territory of Alaska and the Aleutian Islands. From 1867 to 1874, these missions were subject to the Bishop of Vancouver Island, B. C.; they were then placed in charge of a Prefect Apostolic who resides at Juneau. The total population is about 72,000, of which about 15,000 are Catholics, one-third of these being natives. The mission is entrusted to the Society of Jesus. There are at present (1900) seven Jesuit Fathers, in charge of the two hundred and eighty-eight stations, of which twelve are provided with resident priests, the others being missions attended occasionally. Nine of the missions are provided with chapels. Jesuit Lay Brothers (8) and Brothers of Christian Instruction (2), from Ploermel in Brittany, attend to the Catholic education of the Indians. The girls attend the missions; the Sisters of Providence (8), Sisters of St. Ann (22), and Ursuline Sisters (3). There are five convents, two academies (Juneau and Douglas City) three day schools, four hospitals (Juneau, Eagle, Douglas, and Nome), an orphanage for Indian girls, and an industrial school for Indian boys (Koersersky). The total number of children in Catholic institutions is 283. There is an
ALASKA

1. SCHOOL OF THE HOLY CROSS, KOFENFSKY, YUKON RIVER
2. RUSSIAN CHURCH
3. MISSION CHAPEL, KOFENFSKY, YUKON RIVER
4. CATHOLIC CHURCH WITH ELECTRIC CROSS, NOME
yet no seminary for ecclesiastical students. The orphanage and mission schools are supported mainly by Catholic charity, and the hospitals by organised contributions.

Joseph Raphael Chmont.

Alatri, an Italian bishopric under the immediate jurisdiction of the Holy See, is comprising seven towns in the Province of Rome. The close proximity of this city to Rome is an argument for believing that Christianity was taught there at a very early date, though this does not compel belief in the localities which place the conversion of Ferentino, Alatri, and neighbouring towns in the apostolic age. The route followed by the earliest preachers of the Gospel in Italy is still unknown. We first meet the name of a bishop of Alatri in Faechisia (551) who accompanied Pope Viglius to Constantinople on the occasion of the controversy of the Three Chiefs; and in the church of St. Mary Major in Alatri, is preserved a wooden statue of the Madonna, a splendid example of Roman art of the twelfth century. (See Fogolari, "Scultura in legno del secolo XII", in "L'Arte", 1903, I, IV; also Venturi, "Storia dell'arte Italiana", I, 264.) Alatri contains 16 parishes, 77 churches, chapels, and oratories; 64 secular priests, 52 seminarians; 42 regular clergy; 31 lay brothers; 81 religious (women); 30 confraternities; 1 boys' school (87 pupils); 3 girls' schools (30 pupils). Population, 24,000.

Ernesto Buonaituti.

Alb, a white linen vestment with close fitting sleeves, reaching nearly to the ground and secured round the waist by a girdle. It has in the past been known by many various names: linea or tunica linea, or simply talaris, from the fact of its reaching to the feet (calce); camicia, from the idea like nature of the garment; alba (white) from its colour; and finally, alba Romana, this last seemingly in contradiction to the shorter tunics which found favour outside of Rome (cf. Jaffé-Löwenfeld, "Regesta", 2235). Of these the name Albœ almost alone survives. Another use of the word albœ, commonly in the plural Albœ (vestes), occurs in medieval writers. It refers to the white garments which the newly baptized upon Holy Saturday, and wore until Low Sunday, which was consequently known as dominica in Albo (deponentis), the Sunday of the laying aside of the white garments. This rite, however, will be more conveniently discussed under the word "Christening" (q. v.). From the usage mentioned, both Low Sunday and Trinity Sunday, together with the days preceding, seem sometimes to have been called Albor. Possibly our Whit-Sunday, the Sunday after the Pentecost baptisms, may derive its name from a similar practice. We shall treat of the origin, symbolism, use, form, ornamentation, material, and colour of the alb.

It is impossible to speak positively about the origin of this vestment. Medieval liturgists, e. g. Rupert of Deutz, favoured the view that the Christian vestments in general were derived from those of the Jewish priesthood, and that the Alb, in particular represents the Kethoneth, a white linen tunic of which we read in Exodus, xxviii, 39. But a white linen tunic also formed part of the ordinary attire of both Romans and Greeks under the Empire, and most modern authorities, e. g. Duchesne and Braun, say it needless to look for circumstances beyond our alb. This view is confirmed, first, by the fact that in the Eucharistic scenes of the catacomb frescoes (e. g. those indicated by Monsignor Wilpert in his "Pictura Mundi") the white under-tunic is not always found; and, secondly, by the silence of early Christian writers under circumstances which would lead us to expect some allusion to the relation between Jewish and Christian vestments, if any such were recognized (cf. Hieron, "Ad Fabiolam", Ep. 64, P. L., XXII, 607). The fact that a white linen tunic was a common feature of secular attire also makes it difficult to determine the epoch to which we must assign the introduction of our present liturgical garment. The word albo, indeed, meets us not infrequently in connection with ecclesiastical vesture in the first seven centuries, but we cannot safely argue from the identity of the name to the identity of the thing. On the contrary, when we find mention of an alb in the "Expositio Missæ" of St. Germanus of Paris (d. 576), or in the canons of the Fourth Synod of Toledo (663), it seems clear that the vestment intended was of the nature of a dalmatic. Hence we can only say that the words of the so-called Fourth Synod of Carthage (c. 398), "ut diaconus tempore obligaciones tarn vel lectionis albœ, tantum vel albo festivitate," may or may not refer to a vestment akin to our alb. The slender available evidence has been carefully discussed by Braun (Priestlichen Gewänder, 24), and he concludes that in the early centuries some sort of special white tunic was generally worn by priests under the chasuble, and that in course of time this came to be regarded as liturgical. A prayer mentioning "the tunic of chastity," which is assigned to the priest in the Stowe Missal, helps to confirm this view, and a similar confirmation may be drawn from the figures in the Ravenna mosaics, though we cannot be sure that Albo is not here used in a different sense. Before the time of Rabanus Maurus, who wrote his "De Clericorum Institutione" in 818, the alb had become an integral part of the priest's sacrificial attire. Rabanus describes it fully (P. L., CVII, 306). It was to be put on after the amice. It was made, he says, of white linen, to symbolize the self-denial and chastity befitting a priest. It hung down to the ankles, to remind him that he was bound to practise good works to his life's end. At present the priest in putting on the alb says this prayer: "Purify me, O Lord, from all stain, and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights." The symbolism has evidently changed, but little since the ninth century.

As regards the use of the alb, the practice has varied from age to age. Until the middle of the twelfth century the alb was the vestment which all clerics wore when exercising their functions, and it is further mentioned both in his own monastery and at Cluny, not only those who officiated in the sanctuary but all the monks in their stalls wore albs. The alb was also worn at this period in all religious functions, e. g. in taking Communion to the sick, or when assisting "at a synod. Since the twelfth century, however, the
cotta or surplice has gradually been substituted for the alb in the case of all clerics save those in greater orders, i.e. sub-deacon, deacon, priest, and bishop. At present the alb is little used outside the time of Mass. All other functions it is permissible for priests to wear a surplice.

Beyond a certain enlargement or contraction as to lateral dimensions, no great change has taken place in the shape of the alb since the ninth century. In the Middle Ages the vestment seems to have been made to fit precisely around the waist, but broader out below so that the lower edge, in some cases, measured as much as five yards, or more, in circumference. No doubt in practice it was pleated and made to hang tolerably close to the figure. Towards the end of the sixteenth century again, when voluminous garments were everywhere in vogue, St. Charles Borromeo prescribed a circumference of over seven yards for the bottom of the alb. But his regulation, though approved, cannot be said to make a law for the Church at large.

Much greater diversity has been shown in the ornamentation of the alb. In the early ages we find the lower edge decorated with a border sometimes both rich and deep. Similar embroideries adorned the wrists and the caputium (head opening), i.e. the neck. In the thirteenth century the fashion of "apparels", which apparently originated in the north of France, rapidly became general. These were oblong patches of rich brocade or velvet or damask, sewn to the lower part of the alb both before and behind. Similar patches were attached to the wrists, producing almost the effect of a pair of cuffs. Another patch was often sewn on to the breast or back, sometimes to both. To these apparels many names were given. The commonest were purpuræ, plagula, grammata, gemmata. This custom, though it lingered on for centuries, and in Milan survives until the present day, gave way finally before the introduction of lace as an ornament. The use of lace, though permitted, ought never to lose the character of a pure decoration. Albæ, with lace reaching above the knees, are, not strictly speaking, en rüle, though there is a special decree of 16 June, 1893, tolerating albæ with lace below the cincture for canons at Mass, on solemn feast days. Formerly a decree of the Congregation of Rites prohibited any coloured lining behind the flounce, or cuffs, or lace with which the alb might be decorated, but a more recent decree (12 July, 1892) has sanctioned the practice.

In point of material the alb must be made of linen (woven of flax or hemp); hence cotton or wool are forbidden. The colour must now be white. Much discussion has been caused by the frequent occurrence in medieval inventories of albæ which apparently comply with neither of these regulations. Not only do we read of red, blue, and even black albs, but albs of silk, velvet, and cloth of gold are frequently mentioned. It has been contended that in many cases such designations must be regarded as referring to the apparel with which the albs were adorned; also that the albs of silk, velvet, etc. were probably of damask or damask. The residue of cases which it is impossible to explain satisfactorily, and the prevalence at least of blue albs seems to be proved by the miniatures of early manuscripts. Moreover, the use of silk and colours instead of albs of white linen has lasted on in isolated instances to our own day. It may be added that, like other sacerdotal vestments, the alb needs to be blessed before use.


HERBERT THURSTON.

**Alba, Juan de.** See ALBU.

**Alba Julia.** See FOGARAS.

**Alba Pompea, Diocese of.** comprises eighty towns in the province of Cuneo and two in the province of Alexandria, in Italy. Heading the list of the bishops of Alba is a St. Dionysius, of whom we are told that after serving there for some years he became Archbishop of Milan. He was the Dionysius who so energetically opposed the Arian heresy, and was exiled in the year 355, by the Emperor Constans. Paprock rich (Acta SS., VI, 40) disputes the reliability of this tradition, since a bishop of that period was forbidden to leave his diocese for another. A list of nine early bishops of Alba, from another St. Dionysius (350) down to a Bishop Julius (555) was compiled from sepulchral inscriptions found in the cathedral of Alba towards the end of the fifteenth century by Dalmazzo Berendeno, an antiquarian. De Rossi, however, on examination proved it a forgery (Boll. di Arch. Crist., 1868, 45-47). The first bishop of Alba of whose existence we are certain is Lampradius who was present at the synod held in Rome (499) under Pope Gennadius. (Manz, VIII, 235, Mon. Germ. Hist., Auct. Ant., XII, 400.) In the series of bishops, Benzo is notable as an adversary of Gregory VII and a partisan of the Empire in the struggle of the Investitures. (Orsi, "Un libellista del sec. XI", in "Rivista storica Italiana," 1884, p. 427.) The diocese contains 101 parishes; 276 secular priests; 11 regulars; 405 churches and chapels; 10 seminaries.


**Ernesto Buonaiuti.**

**Alba Reale.** See STUHLWEISENBURG.

**Alban, Saint, first martyr of Britain, suffered c. 304.** The commonly received account of the martyrdom of St. Alban meets us as early as the pages of Bede's "Ecclesiastical History" (Bk. I, chs. vii and xviii). According to this, St. Alban was a pagan living at Verulamium (now the town of St. Albans in Hertfordshire), when a persecution of the Chrisrians broke out, and a certain cleric flying for his life took refuge in Albans house. Alban sheltered him, and after some days, moved by his example, himself received baptism. Later on, when the governor's emissaries came to search the house, Alban disguised himself in the cloak of his guest and gave himself up in his place. He was dragged to the stake, but, though he would not deny his faith, condemned to death. On the way to the place of execution Alban arrested the waters of a river so that they crossed dry-shod, and he further caused a fountain of water to flow on the summit of the hill on which he was beheaded. His executioner was commissioned by him, after striking the fatal blow, was punished with blindness.

A later development of the legend informs us that the cleric's name was Amphibalus, and that he, with some companions, was stoned to death a few days afterwards at Redbourn, four miles from St. Albans. What germ of truth may underlie this legend is difficult to decide. The ecclesiastical authority to mention St. Alban is Constantius, in his Life of St. Germanus
of Auxerre, written about 480. But the further details there given about the opening of St. Alban's tomb and the taking out of relics are later interpolations, as has recently been discovered (see Levison in the "Neues Archiv", 1903, p. 148). Still the whole legend as known to Bede was probably in existence in the first half of the sixth century (W. Meyer, "Legende des h. Albinus", p. 21), and was used by Gregory of Tours (p. 58) to that the name Amphibalus is derived from some version of the legend in which the cleric's cloak is called an amphibalus; for Geoffrey of Monmouth, the earliest witness to the name Amphibalus, makes precisely the same mistake in another passage, converting the garment of the cleric into the foot of a sea monster. (See Ussher, Works, V, p. 181, and VI, p. 58; and Revue Celtique, 1890, p. 349.) From what has been said, it is certain that St. Alban has been continuously venerated in England since the fifth century. Moreover, his name was known about the year 580 to Venantius Fortunatus, in Southern Gaul, who commemorates him in the line:

Albanum egregium fecunda Britanniae proferit.

(Lo! fruitful Britain vaunts great Alban's name.)

("Carmina", VIII, iii, 155.) His feast is still kept as of old, on 22 June, and it is celebrated throughout England as a greater double. That of St. Amphibalus is not now observed, but it seems formerly to have been attached to 25 June. In some later developments of the legend St. Alban appears as a soldier who has been killed, and his story was also confused with that of another St. Alban, or Albinus, martyred at Mainz.


HERBERT THURSTON.

Albanenses, Manichean heretics who lived in Albania, probably about the eighth century, but concerning whom little is known, except that they were opposed by the orthodox, the Manicheans continued to flourish. (See BOGOMILLS, CATHARI, PAULICANS.) They appear to have professed a very strict and uncompromising form of the heresy, rejecting all doctrinal modifications so as to the eternity of the evil principle, and its absolute equality with the good principle. (Heinem in Dicr de Theol. cath., I, 658.)

FRANCIS W. GREY.

Albania, the ancient Epirus and Illyria, is the most western land occupied by the Turks in Europe. Its extreme length is about 200 miles, and its breadth from forty to ninety miles. On the west and south-west, bordered by the Adriatic, and the Ionian, being a mountainous and rugged territory, some of its peaks reaching a height of 12,000 feet, and the only plain one of note, is that of Scutari (the ancient Scodra, Σκόδρα), which holds the lake of the same name and is watered by its affluent, the Drin. Many rivers flow from savage, inaccessible heights to the Ionian Sea: the Mati, Shkumbi, Ergent or Devol, Voinoysa, Kalamos. Among the most celebrated is the Close, the source of Scar, and the Castor of antiquity. Albania shares with Greece the peculiar phenomenon of subterranean rivers; the waters of the lake of Janina flow through one of these underground channels into the Gulf of Arta, and this gave rise to the myth that here was the entrance to the infernal world of the ancient Greeks. The surrounding country is covered with Cyclopean ruins. In the region of Lakes Ohrida and Presba there are passages through the mountains, which facilitate communication between Albania and Macedonia; and the Turkish mail post actually follows the old Via Egnatia of the Romans from Durazzo (the ancient Dyrrachium) to the Vale of the Alm, where the Breggia river is crossed. Further down, between the Grammos and the Pindar chain, a defile allows communication with the road from Janina to Larissa. The Mavropotamias, or Acheron, formerly received the affluents of the Cocytus and Phlegeton, which have now disappeared. The soil is barren and sterile, cut through by a series of cuts which divide the country into fragments. Inhabitants are few, consisting principally of bards, bark for dyeing, and tobacco. If the Boyana river were made navigable, Scutari would be connected with the sea, and trade would assuredly lead to progress of all kinds; but Mussulman rule precludes the attempt.

The Albanians (more of an ethnographic than a geographic term) are called Arnaouts (Armaoits, Arnaoutes) by the other peoples of the Balkan peninsula; they give themselves the name of Skippers or "mountaineers". They claim descent from the Epriotes and Illyrians, and, like the latter, have always been distinguished by their martial qualities. Having been conquered in the Illyrian wars by Rome, the tribes of this region furnished the best soldiers of the empire; several emperors were of Illyrian stock (Freeman, The Illyrian Emperors, Historical Essays, London, 1892, II, 22-36). Christianity probably penetrated these mountain fastnesses through the Roman soldiers and traders from Epirus and Macedonia; it is doubtful whether any traces of the original apostolate survived the ruin of the Roman State in the West. After the dismemberment of the Roman Empire, the Illyrian population, gradually driven southward by the invading Slavs, became known as Albanians, were long subject to schismatic Constantinople, then fell under the sway of the Serbs, and finally became (1336-56) a province of the medieval Servian Empire under Tsar Stephen Duschan. (See SERBIA.) On its dismemberment, after the battle of Kosovo which took place on 11 June (1389), the victors, under the command of Prince George Castrioti, the famous Scanderbeg who was known also as Iskander Bey, or Prince Alexander, maintained an independent rule in Upper Albania for a quarter of a century (1443-67). This hero, whose feats of valour are almost legendary, was bred as a Moslem at the court of Murad II whom he had been given as a hostage by his father, an Albanian chief; but after having won fame and honour in the Sultan's service, his race asserted itself, and he broke away to place himself at the head of his own people and embrace Christianity. He defeated the Turkish army in several engagements and secured an honourable truce and the right to be encouraged by the Pope and the promise of help from the Venetians, he again attacked the Turks and gained numerous victories. On his death at Alesio (1467), the Sultan exclaimed: "Now that the infidels have lost their sword and buckler, who can save them from my wrath?" The Albanians became disorganized and were finally subdued (1479) to Mussulman domination. They have, however, never been subjugated, and are, even to-day, treated more like allies than subjects. They now supply the Turkish army with its best soldiers, as they once did the legions of Rome, and are exempted from taxes and from compulsory military service. As tax-payers, they receive high pay and many privileges. While several tribes have embraced Islam and others belong to the Greek schism, the best of the population is Catholic, and while guarding traditional
customs and a primitive manner of life, practise their religion devoutly. The purity of their morals is preserved through their special devotion to the Balkan peninsula, and the Jesuits Austrian and Italian missionaries have met with conditions most favourable for their teaching. Schools have been opened in all the villages of note by Franciscan and Jesuit Fathers, but the spread of education is hindered by the lack of a grammarized language and headed script. Many attempts have been made to decide upon an alphabet, but none has yet succeeded owing to the difficulty of expressing the oral sounds by any known combination of European letters. A cultured Albanian, therefore, takes Roumanian, Greek, Servian, or Italian, for his medium of intercommunication. An Albanian is published in the Rumoke and Bruxares and other in Belgrade. In the country itself there is no attempt at a newspaper, and the periodicals most prevalent in the towns are Italian publications of a religious tone. The tribes which have resisted Mussulman rule successfully and retained their creed have, notwithstanding this, adopted many Moslem customs.

RELIGION.—For four centuries the Catholic Albanians have defended their faith with bravery, greatly aided by the Franciscan missionaries, especially since the middle of the seventeenth century, when the cruel persecutions of their Mussulman lords began. At that time the Albanians, particularly among the schismatic Greeks. The College of Propaganda at Rome was especially prominent in the religious and moral support of the Albanian Catholics. During the seventeenth and eighteenth centuries, particularly, it educated young clerics for service on the Albanian missions, contributed then as now to their support and to that of the churches, in which good work it is aided by the Austrian Government which gives yearly to these missions about five thousand dollars, in its quality of Protector of the Christian community under Turkish rule. The Church legislation of the Albanians was reformed by Clement XI, who caused a general ecclesiastical visitation to be held (1703) by the Archbishop of Antivari (q. v.), at the close of which a national synod was held. Its decrees were printed by Propaganda (1705), and renewed in 1803 (Coll. Lacedens Conc. Recent., i., 859 sq.). In 1877, Pius IX. created two dioceses for Albania, Sitia, and the Abbatia nullius of St. Alexander of Orosei; (3) Durazzo; (4) Uskup. The latter two are without suffragans, and depend immediately on the Holy See. A seminary, founded in 1858 by Archbishop Topich of Scutari, was destroyed by the Turks, but was later re-established on Austrian territory and placed under the imperial protection. In Scutari the Catholic women, as well as the Mohammedan, are veiled. The Albanian woman works unceasingly in the field and in the home; so that every household care devolves upon her in the frequent absence of the men who are either regular or irregular fighters in the Albanian League. The Albanian woman is proud; the women are dressed in tight skirts of light colour striped with black, and their heads and shoulders are covered on feast days with masques of gold and silver coins. In the Catholic churches, the women appear unveiled, and the humbler class generally remain among the women. The services of the Cathedral of Scutari is most impressive, although primitive to an extreme degree. There is little quiet, for the congregation rasps out the responses with a fervour that precludes either modulation or rhythm; and the incessant rattle of the coins on the women’s bracelets and beads forms a background note. The old vendetta custom is one of the chief factors in the evolution of this semi-barbaric race. The Albanians of to-day give the same promise of a vigorous Christian development as the Franks of the time of Clovis, and it is characteristic of their steadfastness that no bribes or threats have succeeded in drawing them from their first allegiance. While every other race in the Balkans, with the exception of the Western Serbs, called Hrots (Croats), went over to schism, the Roman Catholic faith remained secure in the fastnesses of northern Albania.

When one recalls that to adopt Islamism meant to become a slave and to remain Christian meant to become a slave, deprived of the right to carry weapons, it is easily seen why so many Albanian tribes fell away. The chief tribes of Upper Albania, the Shoshi and the Mirdites, are at once the pioneers of nationality and Catholicity. Long ago the Mirdites were wont to carry off Turkish girls of good family and, after baptising them, make them their wives, so that there is a strong strain of Turkish blood in the Catholic Mirdites of to-day. This tribe has special privileges, such as the place of honour in the Sultan’s army under the command of its own chieftain. In accepting a camaraderie of arms with Mussulman troops it guards its creed and nationality with the same fidelity with which it serves the Sultan when called upon. The Mirdites, about 40,000 in number, and with a chief town of some four hundred houses, Orosei, treat on equal terms with the Porte. The force of circumstanced pressures has driven a number of tribes into the Sultan’s army. To pay for one or other of the causes which are being periodically fought out between antagonists whose success or defeat leaves his own condition almost unchanged. It was an Albanian who led the Greeks in the War of Independence, and again an Albanian who commanded the Turkish troops sent to quell the rebellion. The Kings of Naples kept an Albanian regiment styled the Royal Macedonian, and the famous resistance of Bilisrits in 1854 is due to dogged Albanian bravery. Courage and heroism are inborn qualities of this singular and gifted race. The revival of the national aspirations of Albania dates from 1874, and the Congress (1878) called in Athens in order to compensate Servia and Montenegro for her retention of the Servian lands of Bosnia and Herzegovina, thought to divide the land of Albania between them. The Turks secretly fostered the opposition of both Mussulmans and Catholics, and the Albanian League was formed "for the defence of the country's integrity and the reconstitution of its independence". The territories allotted to Servia were already occupied by her troops when resistance broke forth, and the idea of dislodging them had to be abandoned; but Montenegro was unable to obtain possession of her share, the rich districts of the Albanian coast. The Albanians were met with the unexpected opposition of their former allies, the Turks, now forced by Russia to assist Montenegro, made face against all their enemies with a determin-
nation baffled and dismayed Europe. Mehmet Ali was routed, his house at Diakovo burned down, and himself massacred. The Albanians had much to avenge. They had not yet forgotten the war of a century before when their women precipitated themselves by hundreds over the rocks near Yanina to escape the Turks' sacks. The Turks now rekindled their efforts to quell the movement they had themselves helped to precipitate, and Montenegro had to content herself with the barren tracts of the Boyana and the port of Dulego. She could not have aspiré even to these, had not Russia, anxious to spread the doctrines of Orthodoxy, advanced its embassies to the Catholic and Mussulman Albania in favour of the Servian race.

After Scutari, Yanina is the largest and most interesting town of modern Albania. Near it are the ruins of the temple of Dodona, the cradle of pagan civilization in Greece. This oracle uttered its prophecies by interpreting the rustling of oak branches; the fame of its priestesses drew votaries from all parts of Greece. In this neighbourhood also dwelt the six Pelasgic tribes of Selles, or Helles, and the Graikoi, whose names were afterwards taken to denote the Hellenes, or Greeks. The plateau of Yanina is fertile and favorably situated for defensive purposes, and the town has not lost its power even to-day. It was used as a depot for the supply of the army of the city have been able to develop many industries, such as the inlaying of metal, weaving gold-threaded stuffs, and the fabrication of fire-arms. It is difficult to get the exact statistics of any province of the Turkish Empire; the population of Albania is variously estimated, from 1,200,000 to 1,600,000, of which 1,500,000 are strictly Albanian. In the Kirchenlex. (Freiburg, 1899), XI, 18, Father Neher estimates the population at about 1,400,000, one million of which is made up of Musulmans. There are 318,000 members of the Greek schismatic church, and about 120,000 Catholics. It must be added that there are also about 250,000 Albanians, and in Italy about 100,000, the latter being all Catholics. In summing up the characteristics of the race, there are two points on which travellers invariably agree: the chivalry toward the weaker sex of even the untaught Albanian, and the spotless chastity of their women. For the rest, human life is as cheap as in all lands where individuals must reckon on themselves for their preservation.

See Antivari, Scutari, Durazzo, and the other dioceses of Albania.

Albania, a distinguished Italian family, said to be descended from Albanian refugees of the fifteenth century, is said to have divided into two branches, one of Bergamo and those of Urbino. They gave to the Church one Pope (Clement XI, 1700–21) and several well-known cardinals. (1) GIAN GIROLAMO, soldier, statesman, and canonist, b. at Bergamo, 3 January, 1604; d. 25 April, 1691. For services to the Venetian republic he was rewarded with the office of inquisitor at Trieste, and in 1628 was made Prior of the Choristers and Cardinal Ghislieri. When the latter became Pius V, he invited Alban to Rome, made him a cardinal (1570), and employed him on diplomatic missions, among them being the formation of an alliance among Christian princes against the Turks. Gian Girolamo was a distinguished canonist, and was accounted by his contemporaries a man of "a solid judgment, rare erudition and eloquence, free and firm in his decisions, pleasant and temperate in speech, in every way a grave and reliable person." Among his often reprinted works are "De donatone Constantini" (Milano, 1553), which was translated into Latin as "De potestate papae et consiliarii" (Venice, 1544), "De immunitate ecclesiarum" (Rome, 1553): cf. Hurter, "Nomencl. Lit.," (2d ed.), I, 122.—(2) FRANCESCO (see Clement XI).—(3) ANNIBALE, Cardinal—Bishop of Sabina (1711), cousin of Clement XI, b. 15 August, 1682, at Urbino; d. 21 September, 1751; papal of ecclesiastical and literary qualities; his library, a gallery of paintings and sculpture, and a cabinet of coins that eventually was added to the Vatican collection. He edited, in two volumes, the letters, briefs, and bulls of Clement XI (Rome, 1724), the "Menologium Gregorii" (3 vols., Urbino, 1727), and historical memoirs of Urbino (Rome, 1722–24).—(4) ALESSANDRO, brother of Annibale, b. at Urbino, 19 October, 1692; d. 11 December, 1779. He entered the priesthood at the earliest insistence of Clement XI, but gave no little trouble to that Pope because of his worldly and undisciplined life. In 1721 Innocent XII made him cardinal. He was a friend of Pietro Ottoboni, died at his own time, and sided with the opposition in the reign of Clement XIV (1769–74). He was also an enlightened patron of art and artists, helped to reconcile with the Church the sculptor and historian Winckelmann, built the Villa Albani (1780), and filled it with treasures of antique sculpture and other precious relics of Greek and Roman art (dispersed by Napoleon I; the famous Antinous is there still). His coins went to the Vatican Library, over which he presided as bibliothecarius from 1761 (Strocchi, "De vitæ Alex. Albanii," Rome, 1790).—(5) GIUSEPPE, b. at Rome, 30 January, 1727; d. September, 1803; a nephew of Clement XI, and Cardinal—Bishop of Ostia at the age of twenty-seven.—(6) GIUSEPPE, nephew of the preceding, b. at Rome, 1750, made cardinal 1801; he shared the habitual devotion of his house to Austria, took refuge in Vienna, 1796–1814, returned to Rome after the downfall of Napoleon, and occupied offices of distinction in the papal administration until his death (1834). He left his fortune partly to the Holy See, partly for religious purposes. With his brother Filippo the family died out; its name and part of its possessions passed to the Chigi. See also POZZI, Veto Pietro; Monuments Albanum meridionalium historia illustrantia (Rome, 1865 sqq.). Recent ecclesiastical statistics may be seen in O. WINTER, Orbis Terrarum Catholicus (Freiburg, 1890), 122–124, and 130; also in the latest edition of the Missiones Catholicae (Rome, Propaganda; Press, triennially).

ELIZABETH CHRISTIE.

Albano, a suburbian see, comprising seven towns in the Province of Rome. Albano (derived from Alba Longa) is situated ten miles from Rome, on the Appian Way. It was a military post, and hence Christian soldiers must have been stationed there at a very early date. Appii Forum and the Three Taverns, where St. Paul was met on his way to Rome by the brethren are not far distant (Acts, 15:36). The see was divided into two branches. The see of Acilius Glabrio was compelled by Domitian to fight, unarmed, in the amphitheatre at Albano, a Numidian bear, according to Juvenal (Sat., iv, 99); an enormous lion, according to Dio Cassius (Hist. Rom., LXXI, iii). This same Acilius Glabrio is later included in a Christian group of the Pagan family of the mostor rei publicae. See also Eusebius of Caesarea (Suidas, D. 10). The "Liber Pontificalis," under the name Silvester (ed. Duchesne, Paris, 1886, I, 185) says: "feit basilicam Augustus Constantini in civitate Albanensi, videlicet s. Ioannis Baptiste" (Harnack, "Die Mission," (Leipzig), 1902, p. 501). This basilica of the time of Con-
Constantine was destroyed by fire toward the end of the sixth century; in the beginning of the ninth (Lib. Pont., Leo III; ed. Duchesne, II, 32). Franconi has established (La catacomba e le basiis Constantiniana di Albano Laziale, Rome, 1877) the identity of this basilica with the present cathedral, which still contains some remains of the edifice dedicated by Leo III to St. Pancrasius. Under the basilica there were discovered confessions of which some were transferred to the cemetery near by. The foundation of the episcopal see of Albano is very probably contemporaneous with the erection of the Constantinian basilica. However, the first bishop of the see of whom we have any knowledge is Dionysius (505-526); it is mentioned in a synod of Euphrasius (463) that we meet with another Bishop of Albano, Romanus. To these is to be added Ursinus, whose name is found on an inscription in the Catacomb of Domitilla. The consular date is either 345 or 365. The importance of this early Christian community is apparent from its cemetery, discovered in 1720 by Marangoni. Being near Rome, it suffered but little from the Christian cemeteries found there. Its plan, clearly mapped out in the “Epitome de locis ss. martyrum quae sunt foris civitatis Rome,” is considered by De Rossi as the synopsis of an ancient description of the cemeteries, written before the time of the Emperor Probus (276-282) and preserved at Sarobon. The remains of the cemetery (VI Inscriptiones Latinae, 1. 374) are in the Catacomb of Callistus, signed by Severianus, Albinus, and several other saints and martyrs. The cemetery contains a number of frescoes from the time of the early Christian period, painted at various times by unknown artists, which show the progress of Christian art from the fourth to the ninth century. The titles of the altar stones of some of the most important tombs are: Peter II, afterwards Pope Sergius IV (1009-12); Boniface (1049), with the titles of cardinal-bishops; and Pope Nicholas IV (1254-58), with the titles of cardinal-bishops. The latter was the author of the “Canons de la Venerabilissima Civitas Jesu Christi,” which were the basis of the Church’s Canon law. The cemetery also contains the remains of many saints and martyrs, including St. Peter of Albinus, who is buried in the nearby church. The cemetery is surrounded by a wall and is open to the public. The ruins of the basilica were excavated in the 19th century and are now open to the public.
the Duke of York and Albany, afterwards James II, all the land lying between the Connecticut and Delaware rivers. Before the transfer Catholics were few. Two Portuguese sailors at Fort Orange in 1626, a Portuguese woman, and a transient Irishman, met by Father Jogues in 1643, made up the quota. After the English possession there is credible evidence that several Catholics from the Netherlands settled in Albany in 1677. After the death of the Franciscan friar by Hennepin provided. In 1682 came Colonel Thomas Dongan as governor, the son of an Irish baronet, afterwards the Earl of Limerick. The project of detaching the Five Nations from the French, who had won them by the disinterested labours of their missioners, was the hereditary policy of the Saratoga under English Jesuit influence, to counteract a similar colonization enterprise at La Prairie under French auspices. The Jesuits, Thomas Harvey, Henry Harrison, Charles Gage, and two lay brothers were the pathfinders under the new regime.

AMERICAN PERIOD.—In 1790 John Carroll was consecrated Bishop of Baltimore, and Albany passed over to his jurisdiction from that of the archbishops of Rouen and the archbishops of Quebec. Saint Mary’s, the first church in the diocese, and for many years the only Catholic church between St. Peter’s, Barclay street, New York City, and Detroit, was built in 1843 byrev. John Conroy. He murdered it by its isolation, its corner stone was laid by one of its trustees, Thomas Barry. The earlier priests during this Baltimore era were Fathers Thayer, Whelan, O’Brien, D. Mahoney, James Buyse, and Hurley. The laymen of mark were James Roubichaux, Louis Le Couture, David McEvans, Thomas Barry, William Duffy, and Daniel Cassidy. On the same day of the year 1808, Baltimore was elevated to the rank of an archdiocese, and three new sees were created: New York, Philadelphia, and Boston. The new Bishop of New York assumed jurisdiction over the entire State, and Albany heard the voice of a new shepherd. From this year to the year of its erection as a diocese (23 April, 1847) there was a steady growth of Catholics, sluggish at first, and afterwards flowing with fuller volume as we approach the years of the Irish famine and the climacteric of immigration. Within this New York era we find P. O’Callaghan, of Albany, John Keenan, of Glen Falls, Keating Rawson, Thomas Sause, and Philip Quinn, of Troy.

BISHOPS OF ALBANY.—(1) The Right Rev. John McCloskey, D.D. (afterwards Cardinal), consecrated Coadjutor-Bishop of New York, 10 March, 1844, transferred to Albany as its first bishop, 21 May, 1847. He first selected the venerable St. Mary’s, of which he was the first pastor. When, however, he found that proving unsuitable, he began the erection of the cathedral of the Immaculate Conception, the corner stone of which was laid 2 July, 1848, by Archbishop Hughes. The edifice, completed with the exception of one of its twin towers, was dedicated 15 November, 1850, being the first in what is now Saratoga under English Jesuit influence, to counteract a similar colonization enterprise at La Prairie under French auspices. The Jesuits, Thomas Harvey, Henry Harrison, Charles Gage, and two lay brothers were the pathfinders under the new regime.

The secular clergy proving insufficient, he invited the assistance of Jesuits, to whom he entrusted the large parish of St. Joseph’s, in Troy. He was tireless in visiting every portion of his extensive diocese, which comprised all that territory now included in the dioceses of Albany, Syracuse, and Utica. He was the first to establish religious houses by instituting Religious of the Sacred Heart in Albany, and the Christian Brothers in Troy. He disarmed anti-Catholic and anti-Irish bias by the charm of his personality and the winsome graces of his consummate oratory.—— (2) The Right Rev. John Joseph Conroy, D.D., consecrated 15 October, 1855. He built the beautiful St. Joseph’s Church in the city of Albany, and established a home for the aged in charge of the Little Sisters of the Poor, and orphans under the care of the Sisters of Charity and Christian Brothers in the same city. The secular clergy still proving inadequate for the growing and insistent needs of the ministry, he encouraged the Augustinian Fathers and the Minor Conventuals to cast their lot with the diocese. He secured the future of Catholic schools by establishing the celebrated convent of the Sacred Heart at Kenwood, and soliciting and welcoming foundations of the Sisters of St. Joseph, of the Sisters of Charity, and of the Sisters of Mercy, and Sisters of the Holy Names. The second diocesan synod was held in his episcopate.— (3) The Right Rev. Francis McNeirny, D.D., consecrated 21 April, 1872. He purchased the rectory for the cathedral clergy at 12 Madison Place, the chancy at 125 Eagle street, and the rectory for St. Joseph’s, as an additional asylum. The Dominican Tertiaries, Sisters of the Good Shepherd, and Redemptorist Fathers established foundations at his invitation. He systematized the work of the chancy, formulated schedules for complete annual reports from each parish, and initiated the practice of convening a ministering conference, and canonically visiting every church in his diocese triennially. Clerical conferences, conducted with method and regularity, were his creation, and he closed his episcopate and his life with their crowning achievement—the enlargement and completion of the cathedral by the donation of the lands at the Tittes and the erection of new sacristies and a tower.—— (4) The Right Rev. Thomas M. A. Burke, D.D., consecrated 1 July, 1894. He erected the school and rectory of St. Joseph’s parish, Albany, whilst its rector, and evidenced administrative capacity of a high order in the management of its affairs. He has enlarged the Redemptorists’ Asylum in Albany, cancelled the indebtedness of the cathedral, refurbished and renewed it, and consecrated it with solemn ceremonial, 16 November, 1902. With characteristic exactitude for all canonical processes and require-
ments in the matter of synode, visitations, erection of parishes, schools, homes of industry and charity, and the holding of church properties, he is indefatigable and continues the best traditions and labours of his predecessors.

Causes of Growth.—The growth of this see is explained entirely by immigration. The incentives to it were predominantly industrial. Agriculture played only a moderate part, and, as a rule, the land was second choice. In the early years of the last century New York State entered upon a vast scheme of internal improvements—the linking of the great lakes with the ocean by a system of canals and railways. The chief benefactor of the enterprise, it became the principal distributing centre of the army of labourers who flocked into it in quest of employment. Work on the Erie Canal was begun in 1817 and completed in 1825. Development of the entire system of artificial waterways went on simultaneously. These opened up a vast uninhabited country to tillage, colonization, and manufacture. From 1831 to 1852 railroad construction was under way, and as Ireland was then pouring into this country a flood-tide of fugitives from the famine, they found remunerative work at once. The earnings of these labourers were the chief contribution to the endowment of orphanages and missions. On the completion of the canals and railways, some of these strangers purchased land and began a farming life; most of them either threw in their lot with the new settlements sprouting promiscuously along the new lines of travel, or sought residence and employment in special localities because of the prosperous industries. Albany drew numbers because of its lumber, iron, stoves, shoes, cattle, and breweries; Glens Falls attracted by its flourishing lumbering activities; Ballston by its tanneries; Cohoes by its axe industry, and cotton and woolen mills; Troy by the manufacture of stoves, nails, railway iron, and collars; Schenectady and Amsterdam by their textile manufactures. During these years facilities of communication made access to most of the diocese comparatively easy, and the people were attended by a growing ministry. Its northern and lower western sections remained isolated and accessible only with great difficulty for many years, and here were the most frequent leakages from the faith. Bigotry was rife in out-of-the-way corners, and met Catholic practice and profession with slander and slighter—without violence, however. All this is superseded in our day by juster standards of measurement.

Notable Benefactors.—The Right Rev. John J. Conroy, the Right Rev. Monsignor McDermott, and the Rev. P. McCloskey left bequests for education. The Rev. Maurice Sheahan, the Rev. William Cullinan, and Mrs. Peter Cagney were generous patrons of St. Peter's Hospital, Albany. For various and large benefactions the diocese is indebted to John A. McColl, of New York; Anthony N. Brady, and Eugene D. Wood, of Albany; Thomas Breslin, of Waterford; Edward Murphy, Jr.; James O'Neill, Francis J. Molloy, Edmund Fitzgerald, Peter McCarthy, and Daniel E. Conway, of Troy. In the field of charity and Catholic usefulness, where fidelity to the faith is more a matter of personal principle of conduct, the names of Nicholas Hussey, John H. Farrell, Charles Tracey, Peter Cassidy, John W. McNamara, James F. Tracey, John P. McDonough, Edward F. Hussey, of Albany, and Edward Kelly, F. P. Connolly, Cornelius F. Burns, and Stephen D. Troy deserve notice.

Important Events.—Among the notable events of the diocesan history are the erection of the Cathedral of the Immaculate Conception (1848-52) and its consecration, 16 November, 1902; the phe-

omenally fruitful career of St. Joseph's Provincial Seminary, Troy, from 1865 to 1896, at which latter date it was transferred to Dunwoodie, Yonkers, N. Y.; the purchase and consecration of St. Agnes' Cemetery, Albany, 1867; the formation of the Diocese of Ogdensburg in 1872, and of Syracuse in 1888, both of them previously included in the Diocese of Albany; the incoming of the Sisters of Charity (1840), Jesuits (1849-1900), Christian Brothers (1851), Ladies of the Sacred Heart (1853), Augustinian Fathers (1858), Sisters of St. Joseph (1860), Sisters of the Holy Names (1865), Sisters of Mercy (1865), Minor Conventuals (1867), Little Sisters of the Poor (1871), Dominican Tertiaries of St. Catharine de Sturger (1880), and Servants of the Good Shepherd (1894), Redemptorists (1886).

Statistics.—The clergy now (1906) number 214, of whom 168 are diocesan priests, and 49 regulars (Franciscans, Augustinians, Redemptorists, and Salesians). The teaching Brothers are 55, among them 44 Christian Brothers. The Sisters, of religious women, number 686; parishes with resident priests, 105; missions with churches, 49. The parochial schools number 42, with 15,133 pupils (7,107 boys and 8,026 girls). A preparatory seminary (Troy) has 59 pupils. There are 2 colleges with 79 pupils, and 19 academies with 894 pupils. There are 16 convents, 455 religious; 5 hospitals; 2 orphanages; 1 daily list of 197 patients; 2 Houses of the Good Shepherd with 245 inmates; 2 Houses of Little Sisters of the Poor, with 328 inmates; 2 Houses of Retreat, kept by Dominican Sisters, with 35 inmates; 2 Homes for Women, with 15 inmates; and the Seton Home for Working Girls, with 20 inmates.

Albenga, The Diocese of, comprises seventy-nine towns in the province of Port Maurice and forty-five in the province of Genoa, suffragan to the Archdiocese of Genoa, Italy. Legend makes Albenga between the years 121 and 125 the scene of the martyrdom of St. Calogero of Brescia, Bishop of Albenga, under the court of Adrian. But the Acts of his martyrdom, together with those of Sts. Faustinus and Jovita with which they are incorporated, are not historically verified. The first bishop of whom we know anything is Quintinus, who in the year 451 signed the Synodal Letter of Eusebius, Bishop of Milan, to Leo I, in which the condemnation of Nestorius and Eutyches was sanctioned (Mansi). Albenga contains 170 parishes; 485 secular priests; 86 regulars; 119,280 inhabitants; 354 churches and chapels; 90 seminaries.

ERNESTO BUONAIUTTI.

Alberghti, Niccolo, Cardinal and Bishop of Bologna, b. at Bologna in 1387; d. at Sienna, 9 May, 1443. He entered the Carthusian Order in 1394, and was placed as a novice at the monastery of Toscana, near Bologna, as a special means to be made Bishop of Bologna, against his will, in 1417. In this office he still followed the Rule of his Order, was zealous for the reform of regular and secular clergy, and was a great patron of learned men, among whom was Aeneas Sylvius, afterwards Pius II. Martin V, and his successor, Eugenius IV, employed
Alberic of Ostia, a Benedictine monk, and Cardinal-Bishop of Ostia from 1138–47. Born at 1090, at Beauneval in France, d. at Verdun, 1147. He entered the monastery of Cluny and became its sub-prior, and later, prior of St. Martin-des-Champs, but was recalled (1126) to Cluny by Peter the Venerable, to aid in the restoration of discipline in that famous monastery. In 1131 he was Abbot of Vezelay in Berry, and thefollowing year he was made Cardinal-Bishop of Ostia by Pope Innocent II (1138). Immediately after his consecration Alberic went as papal legate to England. He was successful in his endeavours to end the war then raging for possession of the throne between the usurpers Stephen of Blois and David I of Scotland, who had been Universities of England and France, and called a council of all the bishops and abbots of England, which assembled at London, December 1138, and at which eighteen bishops and about thirty abbots were present. The chief business of the council, besides some disciplinary measures, was the election of an archbishop for the See of Canterbury. Thibaut, Abbot of Bec, was chosen, and consecrated by Alberic. Accompanied by Thibaut and other bishops and abbots, he returned to Rome in January, 1139. The same year, Alberic was sent to exhort the inhabitants of Bar, a town on the Adriatic, to acknowledge their lawful sovereign Roger II of Sicily, against whom they were in revolt. They refused, however, to listen to the legate of the Holy See, and shut their gates against him. In 1140 Alberic was appointed to examine into the conduct of Rodolph, Patriarch of Antioch. In a council of eastern bishops and abbots, at which Alberic presided, which was held, and was cast into prison (30 November, 1140). Pope Eugenius III sent Alberic (1147) to combat the Henrician heretics (see ALBIGENSES), who were causing much trouble in the neighbourhood of Toulouse. In a letter written at this time to the bishops of that district, St. Bernard of Clairvaux calls Alberic "the venerable Bishop of Ostia, a man who has done great things in Israel, through whom Christ has often given victory to His Church." St. Bernard was induced to join the legate, and it was owing chiefly to the miracles and eloquence of the Saint that the embassy was in some degree successful. Three days before the arrival of St. Bernard, Alberic had been given a very cold welcome. The populace, in des-
Albert (ALBERTI), Bishop of Riga, Apostle of Livonia, d. 17 January, 1229. After the inhabitants of Livonia had twice lapsed from Christianity into paganism, and heroic measures were necessary to reclaim them, Albert organised a crusade. He sailed up the Düna (April, 1200), with twenty-three ships; conquered the land on both sides; founded the city of Riga (1201), of which he was the first bishop, and published the famous Order of Knights of the Sword (1202), which served as a standing army; completed the conversion of the country before 1206; and erected the dependent bishoprics of Sembgård-Kurland, Dorpat, and Ösel.

Albert (ALBERTI) II, eighteenth Archbishop of Magdeburg in Saxony, date of birth unknown; d. 1232. He was the son of Günther III, Count of Kevernburg, and began his studies at Hildesheim, completing them later at Paris and Bologna. At an early age he was made a prebendary of the Magdeburg cathedral, and in 1200 was appointed Provost of the Cathedral Chapter by Innocent III. Through the influence of the Bishop of Halberstadt, he was also made as the successor of the Archbishop of Magdeburg (d. 1205). After receiving the papal approbation, which was at first withheld, partly on account of those who had taken part in his election and partly on account of his attitude towards Philip of Swabia, Albert proceeded to Rome, where he was consecrated bishop by the Pope (Dec. 1206) and received the pallium. He entered Magdeburg on Palm Sunday, 15 April, 1207, and five days later a conflagration destroyed many of the buildings of the city, including his own cathedral. One of his first cares was to repair the damage wrought by fire, and in 1208 he laid the corner stone of the present cathedral, which, though completed 156 years later, serves as his most fitting memorial. He likewise rebuilt a large part of the city, and is regarded as the founder of the Neustadt. Magdeburg was also indebted to him for several valuable privileges which he obtained from Otto IV after the death of Philip of Swabia. Albert did much to further the interests of religion. He established the Dominicans (1224), and the Franciscans (1225) in the city, and also founded a convent for women in honour of St. Mary Magdalen.

But Albert’s activity was not confined to his diocese. He also played a prominent part in the great struggle for the imperial crown, which marked the close of the twelfth and the beginning of the thirteenth centuries. Even before his consecration, he had inclined to the side of Philip of Swabia, who sought the crown in spite of his young nephew Frederick, the son and heir of Henry VI (d. 28 Sept., 1197). But later, accepting the papal “Deliberation”, he gave his support to Otto IV, second son of Henry the Lion, who had been set up as anti-king by a party headed by Adolphus of Cologne and crowned at Aix-la-Chapelle. After the assassination of Philip (July, 1208) Albert did much to have his rival acknowledged as king. Otto is said to have ascended to Rome, accompanied by Albert, where he was crowned by the Pope on 4 Oct., 1209, and soon after seized Ancona and Spoleto—part of the papal territories. Upon attempting to enter Sicily he was excommunicated by Innocent III (Maundy Thursday, 1211), and his subjects released from their allegiance. Albert, after some hesitation, published the bull of excommunication and thenceforth transferred his allegiance to Frederick II, the Hohenstaufens, son of Henry VI. In 1212 Otto returned to Germany and defied the Pope. The struggles that followed, in which Magdeburg and its neighbourhood suffered severely, did not come to an end until Otto’s
power was broken at the battle of Bouvines (1214). Albert is said to have died in 1232 during an interval of peace between the Empire and the Papacy.

Albert, Blessed, Patriarch of Jerusalem, one of the conspicuous ecclesiastics in the troubles between the Holy See and Frederick Barbarossa; date of birth uncertain; d. 14 September, 1215. He was in fact asked by both Pope and Emperor to act as umpire in their dispute and, as a reward, was made Prince of the Empire. He was born in the diocese of Milan, became a canon regular in the Monastery of Mortara (not Mortura, as Butler has it), in Milan, and, after being Bishop of Bobbio, for a short time, was translated to the see of Vercelli.

This was about 1184. At that time the Latin occupied Jerusalem, and the Patriarchate falling vacant, Albert was implored by the Christians of Palestine to accept the see. As it implied persecution and a prospect of martyrdom, he accepted, and was appointed by Innocent III, who at the same time made him Papal Legate. His sanctity procured him the veneration of even the Mohammedans. It was while here that he undertook a work with which his name is particularly and permanently associated. In Palestine, at that time, the hermits of Mount Carmel lived in separate cells. One of their number gathered them into a community, and in 1209 their superior, Brocard, requested the Patriarch, though not a Carmelite, to draw up a rule for them. He assented, and legislated in the most rigorous fashion, prescribing perpetual abstinence from flesh, prostrated fasts, long silence, and extreme seclusion. It was so severe that mitigations had to be introduced by Innocent IV in 1246.

The end of this great prelate was most tragic. Summoned by Innocent III to take part in the General Council of the Lateran, in 1215, he was assassinated before he left Palestine, while taking part in a procession, on the feast of the Exaltation of the Holy Cross. He is honoured among the saints by the Carmelites, on 8 April. The Bollandists call attention to this curious anomaly, that not at Vercelli, or whom he was his benefactor, where he was Patriarch, not among the Canons Regular, to whom he properly belonged, but in the Order of the Carmelites, of which he was not a member, does he receive the honor of a saint. "That holy Order could not or ought not to lose the memory of him by reason of his rank among the Order; it was approved by the Roman Church; in saying which," adds the writer, "I go no way wish to impugn the Carmelite claim of descent from Elias." At Vercelli Albert does not even figure as Blessed, and the Canons Regular honour him as a saint, but pay him no public cult.

Acts SS., April 1; Butler, Lives of the Saints 8 April T. J. CAMPBELL.

Albert, King of the East Angles. See Ethelbert.

Albert, Saint, Cardinal, Bishop of Liège, d. 1192 or 1193. He was a son of Godfrey III, Count of Louvain, and brother of Henry I, Duke of Lorraine and Brabant, and was chosen Bishop of Liège in 1191 by the suffrages of both people and chapter. The Emperor Henry VI violently intruded his own venal choice into the see, and Albert journeyed to Rome to resist it. The Emperor, not fearing the deacon, created him cardinal, and sent him away with gifts of great value and a letter of recommendation to the Archbishop of Rheims, where he was ordained priest and consecrated bishop. Outside that city, soon after, he was set upon by eight German knights of the Emperor's following, who took advantage of the confiding kindness of the saintly bishop, and stabbed him to death. The date of his martyrdom is given variously as 24 November, 1193 (Moroni), 23 November, 1192 (Hoefler), while the Bollandists, placing it in the latter year, give 21 November as its precise date. Bolland says also the day on which the saint's feast is kept. His body was found at Rheims until 1612, when it was transferred by the Archduke Albert of Austria to the church of the Carmelite convent, which he had just founded at Brussels. The relics of this strenuous defender of ecclesiastical liberty, were by permission of the Holy See shared with the canons of Liège.

ALBERT OF AACHEN. See ALBERT OF AIX.

ALBERT OF AACHEN. (ALBERTUS AQUENSIS), a chronicler of the First Crusade. His "Chronicon Hierosolymitanum de bello sacro", in twelve books, from 1095 to 1121, printed in Bongars (Gesta Dei per Francos, I, 184–581), is also found in the fourth volume of the "Recueil des historiens des croisades". It is now usually accepted that he was a canon of Aachen (Aix-la-Chapelle), though Wattenbach asserts (Deutsch. Gesch. II, 179) that it is yet doubtful whether the earlier locating of him at the church of Aix-en-Provence be not correct. His narrative is written with little order and less critical skill, his chronology is inexact, and his topographical references are often greatly disfigured. But the work is to be remembered as the outcome of a lifetime of religious and poetic heart, which saw in the contemporary Christian knighthood the salvation of the civilization of Christendom. From this point of view, says Dr. Pastor, "the severe criticism of von Sybel, in his 'Geschichte des ersten Kreuzzugs' (Dusseldorf, 1841), 72–108, loses much of its point." Wattenbach...
says that he may have occasionally used good historical material; in general he is the panegyrist of an ideal Christian military service, a brilliant painter of scenes and events; his work and others like it served as a source of inspiration for subsequent Orient or West. A great many instances of devoted soldiers of Christ.

Pastor, in Kirechen; Wattenbach, Deutschlands Geschichte, V. (9th ed., Berlin, 1893). 2, 775–780; Kiepen, Albert, Michaelis von Bayenburg (Münster, 1881); Pfeiffer, Le cycle de la croisade (St. Cloud, 1877).

Thomas J. Shahan.

Albert of Brandenburg, Cardinal and Elector of the Holy Roman Empire, b. 28 June, 1490; d. 24 September, 1545. As early as 1509 he was Prefect in the Cathedral of Mainz; Archbishop of Magdeburg and Administrator of Halberstadt from 1513; Archbishop of Mainz from 1514; Cardinal Priest from 1518. The indulgence issued by Leo X in 1514 for the building of the new St. Peter’s in Rome, was entrusted to Albert (1517) for publication in Saxony and Brandenburg. This commission has been made by d’Aubigné and others the ground of many accusations against Albert and Leo X, as though they had used the indulgence as a means of enriching themselves personally, “dividing the fruits of the spoils of the credulous souls of Germany” (d’Aubigné, History of the Reformation). Albert employed Tzetzel for the actual preaching of the indulgence and furnished him a book of instructions: “Instructio summaria ad Subcommissiones Posteriorum Confessores.” Later, Martin Luther addressed a letter of protest to Albert concerning the conduct of Tzetzel, found fault with the Bishop’s book of instructions, and asked him to suppress it. Luther’s charges are altogether groundless; the instructions of Albert to the preachers are both wise and edifying; Luther’s letter was disregarded. The accusations which the preachers made were, doubtless, false, Luther was probably justified in thinking that he would find in Albert a strong partisan. The young bishop was somewhat worldly-minded, extravagant, better trained in humanistic studies than in theology, too much given to the patronage of learned men and artists. His long intimacy with Ulrich von Hutten is especially reprehensible. Leo X was obliged to send an admonition to Mainz because so many books hostile to the Faith were being published under the Bishop’s eye. In later life Albert changed his conduct. In his diocese celebrated defenders of Catholicism were employed by Rome, and finally he met with Peter Faber, S.J., and kept him in his diocese (1542–43); after this he was always a friend to the new order. Albert strove earnestly to introduce a more perfect system of religious instruction and brought forward measures for that purpose in the Diet of Nuremberg. He became by his sincerity of his zeal the great defender of the Faith in Germany. As a temporal prince, he ruled his electorate well; he introduced reforms in the administration of justice, into the police system, and into commerce. He was buried in the Cathedral of Mainz. An artistic memorial marks the resting-place of his remains.


Thomas J. Shahan.

Albert of Stade, a chronicler of the thirteenth century. He was born before the close of the twelfth century. It is known that he became abbot of the Benedictine monastery of Stade (near Hamburg) in 1232. Failing to change (1236) the rule of St. Benedict in his abbey to that of the Cistercians, he resigned his office and in 1240 joined the Franciscans. In the same year he commenced to compile his chronicle, which begins in 1236 and comes down to 1256; he may also be the author of the continuations to 1265. The earlier portions appear to have been taken from Bede’s “Libellus de sex statibus mundi”, and Ekkehard’s “Chronicle.” As he approaches his own times, Albert becomes, after the manner of medieval chroniclers, both fuller and more reliable. The first and only complete edition is that printed at Helmstedt in 1587 (Wittenberg, 1608). He is also credited with the authorship of a work called “Troilus,” a Latin epic on the Trojan War, in 3,520 lines, a manuscript copy of which is in the Wollenbüttel library.


Thomas J. Shahan.

Albert of York. See Ethelbert.

Alberti, Leandro, historian, b. at Bologna in 1479; d. same place, probably in 1552. In early youth he attracted the attention of the Bolognese rhetorician, Giovanni Gentile, who became his tutor. He entered the Dominican Order in 1493, and after the completion of his philosophical and theological studies was called to Rome by his friend, the Master General, Francesco Silvestro Ferraris. He served him as secretary and socius until the death of Ferraris in 1538. In 1517, he was appointed postulator in the cause of the canonization of his Order. This work has gone through editions countless and been translated into many modern tongues. Besides several lives of the saints, some of which Papebroch embodied in the “Acta Sanctorum”, and a history of the Madonna di San Luca and the church of St. Domenico, he published in 1514, (1543) a chronicle of his native city (Istoria di Bologna, etc.) to 1273. It was continued by Lucio Caccianemici to 1279. The name of Alberti rests chiefly on
Alberti also (Aubertini), Nicolò, medieval statesman, b. at Prato in Italy, c. 1250; d. at Avignon, 27 April, 1321. His early education was directed by his parents, both of whom belonged to illustrious families of Tuscany. At the age of sixteen (1268) he entered the Dominican Order in the Convent of Santa Maria Novella at Florence, and was sent to the University of Paris to complete his studies. He preached in Italy with success, and his theological lectures were especially well attended at Florence and at Rome. He was entrusted by his superiors with important duties in the convents and churches. He was made Proctor-General of the whole Order of St. Dominic by Blessed Nicolò Boccassini, then Master General, and was afterwards elected Provincial of the Roman Province. In 1299, Boniface VIII made him Bishop of Spoleto and soon afterwards sent him as Papal Legate to the Kings of France and England, Philip IV and Edward I, with a view to reconciling them, a seemingly hopeless task. Albertini succeeded in his mission. The Pope in full consistory thanked him, and made him Vicar of Rome. Benedict XI was particularly attached to Albertini, with whom he had often come in the past. After his accession to the Papacy (22 October, 1303) he made Albertini Cardinal-Bishop of Ostia and Dean of the Sacred College, which office he held for eighteen or nineteen years. The civil wars that it the thirteenth and fourteenth centuries had devastated a great part of Italy, especially Tuscany, Romagna, Apulia, and the Marches. The Pope was not unfrequently forced to follow closely the uncritical work written by Annius of Viterbo on the same subject. The work was translated into Latin in 1567, after having been three times enlarged in the Italian. He also wrote a chronicle of Italian events from 1499 to 1525, and sketches of famous Venetians, however, since the editions of the prophecies of the Abbot Joachim and his treatise on the beginnings of the Venetian Republic indicate the current of historical criticism of his day. He was a close friend of most of the contemporary litterati, who frequently consulted him. He is often mentioned in the letters of the poet Giannantonio Fiammingo, who extolled his explanations of the prophecies of the Guelphs and the Ghibellines. He was well known in the legal circles, but his final goal in the friar. Hardly a man of that day had a better knowledge of the contents of most European libraries than Alberti.

Alberti, Leone, Battista, b. 18 February, 1404; d. April, 1472, a Florentine ecclesiast and artist of the fifteenth century. He embraced the ecclesiastical state and became a canon of the Metropolitan Church of Florence, in 1447, and Abbot of San Sovino, or Sant' Eremite, of Pisa. Although Alberti was a scholar, painter, sculptor, and architect, it is by his works of architecture that he is best known. Among them are the completion of the Piti Palace at Florence, the chapel of the Rucellai in the church of St. Pancras, the façade of the church of Santa Maria Novella, the choir of the church of the Nuns, and the churches of St. Sebastian and St. Andrew, at Mantua. His greatest work is generally conceded to be the church of St. Francis at Rimini. His writings on art are his best, and his reputation rests largely on his "De Re Aedificatoria," vol. I, a work on architecture, which was only published after his death. It was brought out in 1455, and the latest edition of it was a folio one at Bologna, in 1732. See ITALY, RENAISSANCE.

RUSSELL STUBBS, Dict. of Arch. and Building, 1, 37; ROSSO, Lorenzo de' Medici; VANARI, Life.

J. J. A. BECKET.

Alberts, John Baptist, who is also called Jan Chrzciciel, or Christian, a Polish Jesuit, of Italian extraction, b. at Warsaw, 7 December, 1731; d. August, 1808. He entered the novitiate of the Society of Jesus, 14 August, 1748, and left the Society shortly before the suppression, probably in 1779, for his name is not found in the catalogue of 1770. After teaching literature for twelve years in the various Jesuit colleges of Poland, he was entrusted with the care of the great library founded by Zelinski, the famous prelate and litterateur, who had revived literature in Poland, in the library which he bequeathed to Poland was seized by Russia and now forms the nucleus of the Imperial library. Subsequently Alberts was accepted from the library of preceptor to the nephew of the Primate, Archbishop Lubenskii. With his pupil, who afterwards became Minister of Justice in Poland, he travelled through the various countries of Europe, chiefly Italy, to gather material for a great history of Poland. With his own hand he copied manuscripts referring to Poland wherever he found them and in three years amassed a collection of one hundred and ten volumes. When he was not engaged in copying, he read and, on returning home in the evening, wrote out what his prodigious memory retained. Sommervogel says that the net result was two hundred folio volumes. He is called the Polish Polyhistor. His style is rapid, orderly, and methodical. He knew Greek, Latin, Hebrew, and most of the European languages, and translated two volumes of a translation of Macquer's "Roman History"; an abridged "Annals of Poland"; a great number of articles in the "Moniteur", a journal of Warsaw. He also collaborated with Father Naruszewicz, S.J., in a periodical called "Agréeable and Useful Recreations", and produced a work on numismatics, besides many discourses for the Society of Warsaw, which he founded. After leaving the Society, he became Royal Librarian, and Bishop of
Zenopolis, and was decorated with the Order of St. Stanislaus. In his work in the Royal Library he not only created a catalogue in ten volumes octavo, but left critical romances in each of the books. He also had ready for publication manuscripts for the history of the three last centuries of Poland, explained by medals; Polish annals up to the reign of Vladislaus IV; and a "History of Stephen Borri". This last has been published.

Sommerkogel, Bibliotheca de la c. de J., I, 122; 132.

T. J. Campbell.

Albertus Magnus, Blessed (Albert the Great), scientist, philosopher, and theologian, born c. 1206; d. at Cologne, 15 November, 1280. He is called "the Great" and "Doctor Universals" (Universalis Doctor), is recognized as one of the greatest and most extensive knowledge, for he was proficient in every branch of learning cultivated in his day, and surpassed all his contemporaries, except perhaps Roger Bacon (1214-94), in the knowledge of nature. Ulrich Engelbert, a contemporary, calls him the wonder and the miracle of his age: "Vir in omni scientiâ adeo divinus, ut nostri tempos stupor et miraculum congrue vocari possit" (De summo bono, tr. III, iv).

I. LIFE.—Albert, eldest son of the Count of Bollstädt, was born at Lauring, Swabia, in the year 1205 or 1206, though many historians give it as 1200. Certain is that he received his preparatory education, which was received either under the paternal roof or in a school of the neighbourhood. As a youth he was sent to pursue his studies at the University of Padua; that city being chosen either because his uncle resided there, or because Padua was famous for its culture of the liberal arts, for which the young Swabian had a special predilection. The date of this journey to Padua cannot be accurately determined. In the year 1223 he joined the Order of St. Dominic, being attracted by the preaching of Blessed Jordan of Saxony, second Master General of the Order. Historians do not tell us whether Albert's studies were continued at Padua, Bologna, Paris, or Cologne. After completing his studies he taught theology at Hildesheim, Freiburg (Breisgau), Ratisbon, Strasburg, and Cologne. He was in the convent of Cologne, interpreting Peter Lombard's "Book of the Sentences", when, in 1245, he left Germany and proceeded to Paris. Here he acquired the Doctor's degree in the university which, above all others, was celebrated as a school of theology. It was during this period of teaching at Cologne and Paris that he counted among his hearers St. Thomas Aquinas, then a silent, thoughtful youth, whose genius he recognized, and whose future greatness he foretold. The disciple accompanied his master to Paris in 1245, and returned with him, in 1248, to the new Studium Generale of Cologne, in which Albert was appointed Regent, whilst Thomas became second professor and Magister Studentum (Master of Students). In 1254 Albert was elected Provincial of the Order in Germany. He journeyed to Rome in 1256, to defend the Mendicant Orders against the attacks of William of St. Amour, whose book, "De novissimis temporum periculis", was condemned by Pope Alexander IV, on 5 October, 1256. During his sojourn in Rome Albert filled the office of Master of the Sacred Palace (instituted in the time of St. Dominicus for the protection of St. John and the Canonical Epistles. He resigned the office of Provincial in 1257 in order to devote himself to study and to teaching. At the General Chapter of the Dominicans held at Valenciennes in 1259, with St. Thomas Aquinas and Peter of Tarentasia (afterwards Pope Innocent V), he drew up rules for the direction of studies, and for determining the system of graduation, in the Order. In the year 1260 he was appointed Bishop of Ratisbon. Humbert de Romanis, Master General of the Dominicans, being loath to lose the services of the great Master, endeavoured to prevent the resignation, but was unsuccessful. Albert grieved the death of his dear friend in 1262, when, upon the acceptance of his resignation, he voluntarily assumed the duties of a professor in the Studium at Cologne. In the year 1270 he sent a memoir to Paris to aid St. Thomas in combating Siger de Brabant and the Averroists. This was his second special treatise against the Averroist Commentator, the first having been written in 1256, under the title "De Unitate Intellectus Contra Averroem". He was called by Pope Gregory X to attend the Council of Lyons (1274) in the deliberations of which he took an active part. The announcement that he was proceeding to the Council, was a heavy blow to Albert, and he declared that "The Light of the Church" had been extinguished. It was but natural that he should have grown to love his distinguished, saintly pupil, and it is said that ever afterwards he could not restrain his tears whenever the name of St. Thomas was mentioned. Something of his old vigour and spirit returned in 1277, when it was announced that Stephen Temprier and others wished to condemn the writings of St. Thomas, on the plea that they were too favourable to the unbelieving philosophers, and he journeyed to Paris to defend them. Some time after (in which year he drew up his testament) he suffered a lapse of memory; his strong mind gradually becameclouded; his body, weakened by vigils, austerities, and manifold labours, sank under the weight of years. He was beatified by Pope Gregory XV in 1622; his feast is celebrated on the 15th of November. The Bishops of Germany assembled at Fulda in September, 1872, sent to the Holy See a petition for his canonization.

II. WORKS.—Two editions of Albert's complete works (Opera Omnia) have been published; one at Lyons in 1651, in twenty-one folio volumes, edited by Father Peter Janmy, O.P., the other at Paris (Louis Vivès), 1890-99, in thirty-eight quarto volumes, published under the direction of the Abbé Auguste Borgenet, of the diocese of Reims. Paul von Loë gives the chronology of Albert's writings in the "Analekta Bollandiani" (De Vita et scriptis Magistri Alberti). Others have divided his works as follows: The Order is given by P. Mandonnet, O.P., in Vacant's "Dictionnaire de théologie catholique". The following list indicates the subjects of the various treatises, the numbers referring to the volumes of Borgenet's edition: Logic: seven treatises (1, 2). Physical Science: "Physicom" (8). "De Coeli etmundi" (9). "De generatione et corruptione" (1). "Meteororum" (4). "Mineralium" (5). "De Naturae locorum". "De passionibus aera" (10). Biological: "De vegetabilibus et plantis" (10). "De animalibus" (11-12). "De motibus animalium". "De nutrimento et nutrilibi". De statu. "De morte et vita". "De spiritu et ratione" (9). "De senso et sensato" (1). "De Memoria et reminiscientia". "De somno et vigilia". "De natura et origine animae". "De intellectu et intelligibili". "De unitate intellectus" (9). The foregoing subjects, with the exception of Logic, are treated comprehensively in the "Philosophia pauperum" (6). Moral and Political: "Ethica" (7). "Politicum" (8). Metaphysical: "Metaphysicorum" (6). "De causis et processu universitatis" (10). Theological: "Commentary on the works of Denis the Areopagite" (14). "Commentary on the Sentences of the Lombard" (25-50). "Summa Theologiae" (31-33). "Summa de scientiis" (34-35). "Super evangelium missus est" (37). Exegetical: "Commentaries on the Psalms and Prophets" (15-19). "Commentaries on the Gospels" (20-24).
"On the Apocalypse" (38). Sermon (13). The "Quindecim problemas contra Averroistas" was edited by Mandonnet in his "Siger de Brabant" (Freiburg, 1899). The authenticity of the following works is not established: "De apprehensione" (5); "Speculum astronomicum" (5); "De alchimia" (35); "Scriptum super "Artem Aristotelis" (35); "Part. diem" (37); "Libri de adhibendo Deus" (37); "De laudibus B. Virginis" (36); "Biblia Mariana" (37).

III. Influence.—The influence exerted by Albert on the scholars of his own day and on those of subsequent ages was naturally great. His fame is due in a great measure to his being the foremost guide and master of St. Thomas Aquinas, but he was great in his own name, his claim to distinction being recognized by his contemporaries and by posterity. It is remarkable that this farr of the Middle Ages, in the midst of his many duties as a religious, as provincial of his order, as bishop and papal legate, as preacher of a crusade, and while making many laborious journeys from Cologne to Paris and Rome, and frequent excursions into different parts of Germany, should have been able to compose a veritable encyclopedia, containing scientific treatises on almost every subject, and displaying an insight into nature and the mind of God, which has not been surpassed by contemporaries and still excites the admiration of learned men in our own times. He was, in truth, a Doctor Universalis. Of him it may justly be said: "Nil tetigit quod non ornavit; and there is no exaggeration in the praises of the modern critic who wrote: "Whether we consider him as a theologian or as a philosopher, Albert was undoubtedly one of the most extraordinary men of his age; I might say, one of the most wonderful men of genius who appeared in past times" (Jourdain, Recherches Critiques). Philosophy, in the days of Albert, was a practical science embracing everything that could be known by the natural powers of the mind; physics, mathematics, and metaphysics. In his writings we do not, it is true, find the distinction between the sciences and philosophy which recent usage makes. It will, however, be convenient to consider his skill in the experimental sciences, his influence on philosophy.

IV. ALBERT AND THE EXPERIMENTAL SCIENCES.—It is not surprising that Albert should have drawn upon the sources of information which his time afforded, and especially upon the scientific writings of Aristotle. Yet he says: "The aim of natural science is not to diminish, but to increase the content of others, but to investigate the causes that are at work in nature" (De Miner., lib. II, tr. ii). In his treatise on plants he lays down the principle: Experimentsum solutum certificat in talibus (Experiment is the only safe guide in such investigations). (De Veg., VI, tr. ii, i). Discrepantly as he was in theology, he declares: "In studying nature we have not to inquire how God the Creator may, as He freely wills, use His creatures to work miracles and thereby show forth His power: we have rather to inquire what Nature with its immanent causes can naturally bring to pass" (De Coelo et Mundo, I, tr. iv, x). In the question of natural science, he would prefer Aristotle to St. Augustine (In 2. Sent. dist. 13, C. art. 2), he does not hesitate to censure the Greek philosopher. "Whoever believes that Aristotle was a god, must also believe that he never erred. But if one believe that Aristotle was a man, then doubt that he was liable to error just as we are. (Physic. lib. VIII, tr. i, xiv). In a lengthy chapter to what he calls "the errors of Aristotle" (Sum. Theol., P. II, tr. ii, quest. iv). In a word, his appreciation of Aristotle is critical. He deserves credit not only for bringing the scientific teaching of the Stagirite to the attention of medieval scholars, but also for indicating the method and the spirit in which that teaching was to be received. Like his contemporary, Roger Bacon (1214–94), Albert was an indefatigable student of nature, and applied himself energetically to the experimental sciences with such remarkable success that he has been accused of neglecting the sacred sciences (Henry de Montaigu, De scientia Dei, 241). Indeed, many legends have been circulated which attribute to him the power of a magician or sorcerer. Dr. Sighard (Albertus Magnus) examined these legends, and endeavored to sift the truth from false or exaggerated stories. Other biographers content themselves with repeating that the deficiency in the physical sciences was the foundation on which the tables were constructed. The truth lies between the two extremes. Albert was assiduous in cultivating the natural sciences; he was an authority on physics, geography, astronomy, mineralogy, chemistry (alchimia), zoology, physiology, and even phenology. On all these subjects his erudition was vast, and many of his observations are of permanent value. Humboldt pays a high tribute to his knowledge of physical geography (Cosmos, II, vi). Meyer writes (Gesch. der Botanik): "No botanist who lived before Albert can be compared with him. If you insist unless it be that he was not acquainted; and after him none has painted nature in such living colours, or studied it so profoundly, until the time of Conrad, Gesner, and Celsalpin. All honour, then, to the man who made such astonishing progress in the science of nature as to find no one, I will not say to surpass, but even to equal him for the space of three centuries." The list of his published works is sufficient vindication from the charge of neglecting theology and the Sacred Scriptures. On the other hand, he expressed contempt for everything that savoured of enchantment or the art of magic: "Non approbu dictum Aviceaman et Algazel de fascinatione, quis credat non nocet fascinare, nec nocere potest ars magica, nec facti aliquid ex hae timentur de talibus" (See Quétif, I, 167). That he did not admit the possibility of making gold by alchemy or the use of the philosopher's stone, is evident from his own words: "Art alone can produce a sulphur in form." (Non est probatum hoc quod educetur de plumbo esse aurum, eo quod sola ars non potest dare formam substantialem—De Mineral., lib. II, dist. 3).

Roger Bacon and Albert proved to the world that the Church is not opposed to the study of nature, but that knowledge and scientific research have been the means of advancing the Church and helping to raise the dignity and status of the laity. They were the first to write and publish extensively on experimental research, and they left behind them a heritage that has profoundly influenced the course of science in the sixteenth and seventeenth centuries. Their work was not without its critics, and the Church was slow to recognize the importance of their discoveries. Bacon was indefatigable and bold in investigating; at times, too, his criticism was sharp. But of Albert he said: "Studiosissimus erat, et vidit infinita, et habuit expensum, et idio multa potuit colligere in pellago vacuorum infinti" (Opera, ed. Huyser, 1327). Albert's respected authority and traditions, was prudent in proposing the results of his investigations, and hence "contributed far more than Bacon did to the advancement of science in the thirteenth century" (Turner, Hist. of Phil.). His method of treating the sciences was historical and critical. He gathered into one vast encyclopedia all that was known in his day, and then expressed his own opinions, principally in the form of commentaries on the works of Aristotle. Sometimes, however, he hesitates, and does not express his own opinion, probably because he feared that his theories, which were novel at the time, would create surprise and occasion unfavourable comment. "Dica peripateticorum, prout melius potius exponui: nec aliquid in eo potest reprehendere quid ego ipse sentiam in philosophia naturali" (De Animalibus, circa finem). In Augustus Theodosia Drake's excellent work on "Christian
Schools and Scholam" (419 sqq.) there are some interesting remarks on "a few scientific views of Albert, which show how much he owed to his own sagacious observation of natural phenomena, and how far he was in advance of his age. ... In speaking of the British Isles, he alluded to the commonly received idea that the Scilly Islands—called Thule—existed in the Western Ocean, uninhabitable by reason of its frightful clime, "but which," he says, "has perhaps not yet been visited by man." Albert gives an elaborate demonstration of the sphericity of the earth; and it has been pointed out that his views of this were anticipated eventually to the discovery of America (cf. Mandenot, in "Revue Thomiste", 1, 1893; 46-64, 200-221).

V. ALBERT AND SCHOLASTIC PHILOSOPHY.—More important than Albert's development of the physical sciences was his influence on the study of philosophy and theology. He, more than any one of the great scholastics preceding St. Thomas, gave to Christian philosophy and theology the form and method which, substantially, they retain to this day. In this respect he was the forerunner and master of St. Thomas, who excelled him, however, in many qualities required in a perfect Christian Doctor. In marking off the path which others had trodden, Albert did not lose the glory of being a pioneer with Alexander of Hales (d. 1245), whose "Summa Theologiae" was the first written after all the works of Aristotle had become generally known at Paris. Their application of Aristotelian methods and principles to the study of revealed doctrine gave to the world the scholastic system which embodies the reconciliation of reason and orthodox faith. After the unorthodox Averroes, Albert was the chief commentator on the works of Aristotle, whose writings he studied most assiduously, and whose principles he adopted, in order to systematize theology, by which was meant a scientific exposition and defense of Christian dogma. The choice of Aristotle as a master excited strong opposition. Jewish and Arabic commentaries on the works of the Stagirite had given rise to so many errors in the eleventh, twelfth, and thirteenth centuries that for several years (1210-25) the study of Aristotle's Physics and Metaphysics was forbidden at Paris. Albert, however, knew that Averroes, Abelard, Amalric, and others had drawn false doctrines from the writings of the Philosopher; he knew, moreover, that it would have been impossible to stem the tide of enthusiasm in favour of philosophical studies; and so he resolved to purify the works of Aristotle of their speculative, physical, and other errors, and thus compel pagan philosophy to do service in the cause of revealed truth. In this he followed the canon laid down by St. Augustine (II De Doct. Christ., xi), who declared that truths found in the writings of pagan philosophers were to be adopted by the defenders of the true faith, while their erroneous opinions were to be abandoned, or explained in a Christian sense. (See St. Thomas, Summa Theol., I, Q. lxxv, a. 5.) All inferior (natural) sciences should be the servants (ancillae) of Theology, which is the superior and the mistress (ibid., I, Pr. 1, quest. 6). Against the rationalism of Abelard and the Albigensians Albert maintained the distinction between truths naturally knowable and mysteries (e.g. the Trinity and the Incarnation) which cannot be known without revelation (ibid., I, Pr. 13, quest. 13). We have seen that he wrote two treatises against Averroism, which destroyed individual responsibility and individual responsibility; by teaching that there is but one rational soul for all men. Pantheism was refuted along with Averroism when the true doctrine on Universals, the system known as moderate Realism, was accepted by the scholastic philosophers. This doctrine Albert based upon the distinction of the universal ante rem (an idea or archetype in the mind of God), in re (existing or capable of existing in many individuals), and post rem (as a concept abstracted by the mind, and compared with the individuals of which it can be predicated).

"Universale duobus constitutur, natura scilicet cui accedit universalitas, et respectu ad multa, in eamque plurimos individuos (M. Met., V. tr. vii, cc. v, vi). A. T. Drake (Mother Raphael, O.S.D.) gives a remarkable explanation of these doctrines (op. cit., 344-429). Though a follower of Aristotle, Albert did not neglect Plato. "Sicis quod non pericurt homo in philosophia, nisi scientia duxit, philosopha esse Melisseum (Met., lib. I, tr. v. c. xv). It is erroneous to say that he was merely the "Ape" (simius) of Aristotle. In the knowledge of Divine things faith precedes the understanding of Divine truth, authority precedes reason (I Sent., dist. II, a. 10); but in matters that can be naturally known a philosopher should not hold an opinion which he is not prepared to defend by reason (ibid., XII; Periherm. 1, I, tr. 1, c. 1). Logic, according to Albert, was a preparation for philosophy teaching how we should reason in order to pass from the known to the unknown: "Docens qualiter et per quse devertitur per notum ad ignoti notionem" (ibid., lib. III, c. i, iv). Philosophy is either contemplative or practical. Contemplative philosophy embraces physics, mathematics, and metaphysics; practical (moral) philosophy is monastic (for the individual), domestic (for the family), or political (for the state, or society). Excluding physics, now a separate study, and thus not in Albert's time, still retain the old scholastic division of philosophy into logic, metaphysics (general and special), and ethics.

VI. ALBERT'S THEOLOGY.—In theology Albert occupies a place between Peter Lombard, the Master of the Sentences, and St. Thomas Aquinas. In systematic order and doctrine he surpasses the former, but is inferior to his own illustrious disciple. His "Summa Theologiae" marks an advance beyond the custom of his time in the scientific order observed, in the elimination of useless questions, in the limitation of arguments and objections; there still remain, however, many of the "expedientia, hindrances, or stumbling blocks, which St. Thomas considered serious enough to call for a new manual of theology for the use of beginners—ad eruditionem incipientium, as the Angelic Doctor modestly remarks in the prologue of his immortal "Summa". The mind of the Doctor Universale is often filled with the greatness of God, and he could not always adapt his expositions of the truth to the capacity of novices in the science of theology. He trained and directed a pupil who gave the world a concise, clear, and perfect scientific exposition and defence of Christian Doctrine; under the same God, therefore, we owe to Albertus Magnus the "Summa Theologiae" of St. Thomas. (See Alexander of Hales, Aristotle, Averroes; Bacon; Roger; Paris, University of; Philosophy, Rationalism, Scholasticism, Thomas Aquinas, St.: Theology.)

Albla: The Archdiocese of, comprises the Department of the Tarn. An archiepiscopal see from 1678 up to the time of the French Revolution. Albl, as suffragans of the Bishops of Rodes, Castres, Cazeres, and Mende, was not re-established until 1822, and by this new distribution it united the ancient Bishopric of Castres and had for suffragans, besides the Diocese of Rodez (joined with Valras) of Cahors, and of Mende, the Bishopric of Perpignan. A local tradition which dates from the twelfth century attributes the foundation of the see to St. Clovis, of African birth, who installed his disciple Anthimus as his successor, and went to Lectoure where he was beheaded. The details of this legend have caused the Bollandists to legiti- mately suspect its authenticity. The first bishop known under the title is Diognatus (about 404). The church at Albi is rich in menomites; it was at Vieux, in the Diocese of Albi, at the end of the fifth century, that the first monastery of the Gauls (cursus sanctorum) was founded by St. Eugene, a bishop exiled from Carthage, St. Longin, and St. Vindemialis, near the tomb of St. Amaranus (martyr of the third century). From the sixth to the eight centuries, two great families of Albi gave many saints to the Church, the Salvia family, to which belonged St. Salvius, Bishop of Albi, St. Rusticus, St. Desiderius, Bishops of Cahors, also St. Dascioi, the companion of St. Radegonda; the Anesor family, to which belonged St. Stigibald, Bishop of Meta, and the latter's sister, St. Sigolima, abbess of Tranca in the Diocese of Albi. The celebrated Cardinal de Bernis, ambas- sador of Louis XV, at Rome, was titular Bishop of Albi from 1764 to 1794. The memory of St. Dominic, who vigorously defended the Albigensian heresy, was still very fresh in the Diocese of Albi; in the vicinity of Castres there is a natural grotto containing several rooms, which is called the grotto of St. Dominic; tradition asserts that it was the retreat of the saint. The Council of Albi, in 1254, triumphed over the Albigensian heresy by organizing the Inquisition in that province. The parish church of St. Lawrence is said to have been founded in the time of Charlemagne. The cathedral of St. Cecilia of Albi (1282-1512) is a typical model of a fortified church; its sculptured gallery is the largest of its kind in France. The ancient Benedictine abbey of Sorèze, founded in 527, was converted into a school in 1026 under the direction of the Dominican Laciardis. The cities of Castres and Gaillac owe their origin to the Bene- dictine abbeys, the first of which, it is said, was founded by Charlemagne, and the second by Raimond I, Count of Toulouse, in 960. The Archdiocese with the Oriental languages, especially Hebrew, and the inhabitants, 49 first-class parishes, 447 second-class parishes, and 68 vicariates with salaries formerly paid by the State.

Albi, Council of.—It was held in 1254 by St. Louis on his return from his unlucky Crusade, under the presidency of Zoon, Bishop of Avignon and Papal Legate, for the final repression of the Albigensian heresy and the reform of the clergy and peasantry. It also legislated concerning the communes.

Albi (or Alba), Juan de, a Spanish Carthusian of the Convent Val-Christ, near Segovia, date of birth uncertain; d. 27 December, 1581. He was familiar with the Oriental languages, especially Hebrew, and had the reputation of being a skilled commentator. His work is: "Sacrarum semenoseum, animadver- sionem et electorum ex utriusque Testamento lectione commentarius et centuria" (Valencia, 1610); it was re-edited in Venice, 1613, under the title "Selecte Annotiones in varia utriusque Testamento loca defensione."

Renard in Vito, Dict. de la Bible (Paris, 1896); Anto- nio, Bibliotheca hispana nova (Madrid, 1783).

A. J. Maas

Albicaneis (from Albi, Lat. Albis, the present capital of the Department of Tarn), a Neo-Manichean sect that flourished in southern France in the twelfth and thirteenth centuries. The name Albicanes, given them by the Council of Tours (1163) prevailed towards the end of the twelfth century and was for a long time applied to all the heretics of that region. They were also called Catharists (sabatii), though in reality they were only a branch of the Catharistic movement. The rise and spread of
the new doctrine in southern France was favoured by various circumstances, among which may be mentioned: the connection between the new sect and the ancient dualistic principle; the remnant of Jewish and Mohammedan doctrinal elements; the wealth, leisure, and imaginative mind of the inhabitants of Languedoc; their contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous, lives of the latter; the protection of an over-penalising majority of the nobility, and the intimate local blending of national aspirations and religious sentiment.

I PRINCIPLES.—(a) Doctrinal.—The Albigenses asserted the co-existence of two mutually opposed principles, one good, the other evil. The former is the good spirit or soul, the latter, the bad spirit or soul. The world is the combat of the two. The bad principle is the source of all evil; natural phenomena, either ordinary like the growth of plants, or extraordinary as earthquakes, likewise moral disorders (war), must be attributed to him. He created the human body and is the author of sin, which springs from matter and not from the spirit. The old Testament must be either partly or entirely ascribed to him; whereas the New Testament is the revelation of the beneficent God. The latter is the creator of human souls, which the bad principle imprisoned in material bodies after he had deceived them into leaving the Kingdom of light. This earth is the principal of corruption, the place that exists on the human soul. Punishment, however, is not everlasting; for all souls, being Divine in nature, must eventually be liberated. To accomplish this deliverance God sent upon earth Jesus Christ, who, although very perfect, like the Holy Ghost, is still a mere creature. The Redeemer could not take on a genuine human body, because He would thereby have come under the control of the evil principle. His body was, therefore, of celestial essence, and with it He penetrated the ear of Mary. It was only apparently that He was born from her and only apparently that He suffered. His redemption was not operative, but solely instructive. To enjoy its benefits, one must become a member of the Church of Christ (the Albigenses). Here below, it is not the Catholic sacraments but the peculiar ceremony of the Albigenses known as the consolamentum, or “consolation”, that purifies the soul from all sin and endorses the divine grace. The resurrection of the body will not take place, since by its nature all flesh is evil. (b) Moral.—The dualism of the Albigenses was also the basis of their moral teaching. Man, they taught, is a living contradiction. Hence, the liberation of the soul from its captivity in the body is the true end of our being. To attain this, suicide is commendable; it was customary among them in the form of the endura (starvation). The extinction of bodily life on the largest scale consistent with human existence is also a perfect aim. As generation propagates the slavery of the soul to the body, perpetual chastity should be practised. Matrimony for women is unlawful; concubinage, being of a less permanent nature, is preferable to marriage. Abandonment of his wife by the husband, or vice versa, is desirable. Generation was abhorred by the Albigenses even in the animal kingdom. Consequently, abstention from any animal food, which was shared with the household, was observed. Their belief in metempsychosis, or the transmigration of souls, the result of their logical rejection of purgatory, furnishes another explanation for the same abstinence. To this practice they added long and rigorous fasts. The necessity of absolute fidelity to the sect was strongly inculcated. War and capital punishment were absolutely condemned.

II ORIGIN AND HISTORY.—The contact of Christianity with the Oriental mind and Oriental religions had produced several sects (Gnostics, Manicheans, Paulicians, Bogomilae) whose doctrines were akin to the tenets of the Albigenses. But the historical connection between them and the Albigenses, whose predecessors cannot be clearly traced. In France, where they were probably introduced by a woman from Italy, the Neo-Manichean doctrines were secretly diffused for several years before they appeared, almost simultaneously, near Toulouse and at the Synod of Orleans (1022). Those who proposed that the name was given even to certain texts of the Esoteric Church, like the Albigenses, who were entirely heretical. The Councils of Arles (1025), Charroux, Dep. of Vienne (c. 1028), and of Reims (1049) had to deal with the heresy. At that of Beauvais (1114) the case of Neo-Manicheans in the Diocese of Soissons was brought up, but was referred to the archbishops of the French kingdom. The Council of Reims (1148) commended the protected persons who became the object of the inquisitorial tribunals. The Bishop of London, the case of the four bishops, now familiarized the South with some of the tenets of the Albigenses. Its condemnation by the Council of Toulouse (1119) did not prevent the evil from spreading. Pope Eugene III (1145–53) sent a legate, Cardinal Alberic of Oesia, to Langue- duc (1145), and St. Bernard seconded the legate’s efforts. But this preaching produced no lasting effect. The Council of Reims (1148) excommunicated the protectors of the heretics of Gascony and Provence. That of Tours (1163) decreed that the Albigenses should be imprisoned and their property confiscated. A religious disputation was held at the University of Paris, as the result of a council’s result of such conferences. Two years later, the Albigenses held a general council at Toulouse, their chief centre of activity. The Cardinal-Legate Peter made another attempt at peaceful settlement (1178), but he was received with derision. The Third General Council of the Lateran (1179) renewed the previous severe measures and issued a summons to use force against the heretics, who were plundering and devastating Albi, Toulouse, and the vicinity. At the death (1194) of the Catholic Count of Toulouse, Raymond V, his successor fell to Raymond VI (1194–1229) who favoured the heretics. With the accession of Innocent III (1198) the work of conversion and repression was taken up vigorously. In 1205–6 three events augured well for the success of the efforts made in that direction. Raymond VI, in face of the threatening military operations urged by Innocent against him, promised under oath to his benefactors of future salvation. Then the monk Fulco of Marseilles, formerly a troubadour, now became Archbishop of Toulouse (1205–31). Two Spaniards, Diego, Bishop of Osma, and his companion, Dominic Guzman (St. Dominic), returning from Rome, visited the papal legates at Montpellier. By their advice, the excessive outpouring of the splendid of Catholic preachers, which offended the heretics, was replaced by apostolic austerity. Religious disputations were renewed. St. Dominic, receiving the great advantages derived by his opponents from the co-operation of women, founded (1208) at Pouille near Carcassonne a religious congregation for women, whose object was the instruction and the education of the poorer girls of the nobility. Not long after this he laid the foundation of the Dominican Order. Innocent III, in view of the immense spread of the heresy, which infected over 1000 cities or towns, called (1207) upon the King of France, as Suserain of the County of Toulouse, was convinced of the necessity of his appeal on receiving news of the assassination of his legate, Peter of Castelnau, a Cistercian monk (1208), which, judging by appearances, he attributed to Raymond VI. Numerous barons of northern France, Germany, and Belgium joined the crusade, and papal legates were put at the head of the crusade knights. When the Pope sent his legate, Peter of Castelnau, to negotiate with Raymond VI, still under the ban of excommunication pronounced against him by Peter of Castelnau, now offered to submit, was reconciled with the Church,
and took the field against his former friends. Roger, Viscount of Béziers, was first attacked, and his principal fortresses, Béziers and Carcassonne, were taken (1209). The monstrous words: "Slay all; God will keep his own" were uttered at the capture of Béziers, by the papal legate, were never pronounced (Tamizy de Larroque, "Rev. des quest. hist." 1866, I, 168-91). Simon of Montfort, Earl of Leicester, was given control of the conquered territory and became the military leader of the crusade. At the Council of Lyon (1245) Raymond VI was again excommunicated for not fulfilling the conditions of ecclesiastical reconciliation. He went in person to Rome, and the Pope ordered an investigation. After fruitless attempts in the Council of Arles (1211) at an agreement between the papal legates and the Count of Toulouse, the latter left the council and prepared to resist. He was declared an enemy of the Church and his possessions were forfeited to whoever would conquer them. Lavau, Dep. of Tarn, fell in 1211, amid dreadful carnage, into the hands of the crusaders. The latter, exasperated by the reported massacre of 600 virgins, spurred on their horses. The crusade now degenerated into a war of conquest, and Innocent III, in spite of his efforts, was powerless to bring the undertaking back to its original purpose. Peter of Aragon, Raymond's brother-in-law, interposed to obtain his forgiveness, but without success. The Pope told the troops to desist with him. The troops of Peter and of Simon of Montfort met at Muret (1213). Peter was defeated and killed. The allies of the fallen king were now so weakened that they offered to submit. The Pope sent as his representative the Cardinal-Deacon Peter of Santa Maria in Aquirio, who carried out only part of his instructions, receiving indeed Raymond, the inhabitants of Toulouse, and others back into the Church, but furthering at the same time Simon's plans of conquest. This commander continued the war and was appointed by the Council of Montpellier (1215) lord over all the acquired territory. The Pope, informed that it was the only effectual means of crushing the heresy, approved the choice. At the death of Simon (1218), his son Amalric inherited his rights and continued the war with but little success. The territory was ultimately ceded almost entirely by both Almoric and Raymond VII to the King of France, while the Council of Toulouse tolerated the Inquisition, which soon passed into the hands of the Dominicans (1233), with the repression of Albigensianism. The heresy disappeared about the end of the fourteenth century.

III ORGANIZATION AND LITURGY.—The members of the sect were divided into two classes: The "perfect" (perfecti) and the mere "believers" (credentes). The "perfect" were those who had submitted to the initiation-rite (consolamentum). They were few in number and were alone bound to the observance of the above-described rigid moral law. While the female members of this class did not travel, the men went, by a series of stages, through the ceremony of initiation. The only bond that attached the "believers" to Albigensianism was the promise to receive the consolamentum before death. They were very numerous, could marry, wage war, etc., and generally observed the ten commandments. Many remained "believers" for years and were only induced to die on the cross under dire affliction—end fatally, starvation or poison rather frequently subsequent moral transgressions. In some instances the consolamentum was administered to those who, after initiation, had relapsed into sin. The hierarchy consisted of bishops and deacons. The existence of an Albigensian Pope is not universally admitted. The bishops were chosen from among the "perfect". They had two assistants, the older and the younger son (filius major and filius minor), and were generally succeeded by the former. The consolamentum, or ceremony of initiation, was a sort of spiritual baptism, analogous in rite and equivalency in significance to the pagan Chinese initiations (Baptism, Penance, Order). Its reception, from which children were debarred, was, if possible, preceded by careful religious study and penitential practices. In this period of preparation, the candidates used ceremonies that bore a striking resemblance to those of the Catholic church. The essential rite of the consolamentum was the imposition of hands. The engagement which the "believers" took to be initiated before death was known as the convenenza (promise).

IV ATTITUDE OF THE CHURCH.—Properly speaking, Albigensianism was not a Christian heresy but an extra-Christian religion. Ecclesiastical authority, after persuasion had failed, adopted a course of severe repression, which led at times to regrettable excesses. Simon of Montfort intended well at first, but later used the pretext of religion to usurp the territory of the Counts of Toulouse. The death-penalty was inflicted, and the enmity of the Church was not forgotten. But it must be remembered that the penal code of the time was considerably more rigorous than ours, and the excesses were sometimes provoked. Raymond VI and his successor, Raymond VII, were, when in distress, ever ready to promise, but never to earnestly fulfill. The Pope and the Church justified in saying that the Albigenses were not worse than others; and still he counselled moderation and disapproved of the selfish policy adopted by Simon of Montfort. What the Church combated was principles that led directly not only to the ruin of Christianity, but to the very extinction of the human race.

A. N. WEBER.

Albinus, a scholarly English monk, pupil of Archbishop Theodore, and of Abbot Adrian of St. Peter's, Canterbury, contemporary of St. Anselm (1075-1148). He succeeded Adrian in the abbatial office, and was buried beside him in 732. His chief title to fame lies in the fact that we owe to him the composition by Saint Bede of his "Ecclesiastical History of the English". The latter gratefully records the fact in the letter which he sent to Albinus with a copy of his own work, and expresses his wish that if he could see King Coolwulf, both of which serve as a preface to the narrative. He calls Albinus a most learned man in all the sciences (Hist. Ecc. Angl., v, 20), and says that to his instigation and help the above-mentioned work was chiefly owing (actus ante omnes aegre alumnus recentior opusculum). Saint Bede died from illness that had beset him in Kent, in the year 734, at the arrival of St. Augustine, both ecclesiastical and civil matters. Nothhelm, a priest of London, served as their intermediary, and when the former returned from Rome with additional documents from the pontifical archives, Albinus was again called on to help in fitting them into their places. He seems to have been endowed with a fine historical sense, for the Father of English ecclesiastical history
delights in confessing his earnestness, diligence, and erudition in all that pertained to the apostolic period of England's conversion.

BEER, DEP. Hist. (ed. Flummer, Oxford, 1866), I, 3; 6; Hist. Ecc. Ang., v. 20, for Beca's references to Albinus; Strutt in Dict. of Christ. Biogr., I, 70.

THOMAS J. SHAHAN.

Albrechtsberger, Johann G., master of musical theory, and teacher of Hummel and Beethoven, b. at Klosterneuburg in Lower Austria, 8 February, 1736; d. at Vienna, 7 March, 1806. He began his musical career as a choir-boy at the early age of seven. The pastor of St. Martin's, Klosterneuburg, observing the boy's talent and his remarkable industry, and being himself an excellent musician, gave him the first lessons in thoroughbass, and even had a little organ built for him. Young Albrechtsberger's ambition was so great that he did not even rest on Sundays and holidays. To complete his scientific and musical studies, he repaired to the Benedictine Abbey at Melk. Here his beautiful soprano voice attracted the attention of the future Emperor Leopold, who on one occasion expressed his desire to hear him, and he took him as a choir-boy with a ducat. The library at Melk gave him the opportunity to study the works of Caldara Fux, Pergolese, Händel, Graun, etc. The result was the profound knowledge of music which gave him a high rank among theorists. Having completed his studies he became organist at the cathedral there, where he remained for twelve years. He next had charge of the choir at Raab in Hungary, and at Mariastefel. Subsequently he went to Vienna, having been named choir-director of the church of the Carmelites. Here he took lessons from the court organist, Mann, who was highly esteemed at that time. Mann became his friend, as did also Joseph and Michael Haydn, Gassmann, and other excellent musicians. In 1772 he obtained the position of court organist in Vienna, which Emperor Joseph had promised him years before. This position he held for twenty years, and then became choirmaster at St. Stephen's. Here he gathered about him a circle of pupils, some of whom were destined to become musicians of immortal fame. Among them Ludwig von Beethoven, Joseph Eybler, Johann Nepomuk Hummel, Joseph Weigl and others. The Swedish Academy of Music at Stockholm made him a fellow member in 1791. Although in 1798 Albrechtsberg would probably always hold a high rank among musical scientists, his treatise on composition especially will ever remain a work of importance by reason of its lucidity and minuteness of detail. His complete works on thoroughbass, harmony, and composition were published, in three volumes, by his pupil, Ignaz von Seyfried. His many church compositions, on the other hand, while technically correct and ornate, are dry, and betray the theorist. Of his compositions only twenty-seven are printed, out of a total of 261; of the unpublished remainder, the larger part is preserved in the library of the Gesellschaft der Musikfreunde at Vienna.

KORNMEüLEI, Lex. der. kirch. Tonkunst; Grove, Dict. of Music and Musicians; NAUMANN, Geschichte der Musik.

J. A. VOLKER.

Albright Brethren, The (known as the Evangelical Association); "a body of American Christians chiefly of German descent," founded, in 1800, by the Rev. Jacob Albrit, a native of Pennsylvania (1759-1808). The association is Arminian in doctrine and order; in its constitution of church government, Methodist Episcopal. It numbers 148,506 members, not including children, with 1,864 ministers and 2,043 churches, in the United States, Canada, and Germany.

GEBHARD, Der Methodistismus und die evang. Kirche Wurttemberg (Ludwigshafen, 1876); HORNUNG, in Kirchliche, I, 62.

FRANCIS W. GREY.

Albuquerque, AFONSO DE (also DALBOQUERQ), surnamed "the Great," b. in Portugal, 1433; d. at Goa, 16 December, 1515. He was second son of Don Vasco de Albuquerque, and became attached to the person of the King of Portugal. He went to Otranto with Alphonso V in 1480, and made his first voyage to the far East in 1503, returning to Lisbon 1504. When Tristan da Cunha sailed for India in 1506, Albuquerque was one of his officers. He formed the plan to monopolize trade with East India for Portugal, and in 1507 he went to the Venetians and the Saracens, and therefore sought to make himself master of the Red Sea. For that purpose he seized the Island of Socotra and attacked Ormuz, landing 10 October, 1507, and raising fortifications. The attack was renewed in the year following, also at Cochin in December. When the Viceroy of India, d'Almeida, returned to Portugal, 1509, Albuquerque was appointed in his place. In 1513, King Emmanuel calls him "protho-capitaneus noster." Annoyed by the constant hostilities of the people of Calicut, he destroyed the place on 4 January, 1510. To secure a permanent foothold on the coast of India, he founded Goa, receiving it two months afterwards, only to return in November, when he took the place again and held it thereafter for the Portuguese. Once safely established on the eastern coast of what is generally comprised under the name of Dekkan, Albuquerque turned his attention to the navigation of the Indian Ocean, especially to discoveries towards the farthest East. He took Malacca in July, 1511, and attempted to explore the Moluccas in the same year. In pursuance of his policy to prevent other nations from intercourse with India, he occupied a strong position at Aden, on the Red Sea, March, 1513, but about the same time the Turks had conquered Egypt and effectively barred access to the far East to all other nations except by sea. While Albuquerque was thus establishing Portuguese colonization in India on a firm footing, and planning advances beyond eastern Asia, the Crown of Portugal was listening to intrigues to his prejudice. Still it may be that the state of his health, greatly impaired through climate and strain, induced King Emmanuel to provide for a successor. Albuquerque was manifestly broken down physically. So Lope Suarez was sent to supersede him. The news of what he considered an act of ingratitude prostrated him, and although he lived for another year, his mind was only capable terms to his successor to pay special deference to the meritorious leader, expressing, at the same time regret at having removed him from his high position, Albuquerque pined and died at the entrance to the bay of Goa, 16 December, 1515. Fifty-one years later his remains were transported to Lisbon, where a more worthy resting place had been prepared for them. Among the distinguished leaders and administrators that sprang up in southern Europe at the end of the fifteenth and in the first half of the sixteenth century, Albuquerque holds a very prominent position. His achievements, from a military standpoint, were greater than any of the so-called conquerors of the New World; for he had to cope with adversaries armed very nearly like the Europeans, with hosts that were superior to any encountered by Cortez or Pizarro, and had at his command forces hardly more numerous than those that achieved the conquest of Persia and Mexico. His enemies opposed him at sea, as well as on land, and they might, at any time, obtain succour from powerful Mohammedan states interfering between Europe and Asia. His only route for communication and relief was around the Cape of Good Hope. When, during the last five years of his life, he could at last turn all his attention and administration, he proved himself a great man in this respect also. His religious zeal was not
Alocá

the less notable. He built churches in Goa and had Franciscans and a famous Dominican with him. The church of the Blessed Virgin at Goa, which he built, is called by Father Spillmann, S.J., "the cradle of Christianity, not only in India, but in all East Asia." (Kirchenlexikon, V, s. v. Goa).

Perhaps the earliest mention of Albuquerque and his achievements in Europe is due to Emmanuel himself, in his letter of "Idus Junii," 1513, Epistolae Potentissimi Rerum Regum et Reipublicae Christianae Portugaliae Maioris in Indiis et Malacidi (Rome, 9 Aug., 1513), wherein the King calls him (perhaps a misprint) "Albahezco." There are available in Goa, no place or date, Joaõ BARBOSA, Asia (second decade, Lisbon, 1553); FERNÃO LOPES DE CARTASANTE, Historia de descubrimentos & conquistas do India (Lisbon, 1599); II, III, IV; DOMINGO DE GOREA, Crónica do Serventismo Senhor Rei d. Manuel (second ed., Lisbon, 1749, by Reinaldo Bocar, An important, but of necessity partial, source is the work of his natural son (Albuquerque was never married) BRAS, who took the name of ARONSO THE YOUNGER, Convento da Estrela, cartas e que fooy das Indias Orientais, etc. (first ed., Lisbon, 1576, second ed., ibid., 1776), English tr. by Hakluyt Society, 1879-84, The Commentaries of the great Alfonso Dalboquerque, four vol.; Biographie universelle (Paris, 1864); I, SILVA, Diccionario bibliográfico portugués (Lisbon, 1868).

A. F. Bandelier.

Alocá, University of.—This university may be said to have had its inception in the thirteenth century, when Sancho IV, the Brave, King of Castile, conceived the idea of founding a Studium Generale in his capital, but it was not adopted until 1251. It was granted full faculties on the Archbishop of Toledo, Gonzalo Gudiol, to carry out this plan. What success attended these efforts is, however, not known; we know only that on 16 July, 1439, Pius II gave permission to the Archbishop of Toledo, Alonso Carrillo, to establish some professorships where, "ten days at the time and appointed or to be appointed," grammar and the liberal arts would be taught. It does not appear that the chairs of theology and canon law were established then, and even grammar was taught only irregularly in the Franciscan convent of San Diego. The honour of founding the University, or, more properly speaking, the College, of San Ildesonzo, belongs to the Franciscan, Francisco Ximenez de Cameros, Prime Minister of Spain, who submitted his plan to Pope Alexander VI, and received his approbation 13 April, 1499. Nevertheless, prior to this there existed certain chairs in the convent of San Diego of the Franciscans, says in the preface. The Pope granted to the College of San Ildesonzo the same concessions allowed to the College of San Bartolomé at Salamanca, and to the college founded at Bologna by Cardinal Albornoz. To the professors and scholars he granted the privileges enjoyed by those of Salamanca, Valladolid, and the other General Colleges. He conferred the degree of Bachelor on the professors, and Doctor of Laws and Master of Arts on the abbots, or, in his absence, on the treasurer, of the Collegiate Church of San Justo and San Pastor. Those who were thus honoured enjoyed the same privileges as the professors of Bolonia and other universities. They could occupy prebendarial stalls for which university degrees were necessary (13 May, 1501). In 1505 ecclesiastical benefices were aggregated to the Colleum scholiarum, and 22 January, 1512, the archbishop published the statutes of the college. Denifle says that research in Germany regarding this university is incomplete and inaccurate. Meneses and Segura, says Denifle, in his Historical and statistical description of the Universities of Europe (Oxford, 1866), II, p. 56, state that "the Universities of Spain were essentially royal creations" (II, p. 56). University degrees were granted to the College of San Ildesonzo. The rector was to be chosen by the students (not by the professors, as was the custom at Salamanca) each year about the feast of St. Luke when studies were resumed. The older students were obliged to study theology; civil law was excluded, although the canonists introduced it in the sixteenth century. In civil and canon law, the course of study included logic, philosophy, medicine, Hebrew, Greek, rhetoric, and grammar. Demetrio de Creta was engaged to teach Greek, and the mathematician, Pedro Ciruelo, explained the theology of St. Thomas. Cisneros not only founded a university, but also carried on a literary career, certain portions of which were devoted to the houses of the students and booksellers. Numerous colleges also sprang up; Santa Catalina and Santa Bambina for philosophers; San Eugenio and San Isidoro for grammarians; and the Trilingue. He erected a hospital in honour of the Mother of God for the students, and established three places of recreation: the Abbey of San Tuy, near Buitrago; the Aldechuela, near Torrelaguna; and Anchuelo, near Alocá. Soon, however, a spirit of insubordination began to show itself in the wrangling of the students with the townspeople, the severe Cisneros apparently showing a strong leniency towards the students. This want of discipline caused the faculty in 1518 to consider the advisability of returning to Madrid. Some of the professors left the university because of the reduction of their salaries. In 1623 an effort was once more made to return to Madrid, but the change was not permanent, and even 1851 was not permanent, as they returned to Alocá in 1823. The final and definite removal took place in 1836. The revenues left to the College of San Ildesonzo by Cisneros reached the sum of 14,000 ducats, and in the sixteenth century reached 42,000, or 6,000 less than those of Salamanca. The celebrated grammarian, Antonio de Nebrija, received 3,333 maravedis a month; the professor of medicine, Dr. Tarragona, was paid 53,000 a year, and Demetrio de Creta an equal sum (100 florins). Cisneros enforced very rigid examinations. In the theological course which was divided into ten terms, there were five tests. The first and most dreaded was the Alumneia, which corresponded to that of the Sorbonne of Paris. Those who failed usually went to other universities. To the successful licentiates lettres de ordem were given, the first being designated by an L, and the others by superior or inferior letters, according to their "merit and degree." In 1570 the magnificent building of the university was completed, the twenty-five letters of the motto ET LUTEAM OLIM MARMOREM NUNC being displayed on as many columns. The patronage exercised by the kings over the universities they had founded or protected led to the sending of visitors and reformers. The principal one sent to the University of Alocá was Don García de Medrano. The reforms which were instituted brought to an end the university autonomy which had been cherished and encouraged by the Catholic Church.

Ramón Ruiz Amado.

Alocántara, Military Order of.—Alocántara, a town on the Tagus (here crossed by a bridge)—canon was the birthplace of the great Cisneros, the founder of Estremadura, a great field of conflict for the Moslems and Christians of Spain in the twelfth century. First taken in 1167 by the King of Leon, Fernando II, Alocántara fell again (1172) into the hands of the fierce Jusssuf, the third of the African Almohades; nor was it recovered until 1214, when it was taken by Alonzo de Leon, the son of Fernando. In order to defend this conquest, on a border exposed to many assaults, the king resorted to military orders. The Middle Ages knew neither standing armies
nor garrisons, a deficiency that the military orders supplied, combining as they did military training with monastic stability. Alcántara was first founded (1214) to receive the Knights of Calatrava, who had lately given many proofs of their gallantry in the famous battle of Las Navas de Tolosa against the Almohades (1212). Alonso of Leon wished to found at Alcántara a special branch of this celebrated order for his realm. But the enterprise was a failure, for the cost was too far from their Castilian quarters. They gave up the scheme and transferred the castle, with the permission of the king, to a peculiar Leonese order still in a formative stage, known as "Knights of St. Julian de Pereiró". Their genesis is obscure, but according to a somewhat questionable tradition, St. Julian of Pereiró was a hermit of the country of Salamanca, where by his counsel, some knights built a castle on the river Tagus to oppose the Moslems. They are mentioned in 1176, in a grant of King Fernando of Leon, but without allusion to their military character. They are therefore acknowledged as a military order by a privilege of Celestine III in 1197. Through their compact with the Knights of Calatrava, they accepted the Cistercian rule and costume, a white mantle with the scarlet overcross, and they submitted to the right of inspection and correction from the Master of Calatrava. The union did not last long. The Knights of Alcántara, under their new name, acquired many castles and estates, for the most part at the expense of the Moslems. They amassed great wealth from booty during the war and from pious donations. It was a turning point in their career. However, ambitions and dissensions increased as time went on. The post of grand master became the aim of rival aspirants. They employed against one another swords which had been vowed only to warfare against the infidels. In 1318, the castle of Alcántara presented the lamentable spectacle of the Grand Master, Ruy Vaz, besieged by his own Knights, sustained in this by the Grand Master of Calatrava. This rent in their body showed no less than three grand masters in contention, supported severally by the Knights, by the Cistercians, and by the king. Such instances show sufficiently to what a pass the monastic spirit had come. All that can be said in extenuation of such a scandal is that the military orders lost the chief object of their vocation when the Moors were driven from their last foothold in Spain. Some authors assign as causes of their disintegration the decimation of the cloisters by the Black Death in the fourteenth century, and the laxity which recruited them from the most poorly qualified subjects. Lastly, there was the revolution in warfare, when the growth of modern artillery and infantry overpowered the armed cavalry of feudal times, the orders still holding to their obsolete mode of fighting. The orders, nevertheless, by their wealth and numerous vassals, remained a tremendous power in the kingdom, and before long they were involved deeply in political agitation. During the fatal schism between Peter the Cruel and his brother, Henry the Bastard, which divided half Europe, the Knights of Alcántara were also split into two factions whichwarred upon each other. The kings, on their side, did not fail to take an active part in the election of the grand master, who could bring such valuable support to the royal authority. In 1409, the regent of Castile succeeded in having his son, Sancho, a boy of eight years, made Grand Master of Alcántara. These intrigues went on till 1492, when Pope Alexander VI invested the Castilian Ferdinand, then grand master of Alcántara for life. Adrian VI went farther, in favour of his pupil, Charles V, for in 1522 he bestowed the three masterships of Spain upon the Crown, even permitting their inheritance through the female line. The Knights of Alcántara were released from the vow of celibacy by the Holy See around 1540, and in the last years of the order's existence, the order was reduced to a system of endowments at the disposal of the king, of which he availed himself to reward his nobles. There were no less than thirty-seven "Commanderies", with fifty-three castles or villages. Under the French domination the revenues of the Knights fell into the hands of the crown in 1808, and they were only partly given back in 1814, after the restoration of Ferdinand VII. They disappeared finally during the subsequent Spanish revolutions, and since 1875 the Order of Alcántara is only a personal decoration, conferred by the king for military services. See MILITARY ORDERS.

Alcántara, Saint Peter of. See Peter.

Alcantarines. See Friars Minor.

Alcedo, Antonio de, soldier, b. at Quito (Ecuador) 1755, where his father was President of the Royal Audience from 1728 to 1737. He selected the military career, and rose to the rank of Brigadier General in 1792, in the Spanish army. He wrote a dictionary, historical and geographical, of the West Indies, in five volumes, for which the work of Father Giovanni Coletti, S.J., "Il Nuovo Atlas Delle Americhe meridionale" (Venice, 1771) was a substantial basis. The work of Alcedo was translated into English by G. A. Thompson in 1812, and that translation is looked upon by many as an improvement, whereas it in fact teems with errors from which the original is relatively free.

Alcedo. Diccionario geográfico-histórico de las Indias occidentales (Madrid, 1780–89); Thompson, The Geographical and Historical Dictionary of the West Indies (London, 1812); Beristain de Souza, Biblioteca hisp.—americana septentrional (Mexico, 1816); Mendiburu, Diccionario etc. (Lima, 1794).

Alchymy (from Arabic al, the, and Greek χύμα or χυμά, which occurs first in an edict of Diocletian), the art of transmuting baser metals into gold and silver. It was the predecessor of the modern science of chemistry, for the first steps in the developments of the modern sciences were based on the work of the old alchemists. Chemistry dates from the latter half of the eighteenth century. About this time the idea was formulated that the formation of an oxide was an additive process; that an oxide was heavier than the original metal, because something was added to it. The discovery of oxygen is often taken as the date of the birth of chemistry. It established the fact that red oxide of mercury is composed of mercury and oxygen. The discovery of the transmutation of elements, the simple conception gave alchemy its definite existence. From old Egyptian times men had studied the chemical properties of bodies without establishing any tangible or tenable theory. The name alchemy has been applied to the work of all early investigators. By their means were determined a vast number of facts, which were only classified and reasonably explained by the new science of chemistry. Many of the alchemists were earnest seekers after truth, and some of the greatest intellects of their time figure among them. Two motives actuated many investigators: the wish of realizing the transmutation of metals, and the search for terrestrial immortality by the discovery of the elixir vitae. The fantastic element apparent in such desires operated to give
Alchemy a bad reputation, and it is not always accorded the place in the history of science to which it is entitled. As the belief in the possibility of the transmutation of metals was almost universal, much of the work of the alchemists was directed to the production of gold. Often the work was perfectly honest, but many instances of charlatanism are on record. Dishonest men practised on the greed of rulers. If discovered to be guilty of fraud, punishment was sometimes administered. Henry IV of England exorted the learned men of his kingdom to study alchemy, and pay off the debts of the country by discovering the philosopher's stone. In the sixteenth century practically all rulers patronized alchemists.

Many clerics were alchemists. To Albertus Magnus, a prominent Dominican and Bishop of Ratisbon, is attributed the work "De Alchimiâ" though this is of doubtful authenticity. Several treatises on alchemy are attributed to St. Thomas Aquinas. He investigated theologically the question of whether gold produced by alchemy could be sold as real gold, and decided that it could, if it really possessed the properties of gold (Sum. Theol., II–II, Q. 77, Art. 2). A treatise on the subject is attributed to Pope John XXII, who is also the author of a Bull "Spondent quas non exhibit" (1317) against dishonest alchemists. It cannot be too strongly insisted on that there were many honest alchemists. Chemists have never given up the belief that the transmutation of elements might yet be effected, and recent work in radio-activity goes to prove its possible accomplishment in the case of radium and thorium.

The literature of the subject is extensive. Many of the works of the old writers have been preserved, often unintelligible on account of the terminology. Modern authors have also written treatises on the history of the subject. Berthelot has edited a work "Collection des anciens Alchimistes Grecs avec les Grecs textes". He has written "Les Origines de l'Alchimie" and other works on the same subject. Schieders "Geschichte der Alchimie" (Halle, 1832) is useful. Observations on the subject will be found in treatises on the history of chemistry, such as Liebig's "Familiar Letters", and Thomson's "History of Chemistry", and in the introductory portions of manuals of chemistry.

T. O'CONOR SLOANE.

Alcumb, Saint, Bishop of Hexham; d. 781. Though we know practically nothing of the life of St. Alcumb, or Alcumburnt, it is clear that he was regarded with much veneration at Hexham in Northumberland. The church founded by St. Willfrid at Hexham became an episcopal see, and Alcumb, succeeding Bishop in 767, led a life of remarkable piety until his death, 7 September, 781. He was buried beside St. Aega outside the church. About two centuries and a half later, after the country had been laid waste by the Danes, all memory of his tomb seemed to have perished, but the Saint is said to have appeared in a vision to a man of Hexham bidding him tell Alfred (Alfric) de Northumbry, scribe of Durham, to have his body translated. Alured obeyed and, having discovered and exhume the Saint's remains, stole one of the bones to take back with him to Durham, but it was found that the shrine could not be moved by any strength of man until she was restored. In 1154, the church having again been laid waste by the building and stored, and the bones of the Hexham saints, those of Alcumb among the rest, were gathered into one shrine. The whole, however, was finally pillaged and destroyed by the Scots in a border raid, A. D. 1295.


Alcibiades of Apeana. See Elclesiates.

Alcmus (Ἀλκμός, "brave"), probably a Greekized form of Heb. דֶּשֶׁת, "Eliacim", high-priest, the leader of the hellenizing party in the time of Judas Maccabaeus. By antagonizing the religious and national sentiments of his countrymen, he won favour at court, and though not of high-priestly stock, he was appointed high-priest by Lysias, the regent of Antiochus Epiphanes (162 B.C.); but the opposition of the Maccabean party prevented him from exercising the office. He therefore went to Demetrius Soter, who in the meanwhile had succeeded Eupator, and denounced Judas and his adherents as rebels and disturbers. Demetrius appointed him to the high-priesthood and sent Bacchides with an army to install him. But the perfidious slaughter of sixty prominent Assideans, the cruelties of Bacchides, and the excesses of Alcimus, which alarmed the Maccabean party, and Bacchides had kindly left the country when Alcimus was forced to appeal to the king for help. Demetrius first sent Nicanor with an army, and, after his defeat and death, Bacchides, in fighting against whom Judas died a heroic death at Laïsa (Eleasa), 160 B.C. Alcimus now set work to carry out his hellenizing policy and to persecute those faithful to the law. But that same year he was stricken with paralysis and died in great suffering.

1 Macc. vii. 5–9; 56; Macc. xiv. 13–19, 33; JOSPEPHUS, Antig. XII. 5, 7–11, 12; SCHURER, History of the Jewish People, (New York, 1891) I, i, 227–236.

F. BECHTEL.

Alcock, John, Bishop of Rochester, Worcester, and Ely, b. at Beverley, 1430; d. at Wisbeach Castle.
1 October, 1500. After studies at the grammar school in Beverley, he went to Cambridge. About 1461, he was presented to the rectory of St Margaret's, London, and to the deanship of St Stephen's, Westminster. In 1471 he was Master of the Rolls, and in 1468 Prebendary of St Paul's, London. In 1470-71 he was Privy Councillor. He was on the commission that treated with James III of Scotland, and his services were enlisted for similar tasks by Richard III and Henry VII. He was tutor to young King Edward V and baptized Prince Arthur. He was an ardent supporter of great works of art and a fine chapel which he had erected for himself in Ely Cathedral. His published writings are: "Sponsa of a Virgin to Christ" (1486); "Hill of Perfection" (1491, 1497, 1501); "Sermons upon the Eighth Chapter of Luke"; "Gallicanus Joannis Alcock eiscopoi Elisensis ad frates suos curatores in Sinodo apud Barnwell" (1498); "Abbey of the Holy Ghost"; "Castle of Labour", translated from the French, (1536). Alcock is also thought to have written a metrical work in English on the Seven Penitential Psalms. Bute says of him that he "made such a proficiency in virtue that no one in England, no less in the reputation for sanctity". He restored many ecclesiastical buildings, and founded Jesus College, Cambridge, on the ruined nunnery of St Radegund. He also endowed Peterhouse. Alcock was a distinguished canonist, but made no provisions for the study of this branch in Jesus College. His life was one marked by devotion to Christian virtues, full of zeal and of a penitential spirit.

BENTHAM, History of Ely; MULLINGER, History of the University of Cambridge, 1; COOPER, Athenia Conjurigrumenes. JOHN J. A. BECKETT.

**Alcoholism.**—The term alcoholism is understood to include not only the dangers that may occur in the human organism after the ingestion of any form of alcohol. These changes vary from the merest transient exhilaration of the cerebral functions up to profound unconsciousness, ending in coma and perhaps in death. These variations depend upon the amount of alcohol taken, the form of alcohol used, the rapidity of its administration, and the habituation of the individual to its effects. A vast amount of literature has grown up around the apparently simple question of the amount of alcohol which can be oxidized or burnt up in the body and its energy made available for the needs of the system. The question whether alcohol is a food and a fuel also aroused much discussion and considerable diversity of opinion. The more accurate methods of study in recent days and the careful work now being done in physiological chemistry make it certain that alcohol can be burned in the body, and that the system may derive energy therefrom, as in the oxidation of sugar or fat. But it must be clearly understood that this statement does not carry with it the idea that alcohol is to be recommended for its food value, or that prior to its oxidation it may not exert some physiological action the reverse of beneficial. As a matter of fact, its disadvantages so far outweigh its useful effects as to make it difficult to see how it can be recommended as a beverage, that its use in this way must be emphatically condemned, while the damage that the consumption of alcohol does to the nervous apparatus, to the intellect and will, and to the moral sense furnishes additional reason why abstinance, during health, should be recommended. To appreciate fully the facts upon which this statement is based we must consider what alcohol is, its chemical composition, the forms of alcohol in common use, its physiological action in the human body, and its poisonous effects in excessive, or in long continued doses.

Alcohol is a liquid composed of ninety-one per cent by weight (94 by volume) of ethyl alcohol and of 9 per cent by weight (6 by volume) of water. Its specific gravity is 0.802 at 60° F. It is a transparent, colourless, volatile, and inflammable substance, with a characteristic, rather pungent, taste and odour. Ethyl alcohol is the alcohol of spirits, wine, and the various spirits and cordials. Its effects upon the system are less dangerous than those of other alcohols, such as amyl, methyl, or butyl. During distillation of grain, unless very carefully conducted, considerable amyl alcohol (fusel oil) will pass over with the ethyl, especially if the process be continued too long, and whiskey stored for several years the amyl alcohol becomes changed into various ethers, which impart the flavour to the spirit. Therefore grain-spirit (whiskey) should be at least two years old, and the spirit from fermented grapes (brandy) at least four years old. Wine is made by fermentation without distillation; red wine by fermenting the juice of coloured grapes in the presence of their skins, and white wine by fermenting the unmodified juice of the grape, free from seeds, stems, and stones. Gin is obtained by adding juniper berries to distilled alcohol. Rum, and molasses spirit, by distillation from sugar or molasses, which has undergone alcoholic fermentation. Malt liquors—ale, beer, porter, etc.—are produced by fermentation of malt and hops. Absolutely pure alcohol is rarely found, even in the laboratory of the chemist. Owing to its great affinity for water, it will abstract it even from the air. What is known as "absolute alcohol" is generally obtained by distillation of the vapour in rows of copper pipes, the condensate being allowed to drip into cold water until it forms a syrup. Most of the shops usually contain about 2 per cent of water. In order to estimate the effects of different forms of alcoholic liquors the following comparative strength should be remembered: Brandy, whiskey, rum, gin, cordials, 30 to 50 per cent of absolute alcohol; Spanish and Italian sweet wine, 17 to 17 per cent; hock and claret, 8 to 11 per cent; ale, porter, stout or beer, 4 to 6 per cent; koumiss, 1 to 3 per cent. Champagne contains from 8 to 10 per cent, but the presence of carbonic acid gas makes it more "heady," that is to say, the cerebral stimulation is produced more quickly, and the carbonic acid acts as a sedative to the stomach, making champagne especially serviceable where prompt stimulation is required and the stomach is irritable, as in seasickness or in yellow fever. Besides the open and undisguised alcoholic preparations cited above, there is a host of patent medicines, proprietary foods, and other alcohols, the effects of which have been promulgated as entirely harmless and as containing no alcohol, and recommended for inebriates, for convalescents, and for persons weakened by disease. Analysis of many of these has shown alcohol in quantities ranging from 7 to 47 per cent. The use of these substances is having a tremendous, but unrecognized, influence, physical, economical, and moral, upon society at the present day. Although it is unquestionably true that alcohol may take the place of some fat or carbohydrate in the food, it is an extraordinary food, to be used only under certain conditions when its ease of oxidation may be of greatest benefit to us. As an additional effect it should not be taken except when needed. It has been compared to the furniture of a ship, together with its decks and stanchions, which are undoubtedly fuel substances, yet which no sane captain would use for fuel purposes, except in the direst need. Physiologists have it in their rule of life that it is correct to advise that the continued use of alcohol in moderate doses is harmless. Alcohol, like salt water in a steam boiler, should be used only in emergencies. To understand this, we must consider its physiological action in the human body.

Physiologists now universally believe that the cell is the scene of all vital processes. The essential processes of nutrition are the metabolic changes...
which take place within the cells of the body, all other steps of nutrition being either antecedent or subsequent accessories. The antecedent accessories of nutrition are the preparation of the food, its mastication, its deglutition, its digestion, its absorption, its distribution by the circulatory system, and its selection by the individual cells from the capillaries direct or from the tissue plasma. Physiology believes them all to be part of protoplasm; that is, they are selected and made part of the living cell. A food must therefore satisfy the following conditions: First, it must be digestible and absorbable by the organism which it is to nourish; second, it must be assimilable by the living cells of the organism, in order to build up new tissue; third, after assimilation it must be capable of catabolic changes accompanied by oxidation, in order to liberate energy; fourth, the energy must be liberated at such a time and place as to be advantageous and beneficial to the organism. It is not enough to prove that potential chemical energy is changed into kinetic energy. The oxidation must take place at the right time and place, before the energy liberated can be useful in function. All food is tissue-building in its assimilation; all food is energy-yielding in its catabolism. The only points alcohol possesses in common with the foods are two: first, it is oxidized with the food; secondly, it is diminished catabolism — the so-called “sparking” action of alcohol. This “sparking” is accompanied by an accumulation of the carbonaceous materials of the body and an actual deposit of fat. But this condition is brought about by reducing the activity of the cell by the narcotic effect of the alcohol, and is not in any sense to be compared. Alcohol decreases the increased demand for food by the cell, resulting from proper mental and physical exercise and all conditions which favor vigorous nutrition. Yet the advocates of alcohol as a food in health base upon their physiological misconception a superstructure of fallacious reasoning.

A detailed consideration of the effects of alcohol upon the individual organs and tissues will perhaps elucidate the foregoing statements. Applied to the skin, alcohol excites a sense of heat and superficial inflammation if evaporation be prevented. It causes redness and itching. If the surface be protected by evaporation, the skin is protected from the injury. If evaporation is not prevented, the surface temperature is reduced. The lining of the mouth is corrugated by it — a result due to the abstraction of water and condensation of the albumen. In the stomach it causes a sensation of warmth which is diffused over the abdomen and quickly followed by a general glow of the body. In moderate quantity, it induces an increased blood-supply which enables the mucous follicles and gastric glands to produce a more abundant secretion of stomach juices. When habitually taken, a gastric catarrh is established with the production of a fluid abnormal both in quantity and quality. The irritation is increased by temperature, which is increased by the increased blood-supply of the stomach, resulting in its overgrowth, with the crowding out of the working-cells, which gradually shrink. Alcohol also affects directly the chemistry of the gastric secretion by precipitating the pepsin, a necessary ferment to the digestion of albumen. For the same reason, the oxidation must take place at the right time and place. Alcohol is elaborated in great quantity, sets up pathological fermentation in the starchy carbohydrates and fatty elements of the food, giving rise to acidity, heartburn, regurgitation of food, and a peculiar retching in the morning. Alcohol enters the blood with great facility, and probably almost all taken into the stomach passes into the blood from this organ, and goes directly to the liver by way of the portal vein. In the liver, it increases at first the functional activity of the working-cells, and a more abundant production of bile is the result. Frequent stimulation and consequent overaction result in impairment or loss of the proper function of the part, as is the universal law. The liver cells shrinks. The structural framework increases in size at first but subsequently contracts, producing the small, nodular, hard liver, to which the term cirrhosis has been applied. Alcohol diminishes the chemical strength of the liver, leaving less to draw upon when needed by the system during stress. In small doses alcohol increases the action of the heart and the cutaneous circulation; a slight rise of temperature is observed, and all the functions are for the time being more energetically performed. On the nervous system its first effect is to increase the functional activity of the brain; the ideas flow more easily, the senses are more acute, the muscular movements more active. With increased action of the alcohol, the excitement becomes disorderly, the ideas incoherent and rambling, the muscular movements uncontrolled and incoordinated. With an excessive quantity the actions of the cerebrum are suspended, and complete unconsciousness results. By an extension of the poisonous influence to the nervous centres governing respiration and circulation, these functions may cease, and death result. Alcohol has a special affinity for nervous tissue, and acts as a result chiefly upon the nervous contact, but partly from its effects on the blood current, the working cells of the brain shrink, the supporting structure hardens, the cerebrospinal fluid, which should act as a protective water-jacket, increases in quantity and exerts injurious pressure, giving the familiar picture of “ink brain” so common in the autopsy case of habitual drunks. For large numbers of habitual drunkards. Existing in a less degree, these brain changes are objectively shown in the impaired mental power, the muscular trembling, the shambling gait, and the lack of moral sense of the chronic drinker. Delirium tremens is a variety of alcoholism occurring in some subjects from sudden excess of a periodical kind, in others from a failure of the stomach to dispose, not only of food, but of the accustomed stimulus, and in another group — common in hospitals and jails — to sudden deprivation of liquor in steady drinkers when under arrest for crime. It is the most important factor in the causation of delirium tremens, as is also the use of alcoholic beverages rich in fusel oil — like the cheaper whiskies. The long-continued action of alcohol on the nervous system produces many other chronic disorders. Loss of sensation, epilepsy, motor-paralysis, and blindness often result from alcoholic excess. It is probable that if alcohol could be stamped out for a century insanity would shrink in prevalence seventy-five per cent. The best and latest authorities all agree that the action of alcohol upon the nervous system is always that of a narcotic, whether the dose be large or small. On the other hand, there is no evidence that alcohol produces a reduction, after the primary and transient sensation of heat has passed away. All northern explorers know that the use of alcohol endangers life through cooling of the body. It is useful, in the form of hot drink, to revive a person who has been exposed to cold, but only after the body temperature has been increased. Dr. J. C. Dow, in a campaign, found that the fatigue of marching in the tropics is better borne without the aid of a spirit ration. The power of alcohol to diminish muscular work and agility is so well known that athletes rigorously abstain during training, and the records of the prize-ring demonstrate that only the pugilists who has no alliance with the saloon is able to remain in the game. There is no difference of opinion among physiologists regarding the facts of the action of alcohol in
the human body. They differ strenuously regarding the conclusions to be drawn from these facts, some contending that alcohol is a "partial food when taken in moderate quantities". Modern knowledge justifies the belief that in health it is never a food in any sense, be the quantity large or small, but always a poisons. In drawing strong or physiologically speaking, disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly "Albinus, humilia Levita". Some have thought, however, that he became a priest, at least during the latter years. Describing this period, says of him, celebratut omni des missarum solemnis (Jaffé, "Mon. Alcin., Vita," 30).

In one of his last letters Alcin acknowledged the gift of a casula, or chasuble, which he promised to use in missarum solemnis (Ep. 203). It is probable that he was a monk, and a member of the Benedictine Order, although this also has been disputed, some historians maintaining that he was simply a member of the secular clergy, even when he exercised the office of abbot at Tours.

I. EDUCATOR AND SCHOLAR.—Of his work as an educator and scholar it may be said, in a general sense, that he contributed much to the revival of learning which distinguished the age in which he lived, and which made possible the great intellectual renaissance of three centuries later. In him Anglo-Saxon scholarship attained to its widest influence, the rich intellectual inheritance left by Bede at Jarrow being taken up by Alcin at York, and, through his subsequent labours on the Continent, becoming the permanent possession of civilized Europe. The influences surrounding Alcin at York were made up chiefly of elements from two sources, Irish and Continental. From the sixth century onward Irishmen were busy founding schools as well as churches and monasteries all over Europe; and from Iona, according to Bede, Aidan and other Celtic missionaries bore the knowledge of the classics, along with the light of the Christian faith, into Northumbria. Both Alkheim and Bede had Irish teachers. Celtic scholarship was, however, to enter only remotely and indirectly into Alcin's training. The strongly Roman cast which characterized the School of Canterbury, founded by Theodore and Hadrian, who were sent by the Pope to England in 669, was naturally reproduced in the School of Jarrow, and from this, in turn, in the School of York. The influence of his Disciplinae is discernible, not only in the religious order, but in his devoted adhesion to Roman, as distinguished from particular local or national, traditions, as well as, in an intellectual way, in the fact that his knowledge of Greek, which was a favourite study with Irish scholars, appears to have been very slight.

An important feature of Alcin's educational work at York was the care and preservation, as well as the enlargement, of its precious library. Several times he journeyed through Europe for the purpose of copying and collecting books. Numerous pupils, too, gathered around him, from all parts of England and the continent. In his poem "On the Saints of York", written, probably, before he took up his residence in France, he has left us a valuable description of his academic life at York, together with a list of the authors represented by its catalogue of books. The course of studies embraced, in the words of Alcin, "liberal studies and the holy worship, apparently comprising the trivium and the quadrivium, with the study of Scripture and the Fathers for those more advanced. A feature of the school that deserves mention was the organization of studies on the modern plan, the students being separated into classes, according to the subjects and divisions of
subjects studied, with a special teacher for each class. But it was when he took charge of the Palace School that the abilities of Alcuin were most conspicuously shown. In spite of the influence of York, learning in England was declining. The country was a prey to dissensions and civil wars, and Alcuin perceived the necessity of making provision for Charlemagne's education. "When his eagerness for the development of learning an opportunity such as even York, with all its pre-eminence and scholastic advantages, could not afford. Nor was he disappointed. Charlemagne counted on education to complete the work of empire-building in which he was engaged, and of which the studies were connected with educational projects. A literary revival, in fact, had already begun. Scholars were drawn from Italy, Germany, and Ireland, and when Alcuin, in 782, transferred his allegiance to Charlemagne, he soon found surrounding him at Aachen, in addition to the youthful members of the nobility he was called upon to instruct, a band of older learners some of whom were ranked among the best scholars of the time. Under his leadership the Palæo School became what Charles had hoped to make it, the centre of knowledge and culture for the whole kingdom, and indeed for the whole of Europe. Charlemagne, himself, his wife Gisela, his three sons, and two daughters became pupils of the school, an example which the rest of the nobility were not slow to imitate. Alcuin's supreme merit as an educator lay, however, not merely in the training up of a generation of educated men and women, but, above all, in inspiring with his own enthusiasm for learning and teaching the talented youths who flocked to him from all sides. His educational writings, comprising the treatises, "On Grammar", "On Orthography", "On Rhetoric and the Virtues", "On Dialectics", the "Disputation with Pepin", and the astronomical treatise entitled "De Cursu et Salutu Lune ac Bissexti", afford an insight into the matter and methods of teaching employed in the Palace School and the schools of the time generally, but they are not remarkable either for originality or literary excellence. They are mostly compilations generally in the form of dictionaries from the works of earlier scholars, and were probably intended to be used as textbooks by his own pupils.

Alcuin, like Bede, was a teacher rather than a thinker, a gatherer and a distributor rather than an originator of knowledge, and in this respect, it is plain to us now, the best of his genius responded perhaps more than his contemporaries of the age, which was the preservation and the re-presentation to the world of the treasures of knowledge inherited from the past, long buried out of sight by the successive tides of barbarian invasion. *Dico et doceo* (learn in order to teach) was the motto of his life, and the supreme value he attached to the office of teaching is recognizable in his admonition to his disciples that the idle youth would never become a teacher in his old age (Quî non discit in pueritâ, non docet in senectute, Ep. 27). Alcuin was eminently qualified to be the schoolmaster of his age. Although living in the world and occupied much with public business, he maintained a high standard of intellectual integrity and purity of life. He had an unbounded enthusiasm for learning and a tireless zeal for the practical work of the class-room and library, and the young men of talent whom he drew in crowds around him from all parts of Europe went away inspired with something of his own passion for knowledge. His warm-hearted and affectionate disposition made him universally beloved, and the ties that bound master and pupil often ripened into intimate friendship that lasted through life. Many of his letters that have been preserved were written to his former pupils, more than thirty being addressed to his tenderly loved disciple Arno, who became Archbishop of Salzburg. Before he died Alcuin had the satisfaction of seeing the young men whom he had trained, engaged all over Europe in the work of teaching. "Wherever", says Wattenbach, in speaking of the period that followed, "anything of literary activity indeed, there was a chance of finding a pupil of Alcuin's." Many of his pupils came to occupy important positions in Church and State and lent their influence to the cause of learning, as the above-mentioned Arno, Archbishop of Salzburg; Theodulp, Bishop of Orleans; Eanbald, Bishop of Utrecht; and the celebrated Rabanus Maurus, who became Abbot of (New) Corbie, in Saxony; Aldrich, Abbot of Ferrières, and Fridugis, the successor of Alcuin at Tours. Among his pupils also was the celebrated Rabanus Maurus, the intellectual successor of Alcuin, who came to study under him for a time at Tours, and who subsequently, in his school at Fulda, continued the work of Alcuin at Aachen and Tours.

The development of the Palace School, however, important as it was, was only a part of the broad educational plans of Charlemagne. For the diffusion of learning, other educational centres had to be established throughout the kingdom, and in an age when education was so largely under the control of the Church, it was essential that the clergy should be a body of educated men. With this object in view, a series of decrees or capitularies were issued in the name of the Emperor, which enjoined upon all clerics, secular as well as regular, under penalty of suspension and deprivation of office, the ability to read and write and the possession of the knowledge requisite for the intelligent performance of the duties of the clerical state. Reading-schools were to be established for the benefit of candidates for the priesthood, and bishops were required to examine their clerics from time to time to ascertain the degree of their compliance with these educational laws. A scheme for universal elementary education was also projected. A capitular of the year 802 enjoined that "everyone should send his son to study letters, and that the child should remain in school with all diligence until he had been well instructed in learning" (West, 54). Following the decrees of the Council of Vaison, a primary school was to be established in every town and village, to be taught by the priests gratuitously. It is impossible to say precisely to what extent Alcuin deserves credit for the organization of the vast educational system which was thus established; but as a central higher institution, the Palace School, a number of subordinate schools of the liberal arts scattered throughout the country, and schools for the common people in every city and village. His hand is nowhere visible in the series of legislative enactments referred to; but there can be no doubt that he had much to do with the instigation, if not with the framing, of these laws. "The voice", Gaskin aptly says, "is the voice of Charles, but the hand is the hand of Alcuin". It was with Alcuin, too, and his pupils that the responsibility rested for carrying out the legislation. True, the laws were only imperfectly carried into effect; the measures planned and partially put into practice for the enlightenment of the people did not meet with complete success; the movement for the revival and diffusion of learning throughout the Empire did not last. Yet much was accomplished that did endure. The accumulated store of knowledge which had been in danger of perishing, was preserved, and when the greater and more permanent renaissance of learning came, several centuries later, "when the light began again to pierce through the storm-clouds of feudal strife and anarchy, the foundations laid in the eighth century were still there, ready to receive the
weight of the higher learning which the scholars of the new revival should build up” (Gaskoin, 209). Alcuin’s poems range from brief, epigrammatic verses, addressed to his friends, or intended as inscriptions for books, churches, altars, etc., to lengthy metrical histories of political events. His verses seldom rise to the level of real poetry, and, like most of the work of the poets of the period, they often fail to conform to the rules for quantity, just as his prose, though simple and vigorous, shows here and there a seeming disregard for the accepted canons of syntax. His principal metrical work, the “Poem on the Saints of the Church at York”, consists of 1657 hexameter lines and is really a history of that Church.

II. Alcuin as a Theologian.—Alcuin’s work as a theologian may be classed as exegetical or biblical, moral, and dogmatic. Here again the characteristic that has been noted in his educational work is conspicuous: it is that of conservation rather than originality. His nine Scriptural commentaries—on Genesis, the Psalms, the Song of Solomon, Ecclesiastes, Hebrew Names, St. John’s Gospel, the Epistles to Titus, Philemon, and the Hebrews, The Sayings of the Apostles—are a collection of sentences taken from the Fathers, the idea, apparently, being to collect into convenient form the observations on the more important Scriptural passages of the best commentators who had preceded him. A more important Biblical undertaking by Alcuin was the revision of the text of the Latin Vulgate. At the beginning of the ninth century, this version had displaced in France, as elsewhere throughout the Western Church, the Old-Itala (Vetus Itala) and other Latin versions of the Bible; but the Vulgate, as it existed, showed many variants from the original of St. Jerome. Uniformity in the sacred text was, in fact, unknown; church and monastery had its own accepted readings, and varying texts were often to be found in the Bibles used in the same house. Other scholars besides Alcuin were engaged in the task of endeavouring to remedy this condition. Theodulphe of Orleans produced a revised text of the Vulgate which has survived to us as “Codex Mainzianus”. That work of Alcuin has not come down to us, the carelessness of copyists and the extensive usage to which it attained having led to numberless, though for the most part unimportant variations from the standard he sought to fix. In his letters he simply mentions that the work was engaged in, by the order of Charles Magne, “in emendatione Vetus Novi Testamenti” (Ep., 136). Four Bibles are shown by the dedicatory poems affixed to them to have been prepared by him, or under his direction, while he was Abbot of Tours, probably during the years 799-801. In the opinion of Berger the “Tours Bibles” all represent in a greater or less degree, notwithstanding their variations in detail, the original Alcuinian text (Hist. de la vulg., 242). Whatever the exact changes made by Alcuin in the Bible text may have been, the known temper of the man, no less than the limits of the scholarship of the age, makes it certain that these changes were of a far-reaching importance. The idea being, however, to reproduce the genuine text of St. Jerome, so far as possible, and to correct the gross blunders which disfigured the Sacred writings, the Biblical work of Alcuin was, from this point of view, important. Of the three brief moral treatises Alcuin left us, two, “De virtutibus et vitius”, and “De anima et spiritu”, are taken from the subject of the writings of St. Augustine on the same subjects, while the third, “On the Confession of Sins”, is a concise exposition of the nature of confession, addressed to the monks of St. Martin of Tours. Closely allied to his moral writings in spirit and purpose are his sketches of the lives of St. Martin of Tours, St. Vedaet, St. Riquier, and St. Willibrord, the last being a biography of considerable length.

It is upon his dogmatic writings that the fame of Alcuin as a theologian principally rests. Against the Adoptionist heresy he stood forth as the foremost champion of the historical and ecclesiastical events. His power of penetration—a quality of mind which some historians appear to deny him altogether—that he so clearly perceived the essentially heretical attitude of Felix and Elipandus towards the Christological question, an attitude whose heterodoxy was shrouded perhaps even from their own eyes in the beginning, by the specious titles of the descent and adoptive sonship; and it was a worthy tribute to the range of his patristic scholarship when Felix, the chief intellectual defender of Adoptionism, after the disputation with Alcuin at Aachen, acknowledged the error of his position. The condemnation of the rising heresy by the Synod of Regensburg (Ratisbon), in 792, having failed to check its spread, another and a larger synod, composed of representatives of the Churches of France, Italy, Britain, and Galicia, was convened at Frankfort by the order of Charles, in 794. Alcuin was present at this meeting and no doubt took an active part in the discussions in the drawing up of the “Epistola Synodica”, although, with characteristic modesty, he furnishes no evidence of the fact in his letters. Following up the work of the Synod, he addressed to Felix, from whom he had formerly entertained a high esteem, a touching letter of admonition and exhortation. After his transfer to Tours, in 796, he received from Felix a reply which showed that something more than friendly entreaty would be needed to stay the progress of the heresy. He had already drawn up a small treatise, consisting mainly of patristic quotations, against the teaching of the heretics, under the title “Liber Alcuini pro Fide Christiana”, and he now undertook a larger and more thorough discussion of the theological questions involved. This work, in seven books, “Libri VII adversus Feliacem”, was a refutation of the position of the Adoptionists, rather than an exposition of Catholic doctrine, and hence followed the lines of their arguments, instead of a strictly logical order. Alcuin urged against the Adoptionists the universal testimony of the Fathers, the inconsistencies involved in the doctrine itself, its logical relation to Nestorianism, and the rationalistic spirit which was forever prompting to just such attempted human explanations. In the spring of 799 a disputation took place between Alcuin and Felix in the royal palace at Aachen, which ended by Felix acknowledging his errors and accepting the teachings of the Church. Felix subsequently paid a friendly visit to Alcuin at Tours. Having sought in vain to bring about the submission of Elipandus, Alcuin drew up another treatise entitled “Adversus Elipandum Libri IV”, entrusting it for circulation to the commissioners whom Charlemagne was sending to Spain. In 802 he sent to the Emperor the last, and perhaps the most important, of his theological treatises, the “Libelli de Sacrae Scripturae interpretate” (fine 151), a work that is considered the kernel of his system, and which, although probably suggested to him during the discussions with the Adoptionists. The treatise contains a brief appendix entitled “De Trinitate ad Frigidumus questiones XXVIII.”. The book is a carefully thought out summary of Catholic doctrine concerning the Holy Trinity, St. Augustine being perhaps the subject of the greatest number of questions. The position the subject is that held by the Franks, which, although affirmed, is uncertain to what extent Alcuin shared in the attitude of remonstrance assumed by the Frankish Church, at the instance of Charlemagne, towards the badly translated and ill understood decrees of the second Council of Nicaea, held in 787. The style of the “Libri Carolini” which condemned,
in the name of the King, the decree of the Council, favours the assumption that Alcuin had at least no direct part in the composition of the work.

Luttrell, in his History of the Order of St. Albans, describes how he had justly merited fame as an educator and theologian. Alcuin has the honour of having been the principal agent in the great work of liturgical reform accomplished by the authority of Charlemagne. At the accession of Charles the Gallican rite prevailed in France, but it was so modified by local customs and traditions as to constitute a serious obstacle to the complete ecclesiastical unity. It was the purpose of the King to substitute the Roman rite in place of the Gallican, or at least to bring about such a revision of the latter as to make it substantially one with the Roman. The strong leaning of Alcuin towards the triumph of the Roman form of worship combined with his conservative character and the universal authority of his name, qualified him for the accomplishment of a change which the royal authority in itself was powerless to effect. The first of Alcuin's liturgical works appears to have been a Homily, or collection of sermons in Latin for the use of priests. The Homily which was printed under his name in a fifteenth century MS. was by a different hand, although it is probable, as Dom Morin contends, that a recently discovered MS. of the twelfth century contains the genuine Alcuinian sermons (Revue Bénédictine, 1892). Another liturgical work of Alcuin consists of a collection of Epistles to be read on Sundays and holy-days throughout the year, and bears the name, "Comes ab Albino ex Caroli imp. precepto emendatus". As previous to his time, the portions of Scripture to be read at Mass were often merely indicated on the margins of the Bibles used, the "Comes" commended itself by its convenience, and as he followed Roman usage here also, the result was another advance in the way of conformity to the Roman liturgy. The work of Alcuin which had the greatest and most lasting influence in this direction, however, was the Sacramentary, or Missal which he compiled, using the Gregorian Sacramentary as a basis, and to this adding a supplement of Masses and prayers drawn from Gallican and other liturgical sources. Prescribed as the official Missal for the Frankish Church, Alcuin's Missal soon came to be commonly used throughout Europe and was largely instrumental in bringing about uniformity of use, at least to the limits of the whole Western Church. Other liturgical productions of Alcuin were a collection of votive Masses, drawn up for the monks of Fulda, a treatise called "De psalmorum usu", a breviary for laymen, and a brief explanation of the ceremonies of Baptism.

A complete edition of Alcuin's works, with the exception of some of his Epistles, is to be found in Migne, comprising volumes C-CI of the "Patrologia Latina". The text of the Migne edition was first published by Froben, Abbots of St. Emmeran, at Ratisbon, in 1777, a previous and less complete edition had been published by Duchesne at Paris, in 1617. A critically accurate edition of eight "Epistles" of Alcuin, together with his poem, "On the Saints of the Church at York", his "Life of St. Willibrord", and his "Life of Alcuin", composed about 829, is found in the fourth volume of the "Bibliotheca Rerum Germanicarum", under the title "Alcuini Epistolae et Opera". A Latin edition was published by J. C. Wattenbach, and Duemmler (Berlin, 1873). This edition contains 293 of Alcuin's Epistles, against the 230 in Migne.

J. A. BURRIS.

Alcundis, Saint, virgin and abbess (c. 639–684), variously written Adalgundis, Aldegunde, etc. She was nearly related to the Merovingian royal family. Her father and mother, afterwards kings of St. Walbert and St. Bertilia, lived in Flanders in the province of Hainault. Alcundis was urged to marry, but she chose a life of virginity and, leaving her home, received the veil from St. Amandus, Bishop of Maastricht. Then she walked dry-shod over the Sambre and Meuse, combined her asceticism with his conservative character and the universal authority of his name, qualified him for the accomplishment of a change which the royal authority in itself was powerless to effect. The first of Alcundis' liturgical works appears to have been a Homily, or collection of sermons in Latin for the use of priests. The Homily which was printed under his name in a fifteenth century MS. was by a different hand, although it is probable, as Dom Morin contends, that a recently discovered MS. of the twelfth century contains the genuine Alcuinian sermons (Revue Bénédictine, 1892). Another liturgical work of Alcundis consists of a collection of Epistles to be read on Sundays and holy-days throughout the year, and bears the name, "Comes ab Albino ex Caroli imp. precepto emendatus". As previous to his time, the portions of Scripture to be read at Mass were often merely indicated on the margins of the Bibles used, the "Comes" commended itself by its convenience, and as he followed Roman usage here also, the result was another advance in the way of conformity to the Roman liturgy. The work of Alcundis which had the greatest and most lasting influence in this direction, however, was the Sacramentary, or Missal which he compiled, using the Gregorian Sacramentary as a basis, and to this adding a supplement of Masses and prayers drawn from Gallican and other liturgical sources. Prescribed as the official Missal for the Frankish Church, Alcuin's Missal soon came to be commonly used throughout Europe and was largely instrumental in bringing about uniformity of use, at least to the limits of the whole Western Church. Other liturgical productions of Alcuin were a collection of votive Masses, drawn up for the monks of Fulda, a treatise called "De psalmorum usu", a breviary for laymen, and a brief explanation of the ceremonies of Baptism.

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Bollandists, as above; Dunbar, Dict. of Sacred Women (2nd ed., 1893); Luce, Dict. of the Christian Schools (London, 1881); Duvivier, Christian Schools and Schools of England (Paris, 1883); Chevalier, Bio-bibliogr. (2d ed., 1893); Conrard (1308–36); John II, John III, and Wolfgang Marius. The last: _med is perhaps the best known._
He had studied at Heidelberg, and was the author of several works. While Theobald II was abbot, one of his monks, P. Balduin Wurzer, taught at Ingolstadt. Father Stephan Wiest also became known later as a theologian. He taught at Ingolstadt, was rector of the University (1787–88), and six years later returned to Alderbach, where he died in 1797. 

Verhandl. des hist. Vereins für Niederbayern, VII, VIII, XII, XV; BrauMünzen in Kirchen, 467–469. 

H. M. BROCK.

Aldfrith, a Northumbrian king, son of King Oswin; d. 14 December, 705. He succeeded his brother, Ecgrith. William of Malmesbury says he received his education in Ireland, where he passed his early life, and imbibed there a love of learning and learned men. He was well versed in the Scriptures. His taste for literature is shown by his parting with a large piece of land as payment for a copy of the "Chromographi". Adamnan, Abbot of Iona, on the occasion of his visit to England for the redemption of some captives, presented his book "De Locis Sanctis" to Aldfrith as a testimonial of the King's appreciation of learning, and Aldhelm, Abbot of Malmesbury, dedicated his work on "Metres" to him who had restored Northumbria, which had been nearly ruined by warfare in the preceding reign, to peace and prosperity. He recalled St. Wilfrid to his Bishopric of Hexham, and later on to that of York, but afterwards became hostile to him. An effort at reconciliation, made some years later at the Council of Whitby, was fruitless. The dissension between Aldfrith and Wilfrid was largely due to their respective advocacy of two different schools of learning—the Roman and the Irish—and of administration, one favouring the Roman and the other the Irish party. Just before his death, however, Aldfrith enjoined on his successor the necessity of becoming reconciled with Wilfrid. Little is known of the results of Aldfrith's rule. William of Malmesbury says Northumbria was considerably restricted through victories of the Picts, and Bede dates the deterioration of ecclesiastical administration in the kingdom from Aldfrith's death.


JOHN J. A BECKET.

Aldhelm, Saint, Abbot of Malmesbury and Bishop of Sherborne, Latin poet and ecclesiastical writer (died 25 May AD 796), was the son of Aldhelm, Adelhelmus, Altheimus, and Adelme, a kinsman of Ine, King of Wessex, and apparently received his early education at Malmesbury, in Wiltshire, under an Irish Christian teacher named Maidubh. It is curious that Malmesbury, in early documents, is styled both Maidulfusburgh and Ealdhelmbyrig, so that it is disputed whether the present name is commemorative of Maidubh or Ealdhelm, or, by "contamination", possibly of both (Plummer's "Bede", II, 310). Aldhelm himself attributes his progress in letters to the famous Adrian, a native of Roman Africa, but formerly a monk of Monte Cassino, who came to England in the time of Archbishop Theodore and was made Abbot of St. Augustine's, Canterbury. Seeing, however, that Theodore came to England only in 671, Aldhelm must then have been thirty or forty years of age. The Saxon scholar's turgid style and his partiality for Greek and extravagant terms have been traced with some probability to Adrian's influence (Hahn, "Bonifaz und Lul", p. 14). On returning to settle in Malmesbury our Saint, probably already a monk, seems to have succeeded his former teacher Maidubh, both in the direction of the Malmesbury School (as Abbot of the Monastery); but the exact dates given by historians cannot be trusted, since they depend upon charters of very doubtful authenticity. As abbot his life was most austere, and it is particularly rec-orded of him that he was wont to recite the entire Psalter standing up to his neck in ice-cold water. Under his rule the Abbey of Malmesbury prospered, and in 805, near the town of the village of Aldhelm's, he built a chapel (ecclesia), dedicated to St. Lawrence, built by Aldhelm in the village of Bradford-on-Avon, is standing to this day. (A. Freeman, "Academy", 1886, XXX, 154.) During the pontificate of Pope Sergius (897–916), the Saint visited Rome, and is said to have brought back from the Holy Land the privilege of exemption for his monastery. Unfortunately, however, the document which in the twelfth century passed for the Bull of Pope Sergius is undoubtedly spurious. At the request of a synod, held in Wessex in 875, Aldhelm wrote a letter to the Britons of Devon and Cornwall upon the Paschal question, by which, however, few are said to have been brought back to unity. In the year 705 Hedda, Bishop of the West Saxons, died, and, his diocese being divided, the western portion was assigned to Aldhelm, who reluctantly became the first Bishop of Sherborne. His episcopate was short in duration. Some of the stone-work and stained glass of the Abbaye of St. Ouen at Rouen was brought from Aldhelm's. He died at Doubling (Somerset), in 709. His body was conveyed to Malmesbury, a distance of fifty miles, and crosses were erected along the way at each halting place where his remains rested for the night. Many miracles were attributed to the Saint after his death. Aldhelm died on May the 25th, and in 857 King Ethelwulf erected a magnificent silver shrine at Malmesbury in his honour.

"Aldhelm was the first Englishman who cultivated classical learning with any success, and the first of whom any literary remains are preserved" (Stubbe). Both from Ireland and from the Continent, the monks who wrote Latin literature were taught to ask him questions on points of learning. His chief prose work is a treatise, "De laude virginitatis" ("In praise of virginity"), preserved to us in a large number of manuscripts, some as early as the eighth century. This treatise, in imitation of Sedulius, Aldhelm afterwards verified. The metrical version is also still extant, and Ehwald has recently shown that it forms one piece with another poem, "De octo principaliubia vittis" ("On the eight deadly sins"). The prose treatise on virginity was dedicated to the Abbess and nuns of Barking, a monastery he wished to establish at Ealhelh, probably more than one of the Saint's own relatives. Besides the tractate on the Paschal controversy already mentioned, several other letters of Aldhelm are preserved. One of these, addressed to Acerius, i. e. Ealdfrith, King of Northumbria, is a work of importance on the laws of prosody. To illustrate the rules laid down, the writer incorporates in his treatise a large collection of metrical Latin riddles. A few shorter extant poems are interesting, like all Aldhelm's writings, for the light which they throw upon religious thought in England at the close of the seventh century. We are struck by the writer's earnest devotion to the Mother of God, the veneration paid to the saints, and notably to St. Peter, "the key-bearer", by the importance attached to the holy sacrifice of the Mass, and to prayer for the dead, and by the esteem in which he held the monastic profession. Aldhelm's vocabulary is very extravag-ant, and his style artificial and involved. His prose treatise might perhaps appear to more advantage if it were critically edited. An authoritative edition of his works is much needed. To this day, on account of the misinterpretation of two lines which really refer to Our Blessed Lady, his poem on vir-ginity is still printed as if it were dedicated to a cer-tain Abbess, the Saint. Aldhelm also composed poetry in his native tongue, but of this no specimen

HERBERT THURSTON.

Aldine Editions. See MANUTTIUS, ALDUS.

Aldric, Saint, Bishop of Le Mans in the time of Louis le Débonnaire, b. c. 800; d. at Le Mans, 7 January, 856. As a youth he lived in the court of Charlemagne, at Aix la Chapelle, as well as in that of his son and successor Louis. By both monarchs he was highly esteemed, but when only twenty-one, he withdrew to Mésa and became a priest, only to return to the court by Louis's request, who took him as a guide of his conscience. Nine years after his ordination he was made Bishop of Le Mans, and, besides being conspicuous for the most exalted virtue, was distinguished by his civic spirit in constructing aqueducts, as well as for building churches, restoring monasteries, and encouraging the civil arts. It was these civil arts that followed the death of Louis, his fidelity to Charles the Bald resulted in his expulsion from his see, and he withdrew to Rome. Gregory IV reinstated him. With the Bishop of Paris, Erchenrad, he, as a deputy of the Council of Aix la Chapelle, visited Pepin, who was then King of Aquitaine, and persuaded him to cause all the possessions of the Church which had been seized by those of his party to be restored. We find him during his lifetime taking part in the Councils of Paris and Tours. His episcopate lasted twenty-four years.

Acta SS., 1 January; Butler, Lives of the Saints, 7 January. T. J. CAMPBELL.

Aldrovandi, Ulisse. Italian naturalist, b. at Bologna, 11 Sept., 1522; d. there 10 Nov., 1590. He was educated in Bologna and Padua, where he obtained the degree of doctor of medicine (1553) and was appointed professor of natural history in the University of Bologna. At his instigation, the Senate of that city established a botanical garden of which Aldrovandi was the first director (1568). He was also made inspector of Pharmacies, a position which brought him into conflict with the apothecaries and physicians. He appealed to Pope Gregory XIII and was sustained (1576). In the interest of science, he travelled extensively, spent a fortune, and gathered rich collections in botany and zoology which became, by his legacy, the nucleus of the Bologna Museum. Erichsen says that the "Liad" in an eleventh-century name. In his scientific work he enjoyed the patronage of Popes Gregory XIII, and Sixtus V, and of Cardinal Montalto. He was buried in the church of St. Stephen at Bologna, and his epitaph was written by Cardinal Barberini, afterwards Pope Urban VIII. The published works of Aldrovandi fill fourteen volumes in folio, four of which were published during his lifetime. The rest were published in various editions between 1599 and 1700 at Bologna, Venice, and Frankfort. These, with Aldrovandi's manuscripts, cover the entire field of natural history, making a vast compilation which, in spite of its proximity, won the admiration of later naturalists like Cuvier and Buffon.

FANTULI, Memorie della vita d'Ulisse Aldrovandi (Bologna, 1774).

E. A. PACE.

Aldus Manutius. See MANUTTIUS, ALDUS.

Alea, Leonard, a French polemical writer of the early years of the nineteenth century, b. in Paris, date unknown; d. 1812. He came from a family of bankers. He published anonymously in 1801 his first book, "L'antidote de l'athéisme," and the following year a new edition appeared, enlarged to two volumes, with the title "La religion triomphante des attaques de l'impieité," and bearing the name of its author. The book was written to refute Sylvain Maréchal's "Dictionnaire des Athées" then lately published, and was so timely, fair, and to the point that it received a cordial welcome. Maréchal himself acknowledged his adversary's moderation. Cardinal Gerardi expressed his high appreciation of the work, and Portalis, to whom Alea had dedicated the second edition, was delighted with the book, and subsequently tried to get the author to enter the Council of State but without success. Alea's only other work is "Rédactions contre le divorce," which also appeared in 1802.

BROUET in Dict. de théol. cath. s. v.

J. C. DAYET.

Aleatory Contracts. See CONTRACTS; GAMBLING.

Alegame, Philippe, a Jesuit historiographer, b. in Brussels, 22 January, 1592; d. in Rome, 6 September, 1652. After finishing his studies he went to Spain, in the service of the Duke of Osuna, whom he accompanied to Sicily. There he entered the Society of Jesus on 7 September, 1584. He studied at Rome, taught philosophy and theology at Gratz, Austria, and for several years travelled through the various countries of Europe as preceptor of the Prince of Egenberg. His last days were spent in Rome, where he became superior of the house of the Jesuits, and secretary to the General of the Society. He is chiefly known for his "Bibliotheca Scriptorum Societatis Jesu," published in 1642. It was a continuation and enlargement of Father Ribadeneyra's Catalogue, which had been brought up to 1608. He wrote also "Héroes et victime caritasis Societatis Jesu," "De Vitæ et Moribus F. Joannis Cardini Lusiani, e Societate Jesu," and "Acta Sanctæ Justæ virg. et mart., ex variis MSS."


T. J. CAMPBELL.

Alegre, Francisco Xavier, historian, b. at Vera Cruz, in Mexico, or New Spain, 12 November, 1729; d. at Bologna, 16 August, 1788. He entered the Society of Jesus in 1747, and soon acquired a reputation as a scholar. Unique learning in everything related to the classics. He occupied a chair at the Jesuit college of Habana, and afterwards at Mérida, in Yucatan; recalled to Europe in 1767, he settled at Bologna, where he died of apoplexy. He left quite a number of shorter works, mostly translations of classics. Among them are the "Alexandrianae" (1773, Italy), the "Promptuarii" (at Venice, 1781), and the "Bibliotheca Batraciomachi" in Latin (Mexico, 1789), together with fragments from Horace and a good translation into Spanish of the first three cantos of the "Art poétique" of Boileau. But the work for which he is especially noted is his "History of the Society of Jesus" (in Spanish, 1787), in New Spain, 1841. Although composed at a time when the Order was persecuted in the Spanish colonies, and often with great vigour, the tone of this most valuable work, indispensable for the study of the colonial history of Mexico and of many of its Indian tribes, is dignified and free from attacks upon Spain and the Spaniards.
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BERNABÉ DE SOUSA. Biblioteca hispano-americana estenotípica. 1. (Mexico, 1818); ALUAR, Historia de la Conquista y evangelización de Dios en Nueva España (Mexico, 1941); OPUSCULOS TRADICIONALES, Estudios y Castellanos, del Padre Francisco Xavier Alegre (Mexico, 1899); BANCROFT, Native Races of the Pacific States.

AD. F. BANDELLERI.

ALEMANY, JOSEPH SADOC, first Archbishop of San Francisco, California, U. S. A., b. at Vich in Spain, 13 July, 1814; d. at Valencia in Spain, 14 April, 1888; entered at an early age the orders of the Franciscan Missionaries of the Arzobispado; was consecrated Bishop of Monterey in California (at Rome), 30 June, 1850, and was translated to San Francisco July, 1853, to the See of San Francisco as its first archbishop. He resigned in November, 1884, was appointed titular Archbishop of Pescueza, California, having but recently passed from Mexican to American rule and still containing a large Spanish population with Spanish customs and traditions, the appointment of Archbishop Alemany as the first bishop under the changed conditions was a providential measure. Ten years of missionary activity in Ohio, Kentucky, and Tennessee had enabled him to master the English language, which he spoke and wrote correctly and fluently; familiarized him with the customs and spirit of the Republic; and imbued him with a love for the United States which he carried with him to the grave. His episcopal labours were to begin among a population composed of almost all nationalities. Born in Spain, educated in Rome, and long resident in America, his experience and his command of several languages put him in touch and in sympathy with all the elements of his diocese. His humility and simplicity of manner, though by nature retiring, drew to him the hearts of all classes. Naturally his first thought was to secure a body of priests and nuns as co-labourers in his new field; for this he made partial provision before reaching San Francisco. The Franciscan Missions (whose memory and whose remains in the second century of their existence are still treasured not by California alone, but by the whole country) having been lately confiscated in the name of "secularization," the missionaries driven away and their flocks largely dispersed, it was evident that his work was simply to create all that a new order of things was called for. This order as unique as a bishop ever had to encounter. The discovery of gold in California a few years before his appointment had attracted to it a population from every quarter of the world, most of whom thought little of making it their permanent home. Many, however, brought the old Faith with them and even in the mad rush of all forces they lived. He lived with them to assist generously to a personality such as that of the young bishop. When he began his work, there were but twenty-one adobe mission-churches scattered up and down the State, and not more than a dozen priests in all California. He lived to see the State divided into three dioceses, with a hundred thousand Catholic population, many churches of modern architecture and some of respectable dimensions, a body of devoted clergy, secular and regular, charitable and educational institutions conducted by the teaching orders of both men and women, such as to meet, as far as possible under the circumstances, the wants of society and the demands of religious instruction. He was ever intent as the first object of his work, upon the spiritual welfare of his people, but in the early years of his ministry in California much arduous labour was expended in protecting the church property from "squatters," and in prosecuting the claims of the Ordinaries against the State. Through the State Department of the United States Government he compelled Mexico to respect her self-made agreement with the Church in California to pay at least the interest up to the date of the decision upon the moneys derived from the enforced sale of the Mission property at the time of the "secularization" and which had been turned into the Mexican Treasury. Under his successor, in the year 1902, a final adjudication of the "Pious Fund" in favour of the Church in California was reached by an International Board of Arbitration at The Hague.

The episcopal office which he had accepted only under obedience was, in a human sense, never congenial to Archbishop Alemany; his whole temperament inclined him to be simply a missionary priest; in a large sense, he continued to be such up to the day of his resignation. His characteristic devotion to the rights of the Church, his love of a common mission of the nation and particularly his admiration of the free institutions of the American Union, were manifested by an occurrence on the occasion of a visit made to his native land after many years' absence. Before an infidel spirit had poisoned the minds of many in power, even in Catholic countries, it had been the custom in Spain, as in other Catholic lands, for priests to wear their sacred orders in the streets. This new spirit indeed had driven him from Spain when a student, desiring as he did to become a member of one of the proscribed Orders, and when he returned on the occasion in question it was a novelty to see him in the streets dressed as a Dominican Friar. When his would-be custodian warned him to put off his cassock for outdoor use he produced his passport as an American citizen, stating that in his adopted country, where Catholics were greatly in the minority, he was permitted to wear any sort of coat he preferred, that surely the privilege could not be denied him in Catholic Spain, the land of his birth, and was not denied; at least, for that once. So wedded was he to the Order of St. Dominic that when becoming Bishop of Monterey, and ever after till his death, he wore the white cassock of the Order and in letter and spirit adhered to the Rule of St. Dominic as far as it is possible outside of community life. The exalted office of archbishop did not grow more agreeable to him with years, and with a view of resigning and becoming again a missionary priest he besought Rome to grant him a coadjutor, cum jure successions, long before one was given him. But he was not having his will; however, this was not until he had reached the scriptural age of three score years and ten, lovingly transferred to his successor the burden which he had borne long and faithfully for his Master's sake. Whilst he had ever the greatest consideration for the comfort of others, his own life was one of austerity. No one but himself ever lived among the people which were so connected with the church that he could make his visits to the Blessed sacrament and keep his long vigils at a little lattice window looking in upon the Tabernacle. No one ever saw him manifest anger; he was ever gentle, but firm when due called for this. He lived in sympathy with the feelings of others that he certainly never intentionally or unjustly wounded them. Most thoughtful and courteous in all he did, he journeyed a thousand miles...
to Ogden, Utah, in November, 1883, to meet for the first time, to accompany thence and to welcome to San Francisco his coadjutor and successor, the Most Rev. W. R. Riordan. 

P. W. RIORDAN.

Alembert, Jean le Rond d'. See Encyclopedias.

Alone, Giulio, Chinese missionary and scholar, b. at Brescia, Italy, in 1582; d. at Fou-Tcheou, China, in August, 1644. He became a member of the Society of Jesus in 1600, and was distinguished for his knowledge of mathematics and theology. He was sent as a missionary to China in 1610, and while waiting at Macao a favourable opportunity to enter the country he published his "Résultat de l'observation sur l'éclipse de lune du 8 Novembre, 1612, faite à Macao" (Mémoires de l'Acad. des Sciences, 1628). After his arrival in China he translated the Gospel in the provinces of Shan-si and Fi-Kien. He published many works in Chinese on a variety of subjects. Among the most important are a controversial treatise on the Catholic Faith, in which are refuted the principal errors of the Chinese; "The True Origin of all Things," and "The Life of God, the Saviour, from the Four Gospels." There is a complete list of Alen's works in Sommervogel.


JOSEPH M. WOODS.

Aleppo Archdiocese (Armenian Rite), in Syria. The See of Aleppo is situated in the country that stretches from the Orontes to the Euphrates in the northwestern extremity of the Syrian desert. It rises in the middle of an oasis on eight little hills, and is watered by the Kourik. Ancient Egyptian records mention this town. According to an Arab tradition, Abraham lived in it, and distributed the spoil of the tower of Sodom. Lieutenant I. Halleb. Seleucius Nicator (311-280 B.C.) gave it the name of Berosa (Berrhoë) by which it was known in early Christian times. Its present Semitic name dates from the Arab conquest in 630. It belonged to the Seljuks from 1080 to 1117; to the Ortos from 1118 to 1183; conquered by the Crusaders in 1124; to the Ayoubites from 1183 to 1260 (Mongol Invasion); and to the Egyptian Sultans. In 1317 it passed definitively to the Ottoman Turks, except for the Egyptian occupation, 1833-39. To-day it is the chief residence of a vilayet of the same name. In ancient times Aleppo was a commercial city; and until his death the closest and tenderest friendship existed between them. Having acquitted his successor fully with diocesan affairs and transferred to him as a "corporation sole" all diocesan property (according to a law which he had had passed through the California legislature for the protection of church property), the Archbishop resigned in 1884, returned to his native land, and died there. His intense love for the missionary life and his zeal for souls did not end with his resignation; his seventy years unfitted him for active work of that nature, but he returned to Spain with a dream of founding a missionary college to supply priests for the American missions. For this purpose he left behind him in San Francisco the amount of a testimonial given him by the priests and people of the diocese as some little recognition of his long services and the example of his saintly life among them. He stipulated that, should he not use it for that purpose, it should be expended by his successor for religious and charitable purposes in San Francisco. He received generous support from the diocese, but found the proposed missionary college impracticable. So, on his retirement from thirty years of apostolic labours in California, he left as a legacy to the diocese the example of a true apostle, and died as an apostle should, possessing nothing but the merits of his "works which had gone before him.

RENB, Biographical Encyc. of the Cath. Hierarchy of the U. S. (Milwaukee, Wis., 1888); Dominicana (San Francisco, 1890-91).

P. W. RIORDAN.

ALESANDRIA.

Ales and Terralba, Diocese of, made up of 42 communes in the province of Cagliari, Archiepiscopal of Oristano, Italy. The two sees were united by Julius II in 1503. Christianity was possibly introduced into Sardinia by groups of the faithful, who were condemned to work in its mines (Philos., X, 12; Catal. Liber., s. v. "Philite"); cf. Harnack, Die Mission, etc. (Leipzig, 1902, 602). Gregory the Great alludes to the episcopal see of Ales (anciently Uselli), in his letter to Januarius of Cagliari in 591 (Jaffé, 1130). After this nothing is to be found about it until 1147, when the name of Bishop Rello appears in a diploma. The local traditions of Terralba have preserved the memory of a Bishop Mariano, who erected the cathedral about 1144. The diocese contains 42 parishes, 102 priests, 59,530 inhabitants.

CAPPELLETTI, La chiesa d'Italia (Venice, 1880), XI, 249: "Catholicos episcoporum Ecclesiae catholicae (Ratisbon, 1875), 581; Vitali, Apparatus ad Annales Sarдинiae (Cagliari, 1780);" MARTIN, Storia eclesiastica di Sardegna (Cagliari, 1839).

ERNETTO BUONAIUTI.

Alessandria della Paglia, Diocese of, in Piedmont, Italy, a suffragan of Vercelli. It was made a see in 1175 by Alexander III, by a Brief of 30 Jan. 1176, in which he declares that he selects a bishop
without any detriment to the rights of the chapter for the future. It was suppressed in 1213, and united to the diocese of Aequi, 1405; suppressed, 1803, and re-established as independent in 1817. It was vacant from 1854 to 1867. There are 116,000 Catholics; 61 parishes, 143 secular priests, and 188 churches and chapels.

BATTANDIER, Ann. pontif. cath. (1855), pp. 105-106; The Venerable Becket.

JOHN J. A. BECKET.

**Alessi, Galeazzo,** a famous Italian architect, b. 1500; d. 1572. He showed an inclination for mathematics and literature at a very early age, and afterwards studied drawing for civil and military architecture, under the direction of Giambattista Caporali, a Perugian architect and painter. At Rome he became a friend of Michelangelo. He completed the fortress of Perugia, begun by Sangallo, built an apartment in it for the governor of the castle, and erected a number of palaces, regarded as the finest in the city. He resided in Genoa a number of years, engaged in the erection of various edifices, the laying-out of streets, and the restoration of the walls of the city. On the Carignano Hill he built the church of the Madonna. He repaired, restored and embellished the cathedral and made designs for its tribune, choir, and cupola. His abilities were most conspicuous in his design for the harbour. He erected there a large edifice, flanked by rustic columns, and adorned the sea-front with a Doric portico, ingeniously defended by balustrades. This fortress-like work protected the city from within and without and had a spacious square for the military in the interior. He also extended the mole more than 600 paces into the sea, and left a number of designs and models which have been at various times executed by the rich nobles of that city. These and similar splendid edifices have obtained for Genoa the title of *La Superba* (The Proud). Alessi executed many works at Ferrara. At Bologna he erected the great gate of the Palazzo Publico. He finished the palace of the Institute according to the design of Pellegrino Tibaldi, and made plans for the façade of San Petronio. At Milan he built the church of San Vittore, the whimsical auditorium del Cambio, and the façade of San Celso, and greatly distinguished himself by the erection of the present magnificent palace of Torre Nuova. He also designed edifices in Naples and Sicily, France, Germany, and Flanders. The King of Spain sent for him to execute some buildings, which, however, are not known, and after some time permitted him to return to Perugia, laden with riches and honours. He was received by his fellow-citizens with the most flattering expressions of regard, was admitted into the *Scuola di Commercio,* and was sent to Pope Pius V on a commission involving public interest. On his return to his own country he was requested by Cardinal Odoardo Farnese to submit a design for the façade of the Gesù at Rome, so expensive that it was never executed. For the Duke della Corgna he built the stately palace of Castiglione on the Lake of Perugia, and for the Cardinal, brother of the duke, he erected another on a hill a few miles from the city. In conjunction with Giulio Danti, a Perugian architect, he was employed in the erection of the church of the Madonna degli Angeli, and a palace at Assisi, built by the bishop of Assisi in 1490. Finally, Alessi submitted to the Spanish Court a design for the monastery and church of the Escorial (q. v.) in Spain. It was considered the best among plans submitted in a general competition by all the architects of Europe, and he was requested to execute it, and indeed to remain in Spain until Alessi was learned, agreeable in conversation, and capable of negotiating the most important affairs.


THOMAS H. POOLE.

**Alessio (Alessus, Alexentius), Bishop of European Turkey, since 1886 suffragan of Seutari. It is situated on the principal road of the modern country, probably located near the mouth of the Drin, was founded by Dionysius of Syracuse, and was an important and beautiful city in the time of Diodorus Siculus. It is now known as Alist, Lesch, Escherendari, or Mratav. Like all the cities of Albania, it frequently changed its name in the Middle Ages, and at one time it was possessed of it in 1386. It still belonged to them when Skanderbeg died, but shortly afterwards it fell into the hands of the Turks. In 1501 the inhabitants again returned to the Venetian domination, but in the year 1508 Sultan Bajazet obtained the title of the city, after it had been evacuated and deprived of its garrison. To-colonize the straggling hamlet of about 2,000 people, one-third of whom are Catholics. In it, however, the mountaineers hold a weekly bazaar where very large transactions take place. The Archdiocese or citadel is interesting for the well preserved Roman cisterns and medieval arches it still holds. The first known Bishop of Alessio is Valens, who attended the Council of Sardica in 340. It does not figure prominently in ecclesiastical history until the sixth century, when it is mentioned as a see in the correspondence of St. Gregory the Great (590-604). Since the end of the fourteenth century it came under Venetian rule, it has had again a series of Latin bishops.

Alessio had formerly five churches. The cathedral was dedicated to St. Nicholas and once held the mortal remains of the patriot George Castriota, the immortal Skanderbeg, who died in 1467. Local tradition relates that when the Turks took the town they opened his grave and made amulets of his bones, believing that these would confer indomitable bravery on the wearer. Transformed into a mosque, the cathedral was abandoned by the Ottomans after three dervishes had successively committed suicide from one of its towers. Two other churches dedicated to St. George and to St. Sebastian still survive as mosques. The population is mostly Catholic (about 14,000), attended by fifteen secular priests. The present bishop, elected 24 May, 1870, is Monsignor Franci Malczynski, an alumnus of the Propaganda. He resides at Calmeti, a little distance from Alessio. The town is built on the slopes of rocky hills, on the west bank of the Drin, facing the mountain, the two old church and conven of St. Anthony of Padua under the care of the Franciscan friars, a last remnant of the thirty convents they once possessed in Albania. The site is said to have been chosen by the saint himself, and is greatly venerated, especially by the mountaineers of Seutari who make an annual pilgrimage to it on 13 June, and exhibit on that occasion a very striking piety. The Mussulmans themselves respect the church and confide their treasures to the friars whenever they have reason to fear the rapacity of their pashas.

Within the diocesan limits of Alessio is the quasi-episcopal abbey (abbatia nullius) of St. Alexander Orochi or Orochi, the mountain stronghold of the small but brave body of the Catholic Milites of Albania. Since 1888 it enjoys an independent jurisdiction over this faithful and warlike people which in 1894 obtained from the Pope, through the offices of Lavigerie, the title of abbot, and thereby freed itself from the irksome protectorate of Austria. The abbey has jurisdiction over about 18,000 Catholics, with 16 churches, 13 chapels, 11 secular priests, and 2 Franciscans. The present abbot, elected in 1888, is Monsignor Franto Durnen.
Aleutian Versions of Scripture. See Bible Versions, Aleutian.

Alexander, name of seven men.—(1) Alexander the Great, King of Macedon, 336–323 B.c. He is mentioned in I Mach., i, 1–10; ii, 2. He is also supposed to be spoken of in Dan., ii, 39; vii, 6; viii, 5–7; xi, 3, 4.—(2) Alexander Balas, eleventh King of Syria, 150–145 B.C. His struggle for the throne, his promises to Jonathan, his pro-Jewish policy may be learned from 1 Macc., i, 1–18. He was variously influenced by his father-in-law, Ptolemy Philometor of Egypt, and Syria thus passed into the hands of Demetrius II (I Mach., xi, 1–19).—(3) Alexander, a son of Simon of Cyrene mentioned by St. Mark (xv, 21) who carried the Cross after Jesus.—(4) Alexander, who was a member of the court that tried Peter and John (Acts x, 24). He identified Peter with Ananias, the brother of Philo and friend of Claudius before he ascended the throne.—(5) Alexander, a Jew or a Jewish Christian (Acts, xix, 33, 34), who attempted to defend St. Paul in his Ephesian difficulty; some identify him with the son of Simon of Cyrene mentioned above.—(6) Alexander, an Ephesian Christian who apostatized (I Tim., i, 20), and who together with Hymenaeus was delivered up to Satan by the Apostle.—(7) Alexander, a copper-smith of Ephesus (II Tim., iv, 14, 15), who did much evil to St. Paul; some identify him with the Alexander mentioned under preceding number.

Hagen, Lexicon Bibliicum (Paris, 1906); Vioqueux and Jacquier in V. Dict. de la Bible (Paris, 1886); Hant, Robertson and Moss in Dict. of the Bible (New York, 1898).—A. J. Maas.

Alexander, name of several bishops in the early Christian period.—Alexander of Antioch, thirty-eighth bishop of that see (413–421), praised by Theodoret (Hist. Eccl., V, 35) “for the holiness and austerity of his life, his contempt of riches, his love of wisdom, and powerful eloquence.” He healed the last remnant of the Meletian schism at Antioch, and obtained at Constantinople the restitution of the name of St. John Chrysostom to the ecclesiastical diplomas (registrars).—Alexander of Apamea, a Syrian bishop at the Council of Ephesus (431), and one of the eight bishops deputed by the party of John of Antioch to the Emperor Theodosius.—Alexander of Basilinon, bishop of Ephesus (456), to whom St. John Chrysostom, to whom he owed his appointment as bishop, after the fall of his patron he retired (c. 410) to his native Ptolemais in Egypt, where he experienced the hatred of Theophilus of Antioch and the private friendship of Synesius (Ep. 61, 67).—Alexander of Byzantium, as Constantinople was then called, bishop of that see, and one of the bishops deputed by St. John Chrysostom to whom he owed his appointment as bishop, after the fall of his patron he retired (c. 410) to his native Ptolemais in Egypt, where he experienced the hatred of Theophilus of Antioch and the private friendship of Synesius (Ep. 61, 67).—Alexander of Hierapolis (Euphrasitanae), an unbending opponent of St. Cyril in the Council of Ephesus (431), and an equally stanch advocate of Nestorianism, even when John of Antioch and most of the Oriental bishops yielded, and a general reconciliation was effected, Alexander stood out against “the abomination of Egypt”. His character is vividly portrayed in the correspondence of his friend and admirer, the historian Theodoret, as that of a grave, holy, patient, beloved by his people, but harsly rebuked along the line of what seemed to him the orthodox faith. After the exhaustion of all measures to overcome his resistance, he was banished by imperial decree to the mines of Phanuthion in Egypt, where he died (Tillemont, Mon. XIV, 45).—Alexander of Jerusalem, the friend of Origen, and his former student at Alexandria under Pantaenus and Clement. He became bishop of a see in Cappadocia (or Cilicia?) early in the third century, entertained for a time his master Clement, and himself suffered imprisonment for the Faith (204–212). On his release, he visited Jerusalem, and was chosen by the people to succeed the elderly occupant of that see. This was the first case of an episcopal translation and coadjutorship, and had to be ratified by the hierarchy of Palestine assembled at Jerusalem (Valesius in Eus., Hist. Eccl., VI, 11; Socrates, Hist. Eccl., VII, 38). The first Christian theological library was founded by him at Jerusalem (Eus., Hist. Eccl., V, 20). He defended Origen against his bishop, Demetrius, when the latter had taken offence at the permission accorded Origen to expound the scriptures publicly in the church of Cæsarea in the presence of bishops, the latter being the only authoritative exponent of the sacred text. Alexander and Theoctistus (Bishop of Cæsarea) wrote a joint letter to Demetrius, in which they pleaded the ecclesiastical usage of other places (Eus., Hist. Eccl., VI, 19). In the end Origen was ordained a priest by two protectors (c. 230). He bears personal testimony at the beginning of his first homily on the Books of Kings, to the amiable character of Alexander. The latter died in prison at Cæsarea (251) during the Decian persecution. Some fragments of his letters are preserved in the sixth book of the Ecclesiastical History of Eusebius.

Vermes and Smith in Dict. of Chr. Biog., I, 82–86; Hefele, History of the Councils, 1–111.

Thomas J. Sharhan.

Alexander I—III, Kings of Scotland. See Scotland.

Alexander I, Saint, Pope.—St. Ireneus of Lyons, writing in the later quarter of the second century, reckons him as the fifth pope in succession from the Apostles, though he says nothing of his martyrdom. His pontificate is variously dated by critics, e. g. 106–115 (Duchesne) or 109–116 (Lightfoot). In Christian antiquity he was credited with the pontificate of four or five years (Eusebius, Hist. Eccl., IV, 1), and there is no reason to doubt that he was on the “catalogue of bishops” drawn up at Rome by Hegesippus (Eusebius, IV, xxxii, 3) before the death of Pope Eleutherius (c. 189). According to a tradition extant in the Roman Church at the end of the fifth century, and recorded in the Liber Pontificalis, he suffered a martyr’s death by decapitation on the Via Nomentana in Rome, 3 May. The same tradition declares him to have been a Roman by birth, and to have ruled the Church in the reign of Trajan (98–117). It likewise attributes to him, but scarcely with accuracy, the insertion in the canon of the liturgy of the Office of St. Pridemartyr, or of a Grace by Pope Alexander I, inserted into the Institution of the Eucharist, such being certainly primitive and original in the Mass. He is also said to have introduced the use of blessing water mixed with salt for the purification of Christian homes from evil influences (constitutum aquam sparsionis cum sale benefici in habitaculis hominum). Dukas (Lib. Pontificalis, xxvii, 27) speaks of the persistence of this early Roman custom by way of a blessing in the Gelasian Sacramentary that recalls very forcibly the actual Asperses prayer at the beginning of Mass. In 855, a semi-subterranean cemetery of the holy martyrs Sts. Alexander, Eutropius, and Theodotus, on the Via Nomentana, was laid out upon the spot where the above-mentioned tradition declares the Pope to have been martyred. According to some archaeologists, this Alexander is identical with the Pope, and this ancient and important tomb
marks the actual site of the Pope's martyrdom. Duchesne, however (op. cit., I, xci–ii) denies the identity of the martyr and the pope, while admitting that the confusion of both personages is of ancient date, probably anterior to the beginning of the sixth century, when the Liber Pontificalis was first compiled (Dufourcq, Gesta Martyrum Romaines (Paris, 1900), 210–211). The difficulties raised in recent times by Richard Lippsius (Chronologie der römischen Bischöfe, Kiel, 1869) and Adolph Harnack (Die Zeit der Ignatius, in the beginning of the antiochent Bischöfe, 1878) concerning the earliest successors of St. Peter are ably discussed and answered by F. S. (Cardinal Francesco Segna) in his "De successione priorum Romanorum Pontificum" (Rome 1897); with moderation and learning by Bishop Lightfoot, in his "Apostolic Fathers": St. Cezareus" (London, 1890) I, 201–345; especially by Duchesne in the introduction to his edition of the "Liber Pontificalis" (Paris, 1886) I, i–xvii and xviii–xliii.

The letters ascribed to Alexander I by Pseudo-Isidore may be seen in P. G., V, 1057 sqq., and in Hinschius, "Decretales Pseudo-Isidorianae" (Leipzig, 1850). His remaining works are said to have been transferred to Freising in Bavaria in 834 (Dümmler, Poëte Latini Aev. Carolini, Berlin, 1884, II, 120).

His so-called "Acts" are not genuine, and were compiled at a much later date (Tillemont, Mém. II, 590 sqq.; Dufourcq, op. cit., 210–211).

THOMAS J. SHARAN.

Alexander II, Pope, 1061–73.—As Anselm of Lucca, he had been recognized for a number of years as one of the leaders of the reform party, especially in the Milanese territory, where he was born, at Baggio, of noble parentage. Together with Hildebrand, he had subscribed in Cluny (q.v.) the solemn renunciation of the simony. The first theatre of his activity was Milan, where he was one of the founders of the Pataria, and lent to that great agitation against simony and clerical continency the weight of his eloquence and noble birth. The device of silencing him, contrived by Archbishop Guido and other episcopal rivals, was to transfer him to Germany and to engage him to the court of the Emperor Henry III, had the contrary effect of enabling him to spread the propaganda in Germany. In 1057 the Emperor appointed him to the bishopric of Lucca. With increased prestige, he reappeared twice in Milan as legate of the Pope, in 1057 in company of Hildebrand and in 1059 with St. Peter Damian. Under the able generalship of this saintly triumvirate the reform forces were held well in hand, in preparation for the inevitable conflict. The decree of Nicholas II (1059), by which the right of papal elections was virtually vested in the College of Cardinals, formed the issue to be fought and decided at the next vacancy of the Apostolic Throne. The death of Pope Nicholas two years later found both parties in battle array. The candidate of the Hildebrandists, endorsed by the cardinals, was the Bishop of Lucca; the other side put forward the name of Cadalus, Bishop of Parma, a protecto and example of the prevailing vices of the age. The cardinals met in legal form and elected Anselm, who took the name of Alexander II. Before proceeding to his enthronization, the Sacred College notified the German Court of their action. The Germans were considered to have forfeited the privilege of confirming the election, reserved to their king with state ceremonies in the days of Nicholas I, and they contemptuously dismissed the ambassador of the cardinals without a hearing. Foreseeing a civil war, the cardinals on 30 September completed the election by the ceremony of enthronization. Meanwhile a deputation of the Roman nobles, who were enraged at their elimination as a dominant factor in the papal elections, joined by deputies of the reformed episcopate of Lombardy, had proceeded to the German Court with a request that the Pope should be deposed in order to a new election. The Empress Agnes, as regent for her ten-year-old son, Henry IV, convened an assembly of lay and clerical magnates at Baele; and here, without any legal right, and without the presence of a single cardinal, the Bishop of Parma was deposed Pope, and named the one new to the regency, and the repentant Empress withdrew to a convent. In a new diet, at Augsburg (Oct., 1062), it was decided that Burchard, Bishop of Halberstadt, should proceed to Rome and, after investigating the election of Alexander on the spot, make a report to the assembly. Burchard's report was entirely in favour of Alexander. The latter defended his cause with eloquence and spirit in a council held at Mantua, at Pentecost, 1064 (C. Wil, Bensoe Panegyricus, Marburg, 1856), and was formally recognized as legitimate Pope. His rival was excommunicated, but kept the contest with the Pope until his death in 1072. During the darkest hours of the schism Alexander and his chancellor, Cardinal Hildebrand, never for a moment relaxed their hold upon the reins of government. In striving contrast to his helplessness amidst the Roman factions is his lofty attitude towards the potentates, lay and clerical, of Europe. Under banners blessed by him, Roger advanced to the conquest of Sicily, and William to the conquest of England. His Regesta fill eleven pages of Jaffé (Regesta Rom. Pontif., 2 ed., 4, nos. 4459–4770). He was omnipresent, through his legates, punishing simoniacal bishops and incontinent clerics. He did not spare even his protector, Anna of Cologne, whom he twice summoned to Rome, once in 1068, to do penance, barefoot, for holding relations with the antipope, and again in 1070 to purge himself of the charge of simony. A similar discipline was administered to Sigfried of Mainz, Hermann of Bamberg, and Werner of Cologne, who lay deposed, St. Peter Damian, at the Diet of Frankfurt, in 1069, under threat of excommunication and exclusion from the imperial throne, deterred Henry IV from the project of divorcing his queen, Bertha of Turin, though instigated thereto by several German bishops. His complete triumph was that of compelling Bishop Charles of Constance and Abbot Robert of Reichenau to return to the King the croziers and rings they had obtained through simony. One serious quarrel with Henry was left to be decided by his successor. In 1069 the Pope had rejected as a simonist the subdeacon Godfrey, whom Henry had appointed as a test to fail the Pope in acquiring the see; the Pope confirmed Atto, the choice of the reform party. Upon the king's ordering his appointee to be consecrated, Alexander pulinated an anathema against the royal advisers. The death of the Pope, 21 April, 1073, left Hildebrand, his faithful chancellor, in high difficulties. Alexander deserved well of the English Church by elevating his ancient, teacher, Lanfranc of Bec (q.v.), to the See of Canterbury; and appointing him Primate of England.

DE CHENE (ed.), Lib. Pontiff., II, 281, 358–390; BARONIUS, An. Ecl., ad ann. 1061, 1062; DE CLERMONT, La pontificat de Léon IX (Paris, 1842); DE CLERMONT, Le pontificat d'Alex. II. (Paris, 1848); DE CLERMONT, Le pontificat d'Alex. II. (Paris, 1848); DE CLERMONT, Le pontificat d'Alex. II. (Paris, 1848); DE CLERMONT, 200–204.
Alexander III, Pope, 1159–81 (Orlando Ban- 
dinelli), born at a distinguished Sienese fa-
mily, d. 3 August, 1181. At the age of twenty- 
three he acquired a great reputation as a canonist, 
which he increased by the publication of his com-
mentary on the "Decretum" of Gratian, popularly 
known as "Summa Magistri Rolandi" (ed. Thamer, 
Innsbruck, 1874). Called to Rome by Eugene III 
in the year 1158, his advice was sought and ap-
plied at the Diet of Besançon (1167) that the imperial 
dignity was a papal beneficium (in the general 
sense of favour, not feudal sense of fief), he incurred 
the wrath of the German princes, and would have 
hung on the spot under the battle-axe of his life-long 
foe, Otto of Wittelsbach. Had Frederick not in-
tervened (Hergenröther-Kirsch, Kirchengesch., 
Freiburg, 1904, II, 451). For the purpose of securing 
a submissive pontiff at the next vacancy, the Em-
peror despatched into Italy two able emissaries who 
were to work upon the weaknesses and fears of the 
cardinals and the Roman people; the archbishop Otto 
and the count of Cologne, Rainald von Dassel, whose anti-papal attitude was largely owing to the 
fact that the Holy See refused to confirm his ap-
pointment. The fruits of their activity became 
patent after the death of Pope Adrian IV (1 Septem-
ber, 1159). Of the twenty-two cardinals assembled, 
7 September, to elect a successor all but three voted 
for Orlando. The contention made later, that the 
empire and the spiritual realm, was crowned in 
October, at the monastery of Farfa. The 
Emperor now interposed to settle a disturbance 
entirely caused by his own agents, and summoned 
both claimants before a packed assembly at Pavia. 
He betrayed his animus by addressing Octavian as 
Vicar of Orlando, and the true Pope as Cardinal Orlando. 
Alex. Pope Alexander refused to submit his clear right to 
this iniquitous tribunal, which, as was foreseen, 
declared for the usurper (11 February, 1160). Alex-
ander promptly responded, from the ill-fated Anagni, 
by solemnly excommunicating the Emperor and 
releasing his subjects from their oaths of allegiance. 
The schism, far more disastrous to Empire than to the Papacy, lasted for seventeen 
years and ended after the battle of Legnano (1176) 
with the unconditional surrender of the haughty 
Barbarossa, in Venice, 1177. (See Frederick I.) 
The childlike legend that the Pope placed his foot 
on the map where the pontificate Emperor has done 
valiant service to Protestantism, must be largely 
Luther. [See the dissertation of George Remus, 
Nuremberg, 1625; Lyons, 1728; and Gosselin, "The 
Power of the Pope during the Middle Ages" (tr. Lon-
don, 1833) II, 133.] Alexander's enforced exile 
(1169–65) in France contributed greatly to enhance 
the power of the papacy and to the imperial party in 
distress. It also brought him into direct contact 
with the most powerful monarch of the West, Henry 
II of England. The cautious manner in which he 
defended the rights of the Church during the quar-
tem between the two imposters Normans, King Henry 
and St. Thomas Becket, the more so that the Pope equalled 
the displeasure of both contestants, and often 
since denounced as "shifty", was the strategy of an 
able commander who, by marches and counter-
marches succeeds in keeping the field against over-
whelming odds. It is no disparagement of the 
Martyr of Canterbury that the Pope equalled 
with him in firmness and excelled him in the arts of diplo-
macy. After Becket's murder the Pope succeeded, 
without actual recourse to ban or interdict, in 
obtaining from the penitent monarch every right for 
which the martyr had fought and bled.

To crown and seal the triumph of religion, Alex-
ander convoked a council over the Third Lateran 
Council (Eleventh Ecumenical), in 1179. Sur-
rounded by over 300 bishops, the much-tried Pon-
tiff issued many salutary decrees, notably the 
ordeal which vested the exclusive right of papal 
elections in a two-thirds vote of the cardinals. 
Throughout all the vicissitudes of his chequered 
career Alexander remained a canonist. A glance 
at the Decretals shows that, as an ecclesiastical 
legislator, he was scarcely second to Innocent III. 
Worn out by trials, he died at Civita Castellana. 
When we are told that "the Romans" pursuessed his 
remains with curses and stones, the remembrance of 
the papal scene at the seal of Pope IX cannot but 
make us wonder what value to attach to such a demonstration. In the 
estimation of Rome, Italy, and Christendom, 
Alexander III's epitaph expresses the truth, when 
it calls him "the Light of the Clergy, the Ornament 
of the Church, the Father of his City and of the World". 
He was friendly to the new academic movement 
that led to the establishment of the great medieval 
universities (Rashdall, The Universities of Europe in 
the Middle Ages, Oxford, 1895, I, 283, 292; II, 138, 
724). His own reputation as a teacher and a canonist 
has been greatly enhanced through the discovery 
by Father Denifle in the public library of Nuremberg 
of the "Sententiae Rolandi Bononiensis", edited (Fre-
burg, 1891) by Father Ambrosius Gietl. The collection 
of his letters (Jaffé, Regesta R.R. Pontif., Nos. 
10,584–14,424) was enriched by Löwenfeld's publica-
tions of many hitherto unknown (Epistoles Pontif. 
Rom. ineditae, Leipzig, 1885). Even Voltaire regards 
him modestly as the liberator of the human race, for abolishing slavery, for 
overcoming the violence of the Emperor Barbarossa, 
for compelling Henry II of England to ask pardon 
for the murder of Thomas Becket, for restoring to 
men their rights, and giving splendour to many cities 
(Œuvres, Paris, 1817, X, 98). 

Artaud de Montigny, Lives of the Roman Pontiffs (New 
York, 1867), I, 350–356; Hefele, Concilioriumgeschichte (2d. ed.) V, 
220–220, Kirchengesch. (ed. Kirchsch, Freiburg, 1894), II, 447– 
462; Gregorovius, Gesch. d. Stadt Rom. (Stuttgart, 1890), IV, 
625–665; Von Reumont, Gesch. d. Stadt Rom. (Berlin, 1867) 
Chap. 457; Toni, Storia del pontificato di Papa Alessandro III, 
James F. Laughlin.

Alexander IV, Pope, 1254–61 (Rinaldo Conti), 
of the house of Segni, which had already given 
two illustrious sons to the Papacy, Innocent III 
and Gregory IX, date of birth uncertain; d. 25 May, 1261, 
at Viterbo. He was created Cardinal-Deacon, in 1227, 
by his uncle Gregory IX, and four years later Cardinal-
chancellor, at the request of Otho the deacon, 
his solicitude for the Franciscan Order, which he had 
so well befriended. On the death of Innocent IV, 
at Naples, 7 December, 1254, the aged Cardinal 
was unanimously chosen to succeed him. We may 
well believe his protestation that he yielded very reluctantly 
to the popular clamour, for the famous 
Matthew of Paris has depicted him as "kind and 
religious, assiduous in prayer and strict in abstinence, 
but easily led away by the whispering of flatterers,
and inclined to listen to the wicked suggestions of avaricious persons. The "flatterers" and "avaricious persons" referred to were those who induced the new Pontiff to continue Innocent's policy of a war of extermination against the popes of Frederick II, now reduced to the infant Conrado in Germany and the formidable Manfred in Apulia. Many an historian at the present day agrees with the shrewd chronicler, that it would have been far more statesmanlike and might have averted the disasters that were in destiny for the Church, the Empire, and Italy, had Alexander firmly espoused the cause of Conrado. Detested by the preceding of the infant Frederick, the "viper" that the Roman Church had nourished to become its destroyer, and persuaded that iniquity was hereditary in the whole brood of the Hohenstaufens, he continued Innocent's dubious policy of calling in Englishmen to subdue and destroy the German Lucifer. On 25 March, 1255, he fulfilled an excommunication against Manfred and a few days afterwards concluded a treaty with the envoys of Henry III of England by which he made over the vassal kingdom of the Two Sicilies to Edward of Lancaster, Henry's son, in exchange for the German crown which followed on the death of William of Holland (1256) the Pope supported the claims of Richard of Cornwall against Alfonso of Castile. The pecuniary assistance which these measures brought him was dearly bought by the embitterment of the English clergy and people against the exactions of the Roman See. Manfred's power grew from day to day. In August, 1258, in consequence of a rumour spread by himself, that Conrado had died in Germany, the usurper was crowned king in Palermo, and became the acknowledged head of the Gibelline party in Italy. Alexander lived to see the victor of Montaperti (1260) supreme ruler of Central as well as Southern Italy. In the north of Italy he was more successful, for his crusaders finally crushed the odious tyrant Exzello. In Rome, which was under the rule of hostile magnates and in alliance with Manfred, the papal authority was all but forgotten. Meanwhile the Pope was making futile efforts to unite the powers of the Christian world against the threatening invasion of the Tartars. The crusading spirit had departed. The unity of Christendom was a thing of the past. Whether the result would have been different had a great statesman occupied the Papal Chair during these seven critical years, we can only surmise. Alexander IV ruled the spiritual affairs of the Church with dignity and prudence. As Pope, he continued to show great favour to the children of St. Francis. One of his first official acts was to canonize St. Clare. In a diploma he asserted the truth of the impression of the stigmata. St. Bonaventure informs us that the Pope confirmed in a sermon that he had seen them. In the violent controversies excited at the University of Paris by William of St. Amour, Alexander IV took the friars under his protection. He died, deeply afflicted by the sense of his powerlessness to stem the evils of the age.

F. J. K. LOUGHLIN.

Alexander V, Pope (Pietro Philarchii), b. c. 1339, on the island of Crete (Candia), whence his appella-
tion, Peter of Candia; elected 26 June, 1409; d. at Bologna, 3 May, 1410. A homeless beggar-boy in a Cretan city, knowing neither parents nor relations, he became the protegé of a discerner Capuchin friar, from whom he received an elementary education, and under whose guidance he became a Franciscan in a Cretan monastery. The youth gave promise of extraordinary ability, and was sent to enjoy the superior educational advantages of Italy. He studied later at Oxford and finally at Paris, where he distinguished himself as professor, preacher; and writer. He is the author of a good commentary on the "Sentences" of Peter Lombard. During his stay at Paris the Great Schism (1378–1417) rent the Church, and Philarchi was ranged among the partisans of Urban VI (1378–89). Returning to Italy, he found a place in the court of Giovanni Galeazzo Visconti, Duke of Milan, where he acted as a tutor to his sons and ambassador on important missions. Through the favour of the Visconti he was made successively Bishop of Piacenza, in 1386; of Vicenza, in 1387; of Navoya, in 1389; and finally Archbishop of Milan, in 1402. In 1405 Pope Innocent VII made him Cardinal, and turned his ability to advantage with the Viscontii and Lombardy by confirming him as papal legate to Lombardy. Henceforth his history becomes a part of that of the Schism. The Cardinal of Milan was foremost among the advocates of a council. To this end he approved of the withdrawal of the cardinals of Gregory XII from their obedience, sanctioned the agreement of the rival colleges of cardinals to join in a common effort for unity, and negotiated with Henry IV of England and the Archbishop of Canterbury to secure England's neutrality. He thus incurred the displeasure of Gregory XII, who deprived him of the archiepiscopate of Milan, and even declared him to be aborn of the cardinalitial dignity. At the Council of Pisa (25 March, 1409) Cardinal Philarchi was the leading spirit. He preached the opening sermon, a scathing condemnation of the tenacity of the rival popes, and presided at the deliberations of the theologians who declared these popes heretics and schismatics.

On 26 June, 1409, he was the unanimous choice of the cardinals to fill the presumbably vacant Papal Chair. His stainless character, vast erudition, world-wide experience, and tried administrative ability, together with the fact that he had neither country nor relations in the riven Catholic world to favour, gave promise of glory to the Papacy and peace to the Church. Alexander V soon found all nations in sympathy with him, and Spain and Scotland and some Italian cities whose interests were bound up in the legitimacy
of the stubborn Benedict XIII. He was deposed, however, to rule but ten months. His pontificate was marked by unsuccessful efforts to reach Rome, then in control of King Ladislas of Naples, whom Alexander deprired of his kingdom in favour of Louis II of Anjou. Detained by Cardinal Cossa in Bologna, the stronghold of that self-seeking adviser, he died there under circumstances which led the enemies of Ferras, his erstwhile Alexander V as John XXXIII, to bring before the Council of Constance the now discredited charge that he had poisoned the Pisan pope. Alexander lived long enough to disappoint the hopes his election inspired. His legitimacy was soon questioned, and the world was chargéd of two popes when it now had three. His ardour for reform diminished. Generous to a fault, he scattered favours with indiscriminate munificence. The mendicant orders were unduly favoured by being confirmed in privileges which parish priests and the theological faculties resented as encroaching on their rights. Whether or not Alexander was a true pope is a question which canonists and historians of the Schism still discuss. The Church has not pronounced a definite opinion, nor is it at all likely that she will. The Roman "Gerarchia Cattolica", not an authoritative work, which prior to 1906 contained a chronological list of the popes, designated Alexander V as the 211th pope, succeeding Gregory XIII, resigned. (See PAPACY.) His remains are interred in the church of St. Francis at Bologna in a tomb magnificently restored in 1889 under the direction of Leo XIII. (See SCHISM, WESTERN; PISA, COUNCIL OF.)

Liber Pontificalis, ed. DUCHARME, II, 515-516, 536-544; HEPPE, Concilienhistorie (Freiburg, 1867), VI; MURATORI, Rerum Italicarum Scriptores, I, 1759-346; III, ii, 846; XIV, 1196; RAYNALDUZ, Annales Eccles., 1409, 72, 73-80-85-89; and 1410, 5-13; CROCKETT, History of the Papacy (London, 1901), I, 256-267. CROCKETT, History of the Papacy (London, 1888), I, 150. See also works on the Schism, particularly the well-documented VALIOT, La France et le grand schisma d'Occident (Paris, 1902), IV; SALEMNIER, Le grand schisma d'Occident (Paris, 1900). The only independent life is by MARK RENIERE, Istorykal melézut, ô klymén pános 'Antréofos tis (Althea, 1881).

J. B. PETERSON.

Alexander VI
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Alexander ordered investigations to be made, every culprit discovered to be hanged on the spot, and his house to be razed to the ground. He divided the city into four districts, placing over each a magistrate with plenary powers for the maintenance of order; in addition, he reserved the Tuesday of each week as a day on which any man or woman could lay his or her grievance before himself personally; “and,” says the dix- hrist, “the king dispensed justice in an ample manner.” This vigorous method of administering justice soon changed the face of the city, and was ascribed by the grateful populace to “the interposition of God.”

Alexander next turned his attention to the defence and embellishment of the Eternal City. He established the Palazzo della Cancelleria of which he was the chiefress capable of sustaining a siege. By the fortification of Torre di Nona, he secured the city from naval attacks. He deserves to be called the founder of the Leone City, which he transformed into the most fashionable quarter of Rome. His magnificent Via Alessandrino, now called Borgo Nuovo, remains to the present day the grand approach to St. Peter’s. Under his direction, Pinturicchio adorned the Appartimento Borgia in the Vatican, pointing the way to his immortal disciple, Raphael. In addition to the structures erected by himself, his memory is associated with the many others built by monarques and other patronages. As a lover of beauty, Vittoria della Branca designed for Ferdinand and Isabella that exquisite architectural gem, the Tempietto, on the traditional site of St. Peter’s martyrdom. If not Branca, some other great architect, equally attracted to Rome by the report of the Pope’s liberality, built for Cardinal Bariatino the magnificent palace of the Cancelleria. In 1500, the ambassador of Emperor Maximilian laid the cornerstone of the handsome national church of the Germans, Santa Maria dell’ Anima. Not to be outdone, the French Cardinal Bricçonnet erected SS. Trinità dei Monti, and the Spanish Santa Maria di Monserrato. To Alexander we owe the beautiful ceiling of Santa Maria Maggiore, in the decoration of which tradition says he employed the first gold brought from America by Columbus.

Although he laid no great claim to learning, he fostered literature and science. As cardinal he had written two treatises on canonical subjects and a de- fense of the Marian faith. He was a graduate of the University and made generous provision for the support of the professors. He surrounded himself with learned men and had a special predilection for jurists. His fondness for theatrical performances encouraged the development of the drama. He loved pontifical ceremonies, to which his majestic figure lent grace and dignity. He listened to good sermons with a critical ear, and admired fine music. In 1497, Alexander decreed that the “Prefectus Sacrarui Pontificii,” commonly called “Sacristan of the Pope,” but virtually parish-priest of the Vatican and keeper of the Pope’s conscience, should be permanently and exclusively chosen from within the Order, an arrangement that still endures. Alexander earned the enmity of Spain, the obloquy of many narrow-minded contemporaries, and the gratitude of posterity, by his tolerant policy towards the Jews, whom he could not be coerced into banishing or molesting. The Jubilee course of pilgrims to Rome in the Jubilee year, 1500, was a significant demonstration of the depth and universality of the popular faith. The capacity of the city to house and feed so many thousands of visitors from all parts of Europe was taxed to the utmost, but Alexander spared no expense or pains to provide for the security and comfort of his guests. The peace amongst Christendom, a coalition of the European Powers against the Turks, was the policy he had inherited from his uncle. One of the first of his public acts was to prevent a collision between Spain and Portugal over their newly-discovered territories, by drawing his line of demarcation, an act of truly peaceful import, and not of usurpation and ambition [Civiltà Cattolica (1865), I, 665-680]. He did his best to dissuade Charles VIII of France from his projected invasion of Italy; if he was unsuccessful, the blame is in no slight degree due to the unprofitable course of that same Giuliano della Rovere who later, as Julius II, made futile efforts to expel the “scabrous papists” who had been allowed to remain. Alexander issued a wise decree concerning the censorship of books, and sent the first missionaries to the New World.

Notwithstanding these and similar actions, which might seem to entitle him to no mean place in the annals of Alexander of the pious and the benevolent, the manner of life that had disgraced his cardinalate (Pastor, op. cit., III, 449-452). A stern Nemesis pursued him till death in the shape of a strong parental affection for his children. The report of the Ferrarese ambassador, that the new Pope had resolved to keep them at a distance from Rome, is quite credible, for all his earlier measures for their advancement pointed towards Spain. While still a cardinal, he had married one daughter, Girolama, to a Spanish nobleman. He had bought for a son, Pedro Luis, from the Spanish monarch the Duchy of Gandia, and when Pedro died soon after he procured it for Juan, his elder brother, surviving his royal father. Alexander had married his son, Pedro, to a cousin of the King of Spain, and became grandfather to St. Francis Borgia, whose virtues went a great way towards atoning for the vices of his kin. The fond father made a great mistake when he selected his boy Caesar as the ecclesiastical representative of the Borgias. In 1488, Pope Innocent VIII made the child eligible for Orders by absolvin him from the ecclesiastical irregularity that followed his birth de episcoe cardinali et conjugato, and conferred several Spanish benefices on him, the last being the Bishopric of Pampeluna, in the neighbourhood of which, by a strange fatality, he eventually met his death. A week after Alexander’s coronation he appointed Caesar, now eighteen years old, to the Archbishopric of Valencia; but Caesar neither went to Spain nor ever took Orders. The youngest son, Iofre, was also to be afflicted upon the Church of Spain. A further evidence that the Pope had deter- mined to keep his children at a distance is that his daughter Lucrezia was betrothed to a Spanish gentleman; the marriage, however, never took place. It had already become the settled policy of the popes to have a personal representative in the Sacred College, and so Alexander chose for this confidential position Cardinal Giovanni Borgia, his sister’s son. The subsequent abandonment of his good resolutions concerning his children may safely be ascribed to the evil counsels of Ascanio Sforza, whom Borgia had rewarded with the vice-chancellorship, and who was virtually his prime minister. The main purpose of Ascanio’s residence at the papal court was the advancement of the interests of his brother, Lodovico il Moro, who had been regent of Milan for so many years, during the minority of their nephew Gian Galeazzo, that he now refused to surrender the reins of government, though the rightful duke had attained his majority. Gian Galeazzo was powerless to assert his rights; but his more energetic wife was grand- daughter to King Ferdinand and Queen Isabella, and had preserved her family afte side left Lodovico in constant dread of Neapolitan invasion. Alexander had many real grievances against Ferrante, the latest of which was the financial aid the King had given to the Pope’s vassal, Virginio Orsini, in the purchase of Cerreti and Anguillara, without Alexander’s con- sent. In addition to the taxation and authority involved in the transaction, this accession of strength to a baronial family already too powerful could not but be highly displeasing. Alexander was,
therefore, easily induced to enter a defensive alliance with Milan and Venice; the league was solemnly proclaimed, 25 April, 1493. It was cemented by the first of Lucrezia’s marriages. In future, all assaults on the duchy of Argon, Giovanni Sforza, Lord of Pessaro. The wedding was celebrated in the Vatican in the presence of the Pope, ten Cardinals, and the chief nobles of Rome with their ladies; the revelries of the occasion, even when exaggerations and rumours are dismissed, remain a blot upon the character of Alex-
ander, who, in his delight, thought of nothing but the mediation of Spain, he came to terms with the Pope and, as a pledge of reconciliation, gave his grand-
daughter, Sancia, in marriage to Alexander’s young-
est son Jofre, with the principality of Squillace as dower. Cesar Borgia was created Cardinal, 20 Sep-
tember. Ferrante’s reconciliation with the Pope came none too soon.

A few days after peace had been concluded, an en-
voy of King Charles VIII arrived in Rome to demand the investiture of Naples for his master. Alexander returned a positive refusal; and when Ferrante died, January, 1494, neglecting French protests and threats, he excommunicated his successor, Alfonso II, and sent his nephew, Cardinal Giovanni Borgia, to Naples to crown him. The policy of Alexander was dictated not only by a laudable desire to maintain the peace of Italy, but also because he was aware that a strong faction of his cardinals, with the resolute della Rovere at their head, was pressing the invi-
sistence of the Church. Charles crossed means towards depopulating on the twofold charge of simony and immorality. In September, 1494, the French crossed the Alps; on the last day of that year they made their entry into Rome, needing no other weapon in their march through the peninsula, as Alexander wittily remarked (Commines, vii, 15), than the chalk with which they marked out the lodgings of the troops. The barons of the Pope deserted him one after the other. Colonna and Sa-
velli were traitors from the beginning, but he felt most keenly the defection of Virginia Orsini, the command-
er of his army. Many a saintlier pope than Alex-
ander VI would have made the fatal mistake of yielding to brute force and surrendering unconditionally to the conqueror of Italy; the most heroic of the popes could not have sustained the stability of the Holy See at this crucial moment with greater firmness. From the crumbling ramparts of St. Angelo, the defence of which were still incomplete, he looked calmly into the mouth of that carnage which, without the papal hat, he faced the cabal of della Rovere’s cardinals, clamor-
ous for his deposition. At the end of a fortnight it was Charles who capitulated. He acknowledged Alexander as true Pope, greatly to the disgust of della Rovere, and “did his filial obedience”, says Com-
mines, “with all imaginable humility”; but he could not extort from the Pontiff an acknowledgment of his claims to Naples. Charles entered Naples, 22 Feb-
uary, 1495, without striking a blow. At his approach the unpopular Alfonso abdicated in favour of his son Ferrantino; the latter, failing to receive support, re-
tired to seek the protection of Spain. Whilst Charles wasted of Argon, months in fruitless attempts to induce the Pope by promises and threats to sanction his usurpation, a powerful league, consisting of Ven-
ice, Milan, the Empire, Spain, and the Holy See, was formed against him. Finally, on 12 May, he crowned himself, but in the following July he was cutting his way home through the ranks of the allied Italians. By the end of the year, the French had conquered France. No one wished for their return, except the restless della Rovere, and the adherents of Savona-
rola. The story of the Florentine friar will be re-
lated elsewhere; here it suffices to note that Alex-
ander’s treatment of him was marked by extreme patience and forbearance.

The French invasion was the turning point in the

political career of Alexander VI. It had taught him that if he would be safe in Rome and be really master in the States of the Church, he must curb the inac-
cept of Papal power, which he had been too long the hour of danger. Unfortunately, this laudable pur-
pose became more and more identified in his mind with schemes for the aggrandizement of his family. There was no place in his programme for a reform of abuses. Quite the contrary; in order to obtain money for his military operations he disposed of civil and spiritual privileges, often of the most important manner. He resolved to begin with the Orsini, whose treason at the most critical moment had reduced him to desperate straits. The time seemed opportune; for Virgilio, the head of the house, was a prisoner in the hands of Ferrantino. As commander of his army, he selected his son-in-law Juan, Duke of Gandia. The struggle dragged on for months. The minor castles of the Orsini surrendered; but Brac-
ciano, their main fortress, resisted all the efforts of the pontifical troops. They were finally obliged to raise the siege, and on 25 January, 1497, they were completely routed at Soriano. Both sides were now disengaged; payment of peace was due, and the former Orsini received back all their castles except Cervetri and Anguillara, which had been the original cause of their quarrel with the Pope. In order to reduce the strong fortress of Ostia, held by French troops for Cardinal della Rovere, Alexander wisely yielded the aid of O’Connor and his Spanish veterans. It surrendered to the “Great Cap-
tain” within two weeks. Unsuccessful in obtaining for his family the possessions of the Orsini, the Pope now demanded the consent of his cardinals to the erection of Benevento, Terracina, and Pontecorvo into a duchy for the Duke of Gandia. Cardinal Piccolomini was the only member of the Curia to de-
test against this improper alienation of the property of the Church. A more powerful protest than that of the Cardinal of Sienna reverberated through the world a week later, when, on the sixteenth of June, the body of the young Duke was fished out of the Ti-
ber, with the throat cut and many gaping wounds. Historians have laboured in vain to discover who perpetrated the foul deed; but that it was a warning from Heaven to repent, no one felt more keenly than the Pope himself. In the first wild paroxysm of grief he spoke of resigning the tiara. Then, after three days and nights passed without food or sleep, he appeared in public with a decided determination to set about that reform of the Church “in head and members” for which the world had so long been clamouring. A commission of cardinals and canonists began industriously to frame ordinances which foreshadowed the disciplinary decrees of Trent. But they were never promulgated. Time gradually dispersed the sorrow and extinguished the contumacy of Alexander. From now on Cesar’s iron will was supreme law. That he aimed high from the start is evident from his resolve, opposed at first by the Pope, to resign his cardinalate and other ecclesiastical digni-
ties, and to become a secular prince. The condition of Naples was alluring; the papal pronunciamento was accepted with the assurance that the heirless Duke had died childless and was succeeded by his uncle Fed-
erigo, whose coronation was one of Cesar’s last, pos-
sibly also one of his first, ecclesiastical acts. By se-
curing the hand of Federigo’s daughter, Carlotta, Princess of Tarento, he would become one of the most powerful barons of the kingdom, with ulterior pros-
pects of wearing the tiara. The cardinal of Savona-
rola, however, could not be overborne. But in the course of the suit, another marriage was concluded which gave much scandal. Lucrezia’s marriage with Sforza was declared null on the ground of the latter’s impo-
tence, and she was given as wife to Alfonso of Bi-
saglia, an illegitimate son of Alfonso II.

Meanwhile, affairs in France took the unexpected
turn which deeply modified the course of Italian history and the career of the Borgias. Charles VIII died in April, 1498, preceded to the tomb by his only son, and left the throne to his cousin, the Duke of Orléans, King Louis XII, who stood now in need of two papal favours. In his youth he had been coerced into marrying Jane de Valois, the saintly but deformed daughter of Louis XI. Moreover, in order to retain Brittany, it was essential that he should marry his deceased cousin's widow, Queen Anne. No blame attaches to Alexander forissuing the desired decree annulling the King's marriage or for granting him a dispensation from the impediment of affinity. The commission of investigation appointed by him established the two fundamental facts that the marriage with Jane was invalid, from lack of consent, and that it never had been consummated. It was the political use made by the Borgias of their opportunity, and the prospective alliance of France and the Holy See, which now drove several of the Powers of Europe to the verge of schism. Threats of a council and of deposition had no terrors for Alexander, whose control of the Sacred College was absolute. Della Rovere was now his agent in France; Ascanio Sforza was soon to retire permanently from Rome. Louis had inherited from his grandmother, Valentina Visconti, strong claims to the Duchy of Milan, usurped by the Sforzas, and made no secret of his intention to enforce them. Alexander cannot be held responsible for the second "barbarian" invasion of Italy, but he was quick to take advantage of it for the consolidation of his temporal power and the aggrandizement of his family. On 1 October, 1499, Caesar, no longer a cardinal, but designated Duke of Valentinois and Prince of Piacenza, set out from Rome to bring the papal dispensation to King Louis, a cardinal's hat to his minister D'Amboise, and to find for himself a wife of high degree. He still longed for the hand of Carlotta, who resided in France, but since that princess persisted in her refusal, he received instead the hand of a niece of King Louis, the sister of the King of Navarre, Charlotte d'Albret. On 8 October, 1499, King Louis, accompanied by Duke Caesar and Cardinal della Rovere made his triumphant entry into Milan. It was the signal to begin operations against the petty tyrants who were devastating the States of the Church. Alexander would have merited great credit for this much-needed work, had he not spoiled it by substituting his own family in their place. What his ultimate intentions were we cannot fathom. However, the tyrants who were expelled never returned, whilst the Borgian dynasty came to a speedy end in the pontificate of Julius II. In the meantime Caesar had to conduct a campaign so successfully that by the year 1501 he was master of all the usurped papal territory and was made Duke of Romagna by the Pope, whose affection for the brilliant young general was manifested in still other ways. During the war, however, and in the midst of the Jubilee of 1500 there occurred another domestic murder. On 15 July of that year the Duke of Biseglia, Lucretia's husband, was attacked by five masked assassins, who grievously wounded him. Convinced that Caesar was the instigator of the deed, he made an unsuccessful attempt, on his recovery, to kill his supposed enemy, and was instantly dispatched. Caesar's body was completed, in April, 1501, the conquest of the Romagna, now aspired to the conquest of Tuscany; but he was soon recalled to Rome to take part in a different enterprise. On 27 June of that year the Pope deposed his chief vassal, Federigo of Naples, on the plea of an immoral alliance with the Turks; he received instead the hand of Christendom, and approved the secret Treaty of Granada, by the terms of which the Kingdom of Naples was partitioned between Spain and France. Alexander's motive in thus reversing his former policy with respect to foreign interference was patent. The Colonna, the Savelli, the Gaetani and other barons of the Patrimony had always been supported in their opposition to the popes by the favour of the Aragonese dynasty, deprived of which they felt themselves powerless. Excommunicated by the Pontiff as rebels, they offered to surrender the keys of their castles to the Sacred College, but Alexander demanded the keys for himself. The popes, who knew that their turn would come next, were so shortsighted as to assist the Pope in the ruin of their hereditary foes. One after another, the castles were surrendered. On 27 July, Alexander left Rome to survey his conquest; at the same time he left the widowed Lucretia in the Vatican with authority to open his correspondence and conduct the routine business of the Holy See. He also erected the confiscated possessions of the aforesaid families into two duchies, bestowing one on Rodrigo, the infant son of Lucretia, the other on Juan Borgia, born to him a short while after the murder of Gandia, and to whom was given the latter's baptismal name (Pastor, op. cit., III, 449). Lucretia, now in her twenty-third year, did not long remain a widow; her father destined her to be the bride of another Alfonso, son and heir of Duke Ercole of Ferrara. Although both father and son at first spurred the notion of a matrimonial alliance between the houses of Ferrara and the Sforzas, they were favoured by the Pope's illegitimate daughter, they were favourably influenced by the King of France. The third marriage of Lucretia, celebrated by proxy in the Vatican (30 December, 1501), far exceeded the first in splendour and extravagance. If her father meant her as an instrument in her new position for the advancement of his political ambitions, the son of Gandia, son of Gandia, she proved an admirable subordinate. She is known henceforth, and till her death in 1519, as a model wife and princess, lauded by all for her amiability, her virtue, and her charity. Nothing could well be more different from the fiendish Lucretia Borgia of the drama and the opera than the historical Duchess of Ferrara. Caesar, however, continued his infamous career of simony, extortion, and treachery, and by the end of 1502 had rounded out his possessions by the capture of Camerino and Sinigaglia. In October of that year the Orsini conspired with his generals to destroy him. With coolness and skill Caesar decoyed the conspirators to Rome and put them to death. The Pope followed up the blow by proceeding against the Orsini with greater success than formerly. Cardinal Orsini, the soul of the conspiracy, was committed to Castle St. Angelo; twelve days later he was a corpse. Whether he died a natural death or was privately executed, is uncertain. Whether it was in truth no time, Caesar was so great the terror he inspired that the frightened barons fled before him, says Villari (I, 356), "as from the face of a hydra". By April nothing remained to the Orsini except the fortress of Bracciano.
they begged for an armistice. The humiliation of the Roman aristocracy was complete; for the first time in the history of the papacy the Pope was, in the fullest sense, ruler of his States.

Alexander, still hale and vigorous in his seventy-third year, and looking forward to many more years of reign, proceeded to strengthen his position by re-plotting his treasury in ways that were more daring than his predecessor, and he allowed himself the luxury of building College new novel; his adherents and countrymen that he had nothing to fear from that quarter. He enjoyed and laughed at the securi taneous lampoons that were in circulation, in which he was accused of incredible crimes, and took no steps to shield his reputation. War had broken out between France and Spain over the division of the spoils. Alexander was still in doubt which side he could most advantageously support, when his career came to an abrupt close. On 6 August, 1503, the Pope, with Cassar and others, dined with Cardinal Adriano da Corneto in a villa belonging to the Cardinal, and very imprudently remained in the open air after nightfall. The entire company paid the penalty by contracting the pernicious Roman fever. On the twelfth the Pope took to his bed. On the eighteenth his life was despaired of; he made his confession, received the last sacraments, and expired towards evening. The rapid decomposition and swol len face of his corpse called the suspicion of poison. Later the tale ran that he had drunk by mistake a poisoned cup of wine which he had prepared for his host. Nothing is more certain than that the poison which killed him was the deadly microbe of the Roman campaigna [Pastor, op. cit., III, 469-472; Creighton, Hist. of the Papacy (London, 1887), IV, 44]. His remains lie in the Spanish national church of Santa Maria di Monserrat.

An impartial appreciation of the career of this extraordinary person must at once distinguish between the man and the office. An imperfect setting, says Dr. Pastor (op. cit., III, 475), "does not affect the intrinsic worth of the jewel, nor does the golden coin lose its value when it passes through impure hands. In so far as the priest is a public officer of a holy Church, a blameless life is expected from him, both because he is by his office the model of virtue to whom the laity look up, and because his life, when virtuous, should be a vanguard for his faith and his church in the world. But when it is not in the hands of God, it is more than one of the spiritual treasures confided to him." There have been at all times wicked men in the ecclesiastical ranks. Our Lord foretold, as one of its severest trials, the presence in His Church not only of false brethren, but of rulers who would offend, by various forms of selfishness, both the children of the household and "those who are within." Sinners, who compared His beloved spouse, the Church, to a threshing floor, on which fall both chaff and grain until the time of separation. The most severe arraignments of Alexander, because in a sense official, are those of his Catholic contemporaries, Pope Julius II (Gregorovius), and the Augustinian, Egidius of Viterbo, in his manuscript "Historia XX Secessorum", preserved at Rome in the Bibliotheca Angelica. The Oratorian Raynaldus (d. 1677), who continued the semi-official Annals of Baroniuss, gave to the world at Rome (ad an. 1460, no. 41) 472, mentioned a third papal but severe reproof of the youthful Cardinal Pope, and stated that, where (ad an. 1495, no. 26) that it was in his time the opinion of historians that Alexander had obtained the papacy partly through money and partly through promises and the persuasion that he would not interfere with the lives of his electors. Mansi, the scholarly Archbishop of Lucum, editor and annotator of Raynaldus, says (XI, 412) that it is easier to keep silence than to write with moderation about this Pope. The severe judgment of the late Cardinal Herrenruther, in his "Kirchengeschichte", or Manual of Church History (4th ed., Freiburg, 1854, II, 982-983) is well known to need more moderation.

So little have Catholic historians obtained so much from that in the middle of the nineteenth century Cesare Cattù could write that Alexander VI was the only Pope who had never found an apologist. However, since that time some Catholic writers, both in books and periodicals, have attempted to defend him from the most gaudious accusations. Two of these, in particular may be mentioned: the Dominican Olivier, "Le Pepe Alexander VI et les Borgias" (Paris, 1870), of whose work only one volume appeared, dealing with the Pope's cardinalate; and Leonetti, "Papa Alessandro VI secondo documenti e carteggi del tempo" (3 vols., Bologna, 1880). These and other works were occasioned, partly by a laudable desire to remove a stigma from the good repute of the Catholic Church, and partly by the gross exaggerations of Victor Hugo and others who permitted themselves all licence in dealing with a name so helpless and derided. It cannot be said, however, that these works have been the basis for some of the recent authors ranks them all as failures. Such is the opinion of Henri de l'Epine in the "Revue des questions historiques" (1881), XXXIX, 147, a study that even Thuane, the hostile editor of the Diary of Burchard, calls "the indispensable guide of all students of Borgia's history". It is also the opinion of the Bollandist Matagne, in the same review for 1870 and 1872 (IX, 466-475; XI, 181-198), and of Von Reumont, the Catholic historian of medieval Rome, in Bonn. Theol. Lit. Blatt (1870), V, 686. Dr. Pastor considers that the publication of the documents in the supplement to the third volume of Thuane's edition of the Diary of Burchard (Paris, 1883) renders "forever impossible" any attempts to save the reputation of Alexander VI. There is all the less reason, therefore, says Cardinal Herrenruther (op. cit., II, 983), for the false charges that have been added to his account, e.g. his attempt to poison Cardinal Adriano da Corneto and his ancestors and his society with the Pope. Likewise, says Pope, his "Life of Leo the Tenth"; by Capfique in his "Eglise pendant les quatre derniers siècles" (I, 41-46), and by Chantrel, "Le Pepe Alexander VI" (Paris 1860), the immortal writers have made only too much capital out of the salacious paragraphs scattered through Burchard and Infessura, there is no more reason now than in the days of Raynaldus and Mansi for concealing or perverting the facts of history. "I am a Catholic," says M. de l'Epine (loc. cit.), "and a disciple of the God who hath a horror of evil. I seek the truth, all the truth, and nothing but the truth. Although our weak eyes do not see at once the uses of it, or rather see damage and peril, we must claim it fearlessly." The same good principle is set forth by Leo XI in his Letter of 8 September, 1699, to Cardinals Dinnan, Del Monte, and others: "I have the study of Church History: "The historian of the Church has the duty to disseminate none of the trials that the Church has had to suffer from the faults of her children, and even at times from those of her own ministers." Long ago Leo the Great (440-461) declared, in his third homily for Christmas Day, that the "dignity of Peter is not to be given to an unworthy successor" (in digno hæredem non deficiat). The very indignation that the evil life of a great ecclesiastical rouses at all times (nobly expressed by Pius II in the above-mentioned
letter to Cardinal Rodrigo Borgia) is itself a tribute to the high spiritual ideal which for so long and on so broad a scale the Church has presented to the world in so many holy examples, and has therefore accustomed the latter to demand from priests, "The latter are forgiven nothing", says De Maistre in his great work, "Du Pape", "because everything is expected of them", and, despite the vices legally passed over in a Louis XIV become most offensive and scandalous in an Alexander VI" (II, c. xiv).

The contemporary diaries of Johann Burchard and Stefano Innocentii are to be read with great caution, says Von Kleist, Kirchenlex., I, 490-491. Burchard, Notitia rerum urbanarum commentarii (1483-1500), in Eccard, Notitia aevi Maximiliani ac Genazzanensi (1844); Thuanus (Paris, 1833, 3 vols.); Innocentii, Diario della città di Roma, in Eccard, loc. cit., and in Muratori, SS. Sacr. Ital., III, tit. 17-120, ed. by H. Geffcken (Rome, 1809).—The principal events of his pontificate are related in Rallis, Ann. Ecc. ad annum, 1492-1503. Among modern writers the reader may consult the Catholic histories of Von Reumont, Geschichte der Stadt Rom (Berlin, 1868), II, i, 199-249, also his article in Kirchenlex., I, 483-491, and Pastor, History of the Popes since the Close of the Middle Ages (London, 1895), V, 375 sqq., among Protestant writers Gregorovius, Geschichte der Stadt Rom (Stuttgart, 1890), VII, 229-494, and his Lunares Borgia nach Urkunden und Corresponsen (ibid., 1870); also Creighton, History of the Popes during the Reformation (London, 1897, 3 vols.); see also Zoffoli, in the Realencyclopaedia f. prot. Kirche u. Theologie (3d ed., Leipzig, 1890), I, 347-349, and E. Facquier, in Vatic. Doc., 1891, 118-127. The impressions of the Venetian ambassadors to their senate are found in the Annali della Serenissima Republica, 1238-1500, ed. by Pasquale Vellari (Florence, 3 vols., 1876). The statements of Macchiavelli in Il Principe, in the Lettre Persone by R. Longeaux (Paris, 1843), and elsewhere, are discussed by Pastor, op. cit., 15 sqq. For Cesar Borgia see Avia, Cesare Borgia, Duca di Romagna (Milan, 1878). There is an exhaustive study of Alexander VI in Creaf's Alman. Bio-Bibliographique, 2d ed. (Paris, 1905).—). The fairness of the judgment of a Catholic is that of J. A. A. and Garnett in the Encyclopaedia Britannica and in the Cambridge Modern History.

JAMES F. LOUGHLIN.

Alexander VII. Pope (Fabio Chigi), b. at Sienna, 13 February, 1559; elected 7 April, 1655; d. at Rome, 22 May, 1667. The Chigi of Sienna were among the most illustrious and powerful of Italian families. In the Rome of Renaissance times, an ancestor of Alexander VII was known as the "Magnificent". The future Pope, the nephew of the Magnificent, Fabio Chigi, nephew of Pope Paul V, though not as prosperous as his forebears, gave his son a suitable training. The latter owed much also to his mother, a woman of singular power and skill in the formation of youth. The youth of Fabio was marked by continued ill-health, consequence upon an attack of apoplexy in infancy. Unable to attend school, he was taught first by a master and later by able tutors, and displayed remarkable precocity and love of reading. In his twenty-seventh year, he obtained the doctorate of philosophy, law, and theology in the University of Sienna, and in December, 1628, he entered upon his ecclesiastical career at Rome. In 1627 he was appointed by Urban VIII, the former of Siena, and from 1634 to 1639 he served five years under the Cardinals Sacchetti and Pallotta, whose commendations won for him the important post of Inquisitor of Malta, together with the episcopal consecration. In 1639 he was promoted to the nunciature of Cologne; and in 1644 was appointed Secretary of State. In the meantime he had been chosen as representative of the conference of Münster, in which post he energetically defended papal interests during the negotiations that led in 1648, to the Peace of Westphalia. (See Thirty-years' War.) Innocent X called him to Rome in 1651 to be his secretary of state, and in February, 1652, made him Cardinal. In the convocation of 1655, famous for its duration of eighty days, and for the clash of national and factional interests, Cardinal Chigi was unanimously elected Pope. The choice was considered providential. At a time when churchmen were being forced to realize the ever-increasing moral and financial, of nepotism, there was needed a person who would rule without the aid of relatives. For a year the hopes of Christendom seemed to be realized. Alexander forbade his relatives to come to Rome. His own sanctity of life, severity of morals, and aversion to luxury made more resplendent his virtues and talents. But on 24 April, 1656, influenced by those who feared the weakness of a papal court unsustained by ties of family interest, he proposed to bring his brother and nephews to assist him. With their advent came a marked change in the manner of life of the pontiff. The administration was given largely into the hands of his relatives, and nepotic abuses came to weigh as heavily as ever upon the papacy. The endeavours of the Chigi to enrich their family were too indulgently regarded by the Pope; but, ever pious and devout, he was far from having a share in the excesses of his luxury-loving nephews. His burden was heavy, and, besides his time in literary pursuits and in the society of the learned, but the friends whom he favoured were those who could be best relied on as counsellors.

The pontificate of Alexander VII was shadowed by continual difficulties with the young and ill-advised Louis XIV of France, whose representatives were a constant source of annoyance to the Pope. The French prime minister, Cardinal Mazarin, had not forgiven the legate who resolutely opposed him at the conferences of Münster and Osnabrück, or the papal secretaries of state who stood in the way of his anti-Roman policy. During the convokes he had been bitterly hostile to Chigi, but was in the end compelled to accept his election as a compromise. However, he prevented Louis XIV from sending the usual embassy of obedience to Alexander VII, and, while he lived, hindered the appointment of a French ambassador to Rome, diplomatic affairs being more important. The French cardinals, protectors, were in constant fear of the Pope. In 1662 the equally hostile Duc de Créqui was made ambassador. By his high-handed abuse of the traditional right of asylum granted to ambassadorial precincts in Rome, he precipitated a quarrel between France and the papacy, which resulted in the Pope's temporary loss of Avignon and his forced acceptance of the humiliating treaty of Pisa in 1664. (See Louis XIV.) Emboldened by these triumphs, the French Jansenists, who recognized in Alexander an old enemy, became insolently assertive, professing that the propositions were not, to use their expression, "Augustinus" of Cornelius Jansen. (See January.) Alexander VII, who as adviser of Innocent X had vigorously advocated the condemnation, confirmed it in 1665 by the Bull "Ad Sacram" declaring that it applied to the aforesaid work of Jansen and to the very meaning intended by him; he also prohibited its publication and laid on the bishops by all the clergy as a means of detecting and extinguishing Jansenism (q. v.). His reign is memorable in the annals of moral theology for the condemnation of a number of erroneous propositions. Cardinal Hohenruther praises (Kirchengesch. III, 414) the moderation in his handling of dogmatic controversies of the period. During his pontificate, the conversion of Queen Christina of Sweden, who, after her abdication, came to reside in Rome, where on Christmas Day, 1655, she was confirmed by
Pope, in whom she found a generous friend and benefactor. He assisted the Venetians in combating the Turks who had gained a foothold in Crete, and obtained in return the restoration of the Jasuits, exiled from Venice since 1606. (See SARPI, VENICE, JESUITS.) The inimical relations between Spain and Portu- gueze were occasioned by the latter's establishment of independence (1640) were a source of grave trials for Alexander, as for other popes before and after him. Alexander VII did much to beautify Rome, one of which he died, and were levelled to make way for straighter streets and broad piazzeas, such as those of Colonna and the Collegio Romano. The decorations of the church of Sta. Maria del Popolo, titular church of more than one of the Chigi cardinals, the Scala Regia, the Chair of St. Peter in the Vatican Basilica, and the great colonnade before that edifice bespeak the genius of Bernini and the munificence of his papal patron. He was also a patron of learning, modernized the Roman University, known as Sapienza, and enriched it with a magnificent library. He also made extensive additions to the Vatican library. His tomb by Bernini is one of the most beautiful monuments in St. Peter's.


J. B. PETTERSON.

Alexander VIII. POPE (PIETRO OTTOBONI), b. at Venice, April, 1610; elected 5 October, 1689; d. at Rome, 1 February, 1691. He was the son of Marco Ottoboni, chancellor of the Republic of Venice, and a descendant of a noble family of that city. The future pope enjoyed all that wealth and social position could contribute towards a perfect education. His early studies were made with marked brilliancy at the University of Padua (q. v.), where, in 1627, he secured the doctorate in canon and civil law. He went to Rome, during the pontificate of Urban VIII (1623-44), and was made governor of Terni, Rieti, and Spoleto. For fourteen years he served as auditor of the Rota (q. v.). At the request of the Republic this favoured son was made Cardinal by Innocent X (19 February, 1652), and was later given the Bis-
Whether he was the first to occupy that see is open to discussion. The Bollandists have also a long paper as to the exact location of Comana as there were several places of that name, but decide for Poiana. The curious name of the saint comes from the fact that he had, out of humility, taken up the work of burning charcoal, so as to escape worldly honours. He is called a philosopher, but it is not certain that the term is to be taken literally. His philosophy consisted rather in his preference of heavenly to earthly things. The discovery was due to the women, and the attempt with which he had been regarded. St. Gregory Thaumaturgus had been asked to come to Comana to help select a bishop for that place. As he rejected all the candidates, some one in derision suggested that he might accept Alexander the charcoal-burner. Gregory took the suggestion seriously, summoned Alexander, and found that he had to do with a saint, and a man of great capabilities. Alexander was made bishop of the see, administered it with remarkable wisdom, and ultimately gave up his life for the Faith, being burned to death in the persecution of Decius. The vagueness of the information we have about him comes from the fact that his name is not found in any of the old Greek or Roman calendars. He would have been absolutely unknown were it not for a discourse pronounced by St. Gregory of Nyssa, on the life of St. Gregory Thaumaturgus, in which the election of Alexander is incidentally described. In the modern Roman Martyrology his name occurs, and he is described as a "philosopher divinisissimus." His feast is kept on 11 August.

Acta S. Alexandri, August I.

T. J. CAMPBELL.

Alexander, Saint, Patriarch of Alexandria, date of birth uncertain; d. 17 April, 326. He is, as is clear from his own greatness, prominent by the fact that his appointment to the patriarchal see excluded the heresiarch Arius from that post. Arius had begun to teach his heresies in 300 when Peter, by whom he was excommunicated, was Patriarch. He was reinstated by Achillas, the successor of Peter, and then began to scheme to be made a bishop. When Achillas died Alexander was elected, and after that Arius threw off all disguise. Alexander was particularly obnoxious to him, although so tolerant at first of the errors of Arius that the clergy nearly revolted. Finally, the heresy was condemned in a council held in Alexandria, and later on, as is well known, in the General Council of Nicaea, whose Acts Alexander is credited with having drawn up. An additional merit of this great man is that during his priesthood he passed through the bloody persecutions of Galerius, Maximinus, and others. It was while his predecessor Peter was in prison, waiting for martyrdom, that he and Achillas succeeded in reaching the pontiff, and interceded for the reinstatement of Arius, which Peter absolutely refused, declaring that Arius was doomed to perdition. The refusal evidently had little effect, for when Achillas succeeded Peter, Arius was made a priest; and when in 323, when he came to the helm, the heresies of the Nicene council were still tolerated. It is worth recording that the great Athanasius succeeded Alexander, the dying pontiff compelling the future doctor of the Church to accept the post. Alexander is described as "a man held in the highest honour by the people and clergy, magnificent, liberal, eloquent, just, a lover of God and men, and in virtue the model of all." So mortified was he that he never broke his fast while the sun was in the heavens." His feast is kept on 17 April.


T. J. CAMPBELL.

Alexander Saint, Cemetery of. See Catacombs.

Alexander I, Scotch Prince. See Scotland.

Alexander Briant, Blessed, English Jesuit and martyr, b. in Somersetshire of a yeoman family about 1556; executed at Tyburn, 1 December, 1581. He entered Hert Hall, Oxford, at an early age, where his remarkable beauty and purity of countenance procured for him "the appellation of the "lad of the youth". At Oxford he became a pupil of Father Robert Persons to which fact, together with his association with Richard Holby, is attributed his conversion. Having left the university he entered the English college at Reims, whither Holby had preceded him, and was ordained priest 29 March, 1578. Assigned to the English mission of the following year he laboured with exemplary zeal in his own county of Somersetshire. During his ministrations he reconciled to the Faith the father of his former tutor, Father Robert Persons, and the intimacy resulting from this fresh tie between pupil and master probably led to the former's untimely death. A party of the persecution, searching for Father Robert Persons, placed Blessed Alexander under arrest, 28 April, 1581, in the hope of extorting information. After fruitless attempts to this end at Counter Prison, London, he was taken to the Newgate Tower where he was subjected to the most hideous tortures. To the rack, starvation, and cold was added the inhuman force of needles under the nails. It was during this confinement that Blessed Alexander penned his pathetic letter to the Jesuit Fathers in England requesting admission into the Society, which was granted. But his membership was short-lived; together with six other priests he was arraigned, 16 November, 1581, in Queen's Bench, Westminster, on the charge of high treason, and condemned to death. The details of this last great suffering, which occurred on the 1 December following, like those of the previous torture are reported. Through either slovenliness or with the connivance of the executioner he was put to needless suffering. His face is said to have been strikingly beautiful even up to his death. In his letter to the Jesuit Fathers he protests that he felt no pain during the tortures he underwent, and adds: "Whether this is that miraculous or not, God knows. He was scarcely more than twenty-five years of age at the time of his martyrdom.


E. F. SAXTON.

Alexander Natalis (or Noel Alexandre), a French historian and theologian, of the Order of St. Dominic, b. at Rouen, 19 January, 1639; d. in Paris, 21 August, 1724. He made his early studies at the Dominican College of Rouen and, after entering the Dominican Order in that city, 9 May, 1655, studied philosophy and theology in the convent of Saint Jacques, Paris, where he afterwards taught for twelve years, during which time he gained some renown as a preacher. In 1672, at the wish of his superiors, he obtained the licentiate from the Sorbonne, and in 1675, the doctorate. About this time he attracted much attention by writing against Launoy on the subject of simony. Persuaded by that generous promoter of learning, the great French minister, Jean Baptiste Colbert, to enter the society of savants of which the Abé Colbert (late Archipr. of Rouen) was president, he declared before it on particular events of history with such success that he was urged to write a complete history after the method that he had followed in his lecture. He yielded to this wish of the French scholar and published at Paris, in 1677, the first volume, bearing the general title "Selecta historiarum ecclesiasticarum capitae et in loca ejusdem insignia."
disserationes historice, criticae, dogmaticae", in which he treated of the first century of Christianity, and in 1686, the twenty-fourth volume in which he closed his studies of New Testament history with dissertations on the Council of Trent. In the next few years he published six additional dissertations on the history of the Old Testament. His directness and conciseness, his critical acumen, and his manner of viewing history and dividing it into special studies (then quite original, although now common enough) won for him the approbation of the church. At last the Church granted him letters of commendation and praise from Pope Innocent XI and many cardinals, but later volumes gave offence at Rome because of the author's Gallicanism, and Innocent XI finally forbade (13 July, 1684) the faithful to read the history under pain of excommunication. In the preface to the third edition (Paris, 1699, eight folio volumes) Father Alexander submitted fully to the judgment of the Holy See, and in some scholias added to the dissertations showed that in some instances he had been criticized and judged unjustly. Father Roncaglia (of the Clerks Regular) brought out at Lucca, in 1769, an edition of the thirty-five folio volumes in which he gave the text unaltered, but with the addition of paragraphs and dissertations correcting the most offensive statements.

The work thus corrected was removed from the Index by Pope Benedict XIII, and many editions were thereafter given to the public. The best is that of Archbishop Mansi of Lucca, in nine folio volumes (Lucca, 1749), who added many explanatory notes. An anonymous writer in two supplementary volumes carried the history into the eighteenth century, and added various dissertations from the pens of other historians. The work thus continued at Lucca, and Father Alexander, in 1774, published five folio volumes, and at Bingen, 1785-90, in twenty quarto volumes. Upon the completion of his historical dissertation Father Alexander turned his attention for some years to strictly theological studies, and in 1693 published at Paris in ten octavo volumes a commentary on the "Catechismus Romanus" entitled "Theologia dogmatica et moralis" to which he added for preachers an Index Concinnatorius, distributing the whole work into sketches of sermons for all the Sundays and feast-days of the year. The work has also two appendixes containing valuable letters from his pen on moral theology and canon law, and many papal nominations and episcopal documents bearing on the disputes of the time. Later editions of the work appeared at Paris in 1703, two folio volumes, in 1743, four quarto volumes, and at Einsiedeln in 1768, ten volumes octavo. His next work of importance was a handbook for preachers: "Precepta et praebenda ad predicatores veritatis divini informandos", which first appeared in Paris in 1701, and last at Augsburg in 1763, in octavo. This was followed (1703-10) by a commentary "Commentarius literalis et moralis" on one hundred and sixty Gospels (for Sundays and feast-days) and on the Epistles of the New Testament, which has often been abridged and published under various forms. In 1704, Father Alexander fell into Jansenism by signing the Cas de Conscience, but he soon recanted. Before this he carried on a bitter controversy with Father Daniel, S.J., on the Dominican and Jesuit doctrines on Probabilism, Grace, and Predestination, as compared with the doctrine of St. Thomas, subjects which was terminated by the King, who silenced both parties. In 1706, having been elected Provincial of the Dominican Province of France, he was obliged to interrupt his literary labours. Freed from his administrative duties in 1710, he set himself to the task of writing a commentary on the prophetic books of the Old Testament. In 1712 he was forced to lay aside his pen by a weakness of the eyes which finally resulted in total blindness. He died of old age in the convent of Saint Jacques in Paris, having enjoyed throughout his long and busy literary life a close intimacy with all the learned men of his time, sinecured with God and the Church.

While writing the important works noticed above Father Alexander published several dissertations in which he showed (1) that St. Thomas was the author of the "Summa Theologica"; (2) that St. Thomas was the author of the "Office of Corpus Christi"; (3) that the form of the "Decretals" of the Emperor Justinian and a Dominican, that St. Thomas was not a disciple of Alexander of Hales, and that the Secunda Secundae of the "Summa" was not borrowed from the latter. These, with a dissertation against Father Frassen, O.S.F., on the Vulgate, have been incorporated in his "Historia Ecclesiastica" (Venice edition, 1778).

Father Alexander wrote and published in French: "Recueil de plusieurs pièces pour la défense de la morale et de la grâce de J.C." (Delft, 1698); "Apologie des Dominicanss Missionaires de la Chine, ou réponse au livre intitulé", "Défense des nouveaux chrétiens" (Cologne, 1697); "Conformité des cérémonies de l'Eglise Chinoise" (Geneva, 1701, and a new edition, 1704), "De la confession, pour servir de confirmation à l'apologie des Dominicans Missionnaires de la Chine" (Cologne, 1700); "Lettres d'un Docteur de l'ordre de S. Dominique sur les cérémonies de la Chine" (Cologne, 1700).

V. DENIS AND ECRARD, SS. Ord. Pred., xi, 819; TOURNOL, Hommes illustres de l'ordre de S. Dominique, V, 54-73; HILGERS, Der Index der verbomen Bücher (Freiburg, 1904), 138, 432 sqq.

A. L. McMAHON.

Alexander of Abonoteichos, the most notorious impostor of the second century of the Christian era. His life is fully described by Lucian in his Valedixius, written about 1775. He was a public lecturer, of pleasing appearance and captivating address, he gained many followers, not only in his own country but from different parts of the Roman Empire. By cleverly devised oracles he prepared souls for a new birth and exhibited a huge serpent as the embodiment of his new divinity. His fame spread, and about 150 he built in his native city of Paphlagonia a temple to Escolapius, that was soon visited by many from all parts of Greece and Italy. The numerous questions asked of the new oracle were answered by "the prophet" in metrical predictions. In his most prosperous year he is said to have received 73,000,000 sesterces, and to have incurred bodily, mental, and social afflications, for each of which he received a drachma and two oboli. Great officials consulted the oracle, and the Roman Rutilianus married the charlatan's daughter. The non-fulfilment of his predictions he explained plausibly, declaring that Pontius was full of Christians and unbelievers who derided him, and that they should be stoned, or else his god would no longer favour the people. He established new mysteries and on the day of their inauguration he had this proclamation made in the temple: "If an Atheist, a Christian, or an Epicurean be present, let him withdraw. The only may thus enjoy the mysteries of worship joyfully." As the objects of his aversion were being expelled, he continued to cry out: "Out with the Christians!" while the crowd added: "Out with the Epicureans!" Lewdness figured in the ceremonies, and his own private life was marked by licentiousness. He continued in this debasing career for many years before the public deserted him. He had predicted that he would die when 150 years old, translated from this sphere of action to another by a thunderbolt. He died when he was 70 of a loathsome disease, devoured by worms. The Valedixius is dedicated by Lucian to Celerus, possibly the author of the anti-Christian work refuted by Origen.
Elsewhere decidedly hostile to the Christians as in "Peregrinus Proteus", unquestionably Lucian is in this work favourable to them. He shows that while high and low were being led astray by the false mysticism of Alexander of Abonoteichos, the Christians held aloof from him, and with the Epicureans, with whom Lucifer contrasts them, the "Peregrinus", shared the full measure of the arch-hypocrite's hate. It is the testimony of an enemy, who here, at least, is no slanderer, but an unwilling apologist of Jesus Christ and His persecuted adherents.

JOHN A. BECKET.

Alexander of Hales, Franciscan, theologian, and philosopher, one of the greatest of the scholastics, b. at Hales, or Hailles, in Gloucestershire, towards the end of the twelfth century; d. at Paris, in 1245. He was educated at the monastic school in his native village, and probably also at Oxford. After having finished his studies in England, he went to the University of Paris, and there attained the Master's degree, first in the faculty of arts (philosophy) and afterwards in that of theology, in 1208. The remark made by Roger Bacon it is inferred that, in 1210, Alexander was Magister regens in the faculty of arts, and this is the first date of his biography that is certain. Roger is also our authority (though not the only one) that Alexander became arch-deacon; but whether the title was conferred by the Bishop of Paris or by an English bishop, is uncertain. In 1220, Alexander joined the faculty of theology, in which he soon became one of the most celebrated teachers. In 1231, he entered the Order of St. Francis, continuing, however, to perform, as a monk, the duties of a licensed teacher of theology, a fact which was of the utmost importance both for the University and for the course of studies in the Franciscan Order. Alexander died at the convent of his Order in Paris.

In the chronicles and theological treatises of the fourteenth century we find Alexander styled Doctor universi, Doctor Theologiae (Pseudo Gervase); he teaches at the University monasterium (Saint-Maur), principal work is the "Summa Universae Theologiae", begun about the year 1231 and left unfinished. The third part is defective, especially the portion treating of the virtues and other questions in moral theology. To supply this defect, the "Summa Virtutum" was composed by the Franciscan William of Meltona, though the work was, and is still sometimes, ascribed to Alexander himself. It is now agreed that not Alexander of Hales, but Alexander of Bonini is the author of the "Commentaries" on Aristotle's "Metaphysics" and "De Anima." The "Summa Theologiae" has been several times published (Venice, 1743; 1756; Nuremberg, 1481, 1502; Pavia, 1481; Cologne, 1622). A critical edition has recently been promised by the Queraci editors of the works of St. Bonaventure. Alexander's other works (Salimbene, a contemporary, speaks of his "many writings") are still unpublished.

The importance for the history of theology and philosophy lies in the fact, that he was the first to attempt a systematic exposition of Catholic doctrine, after the metaphysical and physical works of Aristotle had become known to the schoolmen. His is not the first "Summa". The collections of "Sentences", which were current in the schools since the eleventh century, and which were often so titled in manuscripts. So that Alexander had many Summats as predecessors for instance: Hugh of St. Victor, Roland, Omnebene, Peter Lombard, Stephen Langton, Robert of Melun, Peter of Poitiers, William of Auxerre, and Robert Pulley. His, however, is the first "Summa" in which use was made of Aristotle's physical, metaphysical, and ethical, as well as logical treatises. Peter Lombard did not quote Aristotle once; Alexander quotes him in almost every Quaestio; he quotes also Arabic commentators, especially Avicenna, and thus prepares the way for Thomas, St. Bonaventure, and Duns Scotus for whom Aristotle was the philosopher. The "Summa" is divided into four parts: the first treats of God, the Trinity, etc.; the second, of creatures, sin, etc.; the third, of Christ, Redemption, supernatural law; the fourth, of the sacraments. Each Part is divided into Questions and each Question into Chapters. The method is a development of that employed by Abelard in his "Yes and Nay", and is practically that with which readers of St. Thomas are familiar. The article opens with a recital of the objections, then follows the thesis, with proofs, scriptural, patristic, and rational, and, at the end of the article, under the title Resolutio are given the answers to the objections.

Alexander's theology is, in its main outlines, identical with that of St. Bonaventure and St. Thomas. Thus he starts with the question of the knowability of God, and decides that, while the mind can form some concept of Him, He is above all that can comprehend what He is. In enumerating the proofs of the existence of God, he lays stress on St. Augustine's argument from the need of an absolute truth, on St. Anselm's ontological argument, on Hugh of St. Victor's argument from consciousness, and on the Aristotelian argument from causality. He teaches that God is the exemplar, efficient and final cause of all things, that He is the Creator and Preserver of all things, that He is pure Actuality (Actus Purus), all things else being composed of matter and form. This latter point, the coextensiveness of matter with created being, later on became a distinctive tenet of the Franciscan School. In the problem of Universals, Alexander takes up the position of a metaphysician and psychologist, and thus reaches a conclusion to which his predecessors of the twelfth century, who argued the question solely from the point of view of dialectics, could never arrive; from which he concludes that every universal is in the mind of God, and also in re, as forms or essences which the active intellect abstracts. This is the conclusion of Moderate Realism. In psychology, more than elsewhere, Alexander shows that he is not prepared to break with the traditional Augustinian teaching, which prevailed in the schools before the introduction of Aristotle's "De Anima". Thus he adopts the threefold division of the faculties of the soul into ratio, which has for its object the external world, intellectus, which has for its object created spiritual substances, and intelligens, which has for its object first principles and the eternal prototypes of things in the mind of God. Augustinian, also, is the doctrine that our knowledge of higher truths, especially of higher spiritual truths, is dependent on special divine illumination. Despite these Augustinian principles, however, he adopts Aristotle's doctrine of the Active and Passive Intellect, and by means of it attempts for knowledge of the external world. Alexander's importance in the history of Christian Ethics is due to the use which he makes of Aristotle's ethical treatises. William of Auzerre, in his "Summa Aurea", made use of a Latin translation of Aristotle's "Ethics"; following his example, though working along independent lines, Alexander and his successors pursued the way for the Highest Good, the nature of virtue, the moral aspects of actions and habits, and brings to bear on his discussions not merely the principles of the ethical law, the ethical definitions of patristic writers, the legislation and practice of the Church, but also the
definitions and principles laid down in the "Ethics". God, he teaches, is the highest Good; man's duty is through knowledge and love of God to attain possession of Him. He defines virtue, in the Aristotelian, not in the traditional Augustinian, sense. Alexander, being the first of the great thirteenth century scholastics in point of time, naturally exercised considerable influence on all those great leaders who made the thirteenth century the golden age of Scholasticism. Within his own Order he was the model of other Summists as to method and arrangement of matter. Gerson says that Alexander was a favourite teacher (doctor) of St. Thomas. This, however, need not mean, as it is sometimes taken to mean, that St. Thomas frequently borrowed from Alexander. The influence was exerted chiefly, if not exclusively, through Alexander's "Summa Universae Theologiae", which St. Thomas followed very closely in the arrangement and method of his "Summa Theologiae".

**ALEXANDER**

**ALEXANDRIA**

23 June, 1734. He made his profession in the abbey of Vendôme, 26 August, 1757, and after completing his philosophical and theological studies, he proceeded to the monastery of Bonne-Nouvelle, where he spent the remainder of his life. He died sub-prior of the monastery. Though somewhat delicate in health, he was a man of great industry and all his leisure was devoted to the study of mathematics and physical sciences. He wrote an "Historia Mathematica" apparently without thought of publication, for most of his writings were merely transcribed into a large folio volume which was preserved in the library of Bonne-Nouvelle.

Alexandre is known chiefly by two works, "Traité des flux et reflux du flux et reflux", and "Traité général des horloges". The former had already been written when the Academy of Bordeaux proposed the cause of the tides as the subject of a prize essay. He submitted an extract which was deemed worthy of the prize and his success led him to publish the entire work at Paris, 1720. This treatise, based as it is upon the supposed rotation of the earth about the moon, is of interest only from an historical point of view, as a contribution to the solution of a problem which has engaged the attention of the most skilful analysts since the time of Newton. The "Traité général des horloges", Paris, 1734, as its name indicates, is a general treatise on the history and the art of constructing time-pieces. It contains a catalogue of writers on the subject with a brief account of their principal works. Besides his manuscript works on subjects in mathematics, mechanics, etc., Alexandre added a sixth part to Huyghen's treatise "De horologio oscillatorio", in which he describes a clock the length of whose pendulum was automatically varied to enable it to indicate apparent solar time instead of mean solar time. A description of the pendulum mechanism, which never came into practical use, may be found in Berthoud's "Essai sur l'horlogerie", Paris, 1758, where some of its defects are pointed out.

**H. M. BROCK.**

**ALEXANDRIA.**—An important seaport of Egypt, on the left bank of the Nile. It was founded by Alexander the Great to replace the small borough called Racontha or Rakhtum. Alexander's successors on the throne of Egypt, soon made it the intellectual and commercial metropolis of the world. Cesar who visited it 46 n. c. left it to Queen Cleopatra, but when Octavius went there in 30 b. c. he transformed the Egyptian kingdom into a Roman province. Alexandria continued prosperous under the Roman rule but declined a little under that of Constantinep. When, after the treaty of October, 642, the Byzantines abandoned it to Amru, the Arab invaders hastened its ruin owing to the conqueror's impatience to build a new town, Cairo, and to transfer to it the government seat. The city was by no means desolate. The ruin had been great under the Arabs, but it became worse under the Turkish rule when the victories of Selim had subjugated the valley of the Nile in 1517. Bonaparte on the 2d of July, 1798, did not find more than 7,000 inhabitants in the town. Since then, thanks to the efforts of Mehemet Ali, due to the army political and commercial events of the nineteenth century, the city of Alexandria has become once more the first port of the Eastern Mediterranean with 235,000 inhabitants. Christianity was brought to Alexandria by the Evangelist St. Mark. It was made illustrious by a lineage of learned doctors such as Pantecon, Cleopatra, Orig.; it has been governed by a series of great bishops amongst whom Athanasius and Cyril must be mentioned. Under Dioscorus, successor of Cyril,
Eutychianism appeared and the native population saw in it an excellent means of freeing themselves from Byzantium. Their zeal for this heresy transformed the town into a battle-field where blood was shed more than once during the fifth, sixth, and seventh centuries. At last the patriarchal Church of St. Mark found itself divided among three parties: the native Copts_behind to error, and the foreign Greeks faithful to orthodoxy. After the Arabian conquest, the Greek patriarchate remained vacant for many years; at the time of the Byzantine emperors and the Ottoman sultan its holders were obliged to live habitually at Constantinople. In the meantime, the Coptic patriarchate transferred itself to Cairo and saw most of its disciples become Musulmans. To-day, owing to its commercial importance, Alexandria possesses within its walls every tongue and Christian race: Copts, Greeks, Latins, Armenians, Maronites, Syrians, Chaldeans, Protestant. (1) The Copts, a small community, are divided into Monophysites and Catholics; the chief of the first is the Patriarch of Alexandria and resides at Cairo; the chief of the latter is also Patriarch of Alexandria since Leo XIII created this title in favour of Mgr. Macaire, 19 June, 1890. Owing to two great, the so-called Orthodox and the Melchites. The Orthodox, separated from Rome, are divided into two factions which differ in language and origin, and live in enmity: on one side, the Hellenophones, many of whom are natives of the Greek kingdom; on the other, the Arabophones, subject to the khedive or natives of Syria; all these have a patriarch of Greek tongue and race whose official residence is in the town, near the church of St. Sabas. The Melchites, united to Rome, are natives of Egypt and Syria; they are under the Patriarch of Alexandria, Antioch, Jerusalem, and all the East, but, as the pretender resides at Damascus, they are governed by a bishop who is vicar of the patriarchate. (3) The Latins have no patriarch. A Latin patriarchate was created by the Crusaders who took Alexandria in 1202 and in 1367; but this patriarchate, established residentially from 1559 to 1866, is become again merely nominal. Now, nothing but a nominal vicar in Cairo is the vicar, a member of the Friars Minor of St. Francis has specially under his direction the Europeans of foreign colonies. (4) The Armenians are divided into Gregorians and Catholics; the latter have a Bishop of Alexandria who resides, however, at Cairo; the former are subject to the Patriarch of Constantinople. The Maronites, whose number is increasing every day, wish to constitute a diocese. In the meanwhile they are governed by priests appointed by the Patriarch of the Lebanon. (6) To the 300 Syrian Catholics of Alexandria and Cairo, a choroepiscopos who resides in the latter town is given. (7) Still less numerous, the United Chaldeans possess no special organization. (8) The Protestants are represented at Alexandria by numerous sects: the Anglican Church has a community since the middle of the nineteenth century and a school; the Scotch Free Church has a church since 1867 and a school; the Evangelical Church of Germany, established in the town since 1857, opened a church in 1866 and a little school. But these are for foreign residents; the mission of the United Presbyterian Church of the United States has a church and two schools for the Copts (about 100 members). Moreover, most of the English missions which are flourishing among the Copts of Upper Egypt have stations or lodgings at Alexandria. We must say the same of every religious order of Catholic missionaries in Egypt. Several of these orders have scholastic establishments. The Jesuits direct the college of St. Francis Xavier. The Brothers of the Christian Schools conduct a college to which a school of arts and trades is attached. They have also free classes and different schools in various parts of the town. The education of young girls is conducted by different religious congregations, such as the Sisters of Charity, the Sisters of the Mother of God, and the Sisters of the Deliverance. 

Jules Paroire.

Alexandria, Councils of.—In 231 a council of bishops and priests met at Alexandria, called by Bishop Demetrius for the purpose of Origin unworthy of the office of teacher and of communicating him. In 306, a council held to depose St. Peter of Alexandria deposed Meletius, Bishop of Lycopolis, for idolatry and other crimes. The schism then begun by him lasted fifty years and was the source of much sorrow for the Church of Egypt. In 321 was held the council that first condemned Arius, then parish priest of the section of Alexandria known as Bæculis. After his condemnation Arius withdrew to Palestine, where he secured the powerful support of Eusebius of Cesarea. At the Council of 326, St. Athanasius was elected to succeed the aged Alexander, and various heresies and schisms of Egypt were denounced. In 339, one hundred bishops met at Alexandria, declared in favour of Athanasius, and vigorously rejected the calumnies of the Eusebian faction at Tyre. At a council in 350, St. Athanasius was replaced in his see. In 362 was held one of the most important of these councils. It was presided over by St. Athanasius and St. Eusebius of Vercellae, and was directed against those who denied the divinity of the Holy Ghost, the human soul of Our Lord, and His Divinity. Mild measures were agreed on for those apostate bishops who repented, but severe penance was decreed for the chief leaders of the great heresies that had been devastating the Christian Church. In 393, another council met under St. Athanasius for the purpose of submitting to the new Emperor Jovian an account of the true faith. Somewhat similar was the purpose of the Council of 364. That of 370 approved the action of Pope Damasus in condemning Ursacius and Valens (see Arianism), and expressed its surprise that Aëtius was yet tolerated at Milan. In 399, a council of Alexandria condemned, without naming himself, the writings of Origen. In 430, St. Cyril of Alexandria held a council to make known to the bishops of Egypt the letter of Pope Celestine I (422-432), in which a pontifical admonition was conveyed to the heresiarch in Nicaea. In 451, another council met under St. Athanasius for the purpose of settling the question of the Monothelites, with which closed the series of these deliberative meetings of the ancient Church of Egypt.


THOMAS J. SHAWAN.


Alexandria, The Church of. The Church of Alexandria, founded according to the constant tradition of both East and West by St. Mark the Evangelist, was the centre from which Christianity spread throughout all Egypt, the nucleus of the powerful Patriarchate of Alexandria. Within its jurisdiction, and embracing only the cristianî population, were included about 108 bishops; its territory embraced the six provinces of Upper Libya, Lower Libya (or Pentapolis), the Thebaid, Egypt, Arcadia (or Heptapolis), and Augustamnica. In the beginning the suoseccor of St. Mark was the only metropolitan, and he gov- erned ecclesiastically the entire territory. As the
Christians multiplied, and other metropolitan sees were created; he became known as the arch-metropolitan. The title of patriarch did not continue to be used until the fifth century [For the controversy concerning the manner of electing the earliest successors of St. Mark see that article and Bishop (cf. Cabrol, Dict. d’archéol. chrét., I, 1204-1210.)]

Up to the time of the second ecumenical council (381) the Patriarch of Alexandria ranked next to the Bishop of Rome; the third canon of this council, afterwards confirmed by the twenty-eighth canon of the Council of Chalcedon (451), the Patriarch of Constantinople, supported by imperial authority and by a variety of concurred advantages, was given the right of precedence over the Patriarch of Alexandria, but neither Rome nor Alexandria recognized the claim until many years later. During the first two centuries of our era, though Egypt enjoyed unusual quiet, little is known of the ecclesiastical history of its chief see, beyond a barren list of the names of its patriarchs, handed down to us chiefly through the ecclesiastical historian Ephraim. They were in order: Anianus (d. 54); Agilias; Cerdon, one of the presbyters whom St. Mark ordained; Primus, also called Ephraim, advanced from the grade of layman; Justus (d. 130); Eumenes; Mark II; Cedalios; Agrippinus; Julian (d. 180). With the successors of Julian we have something more positive in the list of names, but it is not until the year 222 that the Church of Alexandria for forty-two years, and it was he who deposed and excommunicated Origen, notwithstanding his great work as a catechist. Heracas (d. 247) exercised his power as arch-metropolitan by deposing Ammonius, Bishop of Thmuis, and installing a successor (Photius, P. G., CIV, 1229)

Maximus and Theonas (282–300) were followed by Peter, the first occupant of the See of St. Mark to die a martyr (311 or 312). Then came Achillas, who ordained Arius through ignorance of the man’s real character; otherwise St. Athanasius certainly would not have given that bishop the praise he does. On the death of Achillas, Alexander, who proved himself a zealous defender of the orthodox faith in the contest against Arius, was elected bishop by unanimous consent of clergy and people, and in spite of the interested opposition of Arius. Alexander, accompanied by Ammonius, deacon of the Church of Alexandria (325), but died soon after (328). The Meletian faction took advantage of his death, and of the absence of Athanasius from the city, to intrude a creature of their own into the vacant see, one Theonas. He survived but three months, when Athanasius, having returned, was chosen to succeed Alexander.

Of the ante-Nicene bishops who ruled this church, Dionysius and Alexander were the most illustrious, as also were St. Athanasius and St. Cyril among those who subsequently filled the see. Athanasius, supported by Rome, when he sought protection and a council at Rome (see Monteith, History of the Faith against Arius), died in 373, a glorious confessor of the Faith, after an episcopate of forty-three years. The interval between the death of Athanasius and the accession of St. Cyril (412) was filled by Peter II, a zealous bishop, who was obliged to seek refuge in Rome from the persecution of the Arians (d. 419), the Timothy I (381–385) who was present at the second ecumenical council, and was honoured with the contempt of the imperial court, because he vigorously opposed, and refused to acknowledge, the decree which gave the Patriarchate of Constantinople rank over that of Alexandria. Theophilus (385–410), the immediate predecessor of Cyril. Under St. Cyril (412–444) whose noble defence of the Divinity of Christ has rendered his memory precious in the Church, the Patriarchate of Alexandria reached its most flourishing epoch. Over 100 bishops, among them ten metropolitans, acknowledged his authority; he solemnized a council in 425 for the purpose of increasing the number of his churches, monasteries, priests and religious (P. G., LXX, 972). At this time, too, the patriarch possessed considerable civil power, and may be said to have reached the zenith of his reputation. The decline of his office dates from the middle of the fifth century. Under Dioscurus (444–451), the lawful successor of St. Cyril, the Church of Alexandria became embroiled in the Monophysite heresy. Dioscurus was deposed, and later banished. The election of Proterius as Catholic patriarch was followed by an open schism. Proterius was murdered in 457, and Timothy Zelus, a Monophysite, was intruded into the see. The schism was prolonged by Dioscurus and Timothy gave rise to two factions, the orthodox, or Catholic, party, which maintained the faith of the two natures in Christ, as prescribed by the Council of Chalcedon (451), and the Monophysites, who followed the heresy of Dioscurus. The former came to be known as Melchites or Royalists, i.e., adherents or favorites of the emperor, and the latter as Jacobites. The possession of the See of Alexandria alternated between these parties for a time; eventually each communion maintained a distinct and independent succession. Thus the Church of Alexandria became the scene of serious disturbances. Finally it was the turn of the Orthodox to be impoverished; their Church was reduced in the person of the Abbot Paul. Unfortunately, the new patriarch gave some grievous offence to the Emperor, whereupon he was deposed, and Zoilus succeeded him in 541. Among the successors of the latter patriarch, Eulogius, Theodore Scribe, and St. John Chrysostom, the Church attained a new vigour, and restored the Catholic succession (538–539) in the person of the Abbot Paul. Unfortunately, the new patriarch gave some grievous offence to the Emperor, whereupon he was deposed, and Zoilus succeeded him in 541. Among the successors of the latter patriarch, Eulogius, Theodore Scribe, and St. John Chrysostom, the Church attained a new vigour, and restored the Catholic succession (538–539) in the person of the Abbot Paul. Unfortunately, the new patriarch gave some grievous offence to the Emperor, whereupon he was deposed, and Zoilus succeeded him in 541. Among the successors of the latter patriarch, Eulogius, Theodore Scribe, and St. John Chrysostom, the Church attained a new vigour, and restored the Catholic succession (538–539) in the person of the Abbot Paul. 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a blessing. They suffered many bitter persecutions under successive Moslem rulers. Many among the clergy and laity apostatized. Nor did the Melchites escape. Indeed they were worse off, ground as they were between the upper and nether millstones, the Jacobites and the Saracen. When their patriarchate was restored (727), under Cosmas, in the caliphate of Nisham, their situation was desirable. Through the joint communications of this patriarchate they backed many of their churches. Ignorance and indolence, however, had spread among the Melchites. In the services of the Church the Greek language was soon wholly replaced by the Arabic, and when, in the beginning of the ninth century, the Venetians came away to their own city the body of St. Mark the ruinous patriarchate was hardly more than a name.

With the Jacobites matters were not much better. There was a succession of undistinguished patriarchs, except at intervals, when the see was vacant because of internal disputes. Persecution was frequent, and renegades were numerous. By the eleventh century Alexandria had ceased to be the sole place where the patriarchate was consecrated. From this date Cairo claimed that honour alternately with Alexandria, though the enthronement took place in the latter city. A little later, during the Caliphate of Damascus, the See of Christodoulos (Abd-el-Moussa) of Cairo became the fixed and official residence of the Jacobite patriarch. In the beginning of the reign of Saladin (1169) a serious controversy arose between the Jacobite Patriarchs of Antioch and those of Alexandria, concerning the use of auricular confession. The Jacobite parties of the two patriarchates had for many years kept in close touch with one another. More than once their relations were strained, as happened particularly in the time of John X (Barsusan) of Antioch, and Christodulou (Abd-el-Messiah) of Alexandria. They fell out over the proper preparation of the Eucharistic oblations, in which the Syrian Jacobites were in the habit of mingling a little oil and salt. (Neale, Patriarchate of Alex., II, 214). Christodulou insolently rejected the practice. John of Antioch wrote in its defence. The new controversy about the use of auricular confession severed the once friendly relations. Christodulos (Abd-el-Messiah) and his successor, Cyril of Alexandria, were for abolishing the practice altogether while Michael of Antioch as vigorously insisted upon its continuance (Renaudot, Liturg. Orient., II, 50, 448; Historia Patr. Jacobit. Alex., 550; Neale, op. cit., II, 261).

In the twenty years (1215-35) the Jacobites were without a patriarch, because they could not agree among themselves. During this break in the Jacobite succession, Nicholas I, the Melchite patriarch, addressed an appeal to Pope Innocent III (1198-1216), impleading his good offices with the Templars and Hospitallers in favour of some Christian conquest. On the Holy Sepulchre, 1229 (Te Deum 70), when the Jacobite patriarch was the only Hierarch of the Holy Land, he was supported by the Pope, Honorius III (1216-27), for assistance in the struggles that were fast overwhelming his Church. We may note here that the revolutions which subsequendy befall the Great Empire of Constantinople had little effect on the fortunes of the Church of Alexandria. The same may be said of the Crusades; though closely connected with local Alexandrian history, they do not seem to have had much influence upon its internal ecclesiastical affairs.

There is little left to chronicle of the Jacobite and Melchite history of the Church of Alexandria. Both suffered severely in the crushing persecution of the fourteenth century. The Jacobites, utterly demoralized, managed to continue the succession of their patriarchs, who, as we have seen, resided no longer in Alexandria, but in old Cairo. In its widest extension, the patriarchate included fifteen bishoprics, and laid claim to jurisdiction over all the Coptic Christians of Egypt, Abyssinia, Nubia, and Barbary, or the native tribes of northern Africa. During this dark period the Melchites fell more and more under the influence of the Byzantine patriarchs, and thus sank ever deeper into the Greek Church. Their patriarchs, in fact, were the patriarchs of Nisam. For a time he once was, resides at Stamboul, and glories in the title of 'Patriarch of Alexandria and Ecumenical Judge'. It is an empty title, since he is supreme pastor over only five thousand souls, and where formerly more than one hundred bishops acknowledged the jurisdiction of the patriarchate. The only four now form the synod of the 'Ecumenical Judge'. They are the Bishops of Ethiopia, Memphi, Damietta, and Rosetta.

It will not be out of place to treat briefly of the Latin patriarchate of the Church of Alexandria. Since the seventh century the patriarchate, as we have seen, was divided between the Jacobites and the Melchites, both of which bodies eventually became schismatical. Among the patriarchs a few had courted the friendship of Rome, but none seems to have entered into full communion with her. There were, however, some Christians, as there are now, who receive the sacraments of the Old Church, but remain in full communion with the Holy See.

It was doubtless in their behalf that in the pontificate of Innocent III (1198-1216) a patriarch of the Latin rite was appointed for Alexandria. The time seemed favourable for such an appointment, because of the progress of the Crusades. The actual date is, however, uncertain. Sollerius (Acta SS., Juvi., 1887), and the 'Lexicon Bibliicum' of Simon, quoted by him, speak of a "S. Athanasius Claromontanus pro Latinis, A. D. 1219". There is no further mention of this patriarch, nor is it certain that he was the first incumbent of the Latin patriarchate. We say it is not certain, because the date of appointment, or perhaps of the consecration, of Athanasius, as given by Sollerius, is 1219, whereas the establishment of the Latin patriarchate occurred in 1215. This is clear from the Twelfth General Council (Fourth Lateran), held in that year, and is also confirmed by the decree of the Council of Lyons (1245), which refers to the list of the Latin patriarchs, and heads it with the name of Giles, a Dominican friar appointed in 1210 by Clement V. From this on he follows Sollerius (Acta SS., loc. cit.), who gives us the names of the Latin patriarchs from 1219 to 1547.

After the loss of the Holy Land and the overthrow of all Latin domination in the Byzantine Empire, the Latin Patriarchate of Alexandria ceased to exist except as a mere titular dignity (Wernz, Jus Decretalium, p. 837). In 1895, Pope Leo XIII established a patriarchate of the Coptic rite with two suffragan sees, Minieh and Luksor, for the Copts in communion with Rome, who formerly were under the See of Alexandria (Papal Brief, 7 November 1895).


JOSEPH M. WOODS.

Alexandria, the Diocese of, suffragan of Kingston, Ont. It comprises the counties of Glengarry and Stormont, and was created a diocese by Leo XIII, by the Decree "In hac sublimi", 23 Jan., 1890. It has
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24,000 Catholics, 19 priests, 16 sisters, 14 parishes, 19 churches, 4 convents, 2,500 children in Catholic schools. First bishop, Alexander MacDonnell, b. Lochiel, County Glengarry, Ont., 1 Nov., 1833; d. at Montreal, 30 May, 1905. He was ordained priest in 1856, and consecrated in October of the same year.

La Conuva ecclesiastique pour l'année, 1906 (Montreal);

Alexandria, The Exegetical School of. See Exegesis.

Alexandrian Codex, The. See Codex Alexandrinus.

Alexandrian Library, The.—The Great Library of Alexandria, so called to distinguish it from the smaller or “daughter” library in the Serapeum, was a foundation of the first Ptolemies for the purpose of aiding the maintenance of Greek civilization in the midst of the conservative Egyptians. If the removal of Demetrius Phalerus to Alexandria, in 296-295 B.C., was connected with the organization of the library, at least the plan for this institution must have been formed under Ptolemaios Soter (died c. 284 B.C.), but the completion of the work and its connection with the history of the accession of Ptolemy Philadelphos, permits us to date the donation of the books to Cleopatra, in 41 B.C., of 200,000 volumes from the library of Pergamon. Domitian drew upon the library for transcripts. Under Aurelian, in A.D. 272, the greater part of the Bruchelion was destroyed, and it is most probable that the library perished at this time. The small library in the Serapeum is supposed to have perished when the temple of Serapis was destroyed by Theophilus, but there is no definite statement to that effect. Up to the time of Gibbon, the generally accepted version of the destruction of the library was that, on the capture of the city by the Mahommedans in A.D. 642, John Philoponos, having formed a friendship with their general Ammonius, asked for the gift of the library. Ammon referred the matter to the Caliph Omar and received the answer: “If these writings of the Greeks agree with the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed.” Accordingly, they were employed in the baths as fuel, and lasted six months. This story is now generally discredited, chiefly because it rests only on the authority of Abulpharagius, a writer six centuries later, while earlier writers, especially Eutychius and Elmacin, make no mention of it. Besides, the act is contrary to Mohammedan custom. John Philoponos lived about a century before the capture of the city, and the statement of the time the rolls lasted as fuel is preposterous. Finally, there is the evidence given above for the earlier destruction of the library.

Alexandrine Liturgy, The.—The tradition of the Church of Egypt traces its origin to the Evangelist St. Mark, and it is likely that the Alexandrine Church ascribes to him the parent liturgy from which all the others used by Melchites, Copts, and by the daughter-Church of Abyssinia are derived. These three bodies possess the three groups of liturgies used throughout the original Patriarchate of Alexandria. There is the Greek Liturgy of St. Mark, the oldest form of the three, used for some centuries after the Monophysite schism by the orthodox Melchites; there are then three liturgies, still used by the Copts, translated into Coptic from the Greek and derived from the Greek St. Mark, and, further, a number of Abyssinian (Ethiopic) uses, of which the foundation is the liturgy of the Ethiopian Church, which is derived from the original Greek Alexandrine rite. By comparing these liturgies and noticing what is common to them, it is possible in some measure to reconstruct the old use of the Church of Alexandria as it existed before the Monophysite schism and the Council of Chalcedon (451). There are, moreover, other indications of the Alexandrine liturgy (d. c. 217) makes one or two allusions to it; St. Anthanasius (d. 373) has many more; the Prayer Book of Serapion, Bishop of Thmuis in the middle of the fourth century, and the descriptions of Pseudo-Dionysius (De hierarchiâ eccl.), at about the same time, in Egypt, make it possible to reconstruct the
outline of the Egyptian Liturgy of their time, which is then seen to coincide with the Liturgy of St. Mark.

I. THE LITURGY OF ST. ATHANASIUS, SERAPION, AND PSEUDO-DIONYSIUS.—The Mass was divided into two chief parts, the Mass of the Catechumens and that of the Faithful. When the Arians persuaded a certain Ischyras to accuse St. Athanasius of having overturned his altar and broken his chalice during the Liturgy, they made the mistake of producing a catechumen as a witness. St. Athanasius could at once point out that the chalice is not brought to the altar till the Mass of the Catechumens has been dismissed (Contr. Arian., xxviii and xlvii). The Mass of the Catechumens consisted of Lessons from Holy Scripture, Psalms sung alternately, and Hymnody. Then follow the blessing and dismissal of various kinds of people who are not allowed to be present at the Holy Eucharist, the catechumens, penitents, and ennergumens. In Serapion and Pseudo-Dionysius the Mass of the Faithful begins with the blessing of the oblations to the altar; they are then covered with a veil. The deacon reads out a litany for various causes (σκέψεως), to each petition of which the people reply: "Before the Eucharist, the Mass of the Catechumens begins", and the bishop sums up their prayers in a collect. Then follows the kiss of peace. St. Athanasius appears to place the offering of the gifts at this point (Probst, Lit. des IV. Jahrh., iii). The diptychs are read, followed by another collect and a prayer for the people. The bishop washes his hands and begins the Eucharistic Prayer with the words "Kyrie eleison", and then the kiss of peace. The opening of the Eucharistic Prayer has always been very long in the Egyptian Liturgy. St. Athanasius refers to thanksgiving for the Creation, with detailed references to the different works, the Garden of Eden, the Incarnation, and so on; then comes an allusion to the Angels and their elders, who praise God and say (and the people interrupt the prayer by taking up the Angels’ words): "Holy, holy, holy, Lord God of hosts". The bishop continues, praises God the Son who, having been made Man, on the night when He was betrayed took bread, blessed, broke, and gave it to His disciples, saying . . . The words of Institution follow, although St. Athanasius, because of the disciplina arcana, avoids quoting them. Nor does he mention the Epiclesis that certainly followed. Theophilius of Alexandria (385-412) says that: "The Bread of the Lord, in which the Body of the Saviour is shown, which we break for all and the whole Church which is upon the Table of the Church are (at first) unquickened, but are sanctified by the Invocation and descent of the Holy Ghost" (translated by St. Jerome, Ep. xcix, n. 13). The Blessed Sacrament is shown to the people, the Host is broken (the Our Father was probably said at this point), Communion is given, the Host by the bishop, the Chalice by the deacon, and the Thanksgiving (apparently Ps. xxxiii) is said. We notice already in these first references the great length of the first part of the Eucharistic Prayer (the Preface), and the fact that the diptychs are reserved for the Consecration. These two notes are characteristic of all the Egyptian liturgy.

II. THE GREEK LITURGY OF ST. MARK.—This rite as it now exists has already undergone considerable development. A Prothesis (preparation of the oblations before the beginning of the actual liturgy) has been added to it from the Byzantine Liturgy; the Consecration at Communion and Anaphora; the Epiclesis shows signs of the same influence; and the Great Entrance is accompanied by a Cherubikon. Since the Monophysite schism this use was more and more affected by the Byzantine Liturgy, till at last it entirely gave way to it among them. However, it is possible to disengage it from later additions and to reproduce the original Greek Alexandrine Liturgy, the parent rite of all others in Egypt. After the Prothesis, the Mass of the Catechumens begins with the greeting of the priest: "Peace to all", to which the people answer: "And with thy spirit." The deacon says "Fray" and they repeat "Fray" three times; the priest begins with the usual greeting: "Peace to all". R. "And with thy spirit." "The Apostle" is read, and then, after incense has been put into the thurible, follows the Gospel. The deacon tells the people to stand while they hear it. Sozomen (d. after 425) notes as a peculiar custom of Alexandria that the bishop does not stand at the Gospel (Hist. Eccl., VII, xii). After the Gospel follows the Homily. Both Socrates and Sozomen say that in their time only the bishop preaches, and they assign this result to thecus did oversea the cause by Arius (Socr., V, xxii; Soz., VII, 19). In the liturgy of the eighth century (the great Ekklesias) is said by the deacon, "He tells the people to pray for the living, the sick, travellers, for fine weather, and the fruits of the earth, for the regular rise of the waters of the river" (the Nile, an important matter in Egypt), "good rain and the cornfields of the earth", for the salvation of all men, "the safety of Thebes" (for Thebes), "for the Christ-loving sovereigns", for prisoners, "those fallen asleep", "the sacrifice of our offerings", for the afflicted, and for the Catechumens. To each clause the people answer: "Kyrie eleison." The priest meanwhile is praying silently for the same objects, and when the deacon's liturgy is finished, he adds his prayer aloud with a doxology. The "verse" (περιοδιον, a verse from a psalm) is sung, and the deacon says "The Three", that is, three prayers for the whole Church, the Patriarch, and the local Church; in each case the priest ends with a collect. The catechumens are then dismissed, and the Mass of the Faithful begins with the "Great Entrance". The priest and deacon bring the offerings from the Prothesis to the altar while the people sing the Cherubikon. The kiss of peace follows, with the prayer belonging to it; then the Creed is said and the Offertory prayer at the altar. (In other liturgies the Offertory is said before the Great Entrance which is at the place where the deacon begins, as always, with the greeting to the people and the dialogue: "Let us lift up our hearts." R. "We have them to the Lord." R. "Let us give thanks to the Lord." R. "It is meet and just. And then the Eucharistic Prayer: "It is truly meet and just, right, holy, proper, and good for our souls, O Master, Lord, God, Almighty Father, to praise Thee, ging to Thee, thank Thee. . . ." The peculiarity of all the Egyptian Liturgies is that the Supplication for various causes and people, which in all other rites follows the Sanctus and the Consecration, comes at this point, during what we should call the Preface. The Alexandrine Eucharistic Prayer is woven into it a series of prayers for the Church, the Emperor, the sick, fruits of the earth, and so on. Again the priest prays God to "draw up the waters of the river to their right measure"; he remembers various classes of Saints, especially St. Mark, says a prayer for all men, just before the Anaphora; the Eucharist is imbued with special influence: "especially our all-holy, immaculate, and glorious Lady Mary, Mother of God and ever Virgin". The deacon here reads the diptychs of the dead; the priest continues his supplication for the patriarch, the bishop, and the living; the deacon calls out to the people to stand and then to look towards the east; and so at last comes the Sanctus: the many-eyed Cherubim and the six-winged Seraphim.
sing, cry out, praise Thee, and say: 'Holy, holy, holy is the Lord of hosts'. And then aloud he goes on: 'Sanctify all of us and receive our praise, who with all who sanctify Thee, Lord and Master, sing and say' (and the people continue): 'Holy, holy, holy is the Lord.' After the long Preface the Canon up to the words of Institution is very short. The priest, and usually the people, stand and the priest at once comes to: Our Lord, God, and great King (κυρίων και βασιλέων), Jesus Christ, who in the night in which he gave himself to a most dreadful death for our sins, taking bread in His holy, pure, and immaculate hands, and looking up to heaven to Thee, His Father, and God of God, and blessed, broke, and gave it to His holy and blessed Disciples and Apostles, saying [aloud]: Take, eat [the deacon tells the concelebrating priests to stretch out their hands], for this is My Body, broken and given for you for the forgiveness of sins.' R. Amen.

The words of Institution of the Chalice are said in the same way. The priest lifts up his voice at the end, saying: 'Drink of this all'; the deacon says: 'Again stretch out your hands'; and the priest continues: 'This is My Blood of the New Testament, shed for you and for many and given for the forgiveness of sins.' R. Amen. 'Do this in memory of Me.' R. Amen. 'And the Apostles and the Apostles and to Our Lord's death, resurrection, ascension, and second coming and going immediately on to the Epiklesis: 'Send down upon us and upon this bread and chalice Thy Holy Ghost that He as Almighty God may bless and perfect them [aloud] and make this bread the Body.' R. Amen. 'And this chalice the Blood of the New Testament, the Blood of Our Lord, and God, and Saviour, and great King, Jesus Christ.' . . . The Epiklesis ends with a doxology to which the people answer: 'As it was and is'. Then follow the Our Father, said first by the priest silently and then aloud by the people, with the usual Emblesmos, the Inclination before the Blessed Sacrament—the deacon says: 'Let us bow our heads before the Lord', and the people answer: 'Before Thee O Lord'; the elevation with the words: 'Holy things to the Holy'; and the answer: 'One Holy Father, one Holy Son, one Holy Ghost, in the union of Thee.' R. Amen. Then come the Blessings of the Bread, during which Psalm cl (Laudate Dominum in sanctis eius) is sung, and the Communion. The form of Communion is: 'The holy Body' and then 'the precious Blood of our Lord, God and Saviour'. A short thanksgiving follows, and the people, blessing, the blessing quoted from II Cor. xii, 13. Some more prayers are said in the Diakonikon, and the liturgy ends with the words: 'Blessed be God who blesses, sanctifies, protects, and keeps us all through the share in His holy mysteries. He is blessed for ever. Amen.'

The characteristic points of this rite are the nine Kyries and the beginning, the Offertory prayers said at the altar instead of at the Prothesis, and especially the place of the great Supplication before the Sanctus. This last circumstance causes the Consecration to occur much later in this Liturgy than in any of the others. It should be noted that the place of the Supplication is difficult in the Roman Mass. We say part of it (for the Church, Pope, and Bishop, the Memento Viverum and Communicantes) before, and part (Memento Defunctorum, Nobis quoque peccatoribus) after the Consecration. In the Antiochene use, and in all those derived from it, the whole Supplication comes after the Epiklesis. It has been explained that the differences is that originally everywhere the deacon began to read out the clauses of the Supplication as soon as the priest had begun the Eucharistic Prayer. They would then go on saying their parts together, the deacon being interrupted by the words said aloud by the priest. The point at which the Supplication ends would then depend on its length; and if eventually that point (at which the priest sums up its clauses in a collect) were taken as its place in the liturgy, it might occur before the Consecration (as at Alexandria), or after it (as at Antioch), or the Supplication might still be said partly before and partly after (as at Rome). The Roman use, then, would represent an intermediate stage of development (cf. A. Gastoud in Cabrol, Dict. arch. chrét. et de liturgie, Paris, 1904). But the parallels between the Roman and Alexandrine uses are too obvious not to suggest a common source for these Liturgies. There is the allusion to the eleison, save us, of the Our Father five times as soon as the priest stands at the altar, just before the Trisagion which more or less corresponds to our Gloria in excelsis. There are, moreover, clauses and even whole prayers whose common origin with those of our Roman Canon cannot be doubted. As an example, let the prayer said after the reading of the dipliva of the dead be compared with our Supra qua que, and Supplices te rogamus. In St. Mark's liturgy it is: 'Receive, O God, the sacrifice, offerings, and Eucharist of thy servants on Thy holy, heavenly, and spiritual altar in the height of Heaven by the ministry of thy archangels . . . as Thou didst receive the gifts of old of Adam and of Cain and Abel and Enoch andaraham . . .'. There are other parallel passages no less striking; so that, in spite of likenesses between the Roman Canon and the Syrian Anaphora, it is with this Egyptian Liturgy that ours is generally supposed to have had a common source (Duchesne, Origines, p. 54). Socrates and Sozomen notice some peculiarities of the Alexandrine Patriarchate in the fifth century. On Wednesdays and Fridays the Liturgy was not celebrated (Soc., V, xxii, who says this is a most ancient custom). In this case, too, Alexandria and Rome follow the same practice, whereas that of all the other Eastern Churches is different. (Duchesne, Origines, ib., 137.) The first two sees also agreed in having no Mass on Saturday; in other parts of Egypt there was a Liturgy of the Presanctified, and people received Holy Communion on Sunday evening, not fasting (Soc., ib., 137, 81, 89, 355, 135). The Greek Liturgy, Manuscripts.—There are no very old manuscripts of this use; the oldest is a copy of the twelfth century, and kept in the University Library of Messina (gr. n. 177). The Vatican Library contains a thirteenth-century manuscript of the whole Liturgy of the Presanctified, which has become the base of the textus receptus and is reproduced by Swainson and Brightman. There are also a manuscript of Vatican 1207 (Bibl. Vat. gr. 1207) and a copy of the twelfth or thirteenth century at Mount Sinai, with an Arabic translation in the margin. Printed Editions.—H theia leyouxia tou theou apostolou kai eunychalhrou Maxou maqthou tou theou Piopo (Paris, 1853), edited by John A. Andread (de Saint-Anrédre). This is the editio princeps. It is reprinted from Fronte Ducers (Fronto de Ducis, Paris, 1624); Rheidoscopia, Ordinatio, et Collectio (ed. II, Frankfort, 1847), I, 120-148; Abbaini, Liturgikos exarch tis abbasenikis (Sermon, 1859), C. Neale, Tetrabiblos liturgia (London, 1849); Daniel, Cod. liturg. eccl. univ. (Leipzig, 1853), IV, 134 sqq.; Swainson, Greek Liturgies (Cambridge, 1889); Swainson, Liturgies Eastern and Western (Oxford, 1886), I, 113-143; Neale and Littledale, The Liturgies of St. Mark, St. James, St. Clement, St. Chrysostom, St. Basil (London, 1875), 2-31. The translation of the John of a. andrew contains a Latin version since reproduced by Abbaini, Renaudot, etc. The English versions in Brett Crot Commandant (London, 1729), 29-41; Neale, History of the Holy Eastern Church (London, 1850), II, 197-370; Swainson, Greek Liturgies (Cambridge, 1889); S. James, S. Clement, S. Chrysostom, S. Basil, and of the Christians of Malabar (London, 1859). German versions in Neale, Liturgien der christlichen Jahrhundert (Tibingen, 1870), 313-334; Storff, Die griechischen Liturgien (Kempten, 1877), 84-116.

III. THE COPTIC LITURGIES.—After the Monophylistic schism the Copts composed a number of liturgies in their own language. Three of these became the most important and are still used: those of St. Cyril, St. Gregory of Nazianzus, and St. Basil. They
fifler only in the Anaphoras which are joined to a common Preparation and Mass of the Catechumens. The Anaphora of St. Cyril, also called that of St. Mark, with the text of the liturgy that is common to all, corresponds exactly to the Greek St. Mark. When it was translated into Coptic a great part of the formulas, such as the Trisagion, the deacon's litany, said at the beginning of the Mass of the Faithful, nearly all the short greetings like the *Deo Gratias*. For the St. Mark of *Mar-qa* and everything said by the people had already become universally known in Greek. These parts were then left in that language, and they are still written or printed in Greek, although in Coptic characters, throughout the Coptic Liturgy. A few prayers have been added to the original Greek Liturgy, such as a very definite act of faith in the Real Presence said by the priest before his Communion. There are also Greek versions of the other two Coptic Anaphoras: those of St. Basil and St. Gregory.

**The Coptic Liturgies, Manuscripts.**—The Vatican Library contains a manuscript of the Anaphoras of St. Basil, St. Gregory, and other eleventh and twelfth centuries, others of the fourteenth, fifteenth, and seventeenth centuries. For the list of other manuscripts (all quite recent) see Brightman, op. cit., LXXI. Printed Texts.—The Complete Manuscripts of the Anaphora of St. Basil (Rome, 1376—For the Uniates). The *Kula* (Stichilion) and *Doxikon* are published at Cairo in Coptic and Arabic editions, on 8vo paper, 1885, 1887.


**IV. The Ethiopian Liturgies.**—In her liturgies, as in everything else, the Church of Abyssinia depends on the Coptic Patriarchate of Alexandria. The normal and original Ethiopian use is the "Liturgy of the Twelve Apostles", which is the Coptic St. Cyril done into their own language. The Abyssinians have also a number of other Anaphoras (ten or fifteen) ascribed to various people such as St. John the Evangelist, the 318 Fathers of Nicaea, St. John Chrysostom, etc., which they join to the first part of their Liturgy on various occasions instead of its own Canon.

**The Ethiopian Liturgies, Manuscripts.**—The Vatican Library contains a number of tenth-century manuscripts, and there are others and fragments at Paris and Berlin, all as late as the seventeenth century. Printed Texts.—Swainson, op. cit., 346—386; although this is described as the Coptic Ordinary Canon of the Mass, it is the Ethiopic Pre-anaphoral according to the Brit. Mus., MS. 545 (see Brightman, op. cit., lxx.). *Petrus Ethodius* (sic), Testamentum nedactum in sacre psalmus benedictiones incensa, cerna, etc. (Rome, 1548), 158—167—For the Uniates; this contains the Oros communis and the Anaphora of the Twelve Apostles. Translations.—Latin in Ethodius (op. cit.); Rennaud (op. cit.), 1, reprints it for the * Corpus Christianorum * (S OCD I, 1879) contains versions of the Anaphora of Our Lady Mary and Doctor; Dillman, Chrestomathia Ethiopica (Leipzig, 1866), gives that of St. John Chrysostom, 81—96.

**V. The Present Use.**—Of these three groups two, the Copts and Abyssinians, still keep their own liturgies. The Copts use that of St. Basil throughout. On Sundays and weekdays, and in Ascension and Canada and Christmas Eve. This order is common to the Monophysite and Uniate Churches. Very soon after the Arabs conquered Egypt (641) their language was the only one understood by the Copts; in less than two centuries Coptic had become a completely dead language. For this reason the rubrics of the Coptic liturgical books have for a long time been written in Arabic as well; sometimes Arabic translations of the prayers are added too. The books needed for the Liturgy are the *Kthlidh* (choulidyia), *Katnna* (cat na molon), a lectionary containing the lessons from Holy Scripture, the *Synaxar* (synaxar), which contains legends of saints, sometimes read instead of those from the Acts of the Apostles, and the "Book of the Ministry*" (Brightman, lxvii). The Coptic and Abyssinian Uniates have books specially printed for them, which differ from the others only inasmuch as the names of Monophysites are omitted, that of Chalcedon is inserted, and the *Filolog* is added to the Creed. The Orthodox Church of Egypt has long sacrificed her own use for that of Constantinople. For a time after the Monophysite schism she kept the Liturgy of St. Mark in Greek. But there were very few Orthodox left in the country; they were nearly all officials of the Imperial government, and, after the Arab conquest especially, the influence of Constantinople over them, as over the whole Orthodox world, grew enormously. So eventually they followed the *Gelasian and Patriarchal Use* in everything else. The Orthodox Patriarch of Alexandria even went to live at Constantinople under the shadow of Cesar and of Cesar’s Court Bishop. The change of liturgy took place at the end of the twelfth century. Theodore Balsamon says that at that time a certain Patriarch of Alexandria came to Constantinople and there went on celebrating the Liturgy of his own Church. The Byzantine told him that the use of the most holy Gucmenical throne was different, and that the Emperor had already commands all Orthodox Churches throughout the world to follow that of the Imperial city. So Mark apologized for not having known about this law and conformed to the Byzantine use (P. G., CXXXVIII, 954). Since then the Greek Liturgy of St. Mark has no longer been used by anyone. It remains to be seen whether, now that the Orthodox Church of Jerusalem has begun to make some small restoration of her own use (see Antiochene Liturgy), the very determined and strongly anti-Phanariote prelate who rules the Orthodox Church of Egypt (Lord Photios of Alexandria) will not revive, at any rate for one day in the year, the venerable liturgy of his own see.

**Explanations.**—Besides the introductions and notes in Rennaud, Brightman, Swainson, Brightman, Lord Bute (op. cit.), Bute, Liturgia des IV. Jahrhunderts (Munich, 1898), 108—124, reprinted in *Corpus Christianorum* (Rome, 1896); pseudo-Dionysios, etc.; Butler, The Ancient Coptic Church of Egypt (Oxford, 1984); Oros, Mysteries of Egypt (Oxford, 1886); Watts, Rituals of the Coptic Church (London, 1888); Rudolph, Historia Abbissinicae (Frankfort, 1861); Le Brun, Reproduction de l’Espace (Paris, 1788), IV, 499—518, 519—579; Bent, The Sacred City of the Ethiopians (London, 1893).

**Adrian Fortescue.**

**Alexian Nuns.**—Early in the fifteenth century religious women began to be affiliated to the Alexian Brotherhood (see below). These sisters adopted the Rule of St. Augustine and devoted themselves to the same corporal works of mercy as those of the Brothers of St. Alexius, or Cellites. Their habit is black, with a mantle of the same colour and a white cap, whences their common name of "black sisters". The black, or Cellite, sisters at present have their motherhouse at Cologne. They are not represented in the list of religious women established in the United States.

**Schlosser in Kirchenle.**

**Alexians, or Cellites**, a religious institute or congregation, which had its origin in Mechlin, in Brabant, in the fifteenth century. Originated by one Peter of a pest called the "black death". Certain laymen united under the guidance of a man named Tobias.
to succour the plague-stricken, without taking any vows or adopting a rule of life. One of their most obvious actions being the burial of those who died from the plague; they were known as "Cellites" (Lat. cella, a cell, and hence, a grave). Eater on, they chose as their patron, Alexius, a saint who served many years in a hospital there. Edessa in Syria, and thenceforth they called themselves the Alexian Brothers. They spread rapidly through Germany, Brabant, Flanders, and other countries. As they were also styled Lollhorden (Old Germ. lollon, to sing softly) from their chants for the dead, they have consequently been sometimes confounded with the Wyclifan sect of heretics, the Lollards. They did not escape calumny and persecution, as appears from the Bull "Ad Audientiam Nostram" (2 Dec., 1377) which Gregory XI sent to the German bishops, especially those of Cologne, Trier, and Mainz, forbidding annoyance of the Cellites and enjoining punishment for their persecutors. This was followed by Bulls of a similar tenor from Boniface IX. (7 Jan., 1396), Eugenius IV (12 May, 1391), Nicholas V, and Pius II. In 1469, the mother-house at Aix-la-Chapelle voiced the general feeling of the Brothers in asking the Prince Bishop of Liège, Louis de Bourbon, to raise that house to a convent of the Order of St. Augustine. This request was granted, and Father Dominicus Brock and five of the Brothers took the solemn vows of religious. This step and the revised constitution of the Order were confirmed by Pius IX (12 Sept., 1870).

The Alexian Brothers have four hospitals in the United States. The first was built in Chicago, 1868; destroyed by the great fire, 9 Oct., 1871, and rebuilt the following year. The second was opened at St. Louis, in 1869, covers an acre with its departments for the insane, nervous diseases, and inebriates. The third is at Oshkosh, Wis. (1880). The fourth was built at Elizabeth, N. J., on land given for that purpose by Right Rev. Bishop Wigger. Competent surgeons and physicians attend to the patients, and the Brothers are nurses and do the housework of the hospitals.

Bishop Vaughan of Salford, England (later, Cardinal), invited the Alexian Brothers to take charge of a new home and hospital in his diocese, which led to their establishing themselves in England in June, 1875. Dr. Lacy, Bishop of Middleborough, secured them for his diocese in 1884. In 1885, they established a Province of their Order and a novitiate in the United Kingdom. The latter, first attached to St. Mary's Convent, Newton Heath, Manchester, was later transferred to Twyford Abbey, near Ealing, which the Alexian Brothers had purchased. In England they do not have any asylums for the care of the insane, as in Germany, Belgium, and America. The English establishments are only for the aged and infirm.

Alexius Brother

Alexius Falconieri, Saint, b. in Florence, 1200; d. 17 February, 1310, at Mount Senario, near Florence. He was the son of Bernard Falconieri, a merchant prince of Florence, and one of the leaders of the Republic. His family belonged to the Guelph party, and opposed the Imperialists whenever they were in power. The name of Edessa in Syria, where Alexius grew up in the practice of the most profound humility. He joined the Laudesi, a pious confraternity of the Blessed Virgin, and there met the six future companions of his life of sanctity. He was favoured with an apparition of the Mother of God, 15 August, 1233, as were these companions. He returned to Mount Senario, the Laudesi. With consistent loyalty and heroism Alexius at once abandoned all, and retired to Le Camarzia, a house on the outskirts of the town, and the following year to Mt. Senario. With characteristic humility, he traversed, as a mendicant, in quest of alms for his brethren, the streets of the city through which he had lately moved as a prominent citizen. So deep and sincere was his humility that, though he lived to the great age of one hundred and ten years, he always refused to enter the priesthood, of which he deemed himself unworthy. The duties of one who was a principal in the material needs of the various communities in which he lived. In 1252 the new church at Cagaggio, on the outskirts of Florence, was completed under his care, with the financial assistance of Chiarissimo Falconieri. The miraculous image of the Annunciation, still highly venerated in Italy, had its origin here. St. Juliana Falconieri, his niece, was trained in sanctity under his personal direction. The influence exerted on his countrymen by Alexius and his companions may be gathered from the fact that in a few years ten thousand persons had enrolled themselves under the banner of the Blessed Virgin in the Servite Order. At his death he was visited by the Infant Jesus in visible form, as was attested by eye-witnesses. His body rests near the church of the Annunciation, in Florence. Clement XI declared Alexius worthy of the veneration of the faithful, 1 December, 1717, and accorded the same honour to his six companions, 3 July, 1725.

Annali, Ord. Serv, B. M. Virg. (Florence, 1729); Labbe, Hist. of the Seven Holy Founders (London, 1888); Acta SS. Feb. 17 (Paris, 1888).

Augustine McGinnis.

Alexius, Saint and Confessor.—According to the most recent researches he was an Eastern saint venerated at St. Cloud, near Paris, and brought to the Byzantine empire to Rome, whence it spread rapidly throughout western Christendom. Together with the name and veneration of the Saint, his legend was known to Rome and the West by means of Latin versions and recensions based on the form current in the Byzantine Orient. This process was facilitated by the fact that according to the earlier Syriac legend of the Saint, the "Man of God", of Edessa (identical with St. Alexius) was a native of Rome. The Greek legend, which antedates the ninth century and is the basis of all later versions, makes Alexius the son of a distinguished Roman named Dominianus. The son of his father, Eudoxius, secretly left his father's house and journeyed to Edessa in the Syrian Orient where, for seventeen years, he led the life of a pious ascetic. As the fame of his sanctity grew, he left Edessa and returned to Rome, where, for seventeen years, he dwelt as a beggar under the stairs of his father's palace, unknown to his father or wife. After his death, assigned to the year 417, a document was found on his body, in which he revealed his identity. He was forthwith honoured as a saint and his father's house was converted into a church placed under the patronage of Alexius. In this expanded form the legend is


John J. A. Becket.

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first found in a hymn (canon) of the Greek hymnographer Josephus (d. 883). It also occurs in a Syrian biography of Alexius, written not later than the ninth century, and which presupposes the existence of the Church of the Saints, a turn based on an earlier Syriac legend (referred to above), composed at Edessa between 450 and 475. Although in this latter document the name of Alexius is not mentioned, he is manifestly the same as the "Man of God" of whom this earlier Syriac legend relates that he lived in Edessa during the episcopate of St. John Chrysostom (412–444). He was later venerated as a saint. In addition to this earlier Syriac legend, the Greek author of the later biography of St. Alexius, which we have mentioned above, has having been written before the ninth century, probably in a book, was related to the life of a beggar and later venerated as a saint. In the West we find no trace of the name Alexius in any martyrology or other liturgical book previous to the end of the tenth century; he seems to have been completely unknown. He first appears in connection with S. Boniface as titular saint of a church in the later diocese of Rome. On the site now occupied by the church of St. Alessio there was at one time a diaconia, i.e., an establishment for the care of the poor of the Roman Church. Connected with this was a church which by the eighth century had been in existence for some time and was dedicated to S. Boniface. In 972 Pope Benedict VII transferred the almost abandoned church to the exiled Greek metropolitan, Sergius of Damascius. The latter erected beside the church a monastery for Greek and Latin monks, soon made famous for the austere life of its inmates. The name of S. Boniface was added to that of St. Alexius as titular saint of the church and monastery. It is evidently Sergius and his monks who brought to Rome the veneration of St. Alexius. The Oriental Saint, according to his legend a native of Rome, was soon very popular with the folk of that city. Among the frescoes executed towards the end of the eleventh century in the Roman basilica of St. Clement (now the lower church of San Clemente) are very interesting representations of events in the life of St. Alexius. His feast is observed on the 17th of July, in the West; in the East, on the 17th of March. The church of S. Boniface, at the foot of the Cenci, was renovated in modern times but several medieval monuments are still preserved there. Among them the visitor is shown the alleged stairs of the house of Euphemia under which Alexius is said to have lived.


J. P. KIRCH.

Alfield, Thomas. See Thomas Alfield, Blessed.

Alfioli, Count Vittorio, the greatest tragic poet of Italy; b. at Asti (Piedmont), 17 January, 1749; d. at Florence, 8 October, 1803. He was the son of Count Antonio Alfioli and Monica Maillard de Touron. His training (1758–66) at the Regia Academia di Firenze, where the latter was rector, was the best years in disreputable intrigues, profitless roving, and the promiscuous reading of unworthy literature. French he knew well enough, but of his native tongue he had little more than a colloquial smattering. His real education was to begin soon after his twenty-ninth year, when his hitherto dormant genius suddenly kindled in him an indomitable literary ambition, which first caused him to delve into Italian, then into Latin, and, nineteen years later, into Greek with sturdy courage and unflagging perseverance. Italy lacked a tragic literature worthy of the name. Alfioli created it. Having settled at Florence where he lived for twenty years and with Louisa von Stolberg-Gedern, Countess of Albany, the wife of Charles Edward Stuart, the Pretender. In 1792, when devouchery had brought the latter to his grave, the Countess began to share the poet's home. The criticisms of society were ignored and he devoted himself to the life of Sardanapalus. Religious feelings, however, always appeared strong and sincere. He died after receiving the sacraments of the Church and was buried in Santa Croce, where a monument by Canova marks his grave.

Alfioli's literary production, begun in 1778, was not only heroic and luminous. His name is prominent on twenty-two tragedies, viz.: "Filippo," "Polinice,"—both on an extremely weird plot and exhibiting at times the beginner's hand; "Antigone," "Virginia," "Agamemnon," showing greater poetic finish and mature artistic skill; "Orestes," "Rome," "Ottavia," "Timoleon," "Merode,"—in which the author is at his best; "Maria Stuarda," a little below the standard previously set; "La Comune dei Pazzi," full of vigor and poetic impetus; "Don Garzia," "Saul," this being his masterpiece; "Agide," "Sofonisba," "Bruto Primo," "Mirra," rich in striking effects; "Bruto Secondo," "Abele," "Homo Probus," "Antigone," "Andromache," and "Achille," which closed his repertoire. Alfioli's tragedies have been said to be cast in a form often constrained and pedantic. Even if this be true, the fault almost disappears when their forcefulness, freshness, sincerity of feeling, and inspiration are fully appreciated. Nor is the poet's fame waning in the hearts of contemporary Italy. His unrelenting hatred of tyranny, ringing through every word and line, is now more than ever acknowledged to have been the strongest literary factor in Italy's fight for political unity and independence. There is a complete edition of Alfioli's works in twenty-two volumes, by Capraro (Rome, 1805–15). The "Tragedia del Farnese" is his tragi-comedy, the "Vita di Vittorio Alfioli, scritta da se stesso," the "Misogallo," and "Sordi minor writings."

The standard work on Alfioli is by CENTPAP (Florence, 1842). TECCHIANI, Storia delle Tragedie di V. A., (Turin, 1787); COPPOING, Alfioli e Colloni: Nelle Vie e Advenimenti (London, 1857); PIVIERI, Lord Byron, the Admire and Imi- ner, Alfioli, in English (London, 1857); Arco, "La vigna e la vigna di S. Alexius," (Cassino, 1892); I. 13; Alfioli's Autobiography has found two American translators in C. E. LOWE (New York, 1845), and W. D. HOWELLS (Boston, 1880).

EDOARDO SAN GIOVANNI.

Alferi, Pietro, a priest and at one time a Camaldolese monk, b. at Rome, June, 1801; d. there

ALFIERI
12 June, 1863. For many years the professor of singing at the English College in Rome, he is remembered chiefly for his scientific writings and his collections of the music of the old masters. Perhaps his most valuable work is his "Raccolta di Musica Sacra" in "Il Manoscritto di Polignotto" (Rome, 1863), and "Raccolta di Motetti" (Rome, 1841). On plainchant he published "Accompagnamento coll organo" (Rome, 1840). "Ristabilimento dei libri musicali dell'antica chiesa di S. Gregorio" (Rome, 1843); "Saggio storico del canto Gregoriano" (Rome, 1845); "Prodromo sulla restaurazione de' libri di canto Gregoriano" (Rome, 1857). He also translated into Italian Catel's "Traité d'harmonie" and contributed to the "Gazzetta musicale di Milano" and other periodicals many articles on church music of great value to the student.

GROVE, Dict. of Music and Musicians; BAKER, Bldg. Dict. of Musicians.

J. A. VOLKERS.

Alfonso de Alcalá. See POLYGLOT BIBLE.

Alfonso de Zamora, a converted Spanish Rabbi, baptized 1506; d. 1531. He revised the Hebrew text of the Polyglot Bible, translated the Chaldee paraphrase in it, and added the sixth volume. He published also a work called "Introducciones Hebraicas" (Alcala, 1526).

A. J. MAAS.

Alfonso of Burgos, b. of a noble family, in the city of that name; d. at Palencia, 8 December, 1489. He was conspicuous for learning before his entrance into the Dominican order, early in life. His preaching attracted the notice of Ferdinand and Isabella, who selected him as royal confessor. On the recommendation of the latter, Alfonso was appointed to the see of Cordova by Sixtus IV, 30 April, 1477. Remaining there only four years, he was transferred to the Bishopric of Cuenca, and in 1484, or according to Gams (Series Episcoporum, p. 64) in 1486, to Palencia. At the same time he held successively the office of Grand Chaplain of the Court, Councillor of the Catholic King, and President of the Council of Castile. In the latter capacity he was instrumental in getting pecuniary grants from the crown for Columbus. During the years 1487 and 1488 he obtained eight thousand pounds at various times, but he was not a fit agent for such matters. In the absence of the king he exercised his right as President of the Council in giving orders for a payment of three thousand pounds to the discoverer. These duties did not hinder him from repairing many dilapidated churches of his diocese. He built, out of his own revenues, the Dominican convent of St. Vincent Ferrer at Palencia, in 1489. He takes a high rank in the history of Spanish education for completing the Collegium Sancti Gregorii at Valladolid, begun by King Alfonso the Wise (1252-84). Posternity justly calls him the founder of this famous college of his order.

TORRES, Homenaje ilus. de la orden de S. Dominico, III, 505-697; MANDONNET, Les dominicains et la decouverte de l'Amérique (Paris, 1929), 121 sqq.; NAVARRETTE, Coleccion de las crónicas y libros jurídicos de españa y por las episcopales (Madrid, 1825), II, 4 sqq.; LA FUENTE, Historia de las universidades, colegios y demás establecimientos de enseñanza en España (Madrid, 1860), II, 24, 25.

THOS. M. SCHWERTNER.

Alfred, or Alfred, the Great, King of the West-Saxons, b. Wantage, Berkshire, England, 849; d. 879, was the fifth son of Ethelfulw, or Ethelred, King of Wessex, and Osburg, his queen, of the royal house of the Jutes of Wight. When he was four years old, according to a story which has been repeated so frequently that it is generally accepted as true, he was sent by his father to Rome, where he was anointed king by Pope Leo IV. This, however, like many other legends which have crept in about the name of Alfred, is without foundation. Two years later, in 855, Ethelfulw went on a pilgrimage to Rome, taking Alfred with him. This visit, recorded by Asser is accepted as authentic by modern historians. In 868 Ethelfulw died and Wessex was governed by his sons, Ethelbald, Ethelbert, and Ethelred, successively, until 871, when Alfred came to the throne. Nothing is known of his movements during the reigns of Ethelbald and Ethelbert, but Asser, speaking of him during the reign of Ethelred, gives him the title of Secundarius. In 868 he married Ealhswith, daughter of Ethelred, surnamed the Mickle, Ealdorman of the Gainas. The West-Saxons and the Mercians were then engaged in a war against the invading Danes and Alfred took an active part in the struggle. He ascended the throne during the thickest of this conflict, but before the end of the year he succeeded in effecting a peace,
probably by paying a sum of money to the invaders. Wessex enjoyed a measure of peace for a few years, but about 875 the Danes renewed their attacks. They were repulsed then, and again in 876 and 877, on which occasion it seems Athelstan pledged a new oath of allegiance. In 878 came the great invasion under Guthrum. For a few months the Danes met with success, but about Easter Alfred established himself at Athelney and later marched to Brixton, gathering new forces on the way. In the battle of Edington (probably the present Edington, in Wiltshire) he defeated the Danes. Guthrum asked for peace and consented to be baptized. It is in connection with this struggle that many of the legends of Alfred have sprung up and been perpetuated—the story of the burnt cakes, the account of his visit to the Danish camp in the guise of a harper, and many others. For fifteen years Alfred's kingdom was at peace, but in 903 the Danes who had been driven out made another onslaught. This war lasted for four years and resulted in the final establishment of Saxon supremacy. These struggles had another result, hardly less important than the freedom from Danish oppression. The successive invasions had cut off from existence most of the individual kingdoms. Alfred made Wessex a rallying point for all the Saxons and by freeing the country of the invaders unwittingly unified England and prepared the way for the eventual supremacy of his successors.

Popular fancy has been busy with other phases of Alfred's career than that which is concerned with his military achievements. He is generally credited with establishing trial by jury, the law of "frankpledge", and many other institutions which were rather the development of national customs of long standing. He is represented as the founder of Oxford, a claim which recent research has disproved. But even the elimination of the legendary from Alfred's history does not in any way diminish his greatness, so much is there of actual, recorded achievement to his credit. His own estimate of what he did for the regeneration of England is modest beside the authentic history of his deeds. He endeavoured, he tells us, to gather all that seemed good in the old English laws, and adds: "I durst not venture much of mine own to set down, for I knew not what should be approved by those who came after us. Not only did he codify and promulgate laws, but he looked, too, to their enforcement, and ingenious devices should be dispensed with for the sake of favour. He devoted his energies to restoring what had been destroyed by the long wars with the invaders. Monasteries were rebuilt and founded, and learned men brought from other lands. He brought Archbishop Plegmund and Bishop Wulfhere from Mercia; Grimbald and John the Old-Saxon from other Teutonic lands; Asser, John Scottus Ereigena and many others. He not only encouraged men of learning, but he laboured himself and gave proof of his own learning. He translated into Anglo-Saxon: "The Consolation of Philosophy" of Boethius, "The History of the World" of Orosius, the "Ecclesiastical History" of Bede, the "Pastoral Rule" and the "Dialogues" of St. Gregory the Great. The "Consolation of Philosophy" he not only translated but adapted, adding much of his own. The "Anglo-Saxon Chronicle", the record of the English race from the earliest time, was improved by him. ROWKES, Editor, Alfred the Great (London, 1899); PLUMMER, Life of Alfred the Great (London, 1902); SCHMID, Die Geister der Angelsachsen in moderner Zeit (1909), has made a very important edition of the "Life of Alfred" by Asser and the Anglo-Saxon Chronicle. These and the later accounts are by ELYTRA, SIMON OF DURHAM, etc., can be conveniently studied in CONTRIB. ALFRED IN THE CHRONICON (1900). For Alfred's writings see BOWKES, Life of Alfred the Great (Jubilee edition, 1888, 2 vols.). Alfred's Latin works are printed in LUMSDEN'S LEXICON OF THE ANGLO-SAXONS (1808). Among modern accounts see PAULI, Life of Alfred the Great, tr. WRIGHT (1833); LAPPENBERG, England under the Anglo-Saxon Kings, tr. from the German by THORES (1861); LINDGARD, History of England, I; KNIGHT, Life of Alfred (1881); GANTNER, History of English Literature to the Norman Conquest (London and New York, 1878).

Thomas Gaffney Taaffe.

Alfrida. Saint, virgin and recluse, c. 705. This saint whose name is variously written Erfithritha, Eelfeda, Eelfrithryth, Alfritha, Etheldreda, etc., was a daughter of King Offa of Mercia. According to a late and not very trustworthy legend she was betrothed to St. Ethelbert, King of the East Angles, but when he came to the court of Offa to marry her, he was thereupon expelled by the contrivance of Cynewithreda, Offa's queen. After this Alfrida retired to the marshes of Crowland, where she was built into a cell and lived as a recluse to the end of her days. It is impossible not to suspect the existence of some confusion with Eelfleda, another daughter of Offa, whose husband was also murdered by treachery.

Acta SS., 2 August; Sturza in Dict. Christ., Blog., II, 88, s. v. Erfithritha; ibid., 216 s. v. Etheldreda; DUNBAR, Dict. of Saints: Women, I, 44; STANTON, Menology, 221. For Brompton's account see the Bollandists and the works of Giralbous Cambrænsis, III, 411-420.

Herbert Thurston.

Alfwall, Saint. Bishop of Sherborne, in Dorsetshire; d. 1058. Alfwall, or Ealfwald, is a rather obscure English saint of whom we know little beside the few details preserved by William of Malmesbury (Gest. Pont., Bk. II, § 82). Alfwall had been a monk of Winchester and was consecrated Bishop of Sherborne in 1045, succeeding his own brother Brightwy. He gave great edification by the frugality of his way of life, which was in marked contrast to the riotous banqueting which the example of the Danish monarchs had rendered popular at that epoch. He was very devout to St. Swithin, his old patron of Winchester, and also to St. Cuthbert, to whose shrine at Durham he made a pilgrimage. He died while singing the antiphon of St. Cuthbert. He was, strictly speaking, the last Bishop of Sherborne, for after his death the see of Sherborne was united to that of Ramebury.


Herbert Thurston.

Alger of Liége, a learned French priest, b. at Liége, about 1055; d. at Cluny, 1132. He studied at Liége and was appointed Deacon of St. Bartholomew's. About 1100, he was made Canon of the cathedral of St. Lambert, where he remained for twenty years. In 1121, he returned to the Monastery at Cluny, and died there. He was well known as an ecclesiastical writer. A treatise directed against the heresy of Berengarius, "De sacramento corporis et sanguinis Domini" was highly esteemed by Peter of Cluny and Erasmus. He also wrote, "De misericordia et justitia," extracts from the Fathers with brief commentaries on them; a work on Free Will, and one on the "Sacrifice of the Mass." This is contained in the "Collectio Scriptorum Veterum" of Angelo Mai.

De sacramento corporis et sanguinis Domini (Louvain, 1847); Inamlebat, 1878); De misericordia et justitia, in Marteau's Theorarium Anecdotorum (Paris, 1717), also in the collections of the brothers Fes, and also in MABILLON, P. L., 166; 1830.

John J. A. Becket.

Alghero, an Italian diocese comprising twenty-two communes in the province of Sassari, and four in that of Cagliari. An island of Sassari. The city was built by the Doria of Genoa in 1102. In 1105 John, Bishop of Alghero, assisted at the consecration of the Church of the Trinity in Saccargia. After a long period of decadence, the see was renewed and confirmed by Julius II in his Bull of 1503. Pietro Paren, a Genoese, became bishop; he was present at the Lateran Council in 1512, from the
first to the seventh session. It contains 20 parishes, 71 secular priests, 94,300 inhabitants.

**Cappellani.** Numerous Italian missions were established in Algeria; soon after, an apostolic vicar was installed there, who, towards the end of the seventeenth century had under him the pro-vicar of Tunis and the prefect of Tripoli. The episcopal See of Algiers, founded in the second century at Tossium, did not survive the Arabic conquest. It was re-established in 1338 as a suffragan of the Archdiocese of Aix. Mgr. Antoine Adolph Dupuch (d. 1856) was its first bishop until 1845, when he resigned and was succeeded by Mgr. Antoine Pavy (1846-66). On the death of the latter, Algiers became an archdiocese, with two newly-created sees (1867), Oran and Constantine.

**Algonquins.** The Indians known by this name were probably at one time the most numerous of all the North American tribes. Migrations, inter-marriages, political alliances, wholesale absorption of captives and desertions, however, make it impossible to fix the tribal limits with any degree of exactness; yet the Algonquins may be said to have roamed over the country from what is now Kentucky to Hudson Bay, and from the Atlantic to the Mississippi and perhaps beyond. The Micmacs, Abenakis, Montagnais, Penobscots, Chippewas, Massачusets, Nipissings, Sac, Pottawatomies, and Illinois, the Pequods of Massachusetts, the Mohegans of New York, the Lenapes of Pennsylvania and Delaware, with many other minor tribes, may be classed among them. In common with other Algonquins they have many unmistakable traits in common. John Eliot and Cotton Mather had a very poor idea of them and spoke of their condition as "infinitely barbarous". The early French missionaries gave more flattering accounts of their intellectual power, their poetry, their oratory, their nobility of character.

**for suffragans.** Mgr. Charles Martial Allemand Lavergie, Bishop of Nancy, became its first archbishop (d. 1893). The Church of Algiers honours in a special manner the memory of several holy confessors of the Order of Our Lady of Mercy for the Redemption of Captives founded in 1232 by St. Peter Nolasco. Among them are St. Peter Armenau (thirteenth century), confessor at Bougie, and St. Raymond Nonnatus (thirteenth century), confessor at Algiers. It cherishes also a particular veneration for the memories of Blessed Raymond Lully who died at Bougie in 1235, and the Venereal Geronimo, buried alive at Algiers in 1568. The Diocese of Algiers (1602), 220,843 inhabitants of European birth (exclusive of the army), 8 first-class; 101 second-class parishes and 25 vicariates, formerly with State subventions. There were also 24 auxiliary priests.

**DEPUCH, Patoais de l'Afrique chrétienne (Bordeaux, 1849); GROSEMMERET, Vingt-cinq années d'espiscopal en France, et en Afrique: documents biographiques sur le Cardinal Lavergie (Algiers, 1888); CIVILIS, Topo-bibl. (Paris, 1894-90), 52. GEORGES GOUTAU.**

and even their mechanical skill. In his "Indian Tribes of the United States", though referring to somewhat more modern Indians, Drake rather shares the latter view, at least with regard to the Algonquins of Lake Superior. The name Algonquin seemed to be a general designation, and it is not certain that they were united in a confederation at least in one as compact and as permanent as that of the Iroquois, who supplant and crushed them. Whatever union there was had given way before the whites arrived. It is regarded as one of the mistakes of Champlain that he espoused the cause of the Algonquins, whose power was not only waning but who were actually vassals of the Iroquois, and made war against the Iroquois, their enemies; a policy which, besides, threw the Iroquois with the English and resulted in so many bloody wars. In his Preface to the "Jesuit Relations", Thwaites is of the opinion that they have made a larger figure in our history than any other tribe, because through their lands came the heaviest and most aggressive movement of white population, French and English.
but it is now believed that the number was never so great as was at first estimated by the Jesuit fathers and the earliest English colonists. A careful modern estimate is that the Algonquins at no time numbered over 90,000 souls and possibly not over 50,000. But as the actual number of Algonquins now living is in excess of that, it is more than likely that the early missionaries did not exaggerate and that there may have been a quarter of a million of them at one time. Some moderns still claim. The missions among them began with the Micmac tribe of Nova Scotia and the Abenakis (q.v.) of Maine. The work at Tadoussac was contemporaneous with the first attempt at colonization; it extended north as far as Hudson Bay. After the Jesuits were expelled from Canada and France to the Great Lakes on whose shores the Algonquins were found, sometimes living with the Hurons who were kinsmen of the Iroquois. The Chipewas, whom Raymbault and Jogues visited at Sault Ste. Marie in 1641. were Algonquins as were those whom Allouis (q.v.) later gathered together in his famous mission of La Pointe on Lake Superior. The Algonquin language has been more cultivated than any of the other North American tongues. Its sounds are not difficult to catch, its vocabulary is copious and its expressions clear. The early missionaries called it the "Indian court language." It was the most widely used and most learned of all the Indian tongues. "It was spoken, though not exclusively", says Bancroft, "in a territory that extended through sixty degrees of longitude and more than twenty degrees of latitude." This facilitated to some extent the work of the missionaries. Eliot translated the Bible into Algonquin and Father Rasle (q.v.) left an Abenaki Dictionary which is the possession of Harvard University. In recent days, Bishop Baraga (q.v.) of Sault Ste. Marie, Michigan, has written a remarkable series of works such as the Ojibway Catechism, prayer book, hymn book, extracts from the Old and New Testament, the Gospels of the year, and a grammar and dictionary. They regarded Manabozho, or the Great Hare, as their ancestor, and the tribe that bore his totem was entitled to the greatest respect. He was the founder and teacher of the nation, the creator of the sun and moon, and the shaper of the earth. He still lives in the Arctic Ocean. The Supreme Spirit they call Moosonee or Manitou, to whom they ascribe some of the attributes of God, but who does not judge or punish evil doing. Bad actions are not considered as committed against him. There is an evil spirit who has to be propitiated, and besides him are many others who bring all temporal misfortunes. Hence the universal superstition, magic, sorcery, and the like. According to one authority the number of Indians of Algonquin stock in 1902 was estimated at about 82,000 souls, of whom 43,000 are in the United States, the remainder being in Canada with the exception of a few refugees in Mexico. For the Tribes of the United States; Jesuit Relations; Charlevoix, Histoire de la Nouvelle-France. T. J. Campbell.

Alienation of Church Property. See Property, Ecclesiastical.

Allie, a diocese made up of twelve communes in the province of Caserta, Archbishopric of Benevento, Italy. It is inhabited by 10,351 people. Allie is one of the first time among the signatories of the Roman Synod of 499, in the time of Pope Symmachus (Clarus episcopus Ecclesia Allisana subscripti—") "Monumenta Germaniae Historica," auct. Antiquiss., XII, 400. It contains 17 parishes, 60 priests, 235 inhabited houses, 2,350 souls. Cappeletti, Le chiese d'Italia (Venice, 1886), XIX, 89; Ugelli, Italia Sacra (Venice, 1722), VIII, 206; Gams, Series episcoporum Ecclesiae catholicae (Eisenach, 1878), 847; D'Avino, Cenni Storici (Naples, 1830), 8.

Ernesto Bona już
benefice, he can support himself fitly for life out of his own fortune. By the title of pension, or stable provision on the pensioner's own fortune to provide for the priest ordained, should he fall into indigence. These three titles do not avail in missionary countries, either because there are no ecclesiastical benefices in such regions, or that personal fortunes are rare, or that there are few willing to bind themselves to support a clerical pension. For this reason, the Congregation of Propaganda, in a celebrated instruction sent to countries dependent on it, permitted bishops to ordain priests under "title of the mission." By this title, the acolyte before receiving the subdeaconship, promises under oath, that, once ordained, he will not enter any religious or community, but that he will live in the diocese under the jurisdiction of the bishop, employing himself in the service of the mission. The cleric so ordained is a charge on the diocese for which he has been ordained, which assures him a respectable support if through infirmity or incapacity he chance to fall into poverty. It should be remarked here that a priest ordained under the title of the mission has a right to his support, even when, through his own fault, he has become unworthy of filling an ecclesiastical position. The Congregation of Propaganda in a response to the Bishop of Norwich, 4 February, 1873, shows clearly that the priest cannot be deprived of his means of support, unless, after repeated warnings, he refuses to amend, and falls into contumacy. Grave offences committed by him such as may even justify his deposition from office, will not warrant the bishop in refusing him means of support. He will, of course, have no right to the pension from the benefice from which he has been deposed, but should be wise to amend, the Church, like a compassionate mother, instead of turning him into the street will supply him with his daily bread, and will endeavour to bring him to a realization of his evil courses and consequent penance.

This obligation of providing for priests ordained under "title of the mission" creates a somewhat heavy burden for dioceses. In these countries, especially the United States and Canada, the bishops have been forced to devise some way of satisfying this demand of their pastoral charge. In virtue of a general instruction of the Congregation of Propaganda, they can grant to the priest or missionary who resigns his parish or mission, on account of infirmity, a pension drawn from the revenues of the parish or mission, to be paid by his successor in it. For a priest to have a claim to such pension, (1) he must have resigned because of infirmity; (2) he must have been ten years in the parish or mission; and (3) the pension must not exceed a third of the revenues of the parish or mission. Moreover, bishops have encouraged among the priests the foundation of Clerical Funds, whose purpose is to afford pecuniary assistance during their life to members who become infirm and incapable of fulfilling an ecclesiastical charge. Priests in good health belonging to the diocese enter into these societies, and the members contribute something every year to the "Clerical Fund." This society is administered by a bureau of which it is customary for the bishop to be the president, and the members are priests chosen by members of the society. The amount disbursed to needy members depends on the contributions received and varies with different places. As fallen priests who have repented cannot be abandoned, the bishops provide for them either by assigning houses of retreat in which they can do penance or by sending them to monasteries, with the watchful care of holy religious they may, by reflecting on the sanctity of their state, cause the grace of ordination to revive.

POTTIER, Commentarium in fac. apostol. (5th ed. 1898), nuns. 211; Conc. Baltimorensis III, dec. De sacro ordin. pontif., a. 496; GASPARRI, De Sacro Ordinatio (1893), I. 2, 584 sqq.; FERRARI, Biblioth. Conc. Can., i. 2. 11. ALIMONY.

JOSEPH N. GIGNAC.

Alimony (Lat., alimonica, nutriment, from alere, to nourish), in the common legal sense of the word, is the allowance which by order of the court a husband pays to his separated wife. If she is living separately from him, or if allowance or provision ordered by the court to be paid by her former husband to a divorced woman. There are two kinds of alimony, the one kind, alimony pendente lite, being an allowance to the wife pending a suit between herself and her husband, and the other the allowance or provision after suit has been decided, which is known as permanent alimony. Exclusive jurisdiction of matrimonial causes was in England formerly vested in ecclesiastical courts. These courts, notwithstanding the English common law, by which the property of a wife became on marriage the property of her husband, assigned to a wife who was compelled to live apart from her husband a portion of his income for her maintenance or alimony. Regulating their action by the canon law, these courts confined themselves to two general classes of matrimonial cases: suits for separation (divorce a mensa et toro), and suits to have a marriage dissolved void from the beginning. Alimony pendente lite might be allowed in a suit belonging to either class, but permanent alimony in a suit for separation only. For, being incidental to marriage, alimony was not allowed in a decree declaring a marriage to have been void from the beginning. Non-payment by the husband subjected him to excommunication, a judgment of the ecclesiastical court which the executive department of the civil government enforced through its officer, the sheriff, to whom was issued the writ de excommunication capiendo, reciting that "potestas regia sacrosanctae ecclesiae in querulis suis deesse non debet" (Registram omnium brevium, 65). And so it is said that under the appellation of estovers, collection of alimony was enforced through writ de estoversis habendis. In 1857, jurisdiction in matrimonial cases was taken by statute from the ecclesiastical courts, and the court of divorce and matrimonial causes, with power to grant absolute divorce, was established. In the vast majority of States have matrimonial cases been confined to ecclesiastical courts. The courts in the several states having jurisdiction to award alimony in matrimonial cases and the circumstances under which it may be awarded are to be ascertained from the constitution, the statutes, and the decisions of the courts of each state. By the ancient Roman law there was allowed on behalf of a pupil against an unfaithful tutor or curator a proceeding in which the pupil might obtain what has been termed alimony. In this proceeding it became the tutor's or curator's duty to fix the character and amount of "demere alimenter," and if, remarks CUMIN ("A Manual of Civil Law," 2d ed., London, 1865, 79), "the tutor appeared and falsely alleged that the pupil's means would not allow alimony to be decreed, he would be removed as suspectus and delivered to the Prefectus urbis for punishment." The Civil Law thus furnished a very brief definition of alimony as a claim for support. The term has been used in English literature in the general sense of nourishment. Thus, Jeremy TAYLE refers to the Sacraments being considered "spiritual alimony." See "A New English Dictionary on Historical Principles." H. B. BURKE, Oxford, New York, 1888, s. v. "Alimony." BLACKSTONE, Commentaries on the Laws of England, 1. 15, 441, 111, viii. 94 (Philadelphia, 1899); KENT, Commentaries on American Law, Part IV, 101. MABY et al. vs. Scott, 1 LEVIS Rep. 4 (Salkeld's tr.); ANON.
All Hallows College, an institution devoted to the preparation of priests for the missions in English-speaking countries. In the year 1840 a young priest, the Reverend John Hand, who lived with a Vincentian community in Dublin without being bound by their rules, began to take a deep interest in the evangelization of his countrymen in English-speaking lands; and recognizing the homesteads of Catholic Ireland as excellent seed-beds of apostolic workers—as, in a very true sense, petits séminaires—he determined to convert a first six-weeks course there into a college destined exclusively for the education and equipment of missionaries. Such a project in the hands of one so young, unknown, and penniless, seemed chimerical; but Father Hand placed his trust in Heaven and in the traditional generosity of the Irish race. His first step was to go to Rome. There he received from Gregory XVI a Rescript expressing the “fullest approbation of so holy an undertaking.” Upon his return, aided by O’Connell, he obtained from the Corporation of Dublin a lease of a stately mansion on the north side of the city, and with it twenty-six acres of land which in the pre-Reformation days had belonged to the House of All Hallows (All Saints). On the 1st day of November, 1842, with the advice and encouragement of the venerable Archbishop Murray, he formally opened the college and bestowed upon it its present appropriate name. For four years he continued President, directing the studies, establishing the finances, and organizing the work. He made it not only a college, but a university, spending everything he had in solicitudes and labours, especially by the weary work of collecting funds from house to house in the city, and from parish to parish in the country, he died in the spring of 1846, leaving to others the legacy of an ample harvest. A lofty and Celtic ideal had attracted and stimulated Father Hand. He
desired All Hallows “to be Apostolic, and to cease to exist, as soon as it ceased to be Apostolic.” He wished the professors to labour without stipend, and the students not only to be taught and boarded, but to receive every collegiate convenience, free of charge. The professors of the college throughout its history have been men of capacity and distinction, and men who have been according to Father Hand’s description “mastered upon the teaching and the training of M. Olier and St. Vincent de Paul. Amongst those who gratuitously gave their services to All Hallows the following deserve special mention: Dr. Bartholomew Woodlock, Dr. Daniel Moirarty, Dr. Michael Flannery, Dr. Eugène O’Connell, Dr. George Conroy, Dr. Lewis Ball, Dr. John Mclavitt, and Dr. Richard Dallat,” all of whom were elevated in course of time to episcopal rank. To these should be added Dr. Thomas Bennet, Provincial of the Carmelites; Dr. Sylvester Barry, now Vicar-General of Sandhurst; Monsignor James O’Brien, Rector of St. John’s College in the University of Sydney; Dr. John McDevitt, author of the “Life of Father Hand”; Father Thomas Potter, and Mr. Henry Bedford, the last two distinguished converts and men of literary eminence. It has been the aim of the directors of All Hallows from the beginning to form missionaries of a practical type, men who would throw themselves with unflagging zeal into the service of the missions of the New World. In furtherance of this aim the studies, discipline, and general spirit of the college have been developed along certain definite lines. In an academic course of seven years three are devoted to physics, mental philosophy, languages, and English literature, the remaining four to Sacred Scripture, history, liturgy, canon law, sacred eloquence, and the science of theology. Throughout the entire period there are classes in elocution and in modern and Gregorian music. Examinations, written and oral, are held twice each year, supplemented by monthly revisions. Prayer, the sacraments, conferences, retreats, and friendly advice are the means used in the formation of character. The students are encouraged to foster and strengthen the spontaneous spirit of piety, which is the heritage of most Irish children. They are also encouraged to develop health and manliness by outdoor and indoor games, and to take an active part in athletic competitions, and long walks. In 1892, in accordance with the wishes of the Irish Episcopate, the Vincentian Fathers undertook the direction of the college, receiving at the same time the co-operation of several of the former professors. Two of these, Dr. Henry O’Loghlen, for a period of a quarter of a century, and Dr. Timothy O’Mahony, Dean for almost an equal period—fill respectively the senior chairs of moral and dogmatic theology. The entire teaching staff consists of fourteen professors, some of them Vincentians, some secular priests, and some laymen. From twenty to thirty students are ordained priests each year on the feast of St. John the Baptist, and sent to various parts of the English-speaking world. For instance, last summer (1905) thirteen were ordained for the Australian mission, one for New Zealand, two for South Africa, seven for different dioceses of the United States, three for Canada, and one for England. The diocesan destination of the missionaries varies each decade with the needs and advances of the Church; but, this fact apart, an easy computation shows that, during an existence of upwards of sixty years, All Hallows has sent about fifteen hundred priests to minister to the Irish in the missions” in the New World. It is worthy of note that this supply of missionaries has been maintained during a period when Ireland herself possessed few educational opportunities, and while her population, under stress of famine and enforced emigration, was dwindling from eight millions to half that number. In the present time about five hundred All-Hallows-trained priests, including two archbishops and twelve bishops, are scattered throughout Great Britain, the British Colonies, the United States, and the Argentine Republic.

Thomas O'Donnell.

*All Saints*, a feast of the highest rank, celebrated on the first of November, has a vigil and an octave, and giving place to no other feast. It is instituted to honour all the saints, known and unknown, in heaven and on earth, to supply any deficiencies in the faithful's celebration of several feasts during the year. In the early days the Christians were accustomed to solemnize the anniversary of a martyr's death for Christ at the place of martyrdom. In the fourth century, neighbouring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast; as is shown by the invitation of St. Basil of Cesarea (397) to the bishops of the province of Pontus. Frequently groups of martyrs suffered on the same day, which naturally led to a joint commemoration. In the persecution of Diocletian the number of martyrs was so great that it was impossible to separate any assigned to each. But the Church, feeling that every martyr should be venerated, appointed a common day for all. The first trace of this we find in Antioch on the Sunday after Pentecost. We also find mention of a common day in a sermon of St. Ephrem the Syrian (373), and in the 47th homily of St. John Chrysostom (407). At first only martyrs and St. John the Baptist were honoured by a special day. Other saints were added gradually, and increased in number when a regular process of canonization was established; still, as early as 411 there is in the Chaldean Calendar a “Commemoratio Confessorum” for the Friday after Easter. In the West, Boniface IV, 13 May, 609, or 610, consecrated the Pantheon in Rome to the Blessed Virgin and all the martyrs, ordering an anniversary. Gregory III (731–741) consecrated a chapel in the basilica of St. Peter to all the saints and fixed the anniversary for November. A basilica of the Apostles already existed in Rome, and its dedication was annually remembered on 1 May. Gregory IV (827–844) extended the celebration on 1 November to the entire Church. The vigil seems to have been held as early as the feast itself. The octave was added by Sixtus IV (1471–84).

*All Souls’ Day.—*The commemoration of all the faithful departed is celebrated by the Church on 2 November, or, if this be a Sunday or a feast of the first class, on 3 November. The office of the Dead must be recited by the clergy and all the Masses are to be of Requiem, except one of the current feast, where this is of obligation. The feast of the blessed and the feast is the doctrine that the souls which, on departing from the body, are not perfectly cleansed from venial sins, or have not fully atoned for past transgressions, are debarred from the Beatific Vision, and that the faithful on earth can help them by prayer, almsgiving especially by the presentation of the Mass. In the early days of Christianity the names of the departed brethren were entered in the diptychs. Later, in the sixth century, it was customary in Benedictine monasteries to hold a com-

*All Souls College.* See OXFORD.
memoration of the deceased members at Whitesuntide. In Spain there was such a day on Saturday before Sexagesima or before Pentecost, at the time on St. Isidore (d. 636). In Germany there existed (according to the testimony of Widukind, Abbot of Corvey, c. 980) a time-honoured ceremony of praying to the dead on 1 October. This was accepted and sanctified by the Church. St. Odilo of Cluny (d. 1048) ordered the commemoration of all the faithful departed to be held annually in the monasteries of his congregation. Hence it spread to the other congregations of the Benedictines and among the Carthusians. Of the dioceses, Liège was the first to adopt it under Bishop Notger (d. 1008). It is then found in the martyrology of St. Protadius of Besançon (1053–69). Bishop Ottricus (1120–25) introduced it into Milan for the 15 October. In Spain, Portugal, and Latin America, priests on this day say three Masses. A similar concession for the entire world was asked of Pope Leo XIII. He would not grant the favour but ordered a special Requiem on Sunday, 30 September, 1888. In the Greek Rite this commemoration is held on the eve of theTranslation of the relics of the patron of the diocese.

The Armenians celebrate the passover of the dead on the day after Easter.

BARING-GOULD, Lives of the Saints; BUTLER, Lives of the Saints; FOX, The Anglo-Saxon Church (reprint, London, 1899); GUMMERE, Germanic Origins (New York, 1862); BINDER, Allgemeine Reihenfolge der Freimaurerlogen (Detmold: Kellner, 1901); FREITAG, Die Freimaurerlogen (Freiburg, 1901), II, 180, 181; PROBST in Kirchenlex.; KIRCHHOFF, Die hl. Odilo von Cluny (Breslau, 1885); NIMES, Geschichte der unchristlichen Unterwelt (Stuttgart, 1890).

FRANCIS MERSHMAN.

Allah, the name of God in Arabic. It is a compound word from the article, ‘al, and ilah, divinity, and signifies "the god" par excellence. This form of the divine name is itself a sure proof that ilah was at one time an appellative, common to all the local and tribal gods. Gradually, with the addition of the article, it was restricted to one of them who took precedence of the others; finally, with the triumph of monotheism, He was recognized as the only true God. In one form or another this root ʿilāh occurs in all Semitic languages as a designation of the Divinity; but whether ʿilāh was originally a proper name or non-tribal, or a name of the father of the deity, or a name of a god, there is a much debated question. It is certain, however, that before the time of Mohammed, owing to their contact with Jews and Christians, the Arabs were generally monotheists. The notion of Allah in Arabic theology is substantially the same as that of God among the Jews, and also among the Christians, with the exception of the Trinity, which is positively excluded in the Koran, exil.: "Say God, is one God, the eternal God, the self-existent, you may not see me, nor I see you. There is not any one like unto him." His attributes, denied by the heterodox Mazaïrites, are ninety-nine in number. Each one of them is represented by a bead in the Musulmanic chaplet, while on the one hundredth and larger bead, the name of Allah itself is pronounced. It is preposterous to assert with Curtiss (Ursamitiesche Religion, 119) that the nomadic tribes of Arabia, consider seriously the Oum-el-Gheith, "mother of the rain", as the bride of Allah; and even if the expression were used, such symbolical language would not imply, in the least, the purity of monotheism held by those tribes. (Cf. Revue Biblique, 55, p. 119.) But it be noted that although Allah is an Arabic term, it is used by all Moslems, whatever be their language, as the name of God.

D'HERRLEZ, Bibliothèque Orientale (Maastricht, 1778); r. Allain, S.M.V., The Religion of the Muslims (London, 1901); LAGRANGE, Etudes sur les Religions Orientales (Paris, 1903).

R. BUTIN.

Allahabad, THE DIOCESE OF, suffragan of the Archdiocese of Agra, India, is included between 28° and 30° north lat., and 77° and 83° long. east of Greenwich. It has an area of 150,000 square miles. North and west it is situated between the Closing of Calcutta and Agra, and north and south between the Prefecture-Apostolic of Bettiah and the Himalaya Mountains and Nagpur. The mission dates its origin from 1669, when the Right Rev. Dr. Matheus de Castro, an Indian from Goa by race, and a Brahman by caste, was entrusted by the Propagation of the Gospel with the spiritual care of the kingdom of the Great Mogul. This field of labour was, however, too vast, and the labourers too few. Hence it was that, by a decree of Propaganda, the Prefecture of Tibet and adjoining countries was erected, in 1705, and entrusted to the Capuchin Fathers of the March of Aracer (Marca d'Ancona) Province. The Diocese of Allahabad is an offshoot of that prefecture, and its more or less complete history is as follows: The Vicariate-Apostolic of Patna (now Diocese of Allahabad) when founded was entrusted to the Capuchin Fathers. It was erected in 1645. The first Vicar Apostolic was the Rev. Fr. Anastasius Hartmann, O.M.C., who was nominated by Pope Gregory XVI. His consecration as titular Bishop of Derbe took place in the cathedral of Agra, 13 March, 1846. Dr. Hartmann remained at his post till 16 August, 1849, in which year he was appointed Administrator-Apostolic of Bombay. He took charge of the new office the same year, and held it till 1854, when he was made vicar-apostolic. He ruled over the destinies of the Bombay Mission till June, 1858. When Dr. Athanasius Zuber, O.M.C., who had succeeded Hartmann at Patna in 1849, resigned his office, the latter was nominated a second time Vicar-Apostolic of Patna, 24 January, 1860. The following year the provinces of Oudh were given by the Agra Mission to his vicariate. His death took place at Coorjee (Bankipore), 24 April, 1886. This zealous prelate, who spent ten hard years in organizing the Patna Mission, was born at Hitzkirch, a village in the Rhineland, 7 February, 1815. He entered the Franciscan novitiate at the age of eighteen, and was ordained priest in 1826. As he had taught logic, natural philosophy, and theology for eleven years, he was deeply versed in those sciences and was quite in his element whenever any scientific subject was the topic of conversation. After Dr. Hartmann's death, Father John Baptist of Malegmano became pro-vicar-apostolic. He was succeeded by Father Benedict of Assisi as administrator, in 1867. On 9 February, 1888, Dr. Paul Josi, O.M.C., was elected Bishop of Rhodiopolis and Vicar-Apostolic of Patna. He was consecrated on 1 September, and placed in charge of the See of Allahabad, 24 August, 1881 to the newly-erected Vicariate-Apostolic of the Punjab. Dr. Francis Pesci, O.M.C., was chosen to take his place in the Patna Mission and consecrated on 14 August, 1881. On the establishment of the hierarchy in India by His Holiness Pope Leo XIII, 1 September, 1896, the Vicariate of Patna was con-
Allard, Paul, archiologist and historian, b. at Rouen 15 September, 1841, admitted to the bar and practised law for a short time in his native city, where he became a judge of the civil court. His literary and historical tastes induced him to abandon his profession devoted itself to the study of the history of the Church in the first four centuries. He contributed frequently to the "Revue des Questions Historiques", of which he became editor in 1904, and to various other publications. In 1874 he translated Northcote and Brownlow's "Roma Sotterrana" and made many additions to it, and enriched it with valuable notes. An intimate acquaintance with Giovanni Battista De Rossi and his own studies along various lines, led him to undertake a history of the persecutions suffered by the Christians at the hands of the Roman authorities. The work was planned on very broad lines and executed with a thoroughness that accords with the name of its author. The author was well fitted for the task; his sympathies were Catholic and his reading extensive; he had a minute knowledge of Christian archeology, especially in regard to the Roman Catacomb; he had studied the condition of the Christian slaves, and the history of the Roman emperors and of the Christian Church, and the administrative and constitutional history of Rome. Above all he was well acquainted with the history and spirit of Roman law, and was competent to pronounce judgment on the delicate legal questions involved in the history of the relations between the Christian Church and the Roman State during the era of the persecutions. On this subject his researches have done much to elucidate difficult and debatable points, though his conclusions have not been generally accepted. The main idea of M. Allard's "History of the Persecutions" is that the Christians were unjustly treated by the Roman authorities. He attributes the incompatibility between the spread of Christianity and the permanence of the Roman Empire, though the acceptance of Christianity by the people necessarily implied the final eradication of the old Roman cults and superstitions. The action of the Roman authorities he regards as ill-informed and brutal. Their treatment of the Christians arose from reasons of statesmanship or adherence to traditional policy, but was based entirely on low and unworthy motives. The causes of the persecutions he finds in the blind hatred of the Roman authorities against this "third race", in fanaticism, popular fury, or, as in the case of Maximus and Decius, very largely in private spleen. If any fault can be found with the work of Allard, it is that he appears too ready to accept as contemporary historical sources mere legends and traditions. He followed the example of Le Blant in thinking that most legends and Acts contained some element of truth, and consequently radical in his criticism of the "Acta Martyrum" and of other documents, e.g. the "De Mortibus Persecutorum", of Lactantius, all the assertions of which he seems to accept as testimony of the first order. He leans too strongly to the side of conservatism, and the scientific value of many pages of his work is spoiled by his reluctance to deal unsparingly with dubious and spurious Acts and Passiones. Many instances of this kind might be pointed out, as for example the account of the death of St. Ireneus, the story of Symphorosa, etc. These remarks, however, do not apply to his work on Julian the Apostate, in which he shows more discrimination in the use of his hagiographical material; it is consequently the most valuable of his writings. His principal works are: "Rome souterraine" (Paris, 1874); "Les esclaves Chrétiens depuis les premiers temps de l'Eglise jusqu'à la fin de la domination romaine en occident" (Paris, 1877); "Papa sous les empereurs chrétiens" (Paris, 1879); "Histoire des persécutions pendant les deux premiers siècles" (2d ed., Paris, 1892); "Histoire des persécutions pendant la première moitié du troisième siècle" (Paris, 1881); "La persécution de Dioclétien et le triomphe de l'Eglise" (2 vols., Paris, 1890); "Les chrétiens de l'empire romain" (6 vols., Paris, 1890); "Etudes d'histoire et d'archéologie" (Paris, 1895); "St. Basile" (ibid., 1899); "Julien l'apostat"; 2 vols. (ibid., 1900).

Patrick J. Healy.

Allatius (Alaccio), Leo, a learned Greek of the seventeenth century, b. on the island of Chios in 1586, and d. at Rome, 19 January, 1669. He entered the Greek college at Rome in 1600, spent three years in Lucania with his countryman, Bishop Bernhard Giustiniani, and then returned to Chios where he proved of great assistance to the Latin Bishop, the Antiochans and Patriarch. He received the degree of Doctor of Medicine from the Sapienza, was made Scriptor in the Vatican library, and, later, professor of rhetoric at the Greek College, a position which he held for only two years. Pope Gregory XV sent him to Germany, in 1622, to bring to Rome the famous library of Frederick I., which Maximilian had presented to the Pope in return for the services he had rendered a task which he accomplished in the face of great difficulties. In the death of Gregory XV (1623) Allatius lost his principal patron; but with the support of influential churchmen, he continued his researches.
especially upon the Palatinate manuscripts. Alexander VII made him custodian of the Vatican library in 1661, where he remained till his death. With untiring energy Allatius combined a vast erudition, which he brought to bear on the differences, although in some authorities incline to place him at the head of the Decadent or "Sweet" School of Italian painting. The early works of Correggio are "in style of the Ferrarese School" (Jean Paul Richter); and later he was slightly influenced by Mantegna and Da Vinci. But his mature style is peculiar to himself and the principles of his art prevail in painting and sculpture in the seventeenth and eighteenth centuries over all Italy and France. Then there was a School of Correggio, and he had a host of imitators.

Correggio is the most skillful artist since the ancient Greeks in the art of foreshortening; and, indeed, he was master of every technical device in painting, being the first to introduce the rules of aerial perspective. Radiant light floods his pictures and is so delicately graded that it passes subtly into shade with that play of reflections among the shadows which gives transparency in every modulation. This is chiarooscuro. Even in Allegri's earliest works it was prominent, and later he became the acknowledged master of it. His refined feeling made Correggio paint the nude as though a village of ideal beauty; the sensuous in life he made pure and beautiful; earthly pleasures he spiritualized, and gave expression to mental beauty, the very culmination of true Art. His painted pictures are a careful record of a way of life in which he lived and worked partly responsible for this; but his modesty, his retiring disposition, his fondness for solitude, his ideal homelife, his piety, and the fellowship of the Benedictine monks contributed far more to it. Correggio's early works are simple and naïve; later, in some of his church frescoes, he is more conventional; but he always possessed a wondrous grasp of figures in perspective di sotto in su, and gave to them unparalleled movement and grace. He painted angels whose smile was that of happy human love and pictured men in "sublime bliss" and the extremity of great joyousness (Richter).

Among Correggio's greatest works are the noble frescoes in the church of St. Paolo, which rank with the best decorations done in the height of the Renaissance, though consigned to oblivion for two centuries; the frescoes in the cathedral; in the church of St. John; and in the convention of the monks all of them in Parma. On seeing these frescoes Titian exclaimed: "Were I not Titian I should wish to be Correggio." His easel pictures are in every great European gallery. Dresden possesses "The Reading Magdalen," "The Nativity," called "Die heilige Nacht" (the Holy Night), and three Madonnas. In the "Nativity" the light is made to radiate from the Holy Child and illuminate all the other figures and the whole of the picture, a wholly new proceeding in painting and original with Correggio. Concerning the "Reading Magdalen", one of the most popular and most frequently copied pictures in the world, the modern idee among artists is to appropriate it to their own age. Morelli says: "It is most likely a Flemish work. It is painted on copper, and no Italian artist used copper before the close of the sixteenth century. Director Julius Meyer has already pronounced this picture spurious" [cf. Italian Masters in German Galleries] "no doubt." 1833. "Adoring the Infant Christ" (Uffizi) is an exquisite poem of motherhood, full of all that is tender and sweet in human sentiment. Other celebrated masterpieces are "The Marriage of Saint Catherine" (Louvres); "Madonna in Glory" (Munich); "Danae" (Rome); "Madonna del Latte" (St. Peterburg); "Ecce Homo", "Madonna della Cervara," and "Vivant au Panier" (National Gallery); "Madonna and Holy
Infant," called "Il Giorno" (Parma); "Noli me tangere," (Madrid); "Christ in the Garden of Gethsemane," (Apeley House, London); and the "Madonna del Coniglio," or "The Zingarella" (Naples). Italian Masters in German Galleries (London, 1888), 125-136. Pennino, Niccolo. "Monumenti storici di Antonio Allegri detta il Correggio" (Parma, 3 vols., 1817-21). This is still the standard work, one of immense research and scope. Crome and Cusack, Italian Masters of Painting in Italy in the Sixteenth Century (3 vols., 1886); 1d., A History of Painting in North Italy (1871, 2 vols.); Richter, in Domino's Kunst und Künstler (Leipzig, 1879); Meyer, Correggio (Leipzig, 1871).

LEIGHT HUGHN.

Allegri, Gregorio, a member of the same family which produced the painter Correggio, b. at Rome c. 1580; d. 1652. He was attached to the cathedral at Fermo, as a beneficiary priest, and acted as chorister and composer. The attention of Pope Urban VIII was drawn to him through some of his motets and concerti, and he was appointed, 6 December, 1629, to fill a vacancy among the singers of the Papal Choir, a post which he held until his death. He reached the climax of his fame when he produced his nine-voiced "Misericere" for two choirs, the parts of which are almost entirely written by its execution, in particular upon certain traditional ornaments which give a peculiar, pathetic quality to many passages, but without which it appears to be a piece of almost hopeless insipidity. Allegri's Christian life was in perfect harmony with his artistic occupation; he was, says Prokez, "a model of charity and humility, a father to the congregation, the consolation of captives and the forlorn, a self-sacrificing helper and rescuer of suffering humanity." His published works consist chiefly of two volumes of "Concertini" (1618-19); and two of "Motetti" (1621) all printed by Solchi of Rome. But many of his MSS. are in the archives of St. Peter's, Maria in Vallicella, in the library of the Roman College, and in the collection of the Papal Choir; and the library of the Abbé Santini contained various pieces by him, including "Magnificata," "Improperia," "Lamentazioni," and "Motetti." Kornmüller, Lex. der kirch. Tonkunst; Grove, Dict. of Music and Musicians.

J. A. VOLKET.

Alleluia.—This liturgical mystic expression is found (a) in the Book of Tobias, xiii, 22; then (b) in the Old Testament, at the time of Moses; and (c) in the New Testament, only in the relation of St. John's vision of Divine service in Heaven as the worship-word of Creation (Apos., xix). In the old Greek version of the Book of Tobias, in the Septuagint Greek translation of the Hebrew psalter, and in the original Greek of the Apocalypse it is not to be found. As the Archangel, in the most ancient tradition, our Latin Vulgate gives it as Alleluia in the Old Testament and in the New. Thus it was given in the earliest Christian liturgies of which we have record. Yet, in place of it, for liturgical use, by way of translation, the English Reformers put the form of words we now find in the Protestant Psalter, and in the Book of Common Prayer. The revisers of the authorized Anglican version of the Bible have used the form Hallelujah in the Apocalypse, xix, 3. To justify this form authors and editors of some recent English Protestant biblical publications have adopted a new Greek form of transcription of the Latin word Alleluia. (See "New Testament in the Original Greek": text revised by Westcott and Hort (Cambridge, 1881), and second edit. of "The Old Testament in Greek According to the Septuagint", by Sweete (1895).

For change of form, compare Smith's Dict. of the Bible (new edit., 1883) and Hastings' Dict. of the Bible (1898-1904).

Alleluia, not Hallelujah, is the traditional Christian and proper English form of transcription. The accent placed as in our liturgical books over u marks its verbal analysis, as that clearly shows in the last line of the Hebrew Psalter: Alleluia. It is thus seen to be composed of: the divine adverb "Allelu" (verb, 557) and the divine pronominal term i.a (77). So, preserving its radical sense and sound, and even the mystical suggestiveness of its construction, it may be literally rendered, "All hail to Him who is!"—taking, "All Hail!" as equivalent to the highest form of the adverbial "Hallelujah." This is the sense in which God said to Moses: "Thus shalt thou say to the children of Israel; Who is hath sent me to you." As such, when was the expression introduced into the Hebrew liturgy?—Besides reasons proper to the text of the Psalter, and those drawn from a purely philological consideration of the word itself, the data of ancient Jewish and Christian tradition all point to the conclusion that it belonged, as a divinely authorized doxology, to the Hebrew liturgy from the beginning. As to when it was first formed, there seems much reason for holding that we have in it man's most ancient expression of devotion and most ancient form of the true believer's primitive credo, primitive doxology, primitive acclamation. That in part would explain the Church's remarkable fondness for its liturgical use. As a rule she uses it wherever joy, consequently triumph, or thanksgiving, is to be emphatically expressed. As to the time of its use, in the Eastern Church it is heard at all seasons of the year; even in Masses for the dead, as it formerly was in the West. There, at present, in the Latin Roman Rite, our own, according to St. Gregory's regulation referred to in his Office, from Easter to Septuagesima it never leaves the Liturgy, except for some passing occasion of mourning or penance, such as Mass and Office for the Dead, in Ferial Masses during Advent, on the feast of the martyred Holy Innocents (unless it fall on a Sunday), and on all vigils which are fast days, if the Mass of the vigil be said. But it is sung on the vigil of Easter (Holy Saturday) and on that of Pentecost, because some of these vigils, in early ages, Mass was said at night, and so was regarded as belonging to the joyous solemnity of the following day. During Easter-time it is the characteristic Paschal note of varying parts of Mass and Office, constantly appearing at the beginning and end, and even in the middle, of psalms, as an instinctive exclamation of ecstatic joy. Certainly hence it thus expressed the Catholic view of its traditional import when noting (in Psalm cvi) that the very sound of the words should be held to signify "a kind of acclamation and a form of ovation which mere grammarians cannot satisfactorily explain; whereas when, in the Old Testament, we have left it untranslated and, in the same way, the Church has taken it into the formulas of her Liturgy"—to which we might add, be the language of her liturgy or of the people who use it at any time or place what it may.

Alleluia in Greek Liturgies.—From the Temple through the Councilum's alleluiaic hymn of thanksgiving, the word passed into the service of the Christian Church, whose liturgical language, like that of the Septuagint and the New Testament, was at first, naturally, Greek. Of course its essential character remained unchanged, but, as an emotional expression of devotion, it was profoundly affected by Christian memories, and by the spirit of the Christian Faith. To its original general significance was thus added a new personal sense as Paschal refrain and, with that, among holy words, a mystical meaning all
its own. Even as a form of divine acclaim its force was intensified, the feeling it evoked deepened, the idea suggested widened and elevated, and, above all, purified under the spiritualizing influence of Christian thought. As that thought's supreme expression of thanksgiving, joy, and triumph, "Alleluia" assumed a wider and deeper, a higher and broader meaning and value in the liturgy of the Christian Church in every country of the civilized world. With such supreme Christian significance it appears in the earliest portions of the liturgies of which we have written remains, the so-called "primitiva liturgiae of the East." These may be reduced to four, called respectively, and used ordindly, the "Epistle of the East," of St. Mark, St. James, St. Clement, and St. Chrysostom. The last, now more commonly known as that of Constantinople, is the normal liturgy of the Eastern Churches, used not only by the "Orthodox," or Schismatic, but by the Catholic, or "United," Greeks throughout the world. The Greek Liturgy of St. James is still used by the schismatic Greeks at Jerusalem on his feast day, and in its Syrian recension is the prototype of that of the Maronites who are Catholics. That of St. Mark, apparently the most ancient of all, is very often in verbal agreement with the Coptic Liturgy of St. Cyril and other similar forms, found in the Catholic Church. This liturgy called that of St. Clement, though undoubtedly very ancient, seems to have never been actually used in any Church, so may be here passed over. Now, first glancing through the Liturgy of St. Mark, as presumably the most ancient, we find this rubric, just before the Gospel: "Attend, listen, do not depart; The Prologue of Alleluia."—"The Apostle" is the usual ancient Eastern title for the Epistle, while the "Prologue of Alleluia" would seem to be some prayer recited by the priest before Alleluia was sung by the choir or people. Then, for Alleluiaic anthem, comes the somewhat later insertion known as the Cherubim hymn, before the Consecration: "Let us who mysteries represent the Cherubim, and sing the holy hymn to the quickening Trinity, now lay by all worldly cares, that we may receive the King of Glory invisibly attended by the Angelic orders: Alleluia, Alleluia, Alleluia!" Then, in the next most ancient of these liturgies of the East, known as the Liturgy of St. James, we find the following rubric: "Prieest: Peace be with all. People: And with thy Spirit. Singers: Alleluia!" —Further on, immediately after the Cherubim anthem above noticed, there is the following beautiful invocation before the Consecration: "Pray, then, all who, with keen silenced stand with fear and trembling and ponder naught of itself earthly; for the King of Kings and Lord of Lords, Christ our God, cometh forward to be sacrificed and to be given for food to the faithful; and He is preceded by the Choirs of His Angels with every Dominions and Power, by the many-eved Cherubim and the six-winged Seraphim who covering their faces sing aloud the Hymn: Alleluia, Alleluia, Alleluia!" Finally, in the ancient Greek Liturgy of Constantinople, we find the word used, as acclaiming expression to a kind of chorus, apparently intended to be repeated by the congregation or assistant ministers, etc. The R. who has the paten before thee in the midst of trouble: the Name of the God of Jacob defend thee: R. Save us, O Good Paraclete, who chant to Thee Alleluia. V. Send thee help from the Sanctuary: and strengthen thee out of Sion. R. Save us, O Good Paraclete, who chant to Thee Alleluia. V. Remember all thy offerings: and accept thy burnt offering, O Son of God. R. The Deacon: Attend! The Reader: Alleluia!" The reading of the Apostle being concluded, the rubric gives—"Prieest: Peace be to thee. Reader: Alleluia!" Then, when the catechumen has departed, after the "prayers for the faithful" before the Consecration, we have the Cherubie anthem, with its triple Alleluia for "Holy hymn to the quickening Trinity" as above in the Liturgies of St. Mark and St. James. These extracts will suffice to show that the word from the first has been as it still is used in the liturgies of the East and West in our own day, supreme in Christian acclamation, or lyric cry, before, in the middle, and at the end, of verses and responses, and anthems and hymns. The only difference in regard to it between those of the East and West is that in the former it is still, as it seems at first to have been originally, used only through Lent, and in Offices for the dead, as the Christian cry of victory over sin and death. Thus St. Jerome tells us it was sung at the obsequies of his sister Fabiola. With a kind of holy pride, in his own strong way he writes:—"Sonabant psalmi et aurata temporum reboans in sublime quattuorbat Alleluia." (See Hammond's Ancient Liturgies.)

**Alleluia Saturday. See Holy Week.**

**Alleluiaic Psalms. See Psalms.**

**Allemand, Jean.** A French priest and Orientalist, b. 19 November, 1799; d. 9 August, 1833. After his ordination he was made professor of Sacred Scripture in the Roman Seminary, Consultant of the Congregation of the Index, Censor of the Academy of Catholic Religion, and editor of the "Annales des sciences religieuses." He wrote on Purgatory against Dudley, and a warning against the hieroglyphic discoveries of Champollion (Rome, 1834).

**A. J. MAAS.**

**Allen, Edward Patrick,** fifth Bishop of Mobile, Alabama, U. S., b. at Lowell, Mass., 17 March, 1853. He made his college course at Mount St. Mary's, Emmitsburg, Md., graduating 26 June, 1878, and then entered the seminary there for his theological studies. He was ordained priest 17 December, 1881, and remained at Mount St. Mary's, as a member of the faculty, until early in 1882, when he was made assistant at the cathedral in Boston, and later at Framingham, Mass. In 1884 he returned to Mount St. Mary's to succeed his predecessor as Bishop of Mobile. He was consecrated at Baltimore, Md., 16 May, 1897. In 1889 Georgetown University conferred on him the degree of Doctor of Divinity. (Reuss, Biog. Cycle of the Cath. Hierarchy of the U. S.; Catholic Directory, 1896.)

**Allen, Frances**, the first woman of New England birth to become a nun, b. 13 Nov., 1784, at Sunderland, Vt.; d. 10 Sept., 1819, at Montreal. Her origin, education, and environment were calculated to make her the least likely woman in the United States to take such a step. Her father was the Rev. Dr. James Allen, minister of the Revolution and pioneer of the State of Vermont, and an atheist. He married as his third wife a widow, Frances Montessor; 16 Feb., 1784, and Frances was born 13 Nov., of the same year. After Ethan Allen's death, 12 Feb., 1789, Mrs. Allen, five years later, married Dr. James Penniman. While Dr. Allen, Dr. Penniman was sufficiently averse to religion to exclude every thought of it, as far as possible, from his stepdaughter's mind. Notwithstanding this, her keen and inquiring intellect led to her acquiring such a knowledge of the Catholic religion that when she was twenty-one she asked
leave of her parents to go to Montreal ostensibly to learn French, but in reality to become more familiar in a convent school with the belief and practice of Catholics. They consented, but first required her to be baptized by the Rev. Daniel Barber, a Protestant minister of Claremont, New Hampshire. She became a pupil of the Sisters of the Congregation of

FRANCES ALLEN AT THE AGE OF 15 (FROM A PAINTING)

Notre Dame, at Montreal, in 1807. One day a Sister requested her to place some flowers on the altar, recommending her also to make an act of adoration of the Real Presence of Jesus Christ in the tabernacle. When the young woman attempted to step into the sanctuary she found herself unable to do so. After three futile attempts, she was filled with conviction of the Real Presence, and fell upon her knees in humble adoration.

She was instructed and received baptism, her lack of proper disposition having rendered that conferred by Mr. Barber invalid. At her first Communion she felt within her an unmistakable vocation to the religious life. Her parents promptly withdrew her from the convent and sought by bestowing on the young girl worldly pleasures to oblige her consent to pass with her parents before taking any step in the matter, was at an end, she returned to Montreal and entered the Hôtel-Dieu, making her religious profession in 1810. The convent chapel was thronged, many American friends coming to witness the strange spectacle of Ethan Allen's daughter becoming a Catholic nun. After eleven years of secluded life in religion, Frances Allen died at the Hôtel-Dieu, of lung trouble, 10 Dec., 1819.

De Gobemau, Catholic Memoirs of Vermont and New Hampshire (Burlington, Vt., 1886); Barber, History of My Own Times (Washington, D. C., 1827) in Catholic World, XVI.
communication incurred by this murder. Sir James Ware says of Allen ('Works', ed. Harris, Dublin, 1719, i. 413; 'Comp. of Irish Biogr.' Dublin, 1878, 3) that "he was of a turbulent spirit, but a man of hospitality and learning, and a diligent inquirer into antiquities." He belonged to the shifty and unprincipled class of which Thomas Cromwell (q. v.) was leader and mouthpiece, and he closed unworthily the series of Oxford Catholic prelates of Ireland. His successor, George Browne, was a formal apologist and begins the list of the Protestant prelates of the Anglican Church in Ireland.


**THOMAS J. SHAHAN.**

**Allen, JOHN, priest and martyr.** He was executed at Tyburn in the beginning of the year 1538, because he refused to subscribe to the ecclesiastical supremacy of Henry VIII.

**Brow.** Chronicles; *Cath. Magazine* (1832); **GILLOW.** *JOHN J. A. BECKET.**

**Allen, WILLIAM, Cardinal; b. England, 1532; d. Rome, 16 Oct., 1594.** He was the third son of John Allen, of Rosull, Lancashire, and at the age of fifteen went to Oriel College, Oxford, where he graduated B. A. in 1550, and was elected Fellow of his College. In 1554 he proceeded M.A., and two years later was chosen Principal of St. Mary's Hall. For a short time he also held a canonry at York, for he had already determined to embrace the ecclesiastical state. On the accession of Elizabeth, and the re-establishment of Protestantism, Allen was one of those who remained most stanch on the Catholic side, and it is chiefly due to his labours that the Catholic religion was not entirely stamped out in England. Having resigned all his preferences, he left the country in 1561, and sought a refuge in the university town of Louvain. The following year, however, we find him back in England, devoting himself, though not yet in priest's orders, to evangelizing his native county. His success was such that it exceeded his hopes, and he had to flee for safety. For a while he made himself a missionary centre near Oxford, where he had many acquaintances, and later for a time he sought protection with the family of the Duke of Norfolk. In 1565 he was again forced to leave England, this time, as it turned out, for good. He was ordained priest at Mechlin shortly afterwards. The three years Allen spent as a missionary in England had a determining effect on his whole after life. For he found everywhere that the people were not Protestant by choice, but by force of circumstances; and the majority were only too ready, in response to his preaching and missions, to return to Catholicity. He was always convinced that the Protestant wave over the country, due to the action of Elizabeth, could only be temporary, and that the whole future depended on there being a supply of trained clergy and controversialists ready to come into the country whenever Catholicity should be restored. It was to supply this need that he founded the College at Douay since identified with his name. The idea first developed itself in his mind during a pilgrimage to Rome in company with Dr. Vendeville, Regius Professor of Canon Law in the University of Douay, in 1567. No doubt this was one of the thoughts of the city, which was the natural place for his new college; but it was by no means the only one. Douay was a new university, founded by Pope Paul IV, under the patronage of King Philip of Spain (in whose dominions it then was), for the special object of combating the errors of the Reformation; and, what is still more to the purpose, it was already under Oxford influences. The first chancellor, Richard Smith, was an Oxford man, as were several of the most influential members of the university at the time when Allen began. It was his ambition to perpetuate Oxford influences and traditions, and to make his new college practically a continuation of Catholic Oxford. He was himself made in a hired house on Michaelmas Day, 1568. The means of support included, besides Allen's private income, and other voluntary donations, a yearly pension of 200 ducats from the King of Spain, and later on one of 100 gold crowns a month from the King of France. The number of students who were received than the income warranted, a course rendered necessary by the urgent state of Catholic affairs, which Allen met in the spirit of faith; and in the long run, means were never wanting. The names of Thomas Stapleton, Richard Bristowe, Gregory Martin, Morgan Philips, and others are still well known to English Catholics, and are themselves a sufficient record of the ability of Allen's early companions, and of the work done at the college. Allen had the power of instilling his spirit into his followers. They lived together without written rule, but in perfect mutual harmony, working for the common cause. From the day the Douay Bible (q. v.) was published in 1582, when the college was at Rheims; and the Old Testament, though completed at the same time, was delayed by want of funds. It eventually appeared at Douay, in 1590, two years before the Anglican "Authorized Version."

But the work for which Allen's college is now most famous was not part of his original scheme, but an outgrowth from it. This was the sending over of missionaries to work for the conversion of England in defiance of the law, while the country still remained in the hands of the Protestant party. So no Catholic bishops left, and the Marian clergy were rapidly dying out. Granted that the Protestant rule was to continue indefinitely, the only method to save the Catholics from extinction was to send priests from abroad, and Allen was given "faculties" for all England to impart to them. They had to face a hard and precarious life, often persecution, the rack, or even death. When found out they could be convicted of high treason, for which the punishment was to be hanged, drawn and quartered. More than one hundred and sixty Douay priests are known to have been put to death, the great majority belonging to the secular clergy. Among these latter was Robert, alias Confessor for the Faith. Yet such was the spirit which Allen infused into his students that they rejoiced at the news of each successive martyrdom, and by a special privilege sang a solemn Mass of thanksgiving. And the success of the "Seminary Priests", as they were called, was such that at the time of Elizabeth's long life, the island of England was still at heart more than half Catholic. In 1575 Allen made a second journey to Rome, where he helped Pope Gregory XIII to found another college to send missionaries to England. For this purpose possession was obtained of the ancient English hospital of the city, which was converted into a seminary. Returning to Douay, Allen found a storm gathering against the English and in 1578 they were expelled from the town. The collegians took refuge at the University of Rheims, where they were well received,
and continued their work as before, Allen being soon afterwards elected canon of the Cathedral Church. In 1579 he paid his third visit to Rome, being summoned thither in order that he might use his unique personal influence to adjust the disputes between the English and the Cardinal, and to ameliorate his new college there. It was during this visit that he was appointed a member of the Pontifical Commission for the revision of the Vulgate. Up to this point the career of Allen had won the universal admiration and gratitude of English Catholics, for what he himself termed his "scholastical attempts" to convert England. Such was not, however, the case with his political labours to secure the same end, which may be said to have begun about this time, and were far less successful. The famous Bull "Regnans in excelsis" was issued by Pius V in 1570, depositing Queen Elizabeth, and releasing her subjects from their allegiance, but it did not take practical shape till seventeen years later, when preparations were made for the invasion of England by the King of Spain. Allen was then once more in Rome, whither he had been summoned by the Pope after a dangerous illness two years before. He never left the Eternal City again, but he kept in constant communication with his countrymen in England. It had been resolved that the Society of Jesus, to which he was greatly attached, undertook to join in the work of the English mission; and now Allen and Father Parsons became joint leaders of the "Spanish Party" among the English Catholics. The exhortation to take up arms in common with the Spanish invasion, printed in Antwerp, was issued in Allen's name, though believed to have been composed under the direction of Father Parsons. At the request of King Philip, Allen was created cardinal in 1587, and held himself in readiness to go to England immediately, should the invasion prove successful. In estimating the number of those who would be adherents to the scheme, however, Allen and Parsons were both at fault. The large majority of English Catholics, generously forgetting the past, sided with their own nation against the Spanish, and the defeat of the Armada (1588) was a subject of rejoicing to them no less than to their Protestant fellow countrymen. Allen survived the defeat of the Armada six years. To the end of his life he remained firmly convinced that the time was not far distant when England would be Catholic again. During his last years there was an estrangement between him and the Jesuits, through personal relations with Father Sturmius; but this remained unimpaired. In 1589 he co-operated with him in establishing a new English college at Valladolid, in Spain. The same year he was nominated by Philip II Archbishop of Mechlin; but, for some reason which has never been satisfactorily explained, the nomination, although publicly shewn to stand several years, was never confirmed. He continued to reside at the English College, Rome, until his death, 16 October, 1594. He was buried in the chapel of the Holy Trinity adjoining the college. The following is a list of his printed works: "Certain Brief Reasons concerning the Catholic Faith" (Douay, 1582); "The Answer of the English Churches Doctrine touching Purgatory, and Prayers of the Souls Depot" (Antwerp, 1565), re-edited by Father Bridgett in 1886; "A Treatise made in defense of the Lawful Power and Authority of the Preesthode to remit sinnes &c." (1567); "De Sancis Antwerto, 1590; "An Apology for the English Seminaries" (1581); "Apologia Martyr" (1583); "Martyrium R. P. Edmundi Campiani, S.J." (1583); "An Answer to the Libel of English Justice" (Mons, 1584); "The Copie of a Letter written by M. Doctor Allen concerning the Yeeding up of the City of Daventrie, unto his Catholicke Majestie, by Sir William Stanley Knight" (Antwerp, 1587), reprinted by the Chetham Society, 1851; "An Admonition to the Nobility and People of England and Ireland, concerning the present Warres made for the Execution of his Holines Sentence, by the highe and mightie Kings Catholike of Spain, by the Cardinal of England, and by his newly appointed of the sentence and deposition of Elizabeth, the usurper and pretended Queene of England" (1588; reprinted London, 1842). Among the known ancient portraits of Cardinal Allen are the following: Painting formerly in refectionary of the English College, Douay, found after the Revolution in the upper wall of the present church of St. Edmund's; a portrait at Douai Abbey, Woolhampton; copy of same at St. Edmund's College, Old Hall; painting formerly the property of Charles Brown Mostyn, Esq., now at Ushaw College, Durham; painting in archiepiscopal palace, Rheims; and a later one, representing him as an old man, at English College, Rome. Also a Belgian print, reproduced in "History of St. Edmund's College", and various reproductions of the above paintings.

Bernard Ward.

Alls (or Allerstein), August, Jesuit missionary in China, b. in Germany; d. in China, probably about 1777, and consequently after the suppression of the Society. His mathematical and astronomical acquirements recommended him to the imperial court at Pekin, where he won the esteem of the Emperor Kiang-long, who made him a mandarin and chief of the Department of Mathematics, a post he held for many years. He has given the world a census of China for the 25th and 26th years of the reign of Kiang-long. His list and the Chinese translation reached Europe in 1779. The work is precious for the reason that the Tartar conquerors objected to census-taking, or at least to census-publication, lest the Chinese might recognize their strength and grow restless. Another element of its value is that it confirms all the calculations of one of his predecessors, Father Ariot (q. v.), and affords a proof of the progressive increase of the Chinese population. In the 25th year he found 196,537,977 souls, and in the following year 198,214,924. It is said to be found in "Description Générale de la Chine", p. 283.

A. Schauen, Biogr. unir., s. v.

T. J. Campbell.

Alliance, Evangelical. See Evangelical Alliance.

Alliance, Holy. See Holy Alliance.

Allies, Thomas William, an English writer b. 12 February, 1813; d. 17 June, 1903. He was one in whom the poetical vein was tenderly blended with the philosopher's wisdom. His musings as a boy were uttered in poetry; conobar scribere et versus erat. From a very early age he loved books more than men, or rather than men; he seemed to converse rather than to deal with them. Circumstances, which fashion lives, but do not make them, played into his hands. For a long time he was an only child; at fourteen he went to Eton, and at sixteen was the first to win the Newcastle Scholarship. His lonely boyhood, 16.35.34.12.12.12.12.12, and the lack of early companions tended to make him serious. He was born at Midsomer Norton, Somersetshire, England. His father, the Rev. Thomas Allies, was at that time curate of Henbury in Worcestershire, later Rector of Wormington, some twelve miles from Cheltenham. His mother, who died a week after his birth, was Frances Elizabeth
Fripp, daughter of a Bristol merchant. The first act of father and mother after the birth was to thank God for their little son. The Rev. Thomas Allies married again, his second wife being Caroline Hillhouse, who took little “Tom” to her heart and loved him as one of her own children. He received his first lessons at the Bristol Grammar School and began to study hard. Among his schoolmates was recorded: “A Prize Essay, given by Sir John Cox Hippsley, Baronet, to Thomas William Allies, aged 12 years, and by him delivered before the Mayor and Corporation of Bristol, September 28th, 1825.” In 1827, at his own request, he went to Eton, though in after years he used to regret his early advent at that school. He was only too well aware of the difficulties of coping with his contemporaries, but at no period of his life could his mind have been young. There is a certain maturity about even his youthful poetry. At Eton he was in the house of the Rev. Edward Coleridge, who always remained his devoted friend. From Eton he proceeded to Oxford, taking his M.A. degree in 1832. Wadham was his college. His classical mind learnt classical speech at Eton and Oxford, for no writing of English or of any other spoken tongue can be acquired without a deep study of the ancients. Mr. Allies’s Latin prose has probably not been surpassed. He was not called upon to write, as some were, in Greek, regularly by lecture at the Greek schools of the Colleges and the system of religious inspection of primary schools. He was instrumental in setting up the Training College for Women at Liverpool, which has done magnificent work. Greater, even, was the distinction he won by the work which (he scheme for a Catholic University in Ireland led him to compose. The idea fell through, but the lectures lived, and live on in “The Formation of Christendom,” of which Cardinal Vaughan said, “It is one of the noblest historical works I have ever read.” The Poor School Committee and “The Formation of Christendom” ran on parallel lines in his life, each representing a period of some thirty odd years. Beginning in 1853, his connexion with the Poor School Committee ended in 1890, when he retired on his full pension of £400. The opus magnum similarly ran over a lifetime, from 1861 to 1895, when the closing volume on “The Monastic Life” of his massive work appeared. The first of his numerous and largely represented by the Oxford Movement, of which he was the last survivor. In 1885 Pope Leo XIII created him a Knight Commander of St. Gregory, and in 1893 conferred upon him the signal favour of the gold medal for merit. He expressed his gratitude to the Pope in a letter composed in Christian Latin. “In primo teste et Lucae epistolae pro summo vitae premio uque ad extremum halitum Verbum Tuum donumque gremio amplitiae.” His great achievements were the books he wrote, for they were an alms to God of his whole being as well as of his substance. He outlived all his contemporaries through the pen of Mary H. Allies is in course of preparation. The following is a complete list of his works both before and after his conversion:

Sermons, 1 vol. (1844); The Church of England Cleared from the Charge of Schism (1846); Journal in France (1849); History of the Earliest Settlements of the Brethren of St. Peter, the Source of Jurisdiction and the Centre of Unity (1850); St. Peter, His Name and His Office (1852); The Formation of Christendom, 8 vols. (1861—70), showing the necessary foundation of the Church up to Charlemagne. Some of these volumes have sub-titles, which it has been found wise to retain. Thus, The Christian Church and the Greek Philosophy (vol. III); Church and State (vol. IV); The Holy See and the Holy City (vol. VI); The Holy See and the Holy Church (vol. VII); The Holy See and the Holy State (vol. VIII). Each volume was written in French. Allies’s Apologia pro Vita Sua was published in 1880, and has taken a high place in English Catholic literature. Two volumes entitled Sermons on the Gospels were printed in 1879. They contained, besides the Treatises on St. Peter,
nine important essays on the Royal Supremacy and cognate subjects. These volumes and The Journal in France are now out of print. The two volumes on St. Peter have been republished by the Catholic Truth Society, the smaller one at the express desire of Pope Leo XIII, to whom the book is dedicated. A Life's Decision is in the second edition, which contains an important addition. Five volumes of the Forma
tion have appeared in the popular edition; the three remain ing volumes will follow at, it is hoped, no distant date. MARY H. ALLIEZ.

Allioni, JÖSEF FRANZ, b. at Sulsbach, 10 August 1793; d. at Augsburg, 22 May, 1873. He studied theology at Landshut, was ordained at Ratisbon, 1816, studied Oriental languages at Vienna, Rome, and Paris (1818-20), became professor in the University at Landshut in 1824, and was transferred with the university to Munich in 1826, but owing to his refusal to accept a cardinal's hat, was sent back to Ratisbon, in 1835, and became Dean of the chapter at Augsburg, in 1838. His works are: "Aphorismen über den Zusammenhang der heiligen Schriften Alten und Neuen Testaments, aus der Idee des Reiches Gottes" (Ratisbon, 1819); "Häusliche Alterthümer der Hebräer nebst biblicher Geographie" (1821); "Bibliothek der Alterthümer" (Landruth, 1825); "Handschriften der Bibel, in dem Landshutischen Archiv," (in cooperation with Grätz and Haneberg, Landshut, 1843-44); "Uebersetzung der heiligen Schriften Alten und Neuen Testaments, aus der Vulgata, mit Bezug auf den Grundtext, neu übersetzt und mit kurzen Anmerkungen dargestellt, dritte Auflage" (Augsburg, 1833), umgearbeitet." (6 vols., Nürnberg, 1830-35). This work received a papal approbation, 11 May, 1830.

HERZOG, in Kirchenlex.; WEITZ UND WELTE, in Lexikon der Kirche, 3 ed. (St. Louis, 1902); VIEU, Dict. de la bible (Paris, 1895).

A. J. MAAS.

Allison, William.—He was one of the English priests who were victims of the plots of 1679-80, and died a priest in York Castle about this time. CHALLISER, Memoirs; GILLOW, Bibl. Dict.

JOHN J. A. BECKET.

Allocation is a solemn form of address or speech from the throne employed by the Pope on certain occasions. It is delivered only in a secret consistory at which the cardinals alone are present. The term allocatio was used by the ancient Romans for the address made by a commander to his soldiers either before a battle or during it, to animate and encourage them. The term when adopted into ecclesiastical usage retained much of its original significance. An allocation of the Pope often takes the place of a manifesto when a struggle between the Holy See and the secular powers has reached an acute stage. It then usually summarizes the points at issue and details the efforts made by the Holy See to preserve peace. It likewise indicates what the Pope has already conceded and the limit which principle obliges him to put to further concessions. A secret consistory of cardinals, as opposed to a public consistory, is a meeting of papal dignitaries in presence of the Pope to discuss matters of great importance concerning the well-being of the Church. At these secret consistories the Sovereign Pontiff not only creates cardinals, bishops, and legates, but he also discusses with the cardinals grave matters of State arising out of those mixed affairs partly religious, partly civil, in which conflict easily arise between Church and State. In such secret consistories the cardinals have a consultative vote. When the Pope has reached a conclusion on some important matter, he makes his mind known to the cardinals by means of a direct address, or an allocation. Such allocations, though delivered in secret, are usually published for the purpose of making clear the attitude of the Holy See on a given question. They treat generally of matters that affect the whole Church, or of religious troubles in a particular country where ecclesiastical rights are infringed or endangered, or where heretical or immoral doctrines are undermining the faith of the people. Most of the subjects presented to the secret consistory have already been prepared in the consistorial congregation, which is composed of a limited number of cardinals. These conclusions may be accepted or rejected by the Pope as he thinks proper. In matters of statecraft the Pontiff also takes counsel with those most conversant with the subject at issue and with his Secretary of State. His conclusions are embodied in the allocation. Among papal allocutions of later times which attracted widespread attention from the delicacy or delicacy of the matters with which they dealt, may be mentioned those of Pius VII on the French Concordat (1802) and the difficulties created by Napoleon for the Holy See (1808); those of Gregory XVI referring to the troubles with Prussia concerning mixed marriages, and with Russia over the Habsburg crown; those of Pius IX on the relations with the Vatican, the breaking of the Concordat and the consequent separation of Church and State in that country.

WILLIAM H. W. FANNING.

Allogene. See Gnostics.

Allori, (1) ANIOLO DI COSIMO, called IL BRONZINO, an exceptionally able painter and a poet, b. at Monticello, near Florence, in 1502; d. at Florence in 1572. He was a pupil of Raffaelino del Garbo and at Jacopo de Pontormo's; such an artist as collaborated with assistants, and some of whose unfinished works he completed. Allori, who was the friend of Vasari, became court painter to the Medicean tyrant Cosimo I, Grand Duke of Tuscany. Among his brilliant series of portraits are those of Dante, Petrarch, and Boccaccio. A great admirer of Michael Angelo, his work shows that master's grandiose influence. Among his religious, allegorical, and historical paintings the chief is the "Limbo" or "Descent of Christ into Hell" in the Uffizi. For Florentia public buildings Allori executed various works. Some of his most notable paintings in public galleries are "Young Sculptor," "A Letter," "Palazzo Medici," "L'Imprevisto," "La Medici," in the Uffizi; "The Engineer," at the Pitti Palace; "Cosimo I," "Knight of St. Stephen," A Lady," and "Venus, Cupid, Folly, and Time," in the National Gallery in London, the last two painted for Francis I of France. "Christ Appearing to Mary Magdalen," in the Louvre; the "Dead Christ," in the Florence Academy; and "Venus and Cupid," at Buda-Pesth. In the galleries of Vienna and Dresden appear portraits of his patron, Cosimo, accompanied by the Duchess Eleonora. Similar portraits are found at Luca in both the Royal Palace and the Communal Gallery, and in Rome in the palace of the Beccarva. The Duchess is also represented at the Uffizi.

(2) ALESSANDRO, a nephew of (1), b. at Florence, 1535, d. there 1607, was an artist of much ability and was patronized by the Grand Duke Francesco.

(3) CRISTOFANO, Alessandro's son, known as BRONZINO THE YOUNGER, b. at Florence, 1577, d. there 1621, a pupil of his father, of Santo di Tito and Cigoli, and of somewhat irregular life, was a painter of talent both in figure and landscape and one of the best colourists of the Florentine school.

WILLIAM H. W. FANNING.

ALLOERI, Enrico, L'Asina del Pontefice, 1850; New York, 1896; CHARLES BLANC, L'Ecole Florentine, in his Histoire des premières de toutes les écoles (40 vols., Paris, 1848-76); BALDINELLE, Notizie de' professori del disegno di Cambiato in qua (Florence, 1681-1728, 1767-74, 1840-47; Turin, 1708-
William, a student of the University of Cambridge, retired to Louvain on the accession of Elizabeth (1558), was ordained priest there, but soon returned to England. He was highly esteemed by Mary Queen of Scots, whom he frequently visited in her prison, suffered imprisonment for his faith, and was banished. At Mary's request he was made a canon of St. Quentin in Picardy (France). He died about 1590, and left a work entitled "Thesaurus Bibilorum, omnem utriusque vitae antidotum secundum utriusque Instrumenti veritatem et historiam succincte complectens", with which is printed an "in defense of the Virgin against calumny in epistles et evangelii per annum circuim" (Antwerp, 1577).


Thomas J. Shahak.

alla, Claude, one of the most famous of the early Jesuit missionaries and explorers of what is now the western part of the United States. He was born in 1562; d. in 1689, near the St. John's River, in the present State of Indiana. Siena calls Alla "the founder of Catholicity in the West". He was a predecessor and subsequently a co-labourer of Marquette, and there is a book still extant containing prayers in Illinois and French, in which an anecdote relates that it was in this book that Alla initiated the custom of singing Mass in the Franciscan Office in the Mission. Alla was a true missionary, and his labours bore fruit in many regions. He died in 1689, and is buried in the Paroiss of the Sacred Heart, in the Missionaries' Seminary, at St. Louis, Missouri.

Thomas J. Campbell.

Alma, a Hebrew word signifying a "young woman", unmarried as well as married, and thus distinct from mithilah, "a virgin" (see Hebrew Lexicons). The interest attaches to this word is due to the famous passage of Isaiahs, vii, 14: "the Alma shall conceive", etc. We can only mention some of the various opinions with regard to the meaning of this Alma in verse. She is said to be: (1) the wife of Asahel; (2) the prophetess mentioned in Is., viii, 3; (3) any young married woman, who, on account of the promised victory of Judah, could at some near date call her child Immanuel (God with us); (4) metaphorically, the Chosen People; (5) the Virgin Mother of the Messiah. This last view is the one adopted by St. Matthew, i, 23, and after him by Christian tradition. (See Emmanuel; Messiahs, and other Commentaries on Isaiahs.)

R. Butin.

Alma Redemptoris Mater (Kindly Mother of the Redeemer), the opening words of one of the four Antiphons sung at Compline and Lauds, in honour of the Blessed Virgin, at various seasons of the year. This particular Antiphon is assigned to that part of the year occurring between the first Vespers of the first Sunday in Advent and Compline of the 2d of February (on which day it ceases, even if the Feast of the Purification should be transferred from that day). It consists of six hexameter verses in strict prosodial form, followed by versicle, response, and prayer, which vary for the season: usual Christmas Eve (first Vespers of the Nativity), V. Angelus Domini etc., R. Et conceptus etc., with the prayer Gratiam tuam etc.; thenceforward, V. Post partum etc., R. Dei Genitricis, and the prayer Deus qui nutuert etc. The hexameter verses are credited to Hermannus Contractus, and Hermann "the Cripple" (d. 1054), an interesting biographical notice of whom may be found in Duffield, "Latin Hymn Writers", 149-168. It has been translated into English by Father Caswall (Mother of Christ, hear thou thy people's cry); by Cardinal Newman in "The Tracts for the Times", No. 75 (Kindly Mother of the Redeemer), and J. Wallace (Sweet Mother of Our Saviour blest). Caswall's translation is found in the official "Manual of Prayers" (Baltimore), 76. In the Marquee of Bute's "Brevarid, Winter Part", 176 (Maiden! Mother of Him Who redeemed us, thou that abidest), the unrhymed hexameter version is very literal.

The Antiphon must have been very popular in England both before and after its treatment by Chaucer in his "Prioress's Tale", which is based wholly on a legend connected with its recitation by the "Litel Clergeon":

"This litel childde his litel book lerninge, As he sat in the scole at his prymere, He Alma redemptrix herde singe, As children lerned out antrew, or Hermann "the Cripple"; And, as he dorste, he droom hym ner and ner, And herkned ay the wordes and the note, Till he the firste vers coude al by rote."

Professor Skeat, in his "Oxford Chaucer", thought that the Alma Redemptoris was here the sequence (cf. Mone, Lateinische Hymnen, II, 200):

Alma Redemptoris mater
Quem de caulis misit Pater—
but subsequently (cf. Modern Philology, April, 1906, "Chaucer's 'Litel Clergeon'", for an explanation of the error and a good treatment of many questions related to the Antiphon) admitted that the Brevialy Antiphon was referred to by Chaucer.

Other hymns or sequences to Alma, see Anotologia Hymnica, XVII, 140 (De S. Maria Salome) and XIX (Leipzig, 1905), 200, 201, No. 140 (Alma Redemptoris Mater, omnium Salus etc.).

H. T. Henry.

Almagro, Diego de, the Elder, date and place of birth not satisfactorily established as yet, generally considered a foundling; came to Panama in 1514 with Pedro Arias de Avila (D’Avila), and soon distinguished himself in military expeditions. When Pisarro, upon the return of Andagoya (1522) from his voyage along the western coast of Colombia, conceived the plan of penetrating farther South, Almagro and Hernando de Luque came to his assistance with funds, and a partnership was formed (1524), leading to a written document executed in 1526, which document both Almagro and Pizarro certified by their marks, neither of them being able to write. Almagro
followed after Pizarro on the latter's tedious voyage of exploration in 1524, rejoining him at the end. In one of his landings Almagro lost an eye by an arrow-shot. He went with Pizarro on the voyage of 1526, during which the first tidings of Peru were obtained on the Ecuadorian coast. He arranged to leave Pizarro in the service of the latter's father, while he himself returned to Panama for stores and reinforcements. In this manner he twice saved Pizarro and his followers from starvation, but incurred the reproach that, while his associate bore the brunt of dangers and hardships, he led an easy life, sailing back and forth between Panama and the South. Almagro took no part in the action at Carabaya and the occupation of Cuzco (1532-33). It was Pizarro who until 1535 took the decisive steps both in America and Spain, and performed all the remarkable achievements that characterized the conquest of Peru. It may be that Pizarro cunningly eliminated Almagro from participation in these important transactions, but the latter submitted to it with little protest until 1534, when the landing of Alvarado on the Ecuadorian coast threatened his prospects as well as those of Pizarro. After Alvarado returned to Guatemala, Almagro pressed his claims to a share in the profits of the conquest of the coast, and settled his dispute between himself and Pizarro at Lima. Pizarro was arrived at in 1535, partly through the efforts of some of the clergy. In consequence of that settlement Almagro undertook his only extended campaign in South America, the ill-conducted and unprofitable journey to Chile. Returning from it in the beginning of 1537, he not only claimed Cuzco as part of his administrative domain, but seized it by force of arms and defeated a body of Spanish troops faithful to Pizarro at Abancay (17 April). And thus began the bloody troubles among the Spaniards that disturbed Peru for nearly twenty years afterwards. Hernando Pizarro (brother of Francisco) was taken prisoner by Almagro, but released. In the course of the hostilities that followed Almagro was defeated at Salinas near Cuzco, on the 26th of April, 1538, and was shortly afterwards executed, while a prisoner. Almagro is usually represented as a more noble character than Pizarro. What can be affirmed is that he was greatly his inferior in personal qualities. More pliant in intercourse, careless and weak in many respects, his whole career in South America was that of an auxiliary who thought himself of his own interests when it was too late. His conduct on the expedition to Chile showed no great talent as a leader, nor any of the traits of a chief with which all the preceding and of the younger, a natural son of the preceding and of an Indian woman from Panama. Francisco Pizarro took considerable interest in young Almagro, keeping him near his person at Lima. The chief followers of the elder Almagro, after his execution, gathered around the young man in a conspiracy to put Pizarro out of the way, which deed was consummated 26 June, 1541, at Lima, the assassins assembling for the purpose at Almagro's house. After Pizarro's death young Almagro was proclaimed Governor of Peru by his party, but Cristóbal Vaca de Castro, the royal delegate, was already in the district. He shut him up in the city, and on 15 April, 1542, the opposing parties met at Chuquía, and after a long and bloody engagement the troops of Almagro were completely defeated, and their young leader taken prisoner. He was shortly afterwards executed at Cuzco. With him the name of Almagro became extinct in Peru.

Aside from the earliest reports on the discovery of Peru enumerated in art. ATAHUALPA, the life of Almagro the Eldest is related at length in many sources on Peru, from the sixteenth century. I merely refer to OROMAR, HISTORIA DE LAS INDIAS (1553); O'VIDO Y VALDÉS, HISTORIA GENERAL DE LAS INDIAS (1585); CUELLAR, CRONICA DEL PERÚ Y GUERRA DE LAS SALINAS (MSS.); GARCILASO DE LA VEGA, COMENTARIOS REALES DE LAS INCA, II. But I would refer more particularly to the publications contained in the Colección de Documentos del Archivo de Indias, and second series of the Boletín de la Real Academia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de la Historia de the Comunidad de los Cabildanos de las Islas y Tierra del Mar Octava (1st ed., 1612). A. MAGRO the Younger, PEDRO GUTIERREZ DE SANTA CLARA, HISTORIA DE LAS GUERRAS CIVILES DEL PERÚ (I, II, Madrid, 1804) should be consults.

AD. F. BANDELLER.

Almanac. See Calendar.

Almarics. See Almarics.

Almeida, JOHN, a Jesuit missionary, b. in London, of Catholic parents, 1571; d. at Rio Janeiro, 24 September, 1653. His real name was Meade, but it was changed into Almeida, because of his Portuguese surroundings. He was one of the most conspicuous of the disciples of the Venerable Joseph Anchieta, the illustrious missionary of Brazil, almost equaling him in the vigour of his austeritys, the character and the number of his missionary exploits. At the age of ten he was sent, some say by his parents, to Viana in Portugal. But he himself writes that he was taken away, in the absence of his parents, by some one who did not know. He was adopted by the family of Benedict de Rocha, with whom, at the age of seventeen, he went to Brazil to engage in mercantile pursuits. He narrates that on the way out he fell overboard, but was, as he thought, almost miraculously saved. He did not continue in business, as was intended, but began a course of studies in a College of a Society of the Jesuits. At the age of twenty-one he became a Jesuit. After one year of novitiate at Rio Janeiro, he was sent to the city of Santo Spiritu, where he met Anchieta, whom he adopted as his model. His life there and up to an extreme old age reads like a story of the ancient Fathers of the Desert. Whatever time could be spared from his active duties was given up to contemplation, to fasting, watchings, disciplines, and other austerities. The marks impressed on his body almost cause a shudder, yet singularly enough they seem to have had no effect upon his health, though he continued them almost to the day of his death. Hair shirts, iron chains, and metal plates with sharp points almost covered his entire body. He was of medium height, with an unusually clear and strong voice. DIEGO, THE YOUNGER, a natural son of the preceding and of an Indian woman from Panama. Francisco Pizarro took considerable interest in young Almagro, keeping him near his person at Lima. The chief followers of the elder Almagro, after his execution, gathered around this young man in a conspiracy to put Pizarro out of the way, which deed was consummated 26 June, 1541, at Lima, the assassins assembling for the purpose at Almagro's house. After Pizarro's death young Almagro was proclaimed Governor of Peru by his party, but Cristóbal Vaca de Castro, the royal delegate, was already in the district. He shut him up in the city, and on 15 April, 1542, the opposing parties met at Chuquía, and after a long and bloody engagement the troops of Almagro were completely defeated, and their young leader taken prisoner. He was shortly afterwards executed at Cuzco. With him the name of Almagro became extinct in Peru.

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recorded as wrought at that time form a chapter in the colony's history.

De Vasconcellos, Life of John Almeda; Records of the English, J.; Foley, General statistics, 4th ed., 1821, the latter, a translation from More's History of the English Province, S. J.

T. J. Campbell.

Almeria. The Diocese of, a suffragan see of the Archdiocese of Granada in Spain. It is said to have been founded by Indalecius, a disciple of St. James the Greater, at Urci (Vergium). After a long eclipse, its episcopal honour was restored to this little see by Ferdinand and Isabella in 1489, on the occasion of the conquest of Granada. In the meantime it had acquired the Arabic name of Almeria (Marrak). In 1900 its population, all Catholic, was 230,000. There were 110 parish-priests, 32 vicars, 28 canons and prebendaries, 122 churches, 50 chapels, 3 Dominican convents, and 4 houses of female religious.

Battande, Ann. pont. auth. (Paris, 1890), 211; Guia del Estado civil de españa para el año de 1906; Florêz, España Sagrada, cont. by Ruscio (Madrid, 1754-1800).

Almici, Camillo, a priest of the Congregation of the Oratory, b. 2 November, 1714; d. 30 December, 1779. He became a member of the Congregation of the Oratory at an early age and devoted himself to the study of theology, and of Holy Scripture, chronology, sacred and profane history, antiquities, criticism, diplomacy, and liturgy, and was held in much esteem for his great and wide learning. Amongst his contemporaries he was regarded as an oracle upon many subjects, and was looked upon as one of the most celebrated theologians of his order. Of the many works he wrote, the principal are:—"Riflessioni sì di un libro di G. Febronio" (Lucca, 1766); "Critica contro le opere del pericoloso Voltaire" (Brescia, 1770); "Disertazione sopra i Martiri della Chiesa cattolica" (Brescia, 1765) 2 vols.; "Lettera sulla vita e le scritti del P. Sarpi" (1765). The last named is a critical examination of Sarpi’s unreliable history of the Council of Trent.

Hirter, Nomenclator (Innsbruck, 1866), III, 197; Giuveni, Ist. lost. de l'Italia.

Almond, John, Cistercian, Confessor of the Faith; d. in Hull Castle, 18 April, 1565. His name has been included in the supplementary process of the English Martyrs, and his case is of special interest as an example of the sufferings endured in the Elizabethan prisons. He came from Cheshire, and had been a monk in the time of Henry VIII; but the name of his abbey has not been identified, nor his fate determined, and after his imprisonment. The long-drawn sufferings, however, amid which he closed his days are set forth in a relation printed by Foley. From this we see that the courageous, patient old priest, after many sufferings in prison, was left in extreme age to pine away under a neglect that was revolting.

Foley, Records S. J., III, 247; Morris, Troubles of our Catholic Forefathers, III, 321.

J. H. Pollen.

Almond, John, Venerable, English priest and martyr, b. about 1577; d. at Tyburn, 5 December, 1612. He passed his childhood at Allerton near Liverpool, where he was born, and at Much-Woldon. His boyhood and early manhood were spent in Ireland, until he went to the English College, Rome, at the age of twenty. He concluded his term there brilliantly by giving the “Grand Act”—a public defence of theses which cover the whole course of philosophy and theology—and was warmly congratulated by Cardinal Pizzolato. Early in life, from an account of his death he describes him as "a reprob of sin, a good example to follow, of an ingenious and acute understanding, sharp and apprehensive in his concocts and answers, yet complete with modesty, full of courage and ready to suffer for Christ, that suffered for him." He was arrested in the year 1608, and again in 1612. In November of this year seven priests escaped from prison, and this may have sharpened the zeal of the persecutors, Dr. King, Protestant Bishop of London, being especially irritated against Almond. He displayed to the last great acuteness in argument, and died with the Holy Name upon his lips.


Patrick Ryan.

Almond, Oliver, priest and writer, b. in the diocese of Oxford. He is believed by Foley to have been the brother of the martyr, the Ven. John Almond (q. v.); but Gillow has shown that this is probably a mistake. Oliver was educated at the English Colleges at Rome (1582-87) and Valladolid, and was a missionary in England. He presented the English College at Rome with a precious chalice. Some of his correspondence is preserved in the Westminster Archives, and he is conjectured by Gillow to have been the writer of a work entitled, "The Unceasing of Heresies, or the Anatomy of Protestantism, written and composed by O. A." (Louvain) 1622, 2vo.


J. H. Pol len.

Almonry. See Aubrey.

Alms and Almsgiving (Gr. θησαυρός, "pity," "mercy"); any material favour done to assist the needy and poor, and promulgated by charity. Holy Alms, it is evident, then, that almsgiving implies much more than the transmission of some temporal commodity to the indigent. According to the creed of political economy, every material deed wrought by man to benefit his needy brother is almsgiving. According to the creed of Christianity, almsgiving includes a moral service rendered to the Church's sake. Materially, there is scarcely any difference between these two views; formally, they are essentially different. This is why the inspired writer says: "Blessed is he that considereth the needy and the poor" (Ps. xi, 2)—not he that giveth to the needy and the poor. The obligation of almsgiving is complementary to the right of property "which is not only lawful, but absolutely necessary" (Encycl., Rerum Novarum, tr. Baltimore, 1891, 14). Owners' admission, rich and poor must be found in society. Property enables its possessors to meet their needs. The high labour enables the poor to win their bread, accidents, illness, old age, labour difficulties, plagues, war, etc. frequently interrupt their labours and impoverish them. The responsibility of succouring those thus rendered needy belongs to those who have plenty (St. Thomas, Summa Theol., II-II, Q. xxxii, art. 5, ad 2°). For "it is one thing to have a right to possess money, and another to have a right to use money as one pleases." How must one's possessions be used? The Church replies: Man should not consider his external possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whence the Apostle says: Command the rich of this world to give with ease. This is a duty not of justice (except in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving to predict his almsgiving. (cf. De Lugo, De Just., Disp. xvi, § 154). Scripture is rich in passages which directly or indirectly emphasize the necessity of contributing towards the welfare of the needy. The history of the Church in Apostolic times shows that the early Christians fully realized the importance of this ob-
Igation. Community of goods (Acts, iv, 32), collections in church (Acts, xi, 29 sqq.; I Cor., xvi, 1; Gal., ii, 10), the ministry of deacons and deaconesses were simply the inauguration of that world-wide system of Christian charity which has continued until our own time. St. Cyprian devoted a complete treatise (De Opere et Eleemosynâ, P., L., IV, 601 sqq.). St. Basil recounts how St. Lawrence distributed the treasures of the Church to the poor. Questioned by a pagan governor regarding the treasures which he had promised to transmit, Lawrence pointed to the point, saying: Are they treasures in whom is Christ, in whom is faith. Contrary to the envy of the Arians, St. Ambrose lauds the breaking and selling of sacred vessels for the redemption of captives (De Officis Ministerum, xxvii, xxx, P., L., XVI, 141 sqq.). The need is effectively to prevent the need of almsgiving, the Fathers teach that the wealthy should God's stewards and dispensers, so much so that where they refuse to aid the needy they are guilty of theft (St. Basil, Homil. in illud Luce, No. 7, P. G., XXXI, 278; St. Gregory of Nyssa, De Pauperibus Amandis, P., XLVI, 466; St. Chrysostom, in Ev., Ca. Col., IV, 10, p. 110, c. 8); St. Ambrose, De Nab. lib. unus, P., L., XIV, 747; St. Augustine, in Ps. cvil, P., L., XXXVII, 1922). Discretion in almsgiving is counselled in the Apostolic Constitutions: Alms must not be given to the malicious, the intemperate, or the lazy; lest a premium should be set on vice (Con. Apost., ii, 1-33, 4-6). St. Cyprian asserts that adherents of other religions must not be excluded from a share in Catholic charity (De Opere et Eleemosynâ, c. xxv, P., L., IV, 620). After the Apostolic epoch the teaching of the Church regarding almsgiving did not vary throughout the ages. St. Thomas Aquinas has admirably summarized this teaching during the medieval period (St. Thomas, Summa Theol., II-II, Q. xxxii, art. xiii; De Misericordia; De Beneficentia; De Eleemosynâ). No writer of modern times has so admirably epitomized the position of the Church as Leo XIII (Encyclical, Rerum Novarum, 15 May, 1891). The Pope is as explicit as St. Alphonse in the necessity of almsgiving (St. Thomas, op. cit., II-II, Q. xxxii, art. 3; De Conninck, Disp. xxvii, Dub. 8, No. 70). The conjunction of genuine indigence in the poor and ability to minister relief in the riches of the alms accumulator constitutes the obligation of almsgiving (St. Thomas, op. cit., II-II, Q. xxxii, art. 5, ad 3am). Diversity of actual conditions circumscribing the needy, specify the character of indigence. Where the necessities of life are wanting, or where imminent peril threatens vital interests, indigence is extreme. Where the absence of aid leads to serious reverses, givers or fortifying indigence is serious or pressing. Where the quest for the necessaries of life involves considerable trouble, indigence is common or ordinary. The obligation of almsgiving extends to this triple indigence. Scripture and the Fathers speak indiscriminately of the obligation of helping the needy, and this guilt is not restricting the obligation of almsgiving to any particular species of indigence. Nearly all theologians adopt this view. Nevertheless, the better to determine the character of this obligation in the concrete, it is necessary to consider the character of temporalities in those who hold property. In the first place, property necessarily needs maintenance; the indigent is not dispensable to necessity. Property without which vital interests are not jeopardized is considered superfluous thenceunto. Property required to maintain social prestige, i.e. to live in keeping with one's position in society, to educate offspring, to engage domestics, to entertain, etc., is considered equally indispensable from a social standpoint. Property without which social prestige is not endangered is reputed superfluous thenceunto. Accordingly, there is never any obligation of using the necessaries of life for almsgiving, because well-regulated charity ordinarily obliges everyone to provide the vital interests to those of his neighbour. The only exception of the interests of society are identified with those of a needy member (Müller, Theol. Moralis, II, tr., 1, § 30, 112). To a neighbour in extreme indigence relief must be ministered by using such commodities as are superfluous to vital interests, even though these be charged for (Suárez, De Charitate, Disput. vii, § 4, no. 9). The transgression of this obligation involves a mortal sin. Nevertheless no one, however wealthy, is obliged to take extraordinary measures to assist a neighbour even in direful straits, e.g. a wealthy citizen is not bound to send a dying pauper to a more salubrious clime, or to bear the expense of a difficult surgical operation for the betterment of a pauper (Suárez, loc. cit., § 4, no. 4). Nor is a wealthy individual obliged to imperil his social standing to assist a pauper in extreme need (La Croix, Theol. Moralis, II, no. 201). For charity does not bind anyone to employ extraordinary means in order to safeguard his own precarious situation; St. Alphonse, De Alm, c. 106. Nor, if a neighbour in serious or pressing indigence, alms must be given by using such commodities as are superfluous in relation to present social advantages. Nay, more likely in the more acute forms of such indigence those commodities which may in some measure tend to future social advantages must be taxed to succour this indigence (Suárez, loc. cit., no. 5; De Conninck, loc. cit., no. 125; Viva, in prop. xii, damnatum ab Innoc. XI, no. 8). The transgression of this obligation likewise involves a grievous sin, because well-regulated charity obliges one to meet the serious needs of another when he can do so without serious injury to their self-interest (ratio is considered in H. Ap. tr., iv, no. 19). In the ordinary troubles confronting the poor alms must be given from such temporalities only as are superfluous to social requirements. This does not imply an obligation of answering every call, but rather a readiness to meet the obligation of almsgiving out of charity (Suárez, loc. cit., § 5, nos. 7, 10). Theologians are divided into two schools regarding the character of this obligation. Those holding that the obligation is serious seem to espouse a cause in harmony with the teaching of Scripture and the authority of the Fathers (St. Alphonse, op. cit., III, 1, 32; Bouquié, Instruct. Pastoralis Speciales, III, no. 488). At all events, such affluent
individuals as always fail to give alms or harshly repel mendicant indiscriminately are unquestionably guilty of grievous sin. Whose is actually obliged to relieve extreme or pressing indigence must give whatever is necessary to ameliorate existing conditions. It is not to the better they can side what must be given as alms to those labouring under ordinary indigence. St. Alphonsus, whose view in this matter is shared by many modern moralists, holds that an outcry corresponding to two per cent of temporalities superfluous to social prestige suffices to secure attention, because it is the spirit of virtue to adopt this method ordinary indigence could easily be remedied. At the same time it is not always practical to reduce problems depending so largely on moral appreciation to a mathematical basis (Lehmkuhl, Theologia Moralis (Specialis), II, ii, no. 609). Furthermore, all either contributing spontaneously to public and private charities, or paying such taxes as are levied by civil legislation to support the indigent satisfy this obligation in some extent (Lehmkuhl, loc. cit., no. 606). Physicians, attorneys, artisans, are bound to render their services to the poor unless provision is made for them at public charge. The remit of such responsibilities the character of the obligation binding thereunto depend on the kind of indigence and the inconvenience which such ministrations impose on physicians, attorneys, or artisans (Lehmkuhl, loc. cit., no. 609). Though the notion of almsgiving eminently to the donation of commodities necessary to lighten human misery, moralists admit that it is sufficient to lend an object whose use alone serves to meet a neighbour’s need (St. Alphonsus, op. cit., III, no. 31; Bouquillon, op. cit., no. 493). Moreover, common sense repudiates almsgiving to those in need simply because they will not labour to escape such need (Ambrose, De Officiis Ministerum, xxx, no. 144). In addition to its innate characteristics, almsgiving should be vested with qualities tending to garner fruitfulness for giver and receiver. Hence, almsgiving should be discreet, so as to reach deserving individuals or families (II Thes., iii, 10; Ecles., xii, 4; prompt, so as to warrant opportunity (Prov., iii, 28); secret and humble (Matt., vi, 2); cheerful (II Cor., ix, 7); abundant (Tob., iv, 9; St. Thomas, Summa Theol., II-II, Q. xxxii, art. 10). The harvest of blessings to be reaped by almsgiving amply suffices to inspire noble-minded Christians “to make unto themselves friends of the Mammon of Justice” (Luke, vi, 30). Nay more, it renders God Himself debtor to those giving alms (Matt., xvi, 40 sqq.). Moreover, almsgiving adds special efficacy to prayer (Tob., iv, 7), tends to appease divine wrath (Heb., xiii, 16); liberates from sin and its punishments (Eccles., xxix), and thus paves the way to the gift of faith (Acts, x, 31). Daily experience proves that those lending a helping hand to stay the miseries of the poor frequently prepare the way for the moral reformation of many whose temporal misery pales before their spiritual wretchedness. Finally, almsgiving tends to guard against root of intolerance and injustice often checked by almsgiving. The various phases of almsgiving may be reduced to two chief classes: individual or transitory, and organized or permanent. Such cases of indigence as frequently fall under the eye of sympathetic observers constitute the province of transitory almsgiving. Though charity organizations have multiplied their sphere of usefulness, special cases of indigence, more readily and effectually reached by individual attention, will always abound. Moreover, experience proves that the conduct and conversation of private benefactors frequently dispose their beneficiaries to reform their wayward lives and become useful members of the Church and State. For this reason there will always be a wide field for individual almsgiving. At the same time, many worthy poor people are too sensitive to appeal to private persons, while many undeserving persons assume the role of professional mendicants from which we are all warned. Yet sympathy is easily moved, and whose purse strings are loosened to answer every call. Moreover, how much better to forestall than to relieve indigence. To render the poor self-reliant and self-supporting is the noblest achievement of well-regulated charity. Sound and successful, if society be endowed with enough opportunities for labour, more than almsgiving will facilitate the realization of this lofty object. This is why various organizations have been established to alleviate the different forms of corporal misery. To the Church belongs the credit of taking the initiative in promoting systematic effort for the welfare of the needy. So abundantly have her labours been blessed that her success has evoked the admiration of her sworn enemies (Encyclical, Rerum Novarum, tr., 18). The history of yesterday and the experience of to-day prove that the Church is still the poor man’s friend. Organized charity is the card of the Christian, whether in persons in their private capacity or by the official proceeding of those whose position binds them to seek the temporal well-being of all classes in society. The various corners of the globe are studded with institutions of divers kinds, reared and maintained by the generous souls of private charity. Humble misery in its various stages, from the cradle to the grave, finds therein a haven of consolation and rest, while the prayers of inmates, legion in number, call the blessing of Him who is the Father of the poor, upon the heads of those whose liberality proves that the charity of the brotherhood defies limitation. Though admirable and far-reaching in its influence, privately organized charity is incapable of effectually coping with the divers forms of misery. This is why civil governments shape their legislation to make provision for such subjects as fall in their efforts in the struggle for existence. Various institutions destined to provide for needy citizens of every class are conducted under State patronage. Directors are appointed, attendants installed, visiting and inspection required, reports submitted, and appropriations annually made to meet the exigencies of such institutions. Encouragement and opportunity are not denied those disposed to ambition, self-respect, and many other motive of voluntary action. No less than associated charities inaugurated by the government to promote organized charity. Through all cities, bureaus are established, and officials deputed, to examine the actual condition of mendicants, so as to discriminate between worthy and unworthy appeals. To this end friendly visiting is encouraged. Proselytizing is disencouraged, so much so that in many localities Catholics and non-Catholics join hands in the work of organized charity. Movements along these lines are to be found in England, Scotland, France, Italy, and Canada. Those best qualified to speak authoritatively in this matter are eloquent in the expression of the faithful of both the Catholic and non-Catholic workers, and equally eloquent in summarizing the admirable results attained through this union of forces. These movements represent the culmination of noblest effort to concrete almsgiving in its fulness, so that all persons may share the same in its effects, thereby animating almsgiving with a human, nay, more, a Divine element, tending to ennoble the poor in healing their misery.

Scripture:—Exodus, xxii, 25; Lev., xix, 9 sq.; Deut., xiv, 28 sq.; xvi, 11; Tobias, iv, 7; Prov., xii, 20; xvi, 31; Ecles., xi, 1, iviii, 7; Esch., xvi, 24; Matt., xxv, 34 sq.; Luka, lii, 11; Acts, iv, 32; II Cor., viii, 13 sq.; ix, 6 sq.; I Tim., vi, 17 sq.; Jas., ii, 13; I John, iii, 17.

Almshouse. See MONASTERIES, SUPPRESSION OF; POOR LAWS.

Alnoth, Saint, hermit and martyr; died c. 700. He was a little of St. Alban. Heithold said he appeared to possess any proper day. He is mentioned in Joceley’s life of St. Werburgh as a pious hermit at Weeton who bore with great patience the ill-treatment of the bailiff placed over him, and afterwards became a hermit in a very lonely spot, where he was eventually murdered by two robbers. O’Brien says that he was canonised as a martyr, and there was some concourse of pilgrims to his tomb at Stoneware in Hertfordshire.


Herbert Thurston.

Alrogi (4 privative and λόγος, “word”; sc. “Deiners of the Word”). St. Irenaeus (Adv. Haer., III, ii, 9) makes a brief reference to persons who denied the manifestation of the Paraclete, and refused, in consequence, to admit the Gospel of St. John, wherein it is announced. He gives the party no name. St. Hippolytus combated such an error both in his Syntagma and in a special work entitled “In Defence of the Gospel of John and the Apocalypse.” These works are lost, but a good share of their contents is believed to have been preserved by St. Ephrem. St. Ephrem (Haer. LXX) gives a long account of the party of heretics who arose after the Catachygrians, Quartodecimans, and others, and who received neither the Gospel of St. John nor his Apocalypse. He calls them Alugoi (deniers of the Word) because, by rejecting the Gospel of St. John, they rejected the Logos which was revealed in that Gospel. Playing on the term, he opposes them, with a touch of sarcasm, that they are well named, “alugoi,” i.e. “without reason.” These heretics would seem to answer to the description of the obscure persons mentioned by St. Irenaeus, and this is in fact the prevalent opinion about them. The Alugoi, accordingly, may be described as a party which arose in Asia Minor towards the end of the second century. They doubtless embodied a radical protest against the abuse which the Montanists made of the promised Paraclete, and of the Paraclete’s outpourings in visions and prophecies. This would explain why they were led to deny the Gospel of St. John, which foretold the coming of the Holy Spirit. Many of them, and no doubt again they refused all credit to the Apocalypse, which, with its description of the Heavenly Jerusalem and of the reign of a thousand years, fed the imagination of the enthusiasts of Phrygia. The Alugoi attributed these two books to Cerinthus. It is not altogether certain that they denied, in addition, the Godhead of the Son and the divine generation of the Holy Spirit. It does, indeed, say that they rejected the Logos preached by St. John, but he is evidently perplexed by their stupidity in attributing to Cerinthus a Gospel which was written against him. For Cerinthus taught that Christ was mere man, whereas John, in this very book, preaches His Godhead. It may, therefore, well be that the Alugoi did not reject the doctrine itself but only the Logos form under which the doctrine was presented in the Gospel. And St. Ephrem seems to imply as much, for, “for,” says they themselves seem to have to explain, “if we were to have received it, it was as of scholars attains not so much to their christology as to the biblical criticism they developed. It was, doubtless, a doctrinal presupposition which impelled them to reject the Gospel of St. John and the Apocalypse. But they endeavoured to maintain their contention by arguments drawn from an examination of the books themselves. The Gospel of St. John contained, they said, what was untrue; according to them it was not in accord with the other Gospels, mixed up the synoptic order of events, and was, moreover, doxical in doctrine. They made still less account of the Apocalypse, which, they claimed, was often unintelligible, not to say purile and foolish. Thus Apropos of Apoc. ii, 18, they asserted that there was no Christian church in Thyatira at the time. This anti-Catholic movement has been closely studied, since the Johannine question was broached in the last century, for further light on the position and authority of the Fourth Gospel in the early church. St. Irenaeus, Adv. Haer., III, ii, 9; Philastrius, Haer., LX; St. Ephrem, Haer., LII; Konrad, De Pug. Cath. Apoc. Joh. et apologia impugnati (Leipzig, 1869); Drummond, The Character and Authorship of the Fourth Gospel (London, 1863); Rome, Apocles, austantes at remansae, in Rec. Biblique, VI, 1897; Zahn, Geschichte des neutestamentlichen Geschichtschreibers in Kanons, I, 220-262; Cornel, Monarchianische Prologo zu den Evangelien in Tertullian, II, tit. 1090; No. 1 (Leipzig, 1889); Harnack, Lehrbuch der Dogmengeschichte (3rd. ed., 1894-97), tr. History of Dogma (1865-1900), III, 14-20.

Francis P. Havye.

Alroguus, Saint, b. in the castle of Castiglione, 9 March, 1568; d. 21 June, 1591. At eight he was placed in the court of Francesco de’ Medici in Florence, where he remained for two years, going then to Mantua. At Brescia, when he was twelve, he came under the spiritual guidance of St. Charles Borromeo, and from him received First Communion. In 1581 he went with his father to Spain, and he and his brothers, in favour of James, the son of Philip II. While there he formed the resolution of becoming a Jesuit, though he first thought of joining the Discalced Carmelites. He returned to Italy in 1584 after the death of the Infanta, and after much difficulty in securing his father’s consent, renounced all the observance of the mendicant order. His brother, 2 November, 1585, a proceeding which required the approval of the emperor, was castiglione a fief of the empire. He presented himself to Father Claudius Acquaviva, who was then General of the Society, 25 November, 1585. Before the end of his novitiate, he passed a brilliant public act in
philosophy, having made his philosophical and also his mathematical studies before his entrance. He had in fact distinguished himself, when in Spain, by a public examination not only in philosophy, but also in theology, at the University of Alcalá. He made his vows 25 November, 1587. Immediatly afterwards he began his theological studies. Among his professors were Fathers Vasquez and Axior in 1591, when in his fourth year of theology a famine and pestilence broke out in Italy. Though in delicate health, he devoted himself to the care of the sick, but on the 3d March he fell ill and died 21 June, 1591. He was beatified by Gregory XV in 1621 and canonized by Benedict XIII in 1726. His remains are in the church of St. Ignazio in Rome in a magnificent urn of lapis lazuli wreathed with festoons of silver. The altar has for its centrepiece a large marble relief of the Saint by Le Gros.

J. F. X. O'Conor.

A and Ω (Alpha and Omega).—SCRIPTURAL.—The first and the last letter of the Greek alphabet, employed from the fourth century as a symbol expressing the confidence of orthodox Christians in the scriptural proofs of Our Lord's divinity. This symbol was suggested by the Apocalypse, where Christ, as well as the Father, is “the First and the Last” (Rev. 1:8; the Alpha and Omega, the first and the last, the beginning and the end) (cf. xxii. 13; i. 8). Clement of Alexandria speaks of the Word as "the Alpha and the Omega of Whom alone the end becomes beginning, and ends again at the original beginning without any break" (Strom., IV, 25). Tertullian also alludes to Christ as the Alpha and Omega (De Monogamiâ, v), and from Prudentius (Catemerius, ix, 10) we learn that before the fourth century the interpretation of the apocalyptic letters was still the same: "Alpha et Omega cognominatus, ipse fons et clausula, Omnium que sunt, fuerunt, queque post futura sunt." It was, however, in the monuments of early Christianity that the symbol Alpha and Omega had their greatest vogue. The earliest date at which this symbol occurs is in the year 295, in a dated inscription of Rome. In this example, however, it is to be noted that the Omega takes precedence, and that both letters form part of the inscription, thus: "VIRGO MOR(T)VA ES(T) TVS Ω ET. A NYLLINO OON(S)"; (...) died, a virgin Tuscus and Anulinus being consula.

The question whether this symbol in its regular form, A and Ω, was in use before the Council of Nices (325) has not yet been settled definitely. If so, it was of very rare occurrence. In a fresco which dates from the middle of the fourth century in the “great cave” of the catacomb of Prætextatus, A and Ω are found in connection with the monogrammatic cross. The oldest inscription in which the letters occur in their traditional form dates from 364. From this time on they were a favourite symbol of the orthodox Christians (the Arians regarded it with disfavour) and they are found on the monuments in all parts of early Christendom. The apocalyptic letters were represented either (1) alone, or (2) in connection with human or other figures, or (3) with other symbols. Examples of the first class, to which belongs the inscription of 364, are rare. The second class also is very numerous. One of the most interesting example is it a panel of the fifth century door of St. Sabina's where A and Ω are carved on either side of the risen Christ. Monuments of the third class, representing A and Ω in connection with another symbol, usually the monogrammatic cross, are much more common than those of the two former classes. The minuscule form ω is, in nearly all cases, represented, though some examples of Ω occur in the monuments of Africa and Spain. The words “Alpha and Omega” continued in use in the Mozarabic Liturgy; also in the ancient Irish Liturgy, c. g. in the famous Communion-hymn in the Antiphonary of Bangor.

MAURICE M. HASSETT.

Alpha and Omega.—IN JEWISH THEOLOGY.—When God passed before the face of Moses on Sinai the great Law-giver of Israel called out: “Jehova, Jehovah, kind and merciful God, of long-suffering, and full of goodness and truth” (Ex., xxiii, 6), in the Douay Version, “O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and of plenteous kindness.” God’s being is expressed in the Tetragrammaton or truth—Plenitudi veri et boni, מ""ב ימ""א. They are foremost among God’s moral attributes. They are the immediate outcome of His Divine operations. For God is an infinitely pure spirit. His being is Intellect and Will. Truth is the final object of the intellect, and goodness is that of the will. In the Psalter they are praised and invoked by the poet with holy and loving fondness, e. g. Ps., xxiv, 10; xxxix, 11, 12; lvi, 4, 11; lxxiv, 11; lxxv, 15; cxvi, 2. Of the two perfections truth and goodness, the former ranks higher. Truth is the first of all perfections. The Hebrew word for truth is Emeth ואמת. It is composed of three letters: Aleph + Alpha, Mem + Ω, and Mem + Thet. The Aleph and the Mem are the first and the last letter of the Hebrew alphabet as the Alpha and Omega are of the Greek. Thus the term Emeth (truth) begins with the first letter of the alphabet and ends with the last. This led the Jewish sages to find in this word a mystical meaning. The Aleph or the first letter of Emeth (truth) is the beginning of the world. There was no one before Him of whom He could have received the fullness of truth. The Thaw, or last letter, in like manner signifies that God is the last of all things. There will be no one after Him to whom He could bequeath it. Thus Emeth is a sacred word expressing that in God truth dwells absolutely and in plenteity. Emeth, as the Jewish divine truly say, is the signaculum Dei essentia (see Buxtorf's Lexicon). In Yoma 69b., and Sanh. 64a., the following is related: “The men of the great synagogue prayed to God to remove from the earth the Evil Spirit, as the cause of all trouble. Immediately a scorn fell from heaven. All the word Truth written thereon, and thereupon a fiery lion came out of the sanctuary. It was the spirit of idolatry leaving the earth.” “This legend shows”, says Hanina “that the seal of God is truth”. (Jewish Encyclopedia.)

CHRISTIAN USAGE.—The manner of expressing God’s eternity by means of the first and last letters of the alphabet seems to have passed from the synagogue into the Church. In place of the Aleph and Thaw, the Alpha and Omega were substituted. But the substitution of the Greek letters for those
of the Hebrew tongue inevitably caused a portion of the meaning and beauty in thus designating God to be lost. The Greek letters Alpha and Omega have no relation to the word Truth. Omega is not the last letter of the word Δύναμις (truth), as Thaw is of the word Emeth. The sacred and mystical word Truth, expressing in Hebrew, through its letters Aleph and Thaw, God's absolute and eternal being, had to be sacrificed. Α and Ω signify an absolute, infinite, or perfect. It is a Jewish saying that the blessing on Israel in Lev., xxvi, 3–13, is complete because it begins with Aleph and ends with Thaw. Jehovah's absolute perfection is expressed in Is., xli, 4; xliv, 6, by the phrase, "I am the first and the last." Plato, "De Legibus," IV, 713, describes God in the same manner: lex τέλευτη τε καὶ μέγα τοῦ διὸν άνάκτορων ἔχει, and quotes this phrase as a παλαιός λόγος. Cf. also Josephus, C. Apion., II, xxiii. The phrase fitsly expresses the idea that God is eternal, the beginning and end of all things. The fourth Gospel, after stating that the "Word was God," says, "and the Word dwelt among us full of grace and truth." Grace stands for goodness. The phrase is identical with Ex., xxxiv, 6, "full of goodness and truth." We have here the two great divine attributes, Truth and Goodness, assigned to Christ in all their fullness. What Moses has said of God, the paintings of the Catacombs of Petrus and Marcellinus, third century. We further find these two letters in frescoes and mosaics of several other instances, in the chapel of St. Felicitas, and in San Marco in Rome; in the world-famed mosaics of Ravenna, in Gallia Placidia, St. Crisologo, St. Vitale. In the course of time A and Ω ceased to be used as the monogram of Christ for church paintings and ornaments. During the last century the letters I. H. S. (see Abbreviations, Ecclesiastical) completely took their place. Recently, however, on tabernacle doors and antependia the older device is again met with.


C. VAN DEN BEEKEN.

Alphabet, Christian Use of the. —The Hebrew, Greek, and Latin alphabets have been variously made use of in Christian liturgy. During Holy Week the Hebrew alphabet is sung, each of its letters preceding one of the verses of the Lamentations of Jeremiah at Matins; having here, however, merely a numerical value, they might be replaced by Number One, Number Two, etc. The musical setting is now usually the same in all churches, the most ancient known at present being that of the Romanesque and Gregorian Liturgy. Codex VII, in 3, of the municipal library of Naples (twelfth century) has a melody which varies with the letters; those for verses xvii, xix, and xx having a simple form, those for xvi and xx a more elaborate one; and, lastly, those for verses xviii and xxii, a form which is little more than a lengthening of the preceding. The simple form reappears most frequently in the MSS., particularly in the "Breviariun secundum consuetudinem curie romane", of the thirteenth century. It was probably about this time that the simple form was preferred to the variety which had hitherto existed.

Alphabet of the Letter Formata. —The letter formata, or letters commendatory, took their name from the seals that were attached to them; indeed, Sirmond quotes a Vatican MS. where the word sigillata occurs instead of formata. In these letters, the Greek alphabet is used in place of numerals. In order to prevent fraud or imposture, it was said that the Fathers of the Council of Nicaea had formulated a decree to the effect that the letter must contain such a series of letters as, in addition of their numerical values, would determine the origin of the document. The initials given to those of the Three Divine Persons, H, S, A; of the Pope; of the writer and recipient of the missive; of the city where it was written; lastly, the letter of the cycle, and the word AMHN. Unfortunately, the writers were ill-instructed; a letter formata of the Church of Mets contains an error of addition, nor is this a solitary instance. The early medieval manuscripts of Formularia show that mistakes were frequent, so that in a short time the means of control became to all intents and purposes illusory.

The Alphabet in the Dedication of a Church. —Both Greeks and Latins made use of letters as numerical signs, but on wholly different principles. Alphabets, among the Latins, were of two kinds: the systematic, which have arbitrary values; and the signs used by land-surveyors (agrimensores), which have fixed values. The land-surveyors formed a corporation which was entrusted by public and private authority with the measuring of properties. The tax was levied in accordance with the owner's situation, but the Surveyor's Office, in time to recognize the loss to which it was exposed through false returns, and instituted an official survey and measurement of landed properties, to be carried out by officers appointed for the purpose. Their measurements,
however, which were renewed from time to time, inevitably gave rise to claims for revision, which were handed in to the equalizers, who forwarded them to the surveyors who acted as arbitrators. The Roman Liturgy has preserved a rite which it is interesting to compare with the practice of these surveyors. At the dedication of a church the bishop writes two alphabets on the ground, one Greek and the other Latin with the point of his pastoral staff, along two lines of ashes laid in the form of a croc decussata (X). The two alphabets start from the east and stretch towards the west. The Leonine Sacramentary makes no mention of a ceremony which is clearly set forth in the Gregorian Sacramentary. Thereupon the bishop asks from the left-hand eastern corner to write with his staff on the pavement the letters A B C, as far as the right-hand western corner; beginning again in like manner from the right-hand eastern corner, he writes A B C as far as the left-hand western corner of the basilica. At the period mentioned the bishop was at liberty to write either only A B C or the whole alphabet, in Greek and Latin, or twice in Latin. The rite, however, was not in use everywhere; the sacramentary published by Pamellus, the edition of Roccas, and a manuscript consulted by Dom Ménard, make no allusion to it. Moreover, it is not attested at pleasure; when added the Hebrew alphabet to the two others. Attempts have been made to find the origin of this custom in the rite for taking possession of a heathen temple, a rite which the faithful are said to have adopted and altered; but the texts of Varro and Servius allow of no such explanation. It must rather be sought for in the practice of the land surveyors, who used measures of fixed length in making their surveys, marking them, when necessary, with letters to which they gave a special value of their own. These they called casiteriarum, and included the whole Greek and the whole Latin alphabet, the X (decusato) being the most important letter of their system: It is evident, therefore, that the liturgical rite has grown up out of a practice borrowed from the land surveyors, though we cannot say what alterations it may have undergone in passing from that guild to the Church. In course of time the rite lost its meaning, a spiritual signification was attached to it. After the veneration of the tenth century the reason for using the two alphabets was no longer understood; an English Pontifical of the tenth century mistakes the X for the signum Christi. In this way an ancient usage grew by degrees into a rite proscribed to be the expression of a more abstruse symbolism. Nor was it only in this rite for the dedication of a church that the alphabet was cut down to a mere A B C. The same curtailment is to be seen on two vessels used for baptism, both belonging to the ancient African Church. One, which is of terra-cotta, was found at Carthage. Its symbolism (crosses, A) has a special reference to the neophytes. The other, a white marble basin, spherical in shape, was discovered not long ago, in the Basilica of Dermeche, near Carthage. It has four ears, or handles (orellons, ansae), one of which serves as a spout, while the others bear the letters A B C. Both appear to have been employed liturgically in the fifth or sixth century.

The Gnostic Alphabet.—Lastly, the alphabet held an important place in the systems of several Gnostic sects, though the use and meaning given by them remain very difficult to determine. Certain facts, however, of the matter have begun to grow plainer. It seems certain that the sounds of vowels corresponded with those of the gamut. Then, therefore, we meet with vowels arranged in a seemingly meaningless order, the explanation is to be found in substituting the sound for the letter. The W papyrus of Leyden has given us a clue to these melodies, which may have been sung at the celebration of Gnostic mysteries and orgies.

Wagner, Leclercq, and Lejay in Dict. d'arch. chrét. et de lit. (Paris, 1904), 1, 1255-85; Dechene, Orig. du culte chrétien en Gaule (1903), 400, 417; Biehler et Poitiers, Le chant gnostico-magique (Solesmes, 1901).

H. Leclercq.


Alpham. See Brethren of the Lord.


Alphonsus Liguori, Saint, b. at Marianella, near Naples, 27 September, 1696; d. at Nocera de' Pagni, 1 August, 1787. The eighteenth century was not an age remarkable for depth of spiritual life, yet it produced three of the greatest missionaries of the Church, St. Leonard of Port Maurice, St. Paul of the Cross, and St. Alphonsus Liguori. Alphonsus Mary Antony John Cosmas Damian Michael Gaspard de' Liguori was born in his father's country house at Marianella near Naples, on Tuesday, 27 September, 1696. He was baptized two days later in the church of Our Lady of the Virgins, in Naples. The family was an old and noble one, though affairs had not prospered. The St. Alphonsus belonged had become somewhat impoverished. Alphonsus's father, Don Joseph de' Liguori was a naval officer and captain of the Royal Galleys. The Saint's mother was of Spanish descent, and, if there can be little doubt, race is an element in individual character, we may see in Alphonsus's Spanish blood some explanation of the enormous tenacity of purpose which distinguished him from his earliest years. "I know his obstinacy", his father said of him as a young man; "when he once makes up his mind he is inflexible". Not many deities have come down to us of Alphonsus's childhood. He was the eldest of seven children and the hope of his house. The boy was bright and quick beyond his years, and made great progress in all kinds of learning. In addition his father made him practise the harpsichord for three hours a day, and at the age of thirteen he played with the perfection of a virtuoso. Riding, swimming, a skilful musician, an accomplished pianist, and an evening game of cards; he tells us that he was debarred from being a good shot by his bad sight. In early manhood he became very fond of the opera, but only that he might listen to the music, for when the curtain went up he took his glasses off, so as not to see the players distinctly. The Neapolitan stage at this time was in a good state, but the Saint had from his earliest years an ascetic repugnance to theatres, a repugnance which he never lost. The childish fault for which he most reproached himself in after-life was resisting his father too strongly when he was told to take part in a drawing-room play. Alphonsus was not sent to school but was educated by tutors under his father's eye. At the age of sixteen, on 21 January, 1713, he took his degree as Doctor of Laws, although twenty was the age fixed by the statutes. He said himself that he was so small at the time as to be almost buried in his doctor's gown and that he was so fat. Even then after this the boy began his studies for the Bar, and about the age of nineteen practised his profession in the courts. In the eight years of his career as advocate, years crowded with work, he is said never to have lost a case. Even if there be some exaggeration in this, for it is not in an advocate's power always to be on the winning side, the tradition shows that he was extraordinarily able and successful. In fact, despite his youth, he seems at the age of twenty-seven to have been one of the leaders of the Neapolitan Bar.
Alphonse, like so many saints, had an excellent father and a saintly mother. Don Joseph de' Liguori had his faults. He was somewhat worldly and ambitious, at any rate for his son, and was rough tempered when opposed. But he was a man of genuine faith and piety and stainless life, and he meant his son to be the same. Even when taking him into society in order to arrange a good marriage for him, he wished Alphonse to put God first, and every year father and son would make a retreat together in some religious house. Alphonse, assisted by divine grace, did not disappoint his father's care. A pure and modest boyhood passed into a manhood without reproach. A companion, Balthasar Gito, who afterwards became a distinguished judge, was asked in later years if Alphonse had ever shown signs of levity in his youth. He answered emphatically: "Never! It would be a sacrilege to say otherwise." The Saint's confessor declared that he preserved his baptismal innocence till death. Still there was a time of danger. There can be little doubt but that the young Alphonse with his high spirits and strong character was ardently attached to his profession, and on the way to be spoiled by the success and popularity which it brought. About the year 1722, when he was twenty-six years old, he began to go constantly into society, to neglect prayer and the practices of piety which had been an integral part of his life, and to take pleasure in the attention with which he was everywhere received. "Banquets, entertainments, theatres," he wrote later on—"these are the pleasures of the world, but pleasures which are filled with the bitterness of gall and sharp thorns. Believe me who have experienced it, and now weep over it." In all this there was no serious sin, but there was no high sanctity either, and God, Who wished His servant to be a saint and a great saint, was now to make him take the road to Damascus. In 1723 there was a lawsuit in the courts between a Neapolitan nobleman, whose name has not come down to us, and the Grand Duke of Tuscany, in which property valued at 500,000 ducats, that is to say, 500,000, or £100,000, was at stake. Alphonse was one of the leading counsel; we do not know on which side. When the day came the future Saint made a brilliant opening speech and sat down confident of victory. But before he called a witness the opposing counsel said to him in chilling tones: "Your arguments are wasted breath. You have overlooked a document which destroys your whole case." "What document is that?" said Alphonse somewhat piqued. "Let us have it." A piece of evidence was handed to him which he had read and reread many times, but had always overlooked. Contrary to that which he now saw it to have. The poor advocate turned pale. He remained thunder-struck for a moment; then said in a broken voice: "You are right. I have been mistaken. This document gives you the case." In vain those around him tried to move the judge on the bench tried to console him. He was crushed to the earth. He thought his mistake would be ascribed not to oversight but to deliberate deceit. He felt as if his career was ruined, and left the court almost beside himself, saying: "World, I know you now. Courts, you shall never see me more." For three days he refused all food. Then the storm subsided, and he began to see that his humiliation had been sent him by God to break down his pride and weaken him from the world. Confident that some special sacrifice was required of him, though he did not yet know what, he did not return to his profession, but spent his days in prayer, seeking to know God's will. He knew not exactly how long—the answer came. On 28 August, 1723, the young advocate had gone to perform a favourite act of charity by visiting the sick in the Hospital for Incurables. Suddenly he found himself surrounded by a mysterious light; the house seemed to rock, and an interior voice said: "Leave the world and give thyself to Me." This occurred twice. Alphonse left the Hospital and went to the church of the Redemption of Captives. He laid his sword before the statue of Our Lady, and made a solemn resolution to enter the ecclesiastical state, and furthermore to offer himself as a novice to the Fathers of the Oratory. He knew that the trials were before him. His father, already displeased at the failure of two plans for his son's marriage, and exasperated at Alphonse's present neglect of his profession, was likely to offer a strenuous opposition to his leaving the world. So indeed it proved. He had to endure a real persecution for two months. In the end a compromise was arrived at. Don Joseph agreed to allow his son to become a priest, provided he would give up his proposal of joining the Oratory, and would continue to live at home. To this Alphonse by the advice of his confessor, Father Thomas of the Oratory, agreed. Thus was he left free for his new work, the founding of a new religious congregation. On 23 October of the same year, 1723, the Saint put on the clerical dress. In September of the next year he received the tonsure and soon after joined the association of missionary, secular priests called the "Neapolitan Propaganda," membership of which did not entail residence in common. In December, 1724, he received minor orders, and the subdiaconate in September, 1725. On 6 April, 1726, he was ordained deacon, and soon after preached his first sermon. On 21 December of the same year, at the age of thirty-two, he was ordained priest. For six years he laboured in and around Naples, giving missions for the Propaganda and preaching to the lazzaroni of the capital. With the aid of two laymen, Peter Barbarese, a schoolmaster, and Nardone, an old soldier, both of whom he converted from an evil life, he enrolled thousands of lazzaroni in a sort of confraternity called the "Assisi," which exists to this day. Then God called him to his life work.

In April, 1729, the Apostle of China, Matthew Ripa, founded a missionary college in Naples, which became known colloquially as the "Chinese College." A few months later Alphonse left his father's house,
and went to live with Ripa, without, however, becoming a member of his society. In his new abode he met a friend of his host's, Father Thomas Falcoia, of the Congregation of the "Pii Operarii" (Pious Workers), and formed with him the great friendship of his life. There was a considerable difference in age between the two men, for Falcoia, born in 1663, was now sixty-six, and Alphonse only thirty-three, but the old priest and the young had kindred souls. Many years before, in Rome, Falcoia had been shown a vision of a new religious family of men and women whose objects and aims should be the perfection of the virtues of Our Lord. He had even tried to form a branch of the Institute by uniting twelve priests in a common life at Tarentum, but the community soon broke up. In 1719, together with a Father Filangieri, also one of the "Pii Operarii", he had refounded a Consistorium of religious women at Scala on the mountains behind Amalfi. But as he drew up a rule for them, formed from that of the Visitatio nuns, he does not seem to have had any clear idea of establishing the new institute of his vision. God, however, intended the new institute to begin with these nuns of Scala. In 1724, some of the latter left the work in Crostarese, born in Naples on 31 October, 1696, and hence almost the same age as the Saint, entered the convent of Scala. She became known in religion as Sister Maria Celeste. In 1725, while still a novice, she had a series of visions in which she saw a new order of nuns. On 20 April 1727, a rule was revealed to Falcoia many years before. Even its Rule was made known to her. She was told to write it down and show it to the director of the convent, that is to Falcoia himself. While affecting to treat the novice with severity and to take no notice of her visions, the director was surprised to find that the Rule which she had written down was a realization of what had been so long in his mind. He submitted the new Rule to a number of theologians, who approved of it, and said it might be adopted in the convent of Scala, provided the community would accept it. But when the question was put to the community, opposition began. Most were in favour of accepting, but the superior objectd and appealed to Filangieri, Falcoia's colleague in establishing the convent, and now, as General of the "Pii Operarii", his superior. Filangieri forbade any change of rule and removed Falcoia from all communication with the latter. At 1729, however, Filangieri died, and on 8 October, 1730, Falcoia was consecrated Bishop of Castellamare. He was now free, subject to the approval of the Bishop of Scala, to act with regard to the convent as he thought best. It happened that Alphonse, ill and overworked, had gone with some companions to Scala in the early summer of 1730. Unable to be idle, he had preached to the goatherds of the mountains with such success that Nicolas Guerriero, Bishop of Scala, begged him to return and give a retreat in his cathedral. Falcoia, hearing of this, begged his friend to give a retreat to the nuns of his Congregation at the same time. He agreed to both requests and set out with his two friends, John Mazzini and Vincent Mannarini, in September, 1730. The result of the retreat to the nuns was that the young priest, who before had been prejudiced by reports in Naples against the proposed new rule, became its firm supporter, and even obtained permission from the church hierarchy for the change. In 1731, the convent unanimously adopted the new Rule, together with a habit of red and blue, the traditional colours of Our Lord's own dress. One branch of the new Institute seen by Falcoia in vision was thus established. The other was the long delay. No doubt Falcoia had for some time hoped that the ardent young priest, who was so devoted to him, might, under his direction, be the founder of the new Order he had at heart. A fresh vision of Sister Maria Celeste seemed to show that such was the will of God. On 3 October, 1731, at the great friary of St. Francis, she saw Our Lord with St. Francis on His right hand and a priest on His left. A voice said "This is he whom I have chosen to be head of My Institute, the Prefect General of a new Congregation of men who shall work for My glory." The priest was Alphonse. Soon after, Falcoia made known to the prefect his desire to perfect his Institute, and establish an order of missionaries at Scala, who should work above all for the neglected goatherds of the mountains. A year of trouble and anxiety followed. The Superior of the Propaganda and even Falcoia's friend, Matthew Ripa, opposed the project with all their might. But Alphonse directed Father Pagano; Father Fiorillo, a great Dominican preacher; Father Manuilio, Provincial of the Jesuits; and Vincent Cutica, Superior of the Vincentians, supported the young priest, and, 9 November, 1732, the "Congregation of the Most Holy Redeemer", or as it was called for seventeen years, "of the Most Holy Saviour", was begun in the little hospice of the nuns of Scala. Though St. Alphonse was founder and de facto head of the Institute, its general direction in the beginning, as well as the direction of Alphonse's conscience, was undertaken by the Bishop of Castellamare and it was not till the latter's death that the general chapter was held and the Saint was formally elected Superior General. In fact, in the beginning, the young priest in his humility would not be Superior even of the house, judging one of his companions, John Baptist Donato, better fitted for the post because he had already had some experience of community life in another institute.

The early years, following the founding of the new order, were not promising. Dissensions arose, the Saint's former friend and chief companion, Vincent Mannarini, opposing him and Falcoia in everything. On 1 April, 1733, all the companions of Alphonse except one lay brother, Vitus Curius, abandoned him, and founded the Congregation of the Blessed Sacrament, which, confined to the Kingdom of Naples, was extinguished in 1860 by the Italian Revolution. The dissensions even spread to the nuns, and Sister Maria Celeste herself left Scala and died, after having for some time been disapproved of sanctity, 14 September, 1755. She was declared Venerable 11 August, 1901. Alphonse, however, stood firm; soon other companions arrived, and though Scala itself was given up by the Fathers in 1738, by 1746 the new Congregation had four houses at Nocera de' Pagani, Ciorani, Ilceto (now Deliceto), and Capasso, all in the Kingdom of Naples. In 1749, the Rule and Institute of men were approved by Pope Benedict XIV, and in 1750, the Rule and Institute of the nuns, Alphonse was lawyer, founder, religious superior, bishop, theologian, and mystic, but he was above all a missionary, and true biography of the Saint at the time. Alphonse did not give this due prominence. From 1726 to 1752, first as a member of the Neapolitan "Propaganda", and then as a leader of his own Fathers, he traversed the provinces of Naples for the greater part of each year, giving missions even in the smallest villages and saving many souls. A special feature of his method was the return of the Saint and his companions, after some months, to the scene of their labours to consolidate their work by what was called the "renewal of a mission." After 1752 Alphonse gave fewer missions. His infirmities were increasing, and he was occupied a good deal with his writings. His promotion to the episcopate in 1762 led to a renewal of his missionary activity, but in a slightly different
form. The Saint had four houses, but during his lifetime it not only became impossible in the King-

dom of Naples to get any more, but even the barest toleration for those he had could scarcely be ob-
tained. The cause of this was "regalism", the omnipotence of kings even in matters spiritual, which was one of the causes of general discontent and revolt in all the Bourbon States. The immediate author of what was practically a lifelong persecution of the Saint was the Marquis Tanucci, who entered Naples in 1734. Naples had been part of the dominions of Spain since 1303, but in 1708 when Alphonse was twenty-two years old, papal legation by Austria during the war of the Spanish Succession. In 1734, however, it was reconquered by Don Carlos, the young Duke of Parma, great-grandson of Louis XIV, and the independent Bourbon Kingdom of the Two Sicilies was established. With Don Carlos, or as he is generally called, Charles III, from his later title as King of Spain, came the lawyer, Bernard Tanucci, who governed Naples as Prime Minister and Regent for the next forty-two years. This was to be a momentous revolution for Alphonse. Had it happened a few years later, the new Government might have found the Redemptorist Congregation already suppressed or at least in a state of limbo. But Tanucci, who rather showed itself in forbidding new Orders than, with the exception of the Society of Jesus, in sup-
pressing old ones, the Saint might have been free to develop his work in comparative peace. At this, he was refused the royal equestrian to the Brief of Benedict XIV, and State recognition of his Institute as a religious congregation till the day of his death. There were whole years, indeed, in which the Institute seemed on the verge of summary suppression. The suffering which this brought on Alphonse, with his sensitive and high-strung disposition, was very great, besides what was worse, the relaxation of discipline and loss of followers which in the Church itself, Alphonse, however, was unflagging in his efforts with the Court. It may be he was even too anxious, and on one occasion when he was over-
whelmed by a fresh refusal, his friend the Marquis Brancone, Minister for Ecclesiastical Affairs and a man of deep piety, said to him gently: "It would seem as if you placed all your trust here below"; on which the Saint recovered his peace of mind. A final attempt to gain the royal approval, which seemed as if at last it had been successful, led to the crowning sorrow of Alphonse's life: the division and suppression of his Congregation which lasted for the remainder of his life. This was in 1780, when Alphonse was eighty-three years old. But, before relating the episode of the "Regolamento", as it is called, we must speak of the period of the Saint's episcopate which intervened.

In the year 1747, King Charles of Naples wished to make Alphonse a Bishop of Palermo, and it was only by the most earnest entreaties that he was able to escape. In 1762, there was no escape and he was constrained by formal obedience to the Pope to accept the Bishopric of St. Agatha of the Goths, a very small Neapolitan diocese lying a few miles off the road from Naples to Cappadocia with 30,000 uninstructed people, 400 mostly indifferent and sometimes scandalous secular clergy, and seventeen more or less relaxed religious houses to look after, in a field so overgrown with weeds that they seemed the only crop, he wept and prayed and spent days and nights in unremitting labor for thirteen years. More to be feared was the remark of the Pope for an equestrian to Benedict XIV: In a riot which took place during the terrible famine that fell upon Southern Italy in 1764, he saved the life of the synod of St. Agatha by offering his own to the mob. He fed the poor, instructed the ignorant, reorganized his seminaries, reformed his convents, created a new spirit in his clergy, banished scandalous noblemen and women of evil life with equal impartiality, brought the study of theology and especially of moral theology into honour, and all the time was begging pope after pope to let him resign his office because he was doing nothing for his diocese. To all his administrative work we must add his con-

siderable literary labors. He prepared a number of books on prayer, his terrible austerities, and a stress of illness which made his life a martyrdom. Eight times dur-

ing his long life, without counting his last sickness, the Saint received the sacraments of the dying, but the worst of all his illnesses was a terrible attack of typhus or epidemic fever that struck him in 1768 which lasted from May, 1768, to June, 1769, and left him paralyzed to the end of his days. It was this which gave St. Alphonse the bent head which we notice in the portraits of him. So bent was it in the beginning, that the pressure of his chin produced a dangerous wound in the cheek. Although the doctors succeeded in straightening the neck a little, the Saint for the rest of his life had to drink at meals through a tube. He could never have said Mass again had not an Augustinian prior shown him how to support himself on a chair so that with the assistance of an acolyte he could raise the chalice to his lips. In 1769 Clement XIII (1758-69) and Clement XIV (1769-74) obliged Alphonse to remain at his post. In Feb-

uary, 1775, however, Pius VI was elected Pope, and the following May he permitted the Saint to resign his see.

Alphonse returned to his little cell at Nocera in July, 1775, to prepare, as he thought, for a speedy and happy death. Twelve years, however, still separated him from his reward, years for the most part not of peace but of greater afflictions than any which had yet befallen him. By 1777, the Saint, in addition to four houses in Naples and one in Sicily, had four others at Scicli, Frosinone, St. Angelo a Cupo-

lino, and Beneventum, in the States of the Church. In cases where he was not heeded in Naples, he looked to these houses to maintain the Rule and Institute. In 1780, a crisis arose in which they did this, yet in such a way as to bring division in the Congregation and extreme suffering and disgrace upon its founder. This crisis arose in this way. From the year 1759 two former benefactors of the Congregation, Baron Sarnelli and Francis Maffei, by one of those strange events not uncommon in Naples, had become its bitter en-

emies, and waged a vendetta against it in the law courts, the Congregation was almost openly supported by the all-powerful Tanucci, and the suppression of the Congregation at last seemed a matter of days, when on 26 October, 1776, Tanucci, who had offended Queen Maria Caro-

lina, suddenly fell from power. Under the government of the Marquis della Sambuco, who, though a great regalast, was a personal friend of the Saint's, there was promise of better times, and in August, 1779, Alphonse's hopes were raised by the pub-

lication of a royal decree allowing him to appoint superiors in his Congregation and to have a novitiate and house of studies. The Government throughout had recognized the good effects of his mission, and it wished the missionaries to be secular priests and not a religious order. The Decree of 1779, however, seemed a great step in advance. Alphonse, having got so much, hoped to get a little more, and through his friend, Mgr. Testa, the Grand Almoner, even to have his Rule approved. He did not, as in the past, have an appeal for an equestrian to Clement XIV; but he hoped the king might give an independent san-

tion to his Rule, provided he waived all legal right to hold property in common, which he was quite prepared to do. It was all-important to the Fathers
to be able to rebut the charge of being an illegal religious congregation, which was one of the chief allegations in the ever-adjurmed and ever-impending scaffold. But Alphonse was not of that stamp. Submission of their Rule to a suspicious and even hostile civil power was a mistake. At all events, it proved disastrous in the result. Alphonse being so old and so infirm—he was eighty-five, crippled, deaf, and nearly blind—his one chance of success was to be published by a dispensation and subordination, and he was betrayed at every turn. His friend the Grand Almoner betrayed him; his two envoys for negotiating with the Grand Almoner, Fathers Major and Cimino, betrayed him, consultants general though they were. His very confessor and vicar-general in the government of his Order, Father Andrea Minetti, joined in the conspiracy. And when the Rule was so altered as to be hardly recognisable, the very vows of religion being abolished. To this altered Rule, or "Regolamento", as it came to be called, the unsuspecting Saint was induced to put his signature. It was approved by the king and forced upon the stupified Congregation by the whole power of the State. A fearful commotion arose. Alphonse himself was not spared. Vague rumours of impending treachery had got about and had been made known to him, but he had refused to believe them. You have founded the Congregation and you have destroyed it", said the Father Minetti. The Saint only wept in silence and tried in vain to devise some means by which his Order might be saved. His best plan would have been to consult the Holy See, but in this he had been forestalled. The Fathers in the Papal States, with too precipitate zeal, in the very beginning denounced the change of Rule to Rome. Pius VI, already deeply displeased with the Neapolitan Government, took the Fathers in his own dominions under his special protection, forbade all change of rule in their houses, and even withdrew them from obedience to the Neapolitan superiors, that is to St. Alphonse, till an inquiry could be held. A long process followed in the Court of Rome, and on 22 September, 1780, a provisional Decree, which on 24 August, 1781, was made absolute, recognized the houses in the Papal States as alone constituting the Redemptorist Congregation. Father Francis de Paula, one of the chief apostles of the Congregation, says, "in place of those", so the brief ran, "who being higher members of the said Congregation have with their followers adopted a new system essentially different from the old, and have deserted the Institute in which they were professed, and have thereby ceased to be members of the Congregation." So the Saint was cut off from his own Order by the Pope who was to declare him "Venerable". In this state of exclusion he lived for seven years more and in it he died. It was only after his death, as he had prophesied, that the Neapolitan Government at last recognized the original Rule, and that the Redemptorist Congregation was restored under one head (1833), so that it was not only during his years at the Bar, but throughout his whole life—a lawyer, who to skilled advocacy and an enormous knowledge of practical detail added a wide and luminous hold of underlying principles. It was this which made him the prince of moral theologians, and gained him, when canonization was within the reach of possibility, the title of "Doctor of the Church". This combination of practical common sense with extraordinary energy in administrative work ought to make Alphonse, if he were better known, particularly attractive to the English-speaking nations, especially as he was born (1753), so that he not only in soul but in body in all respects, was not only during his years at the Bar, but throughout his whole life—a lawyer, who to skilled advocacy and an enormous knowledge of practical detail added a wide and luminous hold of underlying principles. It was this which made him the prince of moral theologians, and gained him, when canonization was within the reach of possibility, the title of "Doctor of the Church". This combination of practical common sense with extraordinary energy in administrative work ought to make Alphonse, if he were better known, particularly attractive to the English-speaking nations, especially as he was born (1753), so that he not only in soul but in body in all respects.
hagiographers may ignore the fact. While the continual intensity of reiterated acts of virtue which we have called driving-power is what really creates sanctity, there is another indispensable quality. The extreme difficulty of the lifelong work of fashioning a saint consists precisely in this, that every great act of virtue that the saint performs goes to strengthen his character, that is, his will. On the other hand, ever since the Fall of Man, the will of man has been his greatest danger. It has a tendency at every moment to deflect, and if it does deflect from the right path, the greater the momentum the more terrible the result. But the saint, if he has a great momentum indeed, and a spoiled saint is often a great villain. To prevent the ship going to pieces on the rocks, it has need of a very responsive rudder, answering to the slightest pressure of Divine guidance. The rudder is humility, which, in the intellect, is a realization of our own unworthiness, and in the will, docility to right guidance. But how was Alphonsus to grow in this so necessary virtue when he was in authority nearly all his life? The answer is that God kept him humble by interior trials. From his earliest years he had an anxious fear about something which passed into his soul. He who ruled and directed others so wisely, had, where his own soul was concerned, to depend on obedience like a little child. To supplement this, God allowed him in the last years of his life to fall into disgrace with the pope, and to find himself deprived of all external authority, even for his eternal salvation. St. Alphonsus does not offer as much directly to the student of mystical theology as do some contemplative saints who have led more retired lives. Unfortunately, he was not obliged by his confessor, in virtue of holy obedience, as St. Teresa was, to write down his states of grace or his meditations in his prayer book. He who ruled and directed others so wisely, did not at all keep a diary of his spiritual state. The prayer he recommended to his Congregation, of which we have beautiful examples in his ascetical works, is affective; the use of short aspirations, petitions, and acts of love, rather than discursive meditation with long reflections. His own prayer was perhaps for the most part what some call “active”, others “ordinary”, contemplation. Of extraordinary passive states, such as rapture, there are not many instances recorded in his life, though there are some. At three different times in his missions, while preaching, a ray of light from a picture of our Lady entered his mind, and he fell into an ecstasy before the people. In old age he was more than once raised in the air when speaking of God. His intercession healed the sick; he read the secrets of hearts, and foretold the future. He fell into a clairvoyant trance at Arienza on 21 September, 1774, and was present in spirit at the death-bed in Rome of Pope Clement XIV.

It was comparatively late in life that Alphonsus became a writer. If we except a few poems published in 1733 (the Saint was born in 1696), his first work, a tiny volume called “Visita a the Blessed Sacrament” only appeared in 1744 or 1745, when he was already sixty years old. Three years later he published the first sketch of his “Moral Theology” in a single quarto volume called “Annotations to Busebaum”, a celebrated Jansen moral theologian. He spent the next few years in revising this work, and in 1753 appeared the first volume of the “Theologia Moralis” in two volumes, dedicated to Benedict XIV, followed in 1755. Nine editions of the “Moral Theology” appeared in the Saint’s lifetime, those of 1748, 1753–55, 1757, 1760, 1763, 1767, 1773, 1779, and 1785, the “Annotations to Busebaum” counting as the first. In the second edition the work received the definite form it has since retained, though in later issues the Saint retracted a number of opinions, corrected minor ones, and worked at the statement of his theory of Equiprobabilism till at last he considered it complete. In addition, he published many editions of compendiums of his larger work, such as the “Homo Apostolici”, made in 1755. The “Moral Theology,” after a historical introduction by the Viennese theologian, a St. B., which was omitted, however, from the eighth and ninth editions, begins with a treatise “De Conscientia”, followed by one “De Legibus”. These form the first book of the work, while the second contains the treatises on Faith, Hope, and Charity. The third book deals with the Ten Commandments, the fourth with the moral and physical duties of judges, advocates, doctors, merchants, and others. The fifth book has two treatises “De Actibus Humani” and “De Peccatis”; the sixth is on the sacraments, the seventh and last on the censures of the Church.

St. Alphonsus as a moral theologian occupies the golden mean between the schools tending either to laxity or to rigour which divided the theological world of his time. When he was preparing for the priesthood in Naples, his masters were of the rigid school, for though the centre of Jansenistic disturbance was in France, the North was free from it, and Rome was as remote as not to feel the ripple of its waves. When the Saint began to hear confessions, however, he soon saw the harm done by rigourism, and for the rest of his life he inclined more to the mild school of the Jesuits, whom he calls “the masters of morals”. St. Alphonsus, however, did not in all things follow their teaching, especially on one point much debated in the schools; namely, whether we may in practice follow an opinion which denies a moral obligation, when the opinion which affirms a moral obligation seems to us to be altogether more probable. This is the great question of “Probabilism”. Alphonsus was not a probabilist in the extreme (in 1749 and 1755) two treatises advocating the right to follow the less probable opinion, in the end decided against that lawfulness, and in case of doubt only allowed freedom from obligation where the opinions for and against the law were equal or nearly equal. He called his system Equiprobabilism. It is true that theologians even of the broadest school are agreed that, when an opinion in favour of the law is so much more probable as to amount practically to moral certainty, the less probable opinion cannot be followed, and some have supposed that St. Alphonsus means more than this by his terminology. According to this view, a choice of different formula from the Jesuit writers, partly because he thought his own terms more exact, and, partly to save his teaching and his Congregation as far as possible from the State persecution which after 1704 had already fallen so heavily on the Society of Jesus, and in 1773 was formally to suppress it. It is a matter for friendly controversy, but it seems there was a real difference, though not as great in practice as is supposed, between the Saint’s later teaching and that current in the Society. Alphonsus was a lawyer, and as a lawyer he attached much importance to the weight of evidence. In a civil action a serious preponderance of evidence gives one side the case. If civil courts could not decide against a defendant on greater probability, but had to wait, as a criminal court must wait, for moral certainty, many actions would never be decided at all. St. Alphonsus likened the conflict between law and liberty to the conflict between civil action and common bandi, although greater probabilities give it a verdict. Pure probabilism likens it to a criminal trial in which the jury must find in favour of liberty (the prisoner at the bar) if any single reasonable doubt whatever remain in its favour. Furthermore, St. Alphonsus was a great theologian, and so attached much weight to intrinsic probability. He was not
afraid of making up his mind. “I follow my conscience”, he wrote in 1764, “and when reason persuades me to make little account of moralists,” to follow an opinion in favour of liberty without weighing it, merely because it is held by someone else would have seemed to Alphonse an abdication of the judicial office with which as a confessor he was invested. Still it must in fairness be admitted that all the weight of the case for Alphonse is able to establish its intrinsic probability at its true worth, and the Church herself might be held to have conceded something to pure probabilism by the unprecedented honours she paid to the Saint in her Decree of 22 July, 1831, which allows confessors to follow any of St. Alphonse's own opinions without weighing the reasons on which they rest.

Besides his Moral Theology, the Saint wrote a large number of dogmatic and ascetical works nearly all in the vernacular. The “Glories of Mary”, “The Selva”, “The True Spouse of Christ”, “The Great Means of Prayer”, “The Way of Salvation”, “Opera Dogmatica, or History of the Council of Trent”, “Sermons for all the Sundays in the Year”, are the best known. He was also a poet and musician. His hymns are justly celebrated in Italy. Quite recently, a duet composed by him, between the Soul and God, was found in the British Museum bearing the date 1700 and signed “To the Holy Doctor in correction of error.” Finally, St. Alphonse was a wonderful letter-writer, and the mere salvage of his correspondence amounts to 1,451 letters, filling three large volumes. It is not necessary to notice certain non-Catholic attacks on Alphonse as a patron of lying. St. Alphonse was so scrupulous about truth that when, in 1776, the regalist, Mgr. Filingeri, was made Archbishop of Naples, the Saint would not write to congratulate the new primate, even at the risk of making another powerful enemy for his persecuted Congregation, because he thought he could not honestly say he “was glad to hear of the appointment.” It will be remembered that even as a young man his chief distress at his breakdown in court was the fear that his mistake might be ascribed to deceit. The question as to what does or does not constitute a lie is not an easy one, but it is a subject in itself. Alphonse said nothing in his “Moral Theology” which is not on record. Some teachers who had once taught him were alighted on.

Very few remarks upon his own times occur in the Saint's letters. The eighteenth century was one series of great wars; that of the Spanish, Polish, and Austrian Succession; the Seven Years' War, and the War of American Independence, ending with the stiffest gigantic struggle in the organization and out of the conquests of 1787. Except in 1745, in all of these, down to the first shot fired at Lexington, the English-speaking world was on one side and the Bourbon States, including Naples, on the other. But to all this secular history about the only reference in the Saint's correspondence which has come down to us is a letter in a letter of April, 1744, which speaks of the passage of the Spanish troops who had come to defend Naples against the Austrians. He was more concerned with the spiritual conflict which was going on at the same time. The days were indeed evil. Infidelity and impiety were gaining ground; Voltair and Rousseau were the idolaters of society; and the ancien régime, by undermining religion, its one support, was tettering to its fall. Alphonse was a devoted friend of the Society of Jesus and its long persecution by the Bourbon Courts, ending in its suppression in 1773, filled him with grief. He died on the very eve of the great Revolution which had swept away in vision the woes which the French invasion of 1798 was to bring on Naples.

An interesting series of portraits might be painted of those who played a part in the Saint's history: Charles III and his minister Tanucci; Charles's son Ferdinand, and Ferdinand's strange and unhappy marriage; Maria Carolina; Maria Antoniette; Cardinal Spinelli, Serresi, and Orsini; Popes Benedict XIV, Clement XIII, Clement XIV, and Pius VI, to each of whom Alphonse dedicated a volume of his works. Even the baleful shadow of Voltaire falls across the Saint's life. The Saint's friends and powerful men to whom he once converted, which alas, never took place! Again, we have a friendship of thirty years with the great Venetian publishing house of Remondini, whose letters from the Saint, carefully preserved as became business men, fill a quarto volume. Other personal friends of Alphonse were the Jesuit Fathers de Lattes, Zaccaria, and Nolent. Most notable of all, the Saint's own confessor was the redoubtable Dominican controversialist, P. Vincenzo Patuzzi, while to make up for hard blows we have another Dominican, P. Caputo, President of Alphonse's seminary and a devoted helper in his work of reform. To come to saints, the great Jesuit missionary St. Francis di Geromino took the little Alphonse in his arms, blessed him, and prophesied that he would do great work for God; while a Franciscan, St. John Joseph of the Cross, was well known to Alphonse in later life. Both of them were canonized on the same day as St. Peter of Verona. St. Francis di Geromino (1694-1775) and St. Alphonse, who were altogether contemporaries, seem never to have met on earth, though the founder of the Passionists was a great friend of Alphonse's uncle, Mgr. Cavalleri, himself a great servant of God. Other saints and servants of God were those of Alphonse's own household, the lay brother, St. Gerard Majella, who died in 1755, and Januarius Sarnelli, Cesar Sportelli, Dominc Blauacci, and Maria Celeste, all of whom have been declared "Venerable" by the Church. Blessed Clement Hofbauer joined the Redemptorist Congregation in the aged Saint's lifetime, though Alphonse never saw in the flesh the man whom he knew would be the second founder of his Order. Except for the chances of European war, England and Naples were then in different worlds, but Alphonse may have seen at the side of Don Carlos when he conquered Naples in 1794, an English boy who was to become the last king of Spain to be under fire and was to play a romantic part in history, Prince Charles Edward Stuart. But one may easily overrode a narrow canvas and it is better in so slight a sketch to leave the central figure in solitary relief. If any reader of this article will go to original sources and study the Saint's life at greater length, he will find his labour a fruitful one.

Much of the material for a complete life of St. Alphonse is still in manuscript in the Roman archives of the Redemptorist Congregation and in the archives of the Sacred Congregation of Bishops and Regulars. The publication of all subsequent lives is the Della vita et titolo del venerabile Alfonso Maria Liguori, of Antonio Tannia, one of the great biographers of literature. Tannia was born about 1724, and entered the Redemptorist Congregation in 1746. As he did not die until 1808 (his work appeared in 1887) he was a Redemptorist for over forty years, and an eye-witness of much that he relates. Even where he is not, he may generally be trusted, as he was a Redemptorist, and his work contains a number of minor inaccuracies, however, and is seriously defective in its account of the founding of his Congregation and of the troubles which fell on it in 1796. Tannia, also, through some mental idiosyncrasy, manages to give the misleading impression that St. Alphonse was a failure. There is a somewhat unfaithful translation of Tannia's work, Mémoires sur la vie et la conqregation de l'Alphonse de Liguori (Paris, 1880), which is in four volumes. (Tournai, 1803). The German life, Dligerer, Leben des heiligen Bolchoh und Kirchenlehrers Alphonse Maria de Liguori (1790, 1807), is scholarly. Tannia has also written a life of the Saint, La Vita di Sant' Alphonse Maria de Liguori (Roma, 1880). (Benevente, Saint Alphonse de Liguori (Paris, 1900, 2 vols., 8vo), gives an extremely full and picturesque account of the
Saint's life and times. This has recently been translated into English with additions and corrections (Dublin, 2 vols., royal 8vo; DUMONTIER, Les premières Redemptions (Lille, 1886), and P. GAUDE, Consœurs Marie de France (Paris, 1907)). These letters are particularly valuable in supplementing Tannay's. A centenary edition, Lettres de S. Alfonso Maria de'Gugliori (Rome, 1905), was published by P. KUTZ, C.S.B., director of the Roman archives of his Congregation. An English translation in five volumes is included in the 22 vol._ English translation of S. Alfonso Maria's ascetical works (New York). There are many editions of the Saint's Moral Theology; the best and latest is that of P. GAUDE, C.S.B. (Rome, 1906). The Saint's complete discourses have been translated into Latin by P. WALTER, C.S.B., S. Alfonso Maria de'Gugliori Eclogae (New York, 1903, 2 vols., 4to). See also HARRIS, The Balance of Power (1713-93) (London, 1901); COLLETTA, History of the Mendicant Orders, 3 vols., tr. by E. E. KLEIN (Edinburgh, 1858); VON REUMONT, Die Cora von Moddallons (Berlin, 1881, 2 vols.; JOHNSTON, The Napoleonic Empire in South Italy (London, 1869), 2 vols.). Colletta's book gives the best general picture of the time, but is marred by antiquarian bias.

HAROLD CASTLE.

Alphonse Petrus. See PETRUS.

Alphonse Rodrigues (also ALONSO). SAINT, b. at Segovia in Spain, 25 July, 1533; d. at Majorca, 31 October, 1617. On account of the similarity of names he is often confounded with Father Rodriguez the Mendicant. The devotion in his honor which was so eminent for his holiness was never canonized. The Saint was a Jesuit lay-brother who entered the Society at the age of forty. He was the son of a wool merchant who had been reduced to poverty when Alfonso was still young. At the age of twenty-six he married Mary Sances, a woman of his own station in life, and at thirty-one found himself a widower with one surviving child, two others having died previously. From that time he began a life of prayer and mortification, altogether separated from the world around him. On the death of his third child his thoughts turned to a life as a religious. For several years Penitence associations had brought him into contact with the first Jesuits who had come to Spain, Bl. Peter Faber among others, but it was apparently impossible to carry out his purpose of entering the Society as he was without education, having had only an incomplete year in a new college begun at Alcalá by Francis Vazquez. At the age of thirty-nine he attempted to make up this deficiency by following the course at the College of Barcelona, but without success. His austerities had also undermined his health. After considerable delay he was finally admitted into the Society of Jesus as a lay-brother, 31 October, 1573. With the number of members which had not been established in Spain, and Alfonso began his term of probation at Valencia or at Gandia—this point is a subject of dispute—and after six months was sent to the recently-founded college of Majorca, where he remained in the humble position of porter for forty-six years, exercising a marvellous influence on the sanctification not only of the members of the household, but upon great numbers of people who came to the porter's lodge for advice and direction. Among the distinguished Jesuits who came under his influence was St. Peter Claver, who lived with him for some time at Majorca, and who followed his advice in asking for the missions of South America. The bodily mortifications which he imposed on himself were extreme, the scruples and mental agitation to which he was subject were of frequent occurrence, his obedience absolute, and his absorption in spiritual things even while engaged on most distracting enterprises. At the time of his death he was the author of the well known "Life Office of the Immaculate Conception", and the claim is made by Alegambe, Southwell, and even by the Fathers de Backer in their Bibliothèque de la Compagnie de Jésus. Apart from the fact that the Brother had not the requisite education for such a task, Father Costurer says positively that the Office he used was taken from an old copy printed out of Spain, and Father Colin asserts that it existed before the Saint's time. It may be admitted, however, that through it he was popularized. He left a considerable number of MSS. after him, some of which have been published as "Obras Espirituales de B. Alonso Rodrigues" (Barcelona, 1615-26, octavo, complete collection, 8 vols., in quarto). They have no pretensions to style; they are sometimes only reminiscences of domestic exhortations; the texts are often repeated; the illustrations are from every-day life; the treatment of one virtue occasionally trenches on another; but they are remarkable for the correctness and soundness of their doctrine and the profound spiritual knowledge which they reveal. They were not written with a view to publication, but put down by the Saint himself or dictated to others, in obedience to a positive command of superiors. He was declared Venerable in 1626. In 1633 he was chosen by the Council General of Majorca as one of the special patrons of the city and island. In 1760 Clement XIII decreed that "the virtues of the Venerable Alonso were proved to be of a heroic degree"; but the expulsion of the Society from Spain in 1773, and its suppression, delayed his canonization until 1824. He was made a Saint July 6, 1887. His remains are enshrined at Majorca.

GOLDIE, Life of St. Alonso Rodrigues in Quarterly Series (London, 1889); Vie admirable du Saint aux Mémoires (Paris, 1890); SOMMERVIGEL, Bibliothèque de la C. de J., VI.

T. J. CAMPBELL.

Alphonse Tostatus. See TOSTADO.

Alpinus, Prosperto, physician and botanist, b. at Marostica, in the Republic of Venice, 23 November, 1553; d. at Padua, 6 February, 1617. He studied medicine at Padua from 1574 to 1578, taking his degree as doctor in the latter year. After two years spent at Campo San Pietro, he was appointed physician to the Venetian Consul in Egypt (1580), which gave him a much desired opportunity of pursuing his chosen study of botany under conditions more favourable than he could find in Italy, and of which he took the fullest advantage. While on his return to Venice, in 1588, he became physician to Andre Doria, Prince of Melfi, and was looked upon in Genoa, where he resided, as the first physician of his age. He returned to Padua in 1593, where he filled the chair of botany for many years. He wrote several works on botany, of which the most important being "De plantis Egypti liber" (Venice, 1592). It is said that his earlier work, "De Medicina Egyptiorum" (Venice, 1591) contains the first mention, by a European writer, of the coffee-plant.

FRANCIS W. GREY.

Alsace-Lorraine, THE GERMAN IMPERIAL TERRITORY so known, and divided for State purposes into three civil districts. Lower and Upper Alsace and Lorraine include the two bishoprics of Strasbourg and Metz, which are immediately subject to the Holy See. Christiania penetrated this region at an early period, partly owing to the gifts of the Roman Legions, whose duty it was to guard the boundaries of the Empire against the attacks of the German hordes, partly through Roman merchants who traded with the Germans on the right bank of the Rhine. The first Bishop of Strasbourg of whose name we are historically certain is St. Ambrose (commemorated 26 October), who was present at the Councils of Sardica (343) and of Coéagine (346). The Lombard, Paul the Deacon, a contemporary of Charlemagne, names St. Clement I, one of St. Peter's immediate successors at Rome, as first Bishop of Metz. Prior to the French Revolution the northern part of
Alsace belonged to the diocese of Speier, some villages in the west to that of Metz, most of Upper Alsace to Basel, and the neighbourhood of Belfort to the Archdiocese of Besançon. The Diocese of Strasburg embraced the rest of Alsace, but extended to the right bank of the Rhine, including outside of Alsace the deanseries of Lahr, Oettingen, Offenburg, and Ottweiler. The Diocese of Metz included dis-

tricts now belonging to German and French Lorraine, to the Grand Duchies of Luxembourg and Hesse, to the Bavarian Palatinate, and to Lower Alsace. After the Revolution the provisions of the Concordat as-signed the whole district between the Queich and Line to Bischheim, while the Departments of Bas-Rhin, Haut-Rhin and the greater part of Mont Terrible (Pruntrut) to the Diocese of Strasburg, and those of Moselle, Forêts, and Ardenne to the Diocese of Metz. During the nineteenth century great changes were brought about in the boundaries of both dioceses by agreement arrived at between the civil and ecclesiastical authorities. The civil districts of Upper and Lower Alsace have belonged to the Diocese of Stras-

burg since 1874, and that of Lorraine to Metz.

POPULATION.—The census of 1 December, 1900, distributes the population as in the following table, in which (A) represents Catholics; (B), Protestants; (C),agnostics; (D), Jews; (E), persons of unknown religion,—

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strasbourg</td>
<td>821,612</td>
<td>304,204</td>
<td>3,192</td>
<td>25,414</td>
<td>319</td>
<td>1,154,741</td>
</tr>
<tr>
<td>Diocese</td>
<td>488,838</td>
<td>67,874</td>
<td>1,224</td>
<td>6,850</td>
<td>43</td>
<td>564,829</td>
</tr>
</tbody>
</table>

These figures, however, do not include the 34,367 soldiers in the Diocese of Strasburg, and the 44,491 in the Diocese of Metz, who are under the jurisdiction of the Army Bishop in Berlin.

CATHEDRAL CHAPLERS.—There is a Cathedral chap-

ler in each of these two dioceses, which consists in Strasburg of nine, and in Metz of eight actual irre-

movable canons (canonici titulares), whose appoint-

ment must be confirmed by the State. Several

bishops of other dioceses, moreover, nominated by the Bishops of Metz and Strasburg alone, belong to the chapters as canonici honorarii, as well as canonici consulti, to live in the diocese, thirty-eight in Strasburg at the present time, and twenty-one in Metz. Four priests, also, not belong-

ing to the diocese, but who have been of service to it, have been made honorary canons by the Bishop of Strasburg.

DIOCESAN ADMINISTRATION.—In the administra-

tion of the respective dioceses the bishops are assisted by three vicars-general in that of Strasburg, and by two in that of Metz (who can only be appointed with the consent of the civil authorities), and by seven secretaries in the former diocese and three in the latter.

PARISHES.—The parishes of Alsace-Lorraine, since the Concordat of 1801, have been divided into two classes: regular parishes, whose incumbents must receive the approval of the Government, and are irremovable; and subordinate parishes, whose inc-

umbents are appointed by the bishop only, and may be removed by him. The regular parishes again, fall into two classes, according to their respective importance and revenues. In the Diocese of Stras-

burg there are thirty-eight parishes of the first, and thirty-four of the second class. In Metz there are sixteen of the first and thirty-nine of the second class. There are 617 subordinate parishes in the Diocese of Strasburg, and 518 in the Diocese of Metz. In many parishes the priests are assisted by curates, who, almost without exception, live in the presbytery, the cost being paid to the parish priest by the parish. The curates themselves are paid either by the State, as are 221 in the Diocese of Strasburg and 118 in

the Diocese of Metz, or by towns and church-cor-

porations (Kirchenfabriken), 73 in the former diocese and 31 in the latter. Six holders of curacies in Stras-

burg, and three in Metz have houses of their own, and enjoy all the rights of parish priests, with the title of resident vicars. On 1 January, 1906, there were in the Diocese of Strasburg, besides the Bishop of Strasburg, the titular Bishop of Paphos (former Coadjutor of Strasburg), the present Coadjutor (titular Bishop of Erythreia), 1,245 priests, all but eleven of whom were born in the diocese; in the Diocese of Metz, besides the bishop, 869 priests, 793 of whom were born in the diocese, and 76 else-

where.

SINCIPEND.—The State pays the Bishops of Stras-

burg and Metz $4,000 (18,000 marks) each; the Co-

adjutor of Strasburg $2,000 (8,000 marks); the vicars-

general $600 (3,000 marks), and the canons $700 (2,800 marks). As the Coadjutor Bishop of Stras-

burg, however, merely holds the office of vicar-

general as subsidiary to his other functions, he re-

ceives only $500 (2,000 marks) in that capacity. The president of the Directory of the Church of the Augsburg Confession is paid $1,600 (6,400 marks) as stipend, and $400 (1,600 marks) for his expenses as representative; a clerical member $900 (3,600 marks); and each of the lay members $400 (1,600 marks). The Chief Rabbi in Strasburg receives $1,000 (4,000 marks) as salary, and $300 (1,200 marks) for expenses as representative; each of the other chief rabbis $1,000 (4,000 marks). The State pays Catholic parish priests on the following scale (see classification of parishes given above):—

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Class I</th>
<th>Class II</th>
</tr>
</thead>
<tbody>
<tr>
<td>35-39</td>
<td>$312</td>
<td>336</td>
</tr>
<tr>
<td>40-49</td>
<td>425</td>
<td>362</td>
</tr>
<tr>
<td>50-59</td>
<td>450</td>
<td>400</td>
</tr>
<tr>
<td>60-69</td>
<td>475</td>
<td>400</td>
</tr>
<tr>
<td>70-79</td>
<td>500</td>
<td>425</td>
</tr>
<tr>
<td>Over 80</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Curates paid by the State receive $150 (600 marks). The State pays, besides, $4,650 (18,600 marks) for expenses of maintenance of the episcopal secretaries in Strasburg and Metz; $1,650 (6,600 marks) in each diocese for the music and choir of the cathedral; $500 (2,000 marks) for the expenses of confirmation and other journeys; $750 (3,000 marks) to the Coadjutor Bishop of Strasburg for living expenses; $18,750 (79,000 marks) as pensions for retired and for maintenance of a retired coadjutor; $15,000 (60,000 marks) as extra assistance to clergymen and their relatives; $6,500 (26,500 marks) as pay for students in the clerical seminaries of Strasburg and Metz; $4,500 (18,000 marks) as pay for students in the universities, as well as assistance to home mission-schools; $31,250 (125,000 marks) in aid of church- and presbytery-building, the furnishing and adorning of churches, and the like material outlay for the sup-

port of Catholic worship. The Government pays $1,000 (4,000 marks) yearly as a regular con-

tribution to Catholic worship, $218,750 (874,969 marks) to the Protestants, and $43,790 (175,170 marks) to the Jews. The Protestant pastors draw from the State treasury:—

<table>
<thead>
<tr>
<th>Service</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to six years' service</td>
<td>$500</td>
</tr>
<tr>
<td>Over 6</td>
<td>560+ 50</td>
</tr>
<tr>
<td>12</td>
<td>900+ 100</td>
</tr>
<tr>
<td>18</td>
<td>650+ 150</td>
</tr>
<tr>
<td>24</td>
<td>725+ 175</td>
</tr>
<tr>
<td>30</td>
<td>800+ 200</td>
</tr>
</tbody>
</table>

The Rabbi in Mülhausen receives $600 (2,400 marks), and the other rabbis:—
of the Holy Ghost, and of the Immaculate Heart of Mary at Neuscheurn (1904); the Brothers of Christian Doctrine (of St. John Baptist de La Salle) at Metz; Sisters of Mercy (from Strasbourg) in many hospitals; Benedictine nuns at Oriocourt; Sisters of the Sacred Heart at Montgeron; Sisters of St. Charles Borromeo at Metz; sisters of the Sacred Heart in Thionville; Sisters of the Sacred Heart of Jesus in Luxembourg; Sacrament of the Blessed Virgin, of the Holy Redeemer (from Niederbronn) in hospitals; Sisters of Hope at Metz; Sisters of Christian Mercy at Metz; Sisters of the Divine Motherhood at Metz; Sisters of the Poor Child Jesus at Plappeville; Carmelites at Metz; Sisters of the Heart of Mary at Vic; Sisters of the Divine Providence at St. John Neuf; Vincentian Sisters (of Metz) at Metz. These orders of women devote themselves chiefly to the education of girls, the care of the sick and to a contemplative life of penance.

CLERICAL SEMINARIES.—The Episcopal Seminary, together with the Episcopal University of Strasbourg, to which the colleges of the faculties of letters and philosophy, with power to confer academic degrees, were closed at the French Revolution. When, however, Napoleon, by Article XI of the Concordat, granted each bishop permission to establish a seminary in his diocese, Bishop Laurine, who was made Bishop of Strasbourg in 1802, opened a seminary in his cathedral city in the following year (1803), in which young clerics were educated during the course of the nineteenth century. On the 5th of December, 1902, Cardinal Rampolla, Secretary of State, and the Prussian envoy to the Holy See, Freiherr von Rottenhahn, came to an agreement concerning the foundation of a theological faculty at the Kaiser-Wilhelm University of Strasbourg, which was accordingly opened in October, 1903, and in which the following subjects are taught: Preparatory instruction in philosophy and theology, dogmatics, moral theology, apologetics, church history, Old and New Testament exegesis, canon law, pastoral theology, ecclesiastical archæology. The professors are chosen by the bishop and confirmed in their appointment by the Emperor; they are obliged to make a profession of faith, according to the forms and rules of the Church, in the presence of the bishop before entering upon their office. The faculty, which govern the Catholic theological faculties at Bonn and at Breslau apply to the Strasbourg faculty and its members, in their relations with the Church. If the ecclesiastical authorities submit evidence that a professor is unfit to continue his functions as teacher either because of lack of orthodoxy or because of conduct unbecoming a clergyman, the State immediately provides a successor, and takes measures to terminate the offender’s connection with the faculty. Alongside of this theological faculty the Episcopal Seminary continues to exist and gives the young students a parochial training and education fitting them to the priestly office. The seminary, at the present time, is managed by a superior, a director, and three professors. The cost of maintenance for the faculty falls exclusively on the State; the seven ordinary, and one extraordinary, professors who lecture before receiving in 1901, $11,532 (17 Catholic theological chairs there and $575 (2,300 marks) as extra. The clergy of the Diocese of Metz are trained in the seminary at Metz by professors of the Bishop’s nomination.

EPISCOPAL GYMNASIA.—Bishop Raess having refused to acknowledge the State supervision of the Preparatory Seminaries at Strasbourg (Lower Alsace) and Zollhaus (Upper Alsace) to which the John Thallon had been wholly subject to the diocesan authorities.
the two institutions were respectively closed, by Ober-
President Möller, on the 24th of June and the 17th of
July, 1874. They have since been reopened (the
one at Zillisheim on the 20th of April, 1880; the
other at Strasbourg, on the 5th of April, 1883), and are
known as "episcopal gymnasia." Both institutions
follow the curriculum of the higher government
schools under the supervision of the highest educa-
tional council of Alsatia-Lorraine. The teachers are
appointed by the bishop, subject to the approval
of the council of education, and must have passed an
examination pro fisco or income and be on the State
commission. Both have the right to grant the certifi-
cates required to be admitted to the one-year
military service as volunteers, to such of their
students as have successfully completed their "lower
second" class, that is to say, a six-years' high school
course. In both seminaries the final examinations
of the students of the graduating class are conducted
by the class-instructors under the supervision of the
State school commission. They enjoy, there-
fore, the same rights as the State gymnasia. The
seminaries are maintained by the bishop from fees
amounting to $20 (50 marks) yearly from students
in the three classes, and $30 (120 marks) for those of the
gymnasia classes, as also from alms received during
Lent. The Bishop of Strasbourg, in virtue of extraordinary powers,
grants an individual dispensation from abstinence
during Lent and on the fasts during the year, especial-
ly, "on those days when all who avail themselves of it shall make a special
offering on behalf of diocesan institutions." These
alms amounted to $12,684 (51,453 marks) for the
year 1902-3; and $13,455 (53,818 marks) for the
year 1903-4. During the school year 1904-5 thirty-
seven students were entered at the Episcopal Gymnasia
in Strasbourg, and twenty-one at Zillisheim, to 565
and 271 scholars respectively. The Episcopal Gym-
asia in the Diocese of Metz, at Montigny, enjoys all
the rights of a State gymnasia, which are not
possessed by the higher episcopal school at Bitich,
or by the cathedral school of St. Arnulf at Metz.

COLLECTIONS AMONG THE FAITHFUL.—Six church
collections have been made obligatory by the Bishop
of Strasbourg: on the Sunday after the Epiphany,
for the African missions; on Good Friday, for the
Christians of the East; at Easter and Pentecost, for
the Peter's Pence; on the feast of the consecration
of new parishes; on the Day of the Assumption of
the Virgin; and by the use of church edifices by Catholics and non-Catholics;
on the Sunday after the feast of St. Odilia, for the
blind asylum at Still. In addition to these, collec-
tions are made for the work of the Childhood of
Jesus (the ransom of heathen children); for the
spread of the Faith; for home missions (Society of
St. Francis de Sales); and for the assistance of
Catholic students. Moreover, since State pensions
for retired priests are not sufficient, the priests of
the Diocese of Strasbourg have established a supple-
mentary fund, which amounted in 1902 to $4,096
(16,384 marks); in 1903, to $6,078 (24,315 marks);
to $7,067 (28,006 marks) in 1904, and to $5,271
(21,085 marks) in 1905.

ELEMENTARY EDUCATION.—An ordinance, dated
18 April, 1871, and issued by Count von Bismarck-
Böhlen, Governor-General of Alsace, obliges every
child, on reaching the age of six, to attend either a
public or a private school. All pupils now shall be
in the family itself. School attend-
ance continues to be obligatory until the final ex-
amination, which, for boys, takes place at the age
of fourteen, for girls at thirteen. The law of 12 Feb-
uary placed all lower and higher education under
the supervision and control of the State authorities.
"In all the lands of the Imperial Statthaler (Governor), dated 16 November,
1887, "religion, morality, respect for the State and
the laws shall be inculcated by means of teaching
and education." The normal curriculum of
elementary schools comprises religion, German, arith-
metic, drawing, geography, natural history, natural
science, singing, carpentry, and feminine handicrafts.
The following are charged
with the local supervision of each elementary school:
The burgomaster, the Catholic priest, the Pro-
estant pastor, the delegate of the Jewish religion;
and, in parishes of more than 2,000 souls, one or
more assistants appointed thereto by the President of
the district. The clergy are especially charged with the
supervision of the religious instruction given by the
teachers in the schools; they have, besides, the right
of entering the schools at all times. The greater
number of public elementary schools are denomina-
tional. Most of the masters are laymen; most of the
mistresses, sisters of some teaching order. These
communities, whose members teach in public, State,
and municipal schools, also maintain private ele-
mentary, intermediate, and higher girls' schools.

ART MONUMENTS.—Alsace-Lorraine is rich in
important art monuments, the two principal being the
famous monument to the late famous minister of Strasbourg, located in the
cathedral of Metz. The first was begun in 1015, and
finished in July, 1439, and whereas the cathedral at
Cologne presents an example of one style Gothic
work, the minister at Strasbourg bears traces of many
styles. The crypt is early Romanesque, the choir
in the middle of the thirteenth century, and the
southern portion show the highest triumph of
Gothic architecture. It is 110 metres (361 feet)
long, and 47 metres (156 feet) wide; the tower is
142 metres (466 feet) high. The Gothic cathedral
of Metz was begun under Bishop Conrad von Schart-
enberg (1212-20), but was not completed until
1546. In the eighteenth century an Italian porch
was built at the west end, but was replaced at the
beginning of the twentieth century by one corre-
sponding to the style of the building itself. The
cathedral is 122 metres (400 feet) long, 30 metres (98.4 feet)
wide in the nave, and 47 metres (154 feet) at the
transepts. The two towers are unfinished. The
oldest church in Strasbourg is the Romanesque church of
St. Stephen, said to have been built in the twelfth
century; the oldest in Alsace, St. Peter's collegiate
cathedral at Aarlesheim, which dates back to the
eleventh.

INSTITUTIONS OF CHARITY.—In October, 1889, a
charity organization founded in connection with the Charity Society for Catholic
Germany (headquarters at Freiburg im Breisgau).
It has central offices at Paris and Nancy, and is
connected with the Oeuvre Internationale de la protection
de la conscience infantile de la Ferme de Strasbourg.
In this organization is the centre of all the Catholic benevolent
societies and institutions of Alsace-Lorraine. Its object is
to make inquiries into actual and prospective causes of
distress, and to take special steps for their
amelioration; to impart information relating to
the poor, and to charitable institutions and undertakings,
and to disseminate the true principles of Christian
charity by means of appropriate and suitable
works. Of the charitable and philanthropic sphere of these charitable societies includes:

1. Crèches for infants, with protection and care of
school children of both sexes during play hours.
2. Education of orphans.
3. The provision of clothing for poor children, and the
fitting out of poor children on special
occasions, such as First Communion; 17 societies.—(6) Homes for the care of the sick and infirm; 45 with 4,421 inmates.—(7) Asylums for idiots, epileptics, and insane; 7 with 2,330 inmates.—(8) Asylums for the blind and for deaf mutes; three with more than 200 inmates each.—(9) Lying-in hospitals for poor women at Colmar, Mainz, Munich, Mülhausen, Rappolstein, Strasburg, and Thann.—(10) Out-of-door care of the sick and poor: (a) By 32 Societies of St. Vincent de Paul with 661 members, who support 1,300 families. A branch of the St. Vincent de Paul Society is the Society of St. Francis Regis, which provides needy people with specifications prepared for civil and religious marriage, and effects the legitimation of children. It exists in all the parishes of Colmar and Mülhausen and in Strasbourg, where, between 1894 and 1897, it brought about 152 marriages between Catholics, 48 between Catholics and Protestants, and 12 between Protestants. (b) By 16 ladies’ societies. (c) By Sisters of the Divine Redemptron in 23 districts; Sisters of St. Joseph in 13, Sisters of the Cross in 10, Sisters of Mercy in 4, and Franciscan nuns in 1. (d) By means of soup establishments and peoples’ kitchens in 11 places. —(11) Care of destitute prisoners at Colmar and Strasbourg. (12) Employment agencies, in 33 places. —(13) The social Services at Strasbourg, founded in connexion with the People’s Society for Catholic Germany, which distributed without pay in one year (1904) information in 333 pamphlets; 113 on old age and disablement insurance, 288 on accident insurance, 62 on sickness insurance, 308 collections, 437 on other civil matters, 280 on penal matters, 63 on matters of trusteeship, 51 on taxation, 24 on military matters, 42 on matters relating to domestic service, 308 on the relations of landlord and tenant, 241 on matters relating to inheritance, 220 on the duties of directors, 61 on property, 60 on various matters. —(14) Protection of girls. This society is connected with the International Catholic Society for the Protection of Girls; its object is to assist with advice and help unprotected, grown-up girls, house servants, factory girls, shop girls, teachers, and others, especially those, who are away from home, and to shield them from dangers and misconduct. Grotesque letters were made to such girls during 1905, 561 letters received, and 765 written; 1,101 domestic servants were lodged in St. Arbogast’s Home, 86 free, for 919 days, and 57 at a reduced price for 1,012 days. —(15) Young ladies’ societies, twenty-four in number. The members of the ladies’ societies are advised as to savings banks and insurance companies. They receive instruction in sewing, mending, ironing, French, singing, and are directed to situations. —(16) Women’s and mothers’ societies, nine in number. These provide assistance for the poorer members in case of sickness, and defray the burial fees in cases of death.—(17) Societies with social objects in eleven places. The members receive free medical attendance and medicine, sick pay, and death pay, and Masses are said for them after death. —(18) There are Homes for workmen and workwomen, and students at Colmar, Erstein, Gebweiler, Mülhausen, Müllerhof near Thann, and Strasbourg.—(19) Higher instruction for boys and girls in 23 schools. —(20) Women’s Union; an organization for women for religious, social, scientific, and charitable purposes. There were as many as 600 members in 1906 in the Women’s Union, the second year after its foundation. —(21) The aim of the youths’ and men’s clubs was to found one of which was founded 20 years ago, but most of which were established within the last twenty years, is not merely to protect and strengthen the faith of their members, but to assist them in their material interests. The first is attained by means of common worship and general communion; the second, in the case of young men, by means of social intercourse, lectures, the use of libraries, athletics, music, and shooting contests, instruction in German, French, arithmetic, drawing, bookkeeping, and short hand; dramatic performances, savings and insurance funds, assistance to the sick and those doing military service, and finding situations for older men. —(22) The checking and social insurance, savings, loans, insurance for sickness and death funds, employment agencies, legal protection, and co-operative societies. According to the latest returns published, there were 40 such youths’ societies, in 1904, with 15,900, and 32 older men’s societies, with 15,346 members. These do not include the three Catholic “Casinos” in Strasburg, or those in Haguenau, Colmar, and Schlettstadt, or the Catholic students’ societies at the University of Strasbourg. These last are Franchise, Merovingia, Stauffa (Catholic Students’ Union of the S. C. V.); Badenia, Rappolstein (Catholic Students’ Association of S. C. V.); Erwina (Catholic Students’ Association of the S. C. V.); Unitas, Catholic Science Students’ Union, the Academic Society of St. Boniface, the Academic Marian Congregation, and the Academic Conference of St. Vincent de Paul. —The following societies, which are gradually becoming firmly established, and are also approved by the Society of the Supporters of the Centrum (Zentrumsverein), the People’s Union for Catholic Germany, the Branch Unions for Catholic schoolmasters and mistresses. On 11 March, 1906, representatives of all the “Centre Societies” in Alsace-Lorraine met at Strasbourg and agreed unanimously on the foundation of a local Centre Party. Statutes of incorporation were drawn up and the working programme for the immediate future decided on. (The Union in Strasbourg has 1,650 members, the one in Mülhausen 2,000.) The People’s Union, known as a legacy of the “other” party, is to host all Catholics, who are against the dangerous and disturbing influence of Social Democracy, had 42,000 members, in Alsace-Lorraine, in 1906, 22,000 of whom were Alsatians, 15,000 German-speaking, and 5,000 French-speaking Lorrainers. Some 600 schoolmasters are members of the Catholic Masters’ Society, and some 450 women-teachers of the Catholic Schoolmistresses’ Society.

Leo Ehrhard.

Altamirano, Diego Francisco, Jesuit, b. at Madrid, 26 October, 1625; d. Lima, 22 December, 1715. He wrote "Historia de la provincia Peruana de la Compañía de Jesús", the twelfth book only of which was published, in 1891, three at Strasbourg, with a short biographical notice from the pen of Torres Saldamando. It was followed by another by Altamirano: "Breve noticia de las misiones de los indios que tiene la Compañía de Jesús en esta provincia del Perú, en las provincias de los Mojos", with introduction by Salamanca, in the same MS. of the "Historia", is in the National Archives at Lima, in a deplorable state of decomposition.

Ballivian, Documentos históricos de Bolivia (La Paz, 1891). AD. F. BANDELLER.

Altamura and Acquaviva, an exempt archbishopate in the province of Pari, in southern Italy. Altamura was declared exempt from episcopal jurisdiction by Innocent IV in 1248, and again
by Innocent VIII (1484-92). Acquaviva, a town of the Campagna, was declared similarly exempt by Pius IX, and granted to Altamura on 17 August 1848. Altamura has 4 parishes and a Catholic population of 19,333; Acquaviva has one parish and a Catholic population of 8,527; the clergy number 80.

Battaniere, Ann. pont. (1905), 338.

Altar (in Liturgy).—In the Holy Law the altar is the table on which the Eucharistic Sacrifice is offered. Mass may sometimes be celebrated outside a sacred place, but never without an altar, or at least an altar-stone. In ecclesiastical history we find only two exceptions: St. Lucian (312) is said to have celebrated Mass on his breast whilst in prison, and Theodore, Bishop of Tyre, on the hands of his deacons (Mabillon, Histoire littéraire, etc., n. 70). The present Pope of Oxford (Prop. 25), St. Sextus II (257-259) was the first to prescribe that Mass should be celebrated on an altar, and the rubric of the missal (XXI) is merely a new promulgation of this law. It signifies, according to Amalarius (De Eccles. Officis, I, xxiv) the Table of the Lord (mensa Domini), referring to the Last Supper, or the Cross (St. Bernard, De Coenâ Domini), or Christ (St. Ambrose, IV, De Sacram. xii; Abbot Rupert, V, xxx). The last meaning explains the honour paid to it by incensing it, and the five crosses engraved on it signify His five wounds. It is the true place where the priest, as he stood at the altar, faced the people. The altars of the Roman Empire were, as a rule, law courts or meeting places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this portion, which was raised above the level of the floor, sat the judge and his assessors, while right before him stood an altar upon which sacrifice was offered before beginning any important public business. When these public buildings were adapted for Christian assemblies slight modifications were made. The apse was reserved for the bishop and his clergy; the faithful occupied the centre and side aisles, while between the clergy and people stood the altar. Later on the altar was placed, in churches, in the apse, against, or at least near, the wall, so that the priest who was facing the east and behind him the people were placed. In primitive days there was but one altar in each church. St. Ignatius the Martyr, Cyprian, Irenaeus, and Jerome, speak of only one altar (Benedict XIV, De Sacr. Missæ, § 1, xvii). Some think that more than one altar existed in the Cathedral of Milan in the time of St. Ambrose, because he sometimes used the word altaris, although others are of opinion that altaris in this place means an altar. Towards the end of the sixth century we find evidence of a plurality of altars, for St. Gregory the Great sent relics for four altars to Palladius, Bishop of Sisteron, France, who had placed in his church four altars, of which remained unconsecrated for want of relics. Although there was only one altar in each church, minor altars were erected in side chapels, which were distinct buildings (as is the custom in the Greek, and some Oriental Churches even at the present day) in which Mass was celebrated only on the same day in each church (Benedict XIV, De Sacr. Missæ, § 1, xvii). In the early ages of Christianity only the bishop celebrated Mass, assisted by his clergy, who received Holy Communion from the bishop’s hands, is the reason that only one altar was erected in each church, but after the introduction of private Masses the number of altars in such churches increased.

Material of Altars.—Although no documents are extant to indicate the material of which altars were made in the first centuries of Christianity, it is probable that they were made of wood, like that used by Christ at the Last Supper. At Rome such a wooden table is still preserved in the Lateran Basilica, although the church was much altered in theocratic warfare. As is evident from the form of an altar, it is but natural to suppose that they were made of wood, probably wooden chests carried about by the bishops, on the lid of which the Eucharistic Sacrifice was celebrated. St. Optatus of Mileve (De Schismate Donatistarum) proves the Donatists for breaking up and using for their own churches the altars of the Catholic Church. St. Augustine (Epist. clxxxv) reports that Bishop Maximianus was beaten with the wood of the altar under which he had taken refuge. We have every reason to suppose that in places in which the persecutions were not raging altars of stone also were in use. St. Gregory Thaumaturgus in the third century built a vast basilica in Neo-Caesarea in which it is probable that more substantial altars were erected. St. Gregory of Nyssa speaks of the consecration of an altar made of stone (De Christi Baptismate). Pulcheria, sister of Theodosius II, presented an altar of gold to the Basilica of Constantinople, St. Helena having presented to the church with precious stones to the church which was erected on the site where the Cross had been concealed for three hundred years; the Popes St. Sixtus III (432-440) and St. Hilary (461-468) presented several altars of silver to the churches of Rome. Since wood is subject to decay, the base metals to corrosion, and the more precious metals were too expensive, stone became in course of time the ordinary material for an altar. Besides, stone is durable and, according to St. Paul (I Cor., x, 4), symbolizes Christ—"And the rock was Christ". The Roman Breviary (9 November) asserts that St. Sylvester (314-335) was the first to issue a decree that the altar should be of stone. But of such a decree there is no documentary evidence, and no mention is made of it in canon law, in which so many other decrees of this Pope are inserted. Moreover, it is certain that after that date altars of wood and of stone were erected in the same church, which prescribed that an altar which is to be consecrated should be of stone is that of the provincial council of Epeanum (Pamiers), France, in 517 (Labbe, Concil. tom. V, col. 771). The present discipline of the Church requires that for the consecration of an altar it must be of stone.

Form of an Altar.—In the primitive times there were two kinds of altars. (1) The arcosolium or monumentum arceatum, which was formed by cutting in the tufa wall of the wider spaces in the catacombs, an arch-like niche, over a grave or sarcophagus. The latter contained the remains of one or more martyrs, and the niche was covered by the floor. On it was placed horizontally a slab of marble, called the mensa, on which Mass was celebrated. (2) The altar detached from the wall in the cubicula, or sepulchral chapels surrounded by loculi and arcosolii, used as places of worship in the catacombs or in the tombs of the early Christians. In the time of Constantine, this second kind of altar consisted of a square or oblong slab of stone or marble which rested on columns, one to six in number, or on a structure of masonry in which were enclosed the relics of martyrs. Sometimes two or four slabs of the same material were placed vertically under the table, forming a stone chest. In Christian tombs the table was sometimes made of wood and rested on a wooden support. Within this support were placed the relics of martyrs, and in order to
be able to expose them to view, folding doors were fixed on the front. The Liber Pontificalis states that St. Felix I decreed that Mass should be celebrated on the tombs of martyrs. This no doubt brought about a change of form, from that of a simple table to that of a chest or tomb, and the rule that every altar must contain the relics of martyrs. Usually the altar was raised on steps, from which the bishop sometimes preached (see ALTAR-Steps). Originally it was made in the shape of an oblong, but generally that of a triangle, and stood against a wall, or was placed in the middle of the church, where it was raised slightly above the floor level.

When the tabernacle was introduced the number of these steps was increased. The altar is covered, at least in basilicas and also in large churches, by a canopy supported by columns, called the ciborium (see ALTAR-CANOPY), upon which were placed, or from which were suspended, vases, crowns, baskets of silver, as decorations. From the middle of the ciborium, formerly, a gold or silver dome was suspended to serve as a pyx in which the Blessed Sacrament was reserved. Veils or curtains were attached to the columns which supported the ciborium. (See ALTAR-CURTAIN.)

The altar was often encircled by railings of wood, or metal, called cancelli, or by low walls of marble slabs called transennae. According to the present discipline of the Church, there are two kinds of altars, the fixed and the portable. Both these denominations have a twofold meaning, i.e., an altar may be fixed so that it cannot be moved, or a altar which must be built on a solid foundation. A portable altar, in a wider sense, is one that is attached to a wall, a floor, or a column, whether it be consecrated or not; in the liturgical sense it is a permanent structure of stone, consisting of a consecrated table and support, which must be built on a solid foundation. A portable altar, in a wider sense, is one that may be carried from one place to another; in the liturgical sense it is a consecrated altar-stone, sufficiently large to hold the Sacred Host and the greater part of the base of the chalice. It is inserted in the table of an altar which is not a consecrated fixed altar.

The component parts of a fixed altar in the liturgical sense are the table (mensa), the support (stipes) and the sepulchrum. (See ALTAR-CAVITY.) The table must be a single slab of stone firmly joined by cement to the support, so that the table and support together make one piece. The surface of this table must be smooth and not very much polished, with Greek crosses engraved on its surface, one at each of the four corners, about six inches from both edges, directly above the support, and one in the centre. The support may be either a solid mass or it may consist of four or more columns. These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece, but should in every case be built on a solid foundation so as to make the structure permanent. The support may have any of the following forms: (1) at each corner a column of natural stone, and the spaces between the columns filled with any kind of stone, brick, or cement; (2) the space between the two columns in front may be left open, so as to place beneath the table (exposed) a reliquary containing the body (or a portion of the body) of a saint; (3) besides the four columns, one at each corner, a fifth column may be placed in the centre at each side, and the sides also may be filled with stone, brick, or cement; (4) if the table is small (it should in every case be larger than the stone of a portable altar), four columns are placed under it, one at each corner, and, to make up the full length required, frames of stone or wood are inserted. These additions are not consecrated, and hence may be constructed after the ceremony of consecration; (5) if the table is deficient in width, four columns are placed under it, one at each corner, and a frame of stone or other material is added to the back. This addition is not consecrated, and may be made after the consecration of the altar.

In the last two cases the spaces between the columns may be filled with stone, brick, or cement, or they may be left open. In every case the substructure may be a solid mass, or the interior may remain hollow, but this hollow space is not to be used as a repository for stones or other kind, even such as belong to the altar. Neither the rails nor the Sacred Congregation of Rites prescribe any dimensions for an altar. It ought, however, to be large enough to allow a priest conveniently to celebrate the Holy Sacrifice upon it in such a manner that all the ceremonies can be decorously observed.

Hence altars at which solemn services are celebrated require to be of greater dimensions than other altars. From the words of the Pontifical we infer that the high altar must stand free on all sides (Pontifical circuit septies tabulam altaris), but the back part of smaller altars may be built against the wall.

ALTAR-CANDLES.—For various reasons the Church prescribes that the candles used at Mass and at other liturgical functions be made of bees-wax (luminaria cera).—Missale Rom., De Defectibus, X, 1; Cong. Sac. Rites, 4 September, 1875). The pure wax extracted by bees from flowers symbolizes the pure flesh of Christ received from His Virgin Mother, the wick the soul of Christ, and the wax the divinity of Christ. Although the two latter properties are found in all kinds of candles, the first is proper of bees-wax candles only (Muller, Theol. Moralis, bk. III, tit. i, § 27). It is, however, not necessary that they be made of bees-wax without any admixture. The paschal candle and the two candles used at Mass should be made ex ceri apum saltem in maximis parte, but the other candles in majori vel notalbis quantitate ex etdem ceri (Cong. Sac. Rit., 14 December, 1904). As a rule they should be of white bleached wax, but at funerals, at the office of Temerit in Holy Week, and at the Mass of the Presanctified, on Good Friday, they should be of yellow unbleached wax (Cerem. Episc.). De Herdt (I, n. 183, Resp. 2) says that unbleached wax candles should be used during Advent and Lent, except on feasts, solemnities, and especially during the exposition and procession of the Blessed Sacrament. candles made of bees-wax, tallow, or paraffin are forbidden. The Cong. Sac. Rit. (7 September, 1850) made an exception for the missionaries of Oceania, who, on account of the impossibility of obtaining wax candles, are allowed to use sperm candles. Without an Apostolic indult it is not allowable, and it constitutes a grievous offence to celebrate Mass without any light (Cong. Sac. Rit., 7 September, 1850), even for the purpose of giving Holy Vatisfaction, or of enabling the people to comply with their duty of fasting on days of Mass, on festivals, and on holydays (St. Lig., bk. VI, p. 394). In these and similar cases of necessity it is the common opinion that Mass may be celebrated with tallow candles or oil lamps (ibid.). It is not permitted to begin Mass before the candles are lighted, nor are they to be extinguished until the last Gospel has been recited. In churches and other places where the candles go out, and if possible cannot be again lighted, most authors say that Mass should be discontinued; if this happens after the Consecration, Mass should not be interrupted, although some authors say that if they can possibly be lighted again within fifteen minutes the celebrant may proceed to say Mass (ibid.). If only one rubrical candle can be had, Mass may be celebrated even ex devotis (ibid.).
NUMBER OF CANDLES AT MASS.—(1) At a pontifical high Mass celebrated by the ordinary, seven candles are lighted. The seven candles should be somewhat higher than the others, and should be placed at the middle of the altar in line with the other six. For this reason the altar crucifix is moved forward a little. In Requiem Masses, and at other liturgical services, e.g. Vespers, the seventh candle is held by the bishop or the celebrant outside the chasuble. If the altar is to be consecrated, or if he be the administrator, auxiliary, or coadjutor, the seventh candle is not lighted. (2) At a solemn high Mass, i.e. when the celebrant is assisted by a deacon and subdeacon, six candles are lighted. This is not expressly prescribed by the rubrics, but may be deduced from the rubric designating the number of incensing the altar (Ritus celebrandi Missam, tit. iv, n. 4), which says that the celebrant incenses both sides of the altar with three swings of the censer pro ut distribuentur candelabra. (3) At a high Mass (missa cantata), which is celebrated without the assistance of deacon and subdeacon, at least four candles are required (Cong. Sac. Rit., 12 August, 1854), although six may be lighted. At these Masses under (1), (2), (3), the two lighted candles prescribed by the Missal (Rubr. XX) to be placed one on each side of the cross, are not necessary (Cong. Sac. Rit., 5 December, 1857). At low Mass the usual number of candles to be lighted is four, and if the Mass is celebrated by a bishop, four candles are usually lighted, although the “Ceremoniale Episcop.” (I, cap. xxix, n. 4) prescribes this number only for the more solemn feasts, and two on feasts of lower rite. (5) At a strictly low Mass celebrated by any priest inferior to a bishop, whatever be his dignity, only two candles may be used. (6) In a strictly low Mass, i.e. in a parochial or community Mass on more solemn feasts, or the Mass which is said instead of a solemn or high Mass on the occasion of a great solemnity (Cong. Sac. Rit., 12 September, 1857), when celebrated by a priest more than two candles, and when celebrated by a bishop more than four candles may be used. At all functions throughout the year, except on Good Friday and Holy Saturday, before the Mass bishops are allowed the use of the bugia or hand-candlestick. The use of the bugia is not permitted to priests, whatever be their dignity, unless enjoined by an Apostolic or personal, or by reason of their being curial dignitaries. If, on account of darkness, a priest stands in need of a light near the Missal he may use a candle, but the candlestick on which it is fastened cannot have the form of the bugia (Cong. Sac. Rit., 31 May, 1917). An oil lamp can never be used for Mass (Cong. Sac. Rit., 20 June, 1899). At the Forty Hours’ Devotion at least twenty candles should burn continuously (Instructio Clementina, § 6); at other public exhibitions of the Blessed Sacrament at least twelve (Cong. Sac. Rit., 8 February, 1879); at the private exposition, at least six (Cong. Episc. et Regn., 9 December, 1862). The only blessings at which lighted candles are prescribed are: (1) of the candles on the feast of the Purification; (2) of the ashes on Ash Wednesday; (3) of the palms on Palm Sunday.

DOUBLE ALTAR.—An altar having a double front, constructed in such a manner that Mass may be celebrated on both sides of it at the same time. They are frequently found in churches of religious communities in which the choir is behind the altar, so that whilst one priest is celebrating the Holy Sacrifice for the community in choir, another may celebrate for the laity assembled in the church.

DECLARATION OF PRIVILEGES. — It consists of a solid piece of natural stone which must be sufficiently hard to resist every fracture. It must be consecrated by a bishop or other person having faculties to do so. By virtue of Facultates Extraordinariae C., 6, the bishops of the United States may delegate a priest. It is inserted in, or placed on, the table of the altar, retaining the two inchies of which the front of the altar is decorated. It is placed in such a manner that, by its slight elevation above the table, the celebrant can trace its outlines with his hand and thus recognize its location beneath the altar-cloths. In general it should be large enough to hold the Sacred Host and the greater part of the vessels of the chalice. (Cong. Sac. Rit., 2 May, 1892).

If the altar is intended for the celebration of Masses at which Holy Communion is distributed, it should be large enough to hold the ciborium also. Five Greek crosses are engraved on it, one near each corner and one in the centre, to indicate the place in which theunctions are made at the consecration. If the cross in the centre should be omitted, the unction must not be omitted, but the omission of this unction would not invalidate the consecration (Cong. Sac. Rit., 2 May, 1892). The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided they have the proper dimensions. For the portable altar the Greeks generally use the antimenium, a consecrated altar-cloth of silk or linen, after the manner of our corporals. When a church is consecrated, a piece of cloth large enough to form several antimensia is placed on the altar. It is consecrated by the priest who celebrates the Mass, and bewails upon him and his altar the chasuble and vestments, and thus makes the altar holy. The chalice and host are placed upon the altar, and the thurible and censer are placed on either side of the altar. The altar is dedicated, and the priest consecrates the altar with the chalice and host. The altar is laid with a white linen cover, and the priest prays for the church and the people. The altar is then consecrated, and the priest prays for the church and the people. The altar is then consecrated, and the priest prays for the church and the people.
crated or not, of their dioceses, provided this privilege had not been previously granted to any other altar in such church under the same conditions.

**Stripping of Altar.**—On Holy Thursday the celebrant, having removed the ciborium from the high altar, goes to the sacristy. He there lays aside the white vestments and puts on a violet stole, and, accompanied by the deacon, also vested in violet stole, and the subdeacon, vested in violet, goes to the main altar. Whilst the antiphon “Diviserunt sibi” and the psalm “Deus, Deus meus” are being recited, the celebrant and his assistants ascend to the predella and strip the altar of the altar-cloths, vases of flowers, antependium, and other ornaments, so that nothing remains on the cross and the main altar other than the candles extinguished. In the same manner all the other altars in the church are denuded. If there be many altars in the church, another priest, vested in surplice and violet stole, may strip them whilst the celebrant is stripping the high altar. The Christian altar represents Christ, and the stripping of the altar reminds us how He was stripped of His garments when He fell into the hands of the Jews and was exposed naked to their insults. It is for this reason that the psalm “Deus, Deus meus” is recited, wherein the Messiah speaks of the Roman soldiers dividing His garments among them. This ceremony signifies the stripping of Christianity’s valiant banner of glory, The Liturgical Year: Holy Week). It was formerly the custom in some churches on this day to wash the altars with a bunch of hyssop dipped in wine and water, to render them in some manner worthy of the Lamb without stain who is immolated on them, and to recall to the minds of the faithful with how great purity they should assist at the Holy Sacrifice and receive Holy Communion (Leroisy, Histoire et symbolisme de la liturgie). St. Isidore of Seville (De Eccles. Off., I, xxvii) and St. Eulogius of Noyon (Homil. VIII, De Cemâ Domini) say that this ceremony was intended as an homage offered to Our Lord, in return for the humility whereby He deigned to wash the feet of His disciples.

**Altar-Bell.**—A small bell placed on the credence or in some other convenient place on the epistle side of the altar. According to the rubrics it is rung only at the Sanctus and at the elevation of both Sponsus and Sponsa, at the Consecration, at the distribution of the Host, and at the Communion of the laity, and is not rung at any other occasion of the Mass. At the blessing of the Blessed Sacrament it is rung in the choir (Conc. Rom., Ritual, Tit. iv, n. 6) to invite the faithful to the act of adoration at the Consecration. This must be done even in private chapels (Conc. Sac. Rit., 18 July, 1885). It may also be rung at the “Domine non sum dignus,” and again before the distribution of Holy Communion to the laity, and, once the Host is given out, according to the custom of the place. When the Blessed Sacrament is publicly exposed, (1) it may or may not be rung at high Mass, and at a low Mass which takes the place of the high Mass, celebrated at the Altar of Exposition, according to the custom of the place. (2) It is not rung at low Masses celebrated at low Masses whilst a public celebration is taking place, and at any Mass during the public recitation of office in choir, if said Mass be celebrated at an altar near the choir (Conc. Sac. Rit., 21 November, 1893). It is not rung from the end of the “Gloria in excelsis” on Maundy Thursday to the beginning of the “Gloria in excelsis” on Holy Saturday. During this interval the Memoriale Ritum (Tit. iv, § 4, n. 7) prescribes that the clapper (crotaulus) be used to give the signal for the Angelus, but it is nowhere prescribed in the liturgical functions. The custom of using the clapper on these occasions appears quite proper. The Cong. Sac. Rit. (10 September, 1898) when asked if a gong may be used instead of the small bell answered, “Negative; seu non convenire”. The clapper is in the form of a small bell, and having a knob on top, so as to be easily taken hold of, is placed on the breads. The cover must fit tightly, so that the breads become neither damp nor soiled. The box for the large hosts is of suitable dimensions. A larger box is employed for the patenicles used for the consecrated breads. These patenicles were formerly made of precious metals.

**Altar-Bread Boxes.**—These are made of wood, tin, Britannia, silver, or other metal. In order that breads may not become bent or curved, a round metal weight, called the “punch,” is placed in each box and having a knob on top, so as to be easily taken hold of, is placed on the breads. The cover must fit tightly, so that the breads become neither damp nor soiled. The box for the large hosts is of suitable dimensions. A larger box is employed for the patenicles used for the consecrated breads.

**Altar-Breads.**—Bread is one of the two elements absolutely necessary for the sacrifice of the Eucharist. It cannot be determined from the sacred text whether Christ used the ordinary table bread or some other bread specially prepared for the occasion. In the Western Church the altar-breads were probably round in form. Archæological researches demonstrate this from pictures found in the catacombs (Armellini, Lezioni di Cristiana Archeologia, Pars. II, v); and Pope St. Zephyrinus (A. d. 201–219) calls the altar-bread “cornem sive oblatam sphericum figure”. In the Eastern churches they are round or square, and sometimes are potted with the flour from which the breads were formed. In the Eastern Church the breads were made by consecrated virgins; in the Western Church, by priests and clerics (Benedict XIV, De Sacrif. Misse, I, § 36). This custom is still in vogue in the Armenian Church. The earliest documentary evidence that the altar-breads were made in thin wafers is the answer which Cardinal Humbert, legate of St. Leo IX, made at the middle of the eleventh century to Michael Cerularius, Patriarch of Constantinople (Fleury, Hist. Eccles., LX, n. 6). These wafers were sometimes very large, as from them small pieces were broken for the Communion of the laity, hence the word “particle” for the small host; but smaller ones were used when only the celebrant communiated.

For valid consecration the hosts must be (1) made of wheaten flour, (2) mixed with pure natural water, (3) baked in an oven, (4) not subject to the elements, (5) not moulded, and they must not be corrupted (Miss. Rom., De Defectibus, III, 1). If the host is not made of wheaten flour, or is mixed with flour of another kind in such quantity that it cannot be called wheat bread, it may not be used (ibid.). If not natural, then the consecrated bread is of doubtful validity (ibid., 2). If the host begins to be corrupt, it would be a grievous offence to use it, but it is considered valid matter (ibid., 3.) For valid consecration (1) the bread must be, at present unleavened in the Western Church; but leavened bread in the Eastern Church; kept among the Maronites, the Armenians, and in the Churches of Jerusalem and Alexandria, where it is unleavened. It is probable that Christ used unleavened bread at the institution of the Blessed Eucharist, because the Jews were not allowed to have leavened bread in their houses on the days of the Asymes. Some authors are of the opinion that down to the tenth century both the Eastern and Western Churches used unleavened bread; others maintain that unleavened bread was used from the beginning in the Western Church; still others hold that unleavened or leavened bread was used indifferently. St. Thomas (IV, Dist. xi, ch. 3) holds that, in the beginning, both in the East and West unleavened bread was used; that when the sect of the Ebonites arose, who wished that the Mosaic Law should be obligatory on all converts, leavened bread was used, and when this heresy ceased the Latins used again unleavened
bread, but the Greeks retained the use of leavened bread. Leavened bread may be used in the Latin Church, which is put to a sacrificial use, owing to the fact that the host before him has some substantial defect, and no other than leavened bread can be procured at the time (Lehmkuhl, n. 121, 3). A Latin priest travelling in the East, in places in which there are no churches of his rite, may celebrate with unleavened bread. A priest of the Western Church may, under similar circumstances, celebrate with unleavened bread. For the purpose of giving Vitiacium, if no unleavened bread be at hand, some say that leavened may be used (C. Uttini, Conso di Scienza Lit., bk. II, p. 174, footnote); but St. Liguori, (bk. VI, n. 203, dub. 2) says that the more probable opinion is that unleavened must be used. (2) The hosts must be recently made (Rit. Rom., tit. iv, cap. i, n. 7). The rubrics do not specify the term recentes in speaking of the hosts. In Rome, the bakers of altar-breads are obliged to make solemn affidavit that they will not sell breads older than fifteen days, and St. Charles, by a statute of the Fourth Synod of Milan, prescribed that hosts older than twenty days must not be used in the celebration of Mass. In practice, therefore, those older than three weeks ought not to be used. (3) Round in form, and not broken. (4) Clean and fair, of a thin layer, and of a good consistence to the taste, as is the custom in the Eastern Church. In Rome the large hosts are about three and one-fifth inches in diameter; in other places they are smaller, but should be at least two and three-fourths inches in diameter. The small hosts for the Communion of the laity should be about one and two-fifths inches in diameter (Schober, 3, Alphonsi Liber de Ceremoniis Missae, p. 6, footnote 4). When a large host cannot be obtained Mass may be said in private with a small host. In cases of necessity, such as permitting the people to fulfill the precept of hearing Mass, or administering Viaticum, the Mass may be also said with a small host, but, as liturgists say, to avoid scandal the faithful should be advised (De Herdt, II, n. 137). As a rule the image of Christ crucified should be impressed on the large host (Cong. Sac. Rit., 26 April, 1834), but the monogram of the Holy Name (Ephem. Lit., XIII, 1899, p. 689), or the Sacred Heart (ibid., p. 266) may also be added. (5) The bread should be made, as far as possible, according as they had reference to the Eucharist as a sacrament or as a sacrifice: bread, gift (donum), table (mensa) allude to the Sacriment, which was instituted for the nourishment of our soul; oblation, victim, host, allude to sacrifice. Before the tenth century the word “host” was not employed, probably because before that time the Blessed Eucharist was considered more frequently as a sacrament than as a sacrifice, hence the Fathers use such expressions as communion (synaxis), supper (cena), breaking of bread, etc., but at present the word “host” is used when referring to the Eucharist either as a sacrament or as a sacrifice. In the case of the bread used for the Eucharist either as a sacrament or as a sacrifice (1) for the bread before its consecration, “Susice sancite Pater... hanc immaculatam hostiam” (Offertory of the Mass); (2) for Christ under the appearance of the Eucharistic Species, “Unde et memores... hostiam puram, hostiam sanctam, hostiam immaculatam” (Mass after the consecration). Durandus says that the word host is of pagan origin, and is derived from the word hostio, to strike, referring to the victim offered to the gods after a victory; but it is also of biblical origin, as it represented the matter, or victim, of the sacrifice, e.g. “expiationis hostis” (Exod. xxix, 36).

ALTAR—CANDLES—An altar-candlestick consists of five parts: the foot, the stem, the knob about the middle of the stem, the bowl to receive the drippings of wax, and the pricket, i.e. the sharp point that terminates the stem on which the candle is fixed (Pugin, Glossary). Instead of fixing the candle on the pricket, it is permissible to use a tube which projects from the top of the pricket by a spring placed within (Cong. Sac. Rit., 11 May, 1878). In the early days of the Church candlesticks were not placed on the altar, though lights were used in the church, and especially near the altar. The chandeliers were either suspended from the ceiling, or attached to the side walls, or were placed on pedestals. When the chandeliers were fed with oil they were usually called antstari, when they held candles they went by the name of phari, although frequently these words were applied indiscriminately to either. The lights usually assumed the form of a crown, a cross, a chalice, and so on, but at times they were shaped like real animals. We have no documentary evidence that candlesticks were placed on the altar during the celebration of the Holy Sacrifice before the tenth century. Leo IV (847-855) declared that only the relics of saints and the book of the Gospels might be placed on the altar (Hamel, De cura pastorum). No writer before the tenth century who treats of the altar makes mention of candlesticks on the altar, but mention is made of acolytes carrying candlesticks, which, however, were placed on the floor of the sanctuary or near the corners of the altar, as is still the case in the Greek Church. The custom continued in the twelfth century, and certainly in the thirteenth, lights were placed on the altar; for Durandus (Rationale, I, iii, 27) says “that at both corners of the altar a candlestick is placed to signify the joy of two peoples who rejoiced at the birth of Christ”, and “the cross is placed on the altar between two candlesticks.” The custom of placing candlesticks and candles on the altar became general in the sixteenth century. Down to that time only two were ordinarily used, but on solemn feasts four or six. At present more are used, but the rubric of the missal (20) prescribes only two, one at each side of the cross, at least a low Mass. These candlesticks and their candles must be placed on the altar; their place cannot be taken by two brackets attached to the superstructural steps of the altar, or affixed to the wall (Cong. Sac. Rit., 16 September, 1865). According to the “Ceremonialis Episcoporum” (I, xii, 17) the two candlesticks and candles of various sizes, the highest of which should be near the cross. If all six be of the same size they may be placed on different elevations, so as to produce the same effect; a custom, however, has been introduced of having them at the same height, and this is now permissible (Cong. Sac. Rit., 21 July, 1855). On the other altars of the church there should be at least two candlesticks, but usually four are used; on the altar of the Blessed Sacrament, if the Blessed Sacrament is not kept on the high altar, there should regularly be six. The Roman Missal (Rubr. 20) says also that a third candlestick and candle should be placed at the epistle side, and that this extra candle should be lighted at low Masses from the consecration to the consumption of the Precious Blood. This rubric is only directive (9 June, 1899). The third light is not placed on the altar itself, but on the credence, or on the step of the altar at the place where the altar-boy kneels. A bracket affixed to the altar is not used for the candlestick (Ephem. Lit., IX, 34, 1875). The candlesticks may be made of any kind of metal or even of wood, gilded or silvered; but on Good Friday silvered ones may not be used (Cerem. Episc. II, xxv, 2). The candlesticks destined for the ornamentation of the altar are used on embalment, or for those in the catafalque at the commemoration of the dead (Rit. Rom., VI, i, 8); during Mass or other functions, at least on solemn feasts, they cannot be covered with a cloth or veil
(Cong. Sac. Rit., 12 September, 1857; 16 September, 1865). Candelabra holding several candles cannot be used for the candlesticks prescribed by the Rubrics (Cong. Sac. Rit., 16 September, 1865). The Rubrics say: "Canopae, episcoporum" (I, xiii, 13), treating of the ornaments of the altar, says that a canopy (baldaquinum) should be suspended over the altar. It should be square in form, sufficiently large to cover the altar and the predella on which the celebrant stands, and if it can easily be done, the colour of the material, silk, velvet or other cloth, with which it is covered, should vary with the colour of the ornaments of the altar. It is either suspended from the ceiling by a movable chain, so that it may be lowered or raised when necessary, or it may be attached to the wall, or to the recess at the back of the altar. It may also be a stationary structure, and this is usually the case in large churches, and then it is made of marble, stone, metal, or wood beautifully carved and overlaid with gold or silver, in the form of a cupola erected on four pillars. In liturgy it is called the ciborium (ibid.). The canopy or ciborium is, according to the Rubrics, suspended at the side of the altar of the Blessed Sacrament (23 May, 1845), and over the other altars of the church (27 April, 1897), but a contrary custom has so far prevailed that even in Rome it is usually erected only over the high altar, and the altar of the Blessed Sacrament. For the purpose of the "evento" is to keep the altar from dust or other matter falling upon it from the ceiling, which, being usually very high, cannot be conveniently or easily cleaned. On solemn festivals, or at special solemnities, a temporary canopy is sometimes placed over an altar in or outside the church. The framework on which such a canopy is erected is called the "altar-herse," a word probably derived from hearse, a frame covered with cloth, and formerly set up over a corpse in funeral solemnities.

ALTAR-CARDS.—To assist the memory of the celebrant at Mass in those prayers which he should know by heart, cards on which these prayers are printed are placed on the altar in the middle, and at each end. They were not used before the sixteenth century, and even at present are not employed at the Mass celebrated by a bishop, who reads all the prayers from the Pontifical Canon. At the time the Blessed Sacrament was reserved in the middle of the altar was used, and it was called the "Tabella Secretarium" (tit. xx). Later, another was added containing the Gospel of St. John (recited usually at the end of Mass), and placed on the Gospel side. For the sake of symmetry, another containing the prayer "Deus qui humane substantiae," which is said by the celebrant when he blesses the cruet of water, and the psalm "Lavabo," recited at the washing of the hands, was placed on the Epistle side. Only during Mass should the cards stand on the altar, the middle one resting against the crucifix or tabernacle, the side ones against the canopies or superstructural steps of the altar. At any other time they are either removed or placed face downwards on the altar under the altar cover. When the Blessed Sacrament is exposed outside of Mass, the cards must be removed (Cong. Sac. Rit., 20 December, 1864). If these cards are framed, the frames should, so far as possible, correspond to the architecture of the altar.

ALTAR-CARPETS.—The sanctuary and altar-steps of the high altar are ordinarily to be covered with carpets. If the sanctuary floor be marble, tile, or tessellated woodwork, at least a broad strip of carpet should be placed below the lowest step in line with the sanctuary steps, and are reserved for the predella and altar-steps. If the whole sanctuary and altar-steps cannot be covered, at least the predella of the high altar, and of the other altars should have a rug (Cerem. Episc., I, xii, 15). Exceptions to this rule: 1 From the time of stripping the altars on Maundy Thursday to Holy Saturday, the carpets are removed, and the floor must be swept clean on Holy Saturday before the Mass. 2 During solemn Requiems Masses the floor of the sanctuary and the altar-steps are to be bare, although a suitable rug may be placed on the predella and, when a bishop celebrates, in front of the faldstool (Cerem. Episc., II, xii, 1). The same authority mentions that the carpet should be of green colour, but any may be used.

ALTAR-CAVITY.—This is a small square or oblong chamber in the body of the altar, in which are placed, according to the Pontificale Romanum (De Eccles. Congregatione) the relics of two canonized martyrs, although the Cong. Sac. Rit. (16 February, 1883) decided that if the relic of only one martyr is placed in it the consecration is valid; to these may be properly added the relics of other saints, especially of those in whose honour the church of the altar is consecrated. These relics must be actual portions of the "beatified" body or parts of other objects which they may have used or touched; the relics must, moreover, be authenticated. If the altar is a fixed or immovable altar, the relics are placed in a reliquary of lead, silver, or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment on which is written an attestation of the consecration. This parchment is usually enclosed in a crystal vessel or small vial, to prevent its decomposition. The size of the cavity varies to suit the size of the reliquary. If it is a portable altar the reliquaries are placed in a reliquary of lead, silver, or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment on which is written an attestation of the consecration. This parchment is usually enclosed in a crystal vessel or small vial, to prevent its decomposition. The size of the cavity varies to suit the size of the reliquary. If it is a portable altar the reliquary is a block of stone, a block of natural stone is inserted for the purpose in the support. The location of the cavity in a fixed altar is (1) either at the front or back of the altar, (2) in the middle of the altar, (3) at the side of the altar, (4) at the table (mensa) at its centre, near the front edge; (5) in the centre, on the top of the base or support if the latter be a solid mass. If the first or the second location is selected, a slab or cover of stone, fit exactly upon the opening, and for this reason somewhat bevelled at the corners, must be provided. The cover should have a cross engraved on the upper and nether sides. If the third location is chosen the table (mensa) itself serves as the cover. In a portable altar the cavity is usually made on the top of the stone near the front edge, although it may be made in the centre of the stone. This cavity is called in the latter case the mensa. In the Church of St. Peter in Rome the mensa is placed near the wall of the church.

ALTAR-CLOTHS.—The use of altar-cloths goes back to the early centuries of the Church. St. Optatus of Mileva says that in the fourth century every Christian knew that during the celebration of the Mysterium the altar is covered with a cloth (ib. VI, 3). Later it became a law, according to Gavantius, that was promulgated by Boniface III in the seventh century. The custom of using three altar-cloths began probably in the ninth century, but at present is of strict obligation for the licit celebration of Mass (Rubr. Gen. Miss., tit. xx; De Defectibus, tit. x, 1). The reason of this prescription given by the Church is that the Precious Blood is held by action and should not be split in it might be absorbed by the altar-cloths before it reached the altar-stone. All authors hold to be
a grievous offence to celebrate without an altar-cloth, except in case of grave necessity, e. g. of affording to the faithful the opportunity of assisting at Sunday Mass, or of giving Viaticum to a dying person. To celebrate without necessity on two altar-cloths, or on one folded in such manner that it covers the altar twice, would probably constitute a venial sin. It is usual practice to cover the upper cloth with another cloth prescriptive. Formally the altar-cloths were made of gold and silver cloth, inlaid with precious stones, silk, and other material, but at present they must be made of either linen or hemp. No other material may be used, even if it be equivalent to, or better than, linen or hemp (Can. 34, infra). The lower altar-cloth must cover the entire table of the altar (menae) of the altar, in length and width (Cerem. Episc., I, xii, 11) whether it be a portable or a consecrated fixed altar (Ephem. Lit., 1893, VII, 234). It is not necessary that there be two distinct pieces. One piece folded in such manner as to cover the altar twice from the epistle to the gospel end will answer (Rurab. Miss., tit. xx). The top altar-cloth must be single and extend regularly to the predella on both sides (ibid.). If the table of the altar rests on columns, or if the altar is made after the fashion of a tomb, the second altar-cloth is not necessary, and in the case of an alpum, the top cloth need only cover the table without extending over the edge at the sides (Ephem. Lit., 1893, VII, 234). The edges at the front and two ends may be ornamented with a border of linen or hempen lace in which figures of the cross, ostensorium, chalice, and host, and the like may appear (Cong. Sac. Rit., 5 December, 1868), and a piece of coloured material may be placed under the border to set forth these figures. This is deduced from a decree (Cong. Sac. Rit., 12 July, 1892) which allows such material to be placed under the lace of the alb's cuff. This border must not rest on the table of the altar. Sometimes, instead of attaching this border to the upper cloth, a piece of lace is fastened to the front edge of the altar. Although this is not prescribed, yet it is not contrary to the rubrics. Great care should be taken that these cloths be scrupulously clean. There should be on hand at least a duplicate of the two altar-cloths. The principal altar-cloth should be changed more frequently according to the solemnity of the feast, and therefore several covers, more or less fine in texture, should be constantly kept ready for this purpose. When, during the exposition of the Blessed Sacrament, candles are placed on the table of the altar, another clean white cloth, usually a veil, is thrown over the altar-cloth, their being stained or soiled (De Herdt, I, n. 179). We may note here that the corporal and the cerecloth cannot take the place of the altar-cloths.

The three altar-cloths must be blessed by the bishop or someone who has the faculty, before they can be used for the celebration of Mass. In the United States the faculty is granted by the ordinary to priests in general (Facultates, Form. I, n. 13). The formula of this blessing is found in the “Rituale Romanum”, tit. viii, cap. xxvi, and in the “Missale Romanum”, among the “Benedictiones Diversae”. Symbolically the altar-cloths signify the members of Christ and the faithful, whom the altar is encompassed (Pontificale Rom., De ordinat. subdiaconi); or the linens in which the body of Christ was wrapped, when it was laid in the sepulchre; or the purity and the devotion of the faithful: “For the fine linen are the justifications of saints” (Apoc., xiv. 7). Beneath it which the faithful are covered for consecration (chrismale, with which the table of the consecrated altar (even if part of it be made of bricks or other material, and does not form a part of the consecrated altar) should be completely covered (Cerem. Episc., De altaria consecrationes). It must be of the exact size of the table of the altar, and it is placed under the linen cloths, the waxed side being turned towards the table. Its purpose is not only to prevent the altar-cloths from being stained by the oil used at the consecration, but also to keep the cloths dry. Hence it is advisable to have such a cerecloth on all altar-cloths in churches which are accessible to dampness. According to the rubrics, this cloth is removed once a year, that is, during the stripping of the altars on Maundy Thursday; but it may be changed as often as the altar is washed. The cere-cloth is not blessed. It cannot take the place of one of the threeubrical linen cloths. To procure cere-cloths, it is usual to ask candles in a small vessel. When the wax is in a boiling condition, skim off the impurities that remain from the soiled stumps of candles. Dip into this wax the linen intended for the cere-cloth, and when well saturated hang it on a clothes-line, allowing the surplus wax to drop off. When the wax cloth has hardened, place it between two unwaxed sheets of linen of like dimensions. Iron thoroughly with a well heated flat iron, thus securing three wax cloths. The table on which the cloths are ironed should be covered with an old cloth or thick paper to receive the molten wax from the altar-cloth. It should be remembered that unwashed linen when dipped in wax shrinks considerably, hence before the cloths are waxed they should be much larger than the size of the altar for which they are intended.

ALTAR-Crucifix.—The crucifix is the principal ornament of the altar. It is placed on the altar to recall to the mind of the celebrant, and the people, that the Victim offered on the altar is the same as was offered on the Cross. For this reason the crucifix must be placed on the altar as often as Mass is celebrated (Constit., Aecipimus of Benedict XIV, 16 July, 1746). The rubric of the Roman Missal (xx) prescribes that it be placed at the middle of the altar between the candlesticks, and that it be large enough to be conveniently seen by both the celebrant and the people (Cong. Sac. Rit., 17 September, 1822). If for any reason this crucifix is removed, another may take its place in a lower position; but in such case it must always be placed on the altar of the Mass (ibid.). We remarked above that a crucifix must be placed on the altar during Mass. To this rule there are two exceptions: (1) When the Crucifixion is the principal part of the altar-piece or picture behind the altar. (We advise to say the principal part of the altar-piece or picture, for if there is a crucifix, the entire picture represents it, and not the altar on which it is placed, holding a crucifix in his hand, or St. Thomas kneeling before the cross, even if the cross be large, such a picture is not sufficient to take the place of the altar-crucifix.—See Ephem. Lit., 1893, VII, 409); and (2) when the Most Blessed Sacrament is exposed. In both these cases the regular crucifix may be placed on the altar; in the latter the local custom is to be followed (Cong. Sac. Rit., 2 September, 1741), and if the crucifix is kept on the altar it is not incensed (29 November, 1738). From the first Vespers of Passion Sunday to the unveiling of the cross on Good Friday, even if a solemn feast takes place during this time, the crucifix may be covered with a violet veil (Cong. Sac. Rit., 16 November, 1649), except during High Mass on the altar at which Mass is celebrated on Holy Thursday, when the veil is of white material (Cong. Sac. Rit., 20 December, 1783), and on Good Friday, at the thanksgiving of the cross, the crucifix may be covered with a black veil. This is the custom in Rome (Martinucci, Van der Stappen, and others). From the beginning of the adoration of the Cross, on Good Friday, to the hour of None, on Holy Saturday, inclusively, all, even the bishop, the canons and the
celebrant, make a simple genuflection to the cross (Cong. Sac. Rit., 9 May, 1857; 12 September, 1857). At all other times during the year a simple genuflection is made to the cross, even when the Blessed Sacrament is not kept in the tabernacle, during any function, by all except the bishop, the canons of the cathedral, and the celebrant (Cong. Sac. Rit., 30 August, 1892). The altar-crucifix need not be blessed; but it may be blessed by any priest, by the formula “pro imaginibus” (Rituale Rom., lit. viii, cap. xxv). It may be well to note that if, according to the Renaissance style of architecture, the throne is a permanent structure above the tabernacle, the altar-crucifix may never be placed under the canopy under which the Blessed Sacrament is publicly exposed, or on the corporal which is used at such exposition (Cong. Sac. Rit., 2 June, 1883). It is probable that the custom of placing a crucifix on the altar did not commence long before the sixth century. Benedict IV (De Sacrificio Missae, P. I, § 19) holds that this custom comes down from the time of the Apostles. However, the earliest documentary evidence of placing a cross on the altar is canon III of the Council of Tours, held in 667: “Ut corpus Domini in Altari, non in armario, sed sub crucis titulo componatur”. Mariano Armellini (Lezioni di Archologia Sacra) tells us that the early Christians were not accustomed to publicly expose the cross for fear of scandalizing the weak, and subjecting it to the insults of the pagans, but in its stead used symbols, e. g. an anchor, a trident, etc. A simple cross, without the figure of Christ, was fixed on the top of the ciboria which covered the altars.

ALTAR-CURTAIN.—Formerly, in most basilicas, cathedrals, and large churches a large structure in the form of a cupola or dome resting on four columns was erected over the high altar, which was called the ciborium. Between the columns ran metal rods, holding rings in which were fastened curtains which, according to the rubrics of the individual churches, were drawn around the altar at certain parts of Mass. These curtains were styled tetravela altaris and were made of linen, silk, gold cloth, and other precious stuffs. In the lives of many of the Roman pontiffs (Gregory IV, Leo IV, Nicholas I) we read that they made presents of such curtains to the church of Rome. When, however, the altar fell into disuse a curtain was suspended at the back of the altar, called a dossal, or doral, and two others, one at each side of it. They were hung to rods fastened in the wall or reredos, or rested on four pillars erected at each end of the altar. The pillars were surmounted by angels holding candelabra, in which candles were burnt on solemn occasions. Probably the sanctuary candelabra of to-day may trace their origin to these.

ALTAR-FRONTAL.—The frontal (antependium, pallium altaris) is an appendage which covers the entire front of the altar, from the lower part of the table (mensa) to the predella, and from the gospel corner to that of the epistle side. Its origin may probably be traced to the curtains or veils of silk, or of other precious material, which hung over the open space under the altar, to preserve the shrines of the saints usually deposited there. Later, these curtains were converted into one piece of drapery which covered the whole front of the altar and was suspended from the table of the altar (Pugin, Glossary). The use of a frontal which covers only a small portion of the front of the altar is forbidden (Cong. Sac. Rit., 10 September, 1898). If the altar is so placed that its back can be seen by the people, that part should likewise be covered with an antependium (Carrem. Episc., I, iii, 11). Its material is not prescribed by the rubrics. It is sometimes made of precious metals, adorned with enamels and jewels, of wood, painted, gilt, embossed, and often set with crystals, or of cloth of gold, velvet, or silk embroidered, and occasi-
in the space between the **mensa** and the predella. A guard about three inches wide (plinth), made of wood suitably painted, or of polished metal, may be placed at its lower extremity, resting on the predella. The latter should not be too high, and should be light, so that it may be moved easily by those who move about the altar. Regularly, the colour of the antependium should correspond with the colour of the feast or office of the day (Cerem. Episc., I, xii, 11). The Missal (Rubr. Gen., xx) says this should be the case *quoad fieri potest*, by which the Missal does not mean necessarily that it must be the same, but only that it may be used *ad libitum* for another, but that the more precious antependia of gold, silver, embroidered silk, etc., in colours not strictly liturgical, may be used on solemn occasions, although they do not correspond in colour with the feast or office of the day (Van der Steppen, vol. III, p. 45, 5). The following are exceptions to the general rule: (1) When the Blessed Sacrament is publicly exposed the antependium must be white, whatever the colour of the vestments may be. II, however, the Exposition takes place immediately after Mass, or Vespers, the antependium of the colour of the Mass, or Vespers, must be preserved, the celebrant desiring a stricter observance. (2) When the antependium is placed between the Mass, or Vespers, and the Exposition; but if on these occasions he vests for the exposition outside the sanctuary, the antependium if not white must be exchanged for a white one. (3) In solemn votive Masses the colour of the antependium must be that of the vestments, and the missa lection in such cases (missae lectionis) its colour corresponds to that of the office of the day. In private votive Masses celebrated solemnly, i.e. with deacon and subdeacon, or in chant (missae canlitae) it is proper that its colour correspond with that of the vestments. (3) During a solemn Requiem Mass at an altar in the tabernacle of which the Blessed Sacrament is kept, the black antependium cannot be used (Cong. Sac. Rit., 20 March, 1869), but one of a violet colour should take its place. The Ephemerides Lit., (XI, 663, 1897), states that this decree was revoked by a subsequent decree of the same Congregation, 1 December, 1882. It seems strange that the former decree is retained in the latest edition of the Decrees of the Cong. Sac. Rit. The latter decree is an answer to the question: Under these circumstances may the antependium and the conopaeum (cover of the tabernacle) be black? The answer seems to pass over the antependium, and says, "A more careful consideration shows that the canopy over the tabernacle should be of a violet colour." The antependium need not be blessed.

**Altar—Horns.**—On the Jewish altar there were four projections, one at each corner, which were called the horns of the altar. These projections are not found on the Christian altar, but the word *cornu* ("horn") is still maintained to designate the sides or corners of the altar. Hence *cornu epistola* and *cornu evangelii* mean the epistle and gospel side of the altar respectively; *cornu anterius* and *cornu posterius evangelii* or *cornu dexterum anterius* and *dexterum posterius* mean respectively the anterior or posterior corner of the altar at the gospel side.

**Altar—Lamp.**—In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exod., xxvii, 20, 21). The Church prescribes that at least one lamp should continually burn before the altar (Rubr. Gen., iv, 6), not only as an ornament of the altar, but for the purpose of worship. It is also a mark of honour. It is to remind the faithful of the presence of Christ, and is a profession of their love and affection. Mystically it signifies Christ, for by this material light He enlightens who is the light which enlighteneth every man (John, i, 9). If the resources of the church permit, it is the rule of the Cerem. Episc. (I, xii, 17) that more than one light should burn before the altar of the Blessed Sacrament, but always in uneven numbers, i.e. three, five, seven, or more. The lamp is usually suspended before the tabernacle, but it should hang sufficiently high and removed from the altar-steps to cause no inconvenience to those who are engaged in the sanctuary. It may also be suspended from, or placed in a bracket, at the side of the altar, provided always it be in front of the altar within the sanctuary proper (Cong. Sac. Rit., 1 June, 1899). The lampshade may be made of any kind of metal, and of any shape or form. According to the opinion of reputable theologians, it would be a serious neglect, involving grave sin, to leave the altar of the Blessed Sacrament without this light for any protracted length of time, such as a day or several nights (St. Lig., VI, 248). For symbolical reasons olive oil is prescribed for the lamp burning before the altar of the Blessed Sacrament, for it is a symbol of purity, peace, and godliness. Since pure olive oil, without any admixture, causes some inconvenience in the average American climate, oils containing between 60 and 100 per cent of olive oil is supposed to be legitimate material. Where olive oil cannot be had, it is allowed, at the discretion of the ordinary, to use other, and as far as possible vegetable, oils (Cong. Sac. Rit., 9 July, 1864). In case of necessity, that is, in very poor churches, or where it is practically impossible to procure olive or vegetable oils, it is provided according to the general opinion of theologians (Lehmkuhl, II, n. 132, div. iv, footnote; Konings, Thol. Mor., II, n. 1300, div. iii) would be justified to authorize the use of petroleum. We are of the opinion, however, that there are but few parishes that can claim this exemption on the plea of poverty. Gas (Ephem. Lit., IX, 176, 1895) and electric lights (Cong. Sac. Rit., 4 June, 1895) are not allowed in its stead. The Cerem. Episc. (Ibid.) would have three lights burn continually before the high altar, and one light before the other altars, at least during Mass and Vespers. Before the Blessed Sacrament, wherever kept, a lamp should be constantly burning. Our bishops have the power of granting permission to a priest, under certain circumstances, to keep the Blessed Sacrament in his house. In such cases, by virtue of Faculty, n. 24, Form. 1, the priest may keep it without a light, if otherwise it would be exposed to the risk of being stolen. For the same reason we believe it may be kept also in the church without a light during the night.

**Altar—Lantern.**—Lanterns are used in churches to protect the altar candles and lamp, if the latter for any reason, such as a drought, cannot be kept lighted (De Hert, 1, n. 183, note 1°). They are of perforated metal-work or set with crystals. They are used also to accompany the Blessed Sacrament when carried from one altar to another in the church, or when it is carried as Viaticum to the sick. In the former case the lanterns are attached to the top of high steps; in the latter, a ring is fastened to the top of ordinary lanterns, and they are carried in the hand of a cleric or an assistant.

**Altar—Ledge.**—Originally the altar was made in the shape of an ordinar table, on which the crucifix and candlesticks were placed. By degrees, behind the altar a step was introduced, raised slightly above it, for candlesticks; next, a raised shelf for ornaments. This step was called the altar-ledge. Later the tabernacle was added as a stationary appendix of the altar and at its sides and behind it other steps were placed. They are sometimes called degrees or *gradini*. The front of these steps is sometimes "true beauty only a sublime in darkness." The *gradini* of Brunelleschi's church of Santo Spirito, Florence, display beautiful miniature groups of subjects from the Passion of Christ.
Altar-linens.—The altar-linens are the corporal, pall, purificator, and finger-towels. The Blessed Sacrament and the vases containing it must always be placed on a corporal, which must be made of linen (Miss. Rom., Ritus celebr. tit. I, n. 1) or hemp (Cong. Sac. Rit., 15 May, 1819) without any embellishment or embroidery. Corporals made of muslin (Cong. Sac. Rit., 15 March, 1664) or cotton (ibid., 15 May, 1819) are forbidden. The edges may be ornamented with fine lace, and a cross may be worked into it near the front edge. No cross is allowed in its centre (De Herdt, I, n. 197), which would necessarily give it should be destroyed by fire, and its ashes thrown into the sacristry. After the corporal has been washed, bleached, and ironed it is folded into three equal parts, both in its length and width; i.e., the anterior part is folded over the middle; then the posterior part is turned down over the anterior part; after this the part at the priest’s right is folded over the middle, and finally the part at the priest’s left is folded over these. The corporal is placed in the burse in such a manner that the edge of the last fold is towards the opening of the burse, so that it is never possible that the corporal was prescribed as early as the fourth century. Originally it was longer and wider than the one in use at present. It covered the whole table of the altar, and was looked upon as a fourth altar-cloth. About the eleventh century it began to be curred, and by degrees was reduced to its present size. The Carthusians use the corporal in its old form (Benedict XIV, De Sacrific. Missae, I, § 31).

Originally the pall was not distinct from the corporal, because the latter was so large as to do away with the need of a distinct pall, and the posterior part of the corporal was so arranged that it could be easily drawn over the host and chalice. When the corporal was reduced to its present size the pall became a distinct cover of the chalice, and is called by Benedict XIV Corporale quo calix tegitur (ibid., § 34). Although prescribed by the rubrics, theologians hold that its use does not sub grani. It may be a single piece of linen or hemp, or it may consist of two pieces of linen or hemp, between which a piece of cardboard is inserted for the sake of stiffening it. The upper side may be ornamented with embroidery or painting in various colours, or covered with cloth of gold, silver, or silk of any colour except black (Cong. Sac. Rit., 17 July, 1894). It may be embellished with a cross or some other emblem. The nether piece must always be of plain white linen or hemp (ibid.) and be detachable for the purpose of washing it (ibid., 24 November, 1905). Since the pall was originally a part of the corporal, the blessing “Benedictio corporali” is used without change in number or words when blessing one or more palls alone, or one or more palls with one or more corporals (ibid., 4 September, 1880). Like the corporal, it is blessed by a bishop, or by a priest who has faculties to do so. It should be large enough to cover the paten. If the pall is wanting, a folded corporal may be used in its stead.

The purificator is a piece of pure white linen or hemp (Cong. Sac. Rit., 23 July, 1878) used for cleansing the chalice. Its size is not prescribed by the rubrics. It is usually twelve to eighteen inches long, and nine or ten inches wide. It is folded in three layers so that when placed on the chalice beneath the paten its width is about three inches. A small cross may be worked in it at its centre to distinguish it from the little finger-towels used at the “Lavabo,” although this is not prescribed. It is not blessed. It is also called the “scapularia” or “pallium.” The Greeks use a sponge instead of the linen purificator. Before soiled corporals, palls, and purificators are given to nuns or lay persons to be laundered, bleached, mended or ironed, they must be first washed, then rinsed twice by a person in sacred orders (Cong. Sac. Rit., 12 September, 1878). Even when soiled corporals are for the time being little stained, they may be used to stiffen them and give them a smooth surface. The same may be done with the palls.

The purificators are always prepared without starch. Finger-towels, used at the “Lavabo” and after administering Holy Communion, may be made of any kind of material, preferably, however, of linen or hemp, and of any size.

Altar of Our Lady.—From the beginning of

Eucharistic Tower, Cathedral of Arras, XIV Century

some difficulty when collecting the fragments. The rubrics do not prescribe its size. It must be spacious enough to hold the chalice and large host used by the priest, and also the ciborium containing the smaller hosts for the Communion of the laity. It should be a square, at least fifteen by fifteen inches, or an oblong, fourteen by eighteen inches. The corporal must be blessed by a bishop, or by a priest having the faculty to do so, before it may be used the first time. It is not blessed again after it is washed; use at the Holy Sacrifice does not constitute a blessing (Cong. Sac. Rit., 31 August, 1867). The form of the blessing is the “Benedictio corporalium” found in the Rituale Romanum (tit. viii, cap. xxii) which is not changed to the plural even if many corporals are blessed at the same time (Cong. Sac. Rit., 4 September, 1880). The corporal loses its blessing when no part of it is sufficiently large to hold the chalice and host together, and it is forbidden to use a torn or ripped corporal (Hartmann, § 316, n. 6, b). When the corporal becomes unfit for use I.—23
Christianity special veneration was paid to the Mother of God, which in the language of theology is called hyperdulna, to distinguish the honour rendered to her from that given to the other saints. It is the altar, therefore, that after the main or principal altar, the most prominent is that dedicated in a special manner to the Mother of God; and to indicate this special preference, this altar is usually placed in the most prominent position in the church, i.e. at the right (gospel) side of the main altar. In general, any altar of which the Blessed Virgin is the titular.

ALTAR-PIECE.—A picture of some sacred subject painted on the wall or suspended in a frame behind the altar, or a group of statuary on the altar. In the Middle Ages, instead of a picture or group, the altar-piece consisted in some churches of embossed silver or gold and enamelled work set with jewels. Sometimes the picture was set on the altar itself. If the altar stood free in the choir, and the altar-piece was to be seen from behind as well as from before, both sides were covered with painting (Norton, Church Building in the Middle Ages). The decorative frame, or a recess in the church, is also called an altar-piece. (See ALTAR-SCREEN.)

ALTAR-PROTECTOR.—A cover made of cloth, baire, or velvet which is placed on the table of the altar during the time in which the sacred functions do not take place. Its purpose is to prevent the altar-cloths from being soiled or stained by a movement, and to hide any little wider than the table and somewhat longer than the latter, so that it may hang down several inches on each side and in front. It may be of any colour (green or red would seem to be the preferred colours), and its front and side edges are usually scalloped, embroidered, or ornamented with fringes. During the divine services it is removed (Cong. Sac. Rit., 2 June, 1883), except at Vespers, when, during the incensing of the altar at the "Magnificat", only the front part of the table need be uncovered, and it is then simply turned back on the table of the altar. It is called the vesperrale, the strangulum or altar-cover. It need not be blessed.

ALTAR-RAIL.—The railing which guards the sanctuary and separates the laity from the body of the church. It is also called the communion-rail as the faithful kneel at it when receiving Holy Communion. It is made of carved wood, metal, marble, or other precious material, and should be six or seven inches high, and on the upper part from six to nine inches wide. The "Rituale Romanum" (tit. iv, cap. ii, n. 1) prescribes that a clean white cloth be extended before those who receive Holy Communion. This cloth is to be of fine linen, as it is solely intended as a covering of the person who receives the particles which may by chance fall from the hands of the priest. It is usually fastened on the sanctuary side and when in use is drawn over the top of the rail. It should extend the full length of the rail, and be about two feet wide, so that the communicant, taking it in both hands, may hold it under his chin. Its very purpose suggests that it is not to be made of linen, although there is nothing to forbid its having a border of fine lace or embroidery. Instead of this cloth a girt paten, larger than the paten used at the Altar, to which a handle may be attached, or a small gilt or silver salver, or a pall, larger than the chalice pall, may be used. These latter are usually passed from one communicant to another, and when the last has received the end of the rail at the Gospel side has received Holy Communion the Altar-boy carries the paten to the first communicant at the Epistle side. A consecrated paten may never be placed for this purpose in the laity persons.

ALTAR-SCREEN.—The Cenom. Epise. (I, xii, n. 13) says that if the High Altar is attached to the wall (or is not more than three feet from the wall) a more precious cloth, on which images of Our Lord, of the Blessed Virgin, or of saints, are represented, may be suspended above the Altar, unless such images are painted on the wall. This piece of embroidered net, cloth of gold, or tapestry is called the Altar-screen. It is as wide as the altar, and sometimes even extends along the sides of the altar. Its purpose seems to be to separate the Altar from the rest of the sanctuary, and to attract to the Altar the eyes of those who enter the church. It is called the dado or dorsala, which signifies a back panel covered with stuff. Formerly the stuff corresponded in colour with the other ornaments of the Altar and was changed according to the festivals (Pugin, Glossary, s. v. "Dossel"). Instead of the cloth a permanent or movable structure was sometimes raised above the altar at the back. If permanent it consisted of three distinct parts, the base which was as long as the table and the steps of the Altar, and reached to the height of the Altar table; above this came the panel which formed a decorative frame to a picture, bas-relief, or statue, and the cornice, consisting of a frieze and pediment supported by a column or columns. In the earlier structures it was usually made of metal, in the thirteenth century of stone, and from the fourteenth century of wood. Sometimes a folding door was attached which covered the picture during the year, and was opened on great festivals to expose the picture. If it was a permanent structure, it was usually made of silver or other precious material, supported on the Altar itself. The face of this structure which looks towards the nave of the church is called the "retable", and the reverse is called the "counter-retable". This decoration of the altar was not known before the twelfth century. It should always correspond to the architecture or style of the church. The best models are found in the churches of St. Sylvester in Capite, Sts. Maria del Popolo, della Pace, and sopra Minerva, at Rome. When this structure is ornamented with panels and enriched with niches, statues, buttresses, and other decorations, which are often painted with brilliant colours, it is called a "reredos". Sometimes the reredos extends across the whole breadth of the church, and is carried nearly up to the ceiling. This decorative screen, retable, or reredos is also called the altar-piece.

ALTAR-SIDE.—That part of the altar which faces the congregation and intradistinction to the side at which the priest stood when reading the Epistle and at the altar facing the people. In ceremonies we frequently find mention of the right and left side of the altar. Before 1488, the epistle side was called the right side of the altar, and the gospel side the left. In that year, Augustine Patrizi, Bishop of Pienza, published a ceremonial in which the epistle side is called the left of the altar, and the gospel side the right, the denomination being taken from the facing of the cross, the principal ornament of the altar, not of the priest or the laity. This change of expression was accepted by St. Pius V and introduced into the ritual of these or many other altars.

ALTAR-STEPS.—In the beginning altars were not erected on steps. Those in the catacombs were constructed on the pavement, and in churches they were usually erected over the confession, or spot where the remains of martyrs were deposited. In the fourth century the altar was supported by one step above the altar, and in the sixth century the steps leading up to the high altar are for symbolic reasons uneven; usually three, five, or seven, including the upper platform (predella). These steps are to pass around the altar on three sides. They may be of wood, stone, or bricks, but St. Charles (Instructions Ecclesiasticae, §2) would have the steps in the two or four lower steps of stone or bricks, whilst he prescribes that the predella, on which the celebrant
stands, should be made of wood. The steps should be about one foot in breadth. The predella should extend along the front of the altar with a breadth of about three feet six inches, and at the sides of the altar about one foot. The height of each step ought to be about six inches. Side altars must have at least one step.

**Altar-Stole.**—An ornament, having the shape of the ends of a stole, which in the Middle Ages was attached to the front of the altar.

**Altar-Stone.**—A solid piece of natural stone, consecrated by a bishop, large enough to hold the Sacred Host and chalice. It is inserted into or placed on the surface of a structure which answers the purpose of an altar, when the whole altar is not consecrated. Sometimes the whole table (mensa) takes the place of the smaller altar-stone. It is called a portable altar.

**Altar-Tomb.**—A tomb, or monument, over a grave, oblong in form, which is covered with a slab or table, having the appearance of an altar. Sometimes the table is bare, and sometimes it supports one or more recumbent sculptured figures. It either stands free, so that the four sides are exposed, or one side is against a wall, when a canopy or niche is often raised above it.

**Altar-Vase.**—Vase to hold flowers for the decoration of the altar. The Cerem. Episc. (I, xii, n. 12) says that between the candlesticks on the altar may be placed natural or artificial flowers, which are certain appropriate ornaments of the altar. The flowers referred to are cut flowers, leaves, and ferns, rather than plants imbedded in soil in large flowerpots, although the latter may fitly be used for the decoration of the sanctuary around the altar. If artificial flowers are used they ought to be made of superior material, as the word ascorro (ibid.) evidently implies, and represent with some accuracy the natural variations. Flowers of paper, cheap muslin, or calico, and other inferior materials, and such as are old and soiled, should never be allowed on the altar.

**Altar-Vessels.**—The chalice is the cup in which the wine and water of the Eucharistic Sacrifice is contained. It should be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver, gilt on the inside; in which case the base and stem may be of any metal, provided it be solid, clean, and becoming (Miss. Rom., Ritus celebr., tit. 1, n. 1). On the base, in the bottom of the base, tit. x, n. 1) it may be also made of stannum (an alloy of tin and lead), with the cup gilt on the inside, but authors permit this only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper, or brass are not permitted, and cannot be consecrated by the bishop (Cong. Sac. Rit., 16 September, 1865). The base may be round, hexagonal, or octagonal, and should be so wide that there is no fear of the chalice tilting over. Near the middle of the stem, between the base and the cup, there should be a knob, in order that the chalice, especially after the Consecration, when the priest rests his thumb and index finger joined together, may be easily handled. This knob may be adorned with precious stones, but care should be taken that they do not protrude so far as to hinder the easy handling of the chalice. The base and cup may be embellished with pictures or emblems, even in relief, but in every case it should be borne in mind that the lip of the chalice. The cup should be narrow at the bottom, and become gradually wider as it approaches the mouth. The rounded or turned-down lip is very unserviceable. The height is not determined, but it should be at least eight inches.

**Altar-Bread.**—The bread in which the altar-bread is offered in the Holy Sacrifice. It should be made of the same material as the chalice, and if it is made of anything else than gold it should be gilt on the concave side. Its edge ought to be thin and sharp, so that the particles on the corporeal may be easily collected. It should not be embelished, at least on the concave side, in any manner; however, one small cross or circle may be made to indicate the place on which it is to be kissed by the celebrant. Any sharp indentation on the upper side prevents its being easily cleaned. Those having a plain surface throughout, with the gradual slight depression towards the centre, are the most susceptible. By a decree of the Cong. Sac. Rit., 6 December, 1886, Pope Pius IX allowed chalices and patens to be used which were made of aluminum mixed with other metals in certain proportions given in the "Instructio," provided the whole surface was silvered, and the cup gilt on the inside, but this decree is expunged from the latest edition of the Decrees. Both the chalice and the paten, before they can be used at the Sacrifice of the Mass, must be consecrated by the ordinary, or by a bishop designated by him. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, consecrate them. By virtue of Facultates Extraordinarii, C. 1, fast vi, the bishops of the United States may delegate a simple priest. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten can never supply the place of this rite, specially ordained by the Church.

**Loss of Consecration.**—The chalice loses its consecration when it becomes unfit for the purpose for which it is destined. Hence it becomes devoid of consecration: (1) when the slightest break or slit appears in the cup near the bottom. This is not the case if the break be near the upper part, so that without fear of spreading its contents, the chalice can remain in place. (2) When a very noticeable break appears in any part, so that it would be unbecoming to use it. (3) When the cup is separated from the stem in such a manner that the parts could not be joined except by an artificer, unless the cup was originally joined to the stem, and the stem to the base, by means of a screwing device. If, however, to the bottom of the cup a rod is firmly attached which passes through the stem to the base, under which is a nut used to hold the different parts together, then, if this rod should break, tuitus videtur to reconsacrate it (Van der Stappen, III, quest. Ixxviii). (4) When it is regilt, except for the base, on the base. A chalice does not lose its consecration by the mere wearing away of the gilding, because the whole chalice is consecrated; but it becomes unfit for the purpose of consecrating in it, for the rubric prescribes that it be gilded on the inside. After being regilt, the celebrating of Mass with the chalice cannot supply its consecration (St. Lig., bk. VI, n. 380). The custom of desecrating a chalice, or other sacred vessel, by striking it with the hand or some instrument, or in any other manner, before giving it to a workman for regilding, is positively forbidden (Cong. Sac. Rit., 23 April, 1822). By making slight repairs upon the chalice or paten, the consecration is not lost. The Sacred Congregation of the Holy Office in 1874 decided that a chalice loses its consecration if it is employed by heretics for any profane use, e.g. for a drinking cup at table. The paten loses its consecration: (1) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended, e.g. if the break be so large that particles could fall through it. (2) When it becomes battered to such an extent that it would be unbecoming to use it. (3) When it is regilt. A chalice which becomes unserviceable is not to be sold, but should, if possible, be used at some sacred purpose.

**Ciborium.**—The ciborium is an altar-vessel in which the consecrated particles for the Communion
of the laity are kept. It need not necessarily be made of gold or silver, since the Roman Ritual (tit. iv, cap. i, n. 5) merely prescribes that it be made ex solida decenrique materiāt. It may even be made of copper provided it be gilt (Cong. Sac. Rit., 31 Aug., 1887). If made of any material other than gold, it should be of the color of the altar. If it is to be gilt (Cong. Epist. et Reg., 26 July, 1858). It must not be made of ivory (ibid.) or glass (Cong. Sac. Rit., 30 January, 1880). Its base should be wide, its stem should have a knob, and it may be embellished and adorned like the chalice (vide supra). There should be a slight round edge below the centre, at the bottom, to facilitate the taking out of the particles when only a few remain therein. The cover, which should fit tightly, may be of a pyramidal or a ball shape, and should be surmounted by a cross. The ciborium ought to be at least seven inches high. It is not consecrated, but only blessed by the bishop or priest having the requisite faculties according to the form of the "Benedictio tabernaculi" (Rit. Rom., tit. viii., xxiiii). As long as the Blessed Sacrament is reserved in it, the ciborium must be covered with a veil of precious material of white colour (Rit. Rom., tit. iv., i, n. 5), which may be embroidered in gold and silver and made fit for the purpose; and if it should actually contain the Blessed Sacrament, this veil must be removed. Hence, after its purification at Mass, or when filled with new particles to be consecrated, it is placed on the altar, the veil cannot be put on it. Even from the consecration to the Communion it remains uncovered. Just before placing it in the tabernacle after Communion the veil is placed on it. It is advisable to have two ciboria, as the newly consecrated particles must never be mixed with those which were consecrated before. In places in which Holy Communion is carried solemnly to the sick, other ciboria of the same style is intended for this purpose. The little pyx used for carrying Holy Communion to the sick is made of the same material as that of which the ciborium is made. It must be gilt on the inside, the lower part should have a slight elevation in the centre, and it is blessed by the form "Benedictio tabernaculi" (Rit. Rom., tit. viii., xxiiii). The ciborium and pyx lose their blessing in the same manner as the chalice loses its consecration.

OSTENSORIUM.—The ostensorium (ostensory, monstrance) is a glass-framed shrine in which the Blessed Sacrament is publicly exposed. It may be of gold, silver, brass, or copper gilt (Cong. Sac. Rit., 31 August, 1857). It must be of proper size and shape, emitting its rays to all sides (Instructio Clement., § 5). The base should be wide, and at a short distance above it there should be a knob for greater ease in handling. The ostensorium must be surmounted by a cross (Cong. Sac. Rit., 11 September, 1847). It should not be embellished with the small statues of saints, as these and the relics of saints are forbidden to be placed on the altar during solemn Benediction. At the sides of the receptacle in which the lunula is placed it is appropriate to have two statues representing adoring angels. In the middle of the ostensorium there should be a receptacle of such a size that a large Host may be easily put into it; care must be taken that the Host does not touch the sides of this receptacle. On the front and back of this receptacle there should be a crystal, the one on the back opening like a door; when closed, the latter must fit tightly. The circumference of this receptacle must either be of gold or, if of other material, it should be gilt, and so smooth and polished that any particle that may fall from the Host will be easily detected and removed. The lunula must be inserted and removed without difficulty; hence the device for keeping it in upright position should be constructed with this end in view. The ostensorium need not necessarily be blessed, but it is better that it should be. The form "Benedictio tabernaculi" (Rit. Rom., tit. viii., xxiiii) or the form "Benedictio ostensorii" (Rit. Rom., in Appendice) may be used. When carried to and from the altar it ought to be covered with a white veil.

The lunula (lunette) is made of the same material as the ostensorium or may be of the color of the altar. If it is to be gilt (Cong. Sac. Rit., 31 August, 1887). In form it may be either of two crescents or of two crystals encased in metal. If two crescents be used, the arrangement should be such that they can be separated and cleaned. Two stationary crescents, of different sizes into which the Sacred Host is pressed, are, for obvious reasons, not possible. If two crystals are used it is necessary that they be so arranged that the Sacred Host does not in any way touch the glass (Cong. Sac. Rit., 14 January, 1886). The ostensorium, provided it contains the Blessed Sacrament, may be placed in the tabernacle, but then it should be covered with a white silk veil. (Recent authors say that since the ostensorium is intended merely ad monstrandum and not ad asserendum SS. Eucharistiam it should not be placed in the tabernacle.) When the Blessed Sacrament is taken out of the ostensorium after Benediction it should be opened or made lighter, if it contains the Sacred Host, or if it is removed it should, before being placed in the tabernacle, be enclosed in a receptacle, called the repository (custodia, repository, capula), which is made like the pyx, used in carrying Holy Communion to the sick, but larger, and may have a base with a very short stem. If the Blessed Sacrament is allowed to remain in the crescent-shaped lunula both it and the lunula may be placed in the same kind of receptacle, or in one specially made for this purpose, having a device at the bottom for keeping the Sacred Host in an upright position. The latter should have a platform for the Host to rest securely on, the back part, through which the lunula is inserted. This receptacle is made through- out of silver or of other material, gilt on the inside, smooth and polished, and surmounted by a cross. No corporal is placed in it. If the lunula be made of two crystals, encased in metal, it may, when containing the Blessed Sacrament, be placed in the tabernacle without enclosing it in a custodia. If the host be placed before the Consecration in the lunula made of two crystals, the latter must be opened before the words of Consecration are pronounced. The lunula and the custodia are blessed with the form "Benedictio tabernaculi" (Rit. Rom., tit. viii., xxiiii) by a bishop or by a priest having the faculty. They lose their blessing when they are regilt, or when they become unfit for the use for which they are intended. All the sacred vessels, when not actually containing the Blessed Sacrament, should be placed in an iron safe, or other secure place, in the sacristy, so as to be safeguarded against robbery or profanation of any kind. Each ought to be placed in its own case or covered with a separate veil, for protection against dust and dampness.

VAIN-WINE.—Wine is one of the two elements absolutely necessary for the sacrifice of the Eucharist. For valid and licit consecration vinum de vite, i.e. the pure juice of the grape naturally and properly fermented, is to be used. Wine made out of raisins, provided that it is prepared from its own colour and taste it may be judged to be pure, may be used (Collect. S. C. de (Fide, n. 705). It may be of strong, sweet or dry. Since the validity of the Holy Sacrifice, and the lawfulness of its celebration, require absolutely genuine wine, it becomes the serious obligation of the celebrant to procure only pure wines. And since wines are frequently so adulterated as to escape minute chemical analysis, it may be taken for granted that the safest way of procur-
pure wine is to buy it not at second hand, but
directly from a manufacturer who understands and
conscientiously respects the great responsibility in-
volved in the celebration of the Holy Sacrifice. If
the wine is changed into vinegar, or is become putrid
or corrupted, if it was pressed from grapes that were
not fully ripe, or if it is mixed with such a quantity
of water that it can hardly be called wine, its use
is forbidden (Missale Rom., De Defectibus, lit. iv. 1).
If the wine begins to turn into vinegar, or to become
putrid, or is the unfermented juice as pressed from
the grape, it would be a grievous offence to use it,
but it is considered valid matter (ibid., 2). To con-
serve weak and feeble wines, and in order to keep
them from spoiling or turning sour, it is customary
to add a small quantity of spirits of wine (grape brandy
or alcohol) may be added, provided the following con-
ditions are observed: (1) The added spirit (alcohol)
must have been distilled from the grape (ex genuinis
ritibus); (2) the quantity of alcohol added, together
with that which the wine contained naturally after
fermentation, must not exceed eighteenths per cent
of the whole; (3) the addition must be made during
the process of fermentation (S. Romana et Univ.
Inquis., 5 August, 1896).

ALTARAGE.—From the low Latin altaratium,
which signified the revenue reserved for the chapter
(Chapter) of the cathedral church, it is derived the
income of the parish priest (Du Cange, Glossarium).
At present it signifies the fees received by a priest
from the laity when discharging any function for
them, e.g. at marriages, baptisms, funerals. It is
also termed honorarium, stipend, stole-fee.

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A. J. SCHULTE.

Altar (in the Greek church.)—I. The word altar
(sometimes spelled altor) is used in the Old Slavonic
and Russian languages to denote the entire space
surrounding what we know as the altar, which is
included behind the iconostasis, and is the equivalent
of the Greek word βηθά. Thus it corresponds in a
manner of liturgical language to the altar board in the
Greek church. Hence the altar of the Russian Orthodox or
the Ruthenian Greek Catholic churches means the sanctu-
ary, and not merely the altar known to Latin
churches. The altar itself is called in Old Slavonic
and Russian prestol, "the throne", in allusion to
Our Lord's seat there as King. The altar of the
Greeks, using the Old Slavonic as their liturgical
language, includes not only the altar (prestol) but
also the little side altar, or prothesis, where the
proskomide (or preparation of the bread and wine
for Mass) takes place, and also the seats for the
clergy and the throne or cathedra for the bishop.
In the Latin church also these are placed on the
altar, while with us they are usually placed behind the altar and on a step or
at a lower level so that the occupants may see over the altar.

II. The altar in the Greek church (ἡ τάφρος τῶν)
has remained practically unchanged and undamaged.
The Greeks, unlike the Latins, have placed their
altar in a recess immediately in front of the iconostasis of the altar. In churches of the Latin Rite the altar
itself has been added to by reredos and altar-pieces
and the like; yet altars of the older form may still
be seen in Rome. In St. Peter's, St. Peter's, Santa Maria Mag-
iori, St. John Lateran, St. Paul's, and other
churches. Beside this the Western Rite has usually
placed at the altar against the wall of the church;
the Greek Rite keeps it apart and isolated so that
the officiating clergy may pass around it. The
Roman altar, while rectangular, is usually longer
in one direction than the other; but the Greek altar
is made square so that every measurement is equal.
The altar in the top portion of the altar or one
board at least. Herein it differs from the Roman
Rite which requires that even a wooden altar should
have a stone slab or "sepulchre" wherein are en-
closed the relics of the saints. Upon the altar are
the candles which are lighted during Mass, the cross,
the book and the Holy Incense. While in the
Eastern churches the altar is always made only in low relief, and also
the book of the Gospels, containing the various
Gospels arranged for reading in the Mass for the
various Sundays and feast days during the Greek
ecclesiastical year. The book of the Gospels is
usually laid flat on the altar until the time when
the sacred elements are brought for consecration;
then it is stood up on edge in front of, and almost
covering the tabernacle. Besides the Gospels,
the missal, or εὐχήβιβασμος, is also upon the altar,
from which the priests read and intone the unchange-
able parts of the Mass. The tabernacle containing the
sacred elements is found only in the Eastern
Rite, does not always rest upon the altar. Often
these tabernacles, beautifully built, rest upon a
pillar or other foundation about a foot or so behind
the altar. The altar in the Greek Church, as being
the place on which the glory of the Lord rests, is
vested with two coverings. The first is of white
linen next to the altar itself, and the second or outer
covering is made of rich brocade or embroidery
and is called the endytion (ἐνδυτίων). Besides this
there is the antimension which is usually placed
on every altar and which contains the relics of some
saint. A church and its altar should be consecrated
by a bishop, but sometimes it is found impossible or
inconvenient to accomplish this, and so a priest
may perform the consecration; but he must use the
antimension which has been duly consecrated by the
bishop in almost the same manner as an altar is
consecrated.

The Greek consecration service, after the singing
of hymns and psalms, and the consecration of the
holy water used in the service, begins by the bishop
sprinkling the altar with holy water. He then pours
into the nail holes of the altar-board a mixture of
incense wax, and the priests then nail down the
sides of the altar-board. The bishop then kneels and prays that the Holy Ghost
may descend and sanctify the temple and altar.
Then begins the ablution of the altar. While psalms
are being sung the bishop lightly rubs the top board
of the altar with soap in the form of a cross and pours
water on it, and the priests take cloths and rub the
altar dry. Then the bishop takes red wine mixed
with a drop of water and pours the mixture on the
altar in the shape of a cross and rubs it into the
wood. With some drops of the same wine he
sprinkles the antimension destined for the new altar.
Then the bishop anoints the top board and the sides
of the altar with the same water, and anoints the
antimension. In the Greek Catholic Church the
altar is washed three times while the psalms are
being sung. Then begins the vesting of the altar.
First a white linen covering is placed over the altar
crosswise; and over this first cover a second one of
brilliant and embroidered material is called
the endytion. Then one is placed on the altar a
fine large wrap or cloth called the heileton (εἰκώνα) which is somewhat analogous to the burse of the
Latin Rite, and in it the antimension is enfolded.
All these are put in place after having been blessed.
and sprinkled with holy water while the appropriate Psalms are being chanted. After this the church is then consecrated, or it is ready for consecration. Among the Greeks the altar is always consecrated on Holy Thursday or on a Thursday between Easter and the Ascension.

Renautod, Coll. Liturg. Orientalium (Frankfort, 1847), I, 164 and passim, II, 52-56; Goar, Euchologium (Paris, 1647), 832.

Andrew J. Shipman.

Altar (in Scripture).—The English word altar, if the common accepted etymology be accepted—\textit{alta ara}—does not describe as well as its Hebrew and Greek equivalents, \textit{מִזְבָּח} (from \textit{זְבַח}, to sacrifice) and \textit{θυσιαστήριον} (from \textit{θυσία}, to immolate), the purpose of the thing it stands for.

1 IN THE OLD TESTAMENT.—As soon as men conceived the idea of offering sacrifices to the Deity, they felt the need of places specially designed for this end. These primeval specimens of altars were necessarily most simple, very likely consisting of a heap of stones or earth, suitable for the fire and the victims. Some of the megalithic monuments left by prehistoric man seem to have been erected for this purpose. It is probable that this simple description of the altars which Cain and Abel used to offer up their sacrifices, though Scripture does not mention in connection with their names any such monuments; such also were the altars built up by Noe after the flood (Gen., viii., 20); by Abraham in Sichem (Gen., xiii., 7); Bethel (Gen., xii., 8, xiii., 18); and Isaac and Jacob at Bersabee (Gen., xxvi., 25; xlv., 1), and by the latter in Galaad (Gen., xxxi., 54). The same may be said of the altar erected in the desert of Sinai before the golden calf (Ex., xxx, 3). During the period of the Judges and of the Kings the altar of the Israelites, owing to their propensity to idolatrous worship, raised up altars to Baal and Ashtaroth, even to Moloch and Chamos. No temple enclosed these altars or those erected to the one true God by the patriarchs; they were raised up in the open air, and preferably on the tops of the hills, whence their name, “high places”. The Chanaanites’ high places were commonly located near large and shady trees, or in the woods, in the midst of which a consecrated precinct was marked out, affording good opportunities for the sacred debaucheries accompanying the Astaroth-worship, which were so often alluded to by the Prophets.

1 ALTAR OF HOLOCAUST.—Modern critics affirm that there existed in Israel different legitimate places of worship before the time of Josias, an assertion, however, which is not to be examined here as only regulations concerning the altar come under consideration at present. The earliest ordinance on the subject is found in Ex., xx, 24-26 as follows: “You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come there, and will bless thee. And if thou make an altar of stone unto me, thou shalt not build it of hewn stones; for if thou lift up a tool upon it, it shall be defiled. Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.” These regulations fairly correspond to the practice hitherto commonly followed, as may be gathered from the indications furnished by the histories of the patriachs. The Deuteronomic Law, while enforcing the injunction of local unity of worship, repeals, on the occasion of the altar erected on Mount Hebal, these primitive rules: “Thou shalt build ... an altar not adorned nor polished” (Deut., xxvii, 5, 6; cf. Jos. viii., 30, 31). The description given in the places cited, as well as that of the altar erected near the Jordan by the Rubenite Gadites, and the half-tribe of Manassses (Jos., xxii.), which was “the pattern of the altar of Yahweh”, suggests that the altars there referred to were large constructions (Jos., xxii, 10). It may well be supposed, however, that they were not built on a mound and reached by a slope or even by steps. The motive, indeed, for the rule of Ex., xx, 26, had disappeared since the priests had been provided with breeches (Ex., xxviii, 42). There are reasons to suppose that the altars erected at Silo and the other places of the princes of the Ark in Jerusalem, though probably of smaller dimensions, were of the same general description. These were fixed altars, the splendor of which was to be surpassed in the memory of Israel by that of the altar erected by Solomon in front of the Temple. Before describing it, and sketching its history, it is proper to gather the different references found in the Bible to the portable altar used during the wanderings of the Hebrews through the wilderness.

(a) Altar of Holocauist of the Tabernacle.—According to the prescriptions of Ex., xxvii, 1-8, xxviii, 1-7, this altar of holocaust, constructed of seith wood five cubits square and three in height; it was covered with plates of brass. At its four upper corners were four “horns”, likewise overlaid with brass, which probably served to hold the flesh of the victims heaped upon the altar. In the case of sin-offerings, and of the priest put to death, two horns of these were taken; they were also a place of refuge, as is to be inferred from Ex., xxi, 14. A grate of brass, after the manner of a net, extended to the middle of the altar, and under it a hearth. At the four corners of the net rings had been cast; and through these rings ran two bars of seith wood covered with brass. This grate was indeed not solid, but empty and hollow on the inside. Such expressions as “to come down from the altar” (Lev., iv, 22) lead us to suppose that this altar which was placed at the door of the tabernacle (Lev., iv, 18) was usually set upon a hillock and reached by a slope.

Some believe also that the above-described altar, which was merely a framework, had to be filled with earth or stones, in compliance with the regulations of Ex., xx, 24, and in order to prevent from being injured by the flames of the sacrifices. The altar served not only for the holocausts, but also for all other sacrifices in which the sin was burnt. Fire was unceasingly kept in the hearth for the sacrifices. When this altar was built up, before serving for Divine worship, it was solemnly consecrated by an anointing with holy oil and by daily anointings and aspersions with the blood of the sin-offerings for seven days. For twelve days this was followed by daily sacrifice offered by the princes of each tribe; thenceforth all bloody sacrifices were offered on this altar. Some independent critics, remarking that this altar is mentioned in the sacerdotal code only (cf. Pentateuch), and arguing from the anomalies presented by the idea of the construction in wood, according to which a strong fire continually burned, regard this former altar of holocaust, not as the pattern, but as a projection back to early times and on a smaller scale, of the altar of Jerusalem.

(b) Altar of Holocauist of the Temple of Solomon.—This is the only altar under the name of “brass altar”. It was located in the Temple court, to the east of the Temple proper. In form it resembled the altar of the tabernacle, but its dimensions were much larger: twenty cubits in length, twenty cubits in breadth, and ten cubits in height (II Par., iv, 1). Ex., xiii, 17 suggests that it was erected upon the rock of Sakkara which still can be seen in the Haram es-
Sherif. The whole structure, base and altar proper, was entirely filled up with rocks and earth. A slope, which Talmudic traditions suppose to have been broken three times by severe storms, led to the base, which was a few feet wider than the altar proper, in order that the priest might easily go around the latter. This altar, built up by Solomon (III K., viii, 64), was the object of a new consecration during Aasa’s reign (II Par., xv, 5), which makes us think that some restoration had taken place. Ahas remodeled it to a new form, and in its place erected another, similar to that which he had seen in Damascus (IV K., xvi, 10–15). A restoration of the former order of things very likely occurred under Eschias, although the sacred text does not mention it explicitly. Again polluted by Eschias’ son Magoth, it was later on restored and dedicated again to Jehovah by the same prince (IV K., xxi, 4, 5; II Par., xxxiii, 4, 5, 16). The destruction of Jerusalem by the Babylonian army (587) was of course fatal to both the Temple and the altar, and both may be applied the sigh of the author of the Lamentations: “The stones of the sanctuary are scattered in the streets!”

Altar of Incense.—In the above description not a word has been said of the incense offerings that were part of the Yahweh worship. There is indeed, on the subject of these offerings and the Temple furniture connected with them, a noteworthy divergence between the hitherto common opinion and that of the modern biblical scholars, especially as regards the introduction of incense into the Yahweh worship as an innovation of relatively recent date (Jer., vi, 20); they remark that, with the exception of a few passages, the origin of which it is easy to determine, the biblical writers speak only of one altar, and that that altar is the altar of incense. Consequently, each priest possesses one (Lev., xvi, 12, 18–20; x; Num., xvi, 17; iii, 4–10). They argue, besides, from the adventitious character, the late date, and the priestly origin, of the so-called Mosaic texts referring to the altar of incense, as well as from the vacillating statements concerning it in the latest sources of Jewish history; and they conclude that neither in the tabernacle nor in the first Temple did there exist an altar of incense. We shall presently give the indications which the opinion heretofore considered as common makes use of in the description of this piece of tabernacle and Temple furniture. The first altar of incense constructed in the wilderness was foursquare, measuring a cubit in length, as much in breadth, and two cubits in height. Made of setim wood, overlaid with the purest gold (hence the name “golden altar”), it was encircled by a crown of the same material; it had likewise a golden crown on its top; and, like many other vessels, it was the costly protectors. The Jews had a sorrowful experience of this, especially when the Persian general Bagoses imposed for seven years a heavy tax upon every sacrifice (Josephus, Ant., XI, vii, 1). The reign of Antiochus IV (Epiphanes) signalized itself by new profanations: “On the fifteenth day of the month Casleu, in the hundred and forty-fifth year of the Grecian era, king Antiochus set up the abominable idol of desolation upon the altar of God” (I Mach., iv, 57; iv, 38). How the tyranny of this prince roused the zeal and courage of the Machabees and their followers, and how, through a long and hard-fought struggle, the generation of the Seleucides cannot be narrated here. Suffice it to say that Judas Machabeus, after having routed Antiochus’ army, “considered about the altar of holocausts that had been profaned, what he should do with it. And a good counsel came into their minds to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. And they laid up the stones in the mountain of the temple in a convenient place. Then they took whole stones according to the law, and built a new altar according to the former . . . and took the first month and the second month . . . in the hundred and forty-eighth year . . . they offered sacrifice according to the law upon the new altar of holocausts which they had made” (I Mach., iv, 44–53). The anniversary of this new dedication was thenceforward celebrated by a feast, added to the liturgical calendar. The altar in question remained under the ban of the Temple by the Romans. Josephus and the Talmud disagree as to the dimensions of the base. Instead of being overlaid with plates of brass, like the brazen altar of Solomon’s Temple, it was covered on the outside with a solid plastering which might be easily replaced. By the horn of the southwest corner was an outlet for the blood of the victims, and a hollow to receive libations. Such was the altar at the time of Jesus Christ (Matt., v, 23, 24; xxiii, 18); involved in the curse that hung over the Temple since the Saviour’s last days, it was wrecked with the Temple (Acts, d. 70) by Titus’s army, never to be built up again and dedicated to Jehovah as the altar of incense was.
Altar.

History of the Christian.—The Christian altar consists of an elevated surface, tabular in form, on which the sacrifice of the Mass is offered. The earliest Scripture reference to the altar is in St. Paul (I Cor. x, 21); the Apostle contrasts the “table of the Lord” (τράπεζα Κυρίου) on which the Eucharist is offered, with the “table of devils”, or pagan altars. In Greek liturgies, either used alone or with the addition of such reverential qualifying terms as ἱερό, μνηστικόν, the Epistle to the Hebrews (xiii, 10) refers to the Christian altar as δωρεάντωρ, the word by which the Septuagint alludes to Noah’s altar. This term occurs in several of the Epistles of St. Ignatius (Ad Eph. v; Magnes. iv, 7; Philad. 4), as well as in the writings of a number of fourth and fifth century Fathers and historians; Eusebius employs it to describe the altar of the great church at Tyre (Hist. Eccl. X, iv, 44). Ἴερος, however, was the term generally in use, and the early Fathers often designate an altar, was carefully avoided by the Christians of the first age, because of its pagan associations; it is first used by Synesius, Bishop of Cyrene, a writer of the early fifth century. The terms altar, mensa, ara, altarium, with or without a genitive addition (as mensa Dominii), are employed by the early Fathers to designate an altar. The word ara, however, is more commonly applied to pagan altars, though Tertullian speaks of the Christian altar as ara Dei. But St. Cyprian makes a sharp distinction between ara and altar, pagan altars being ara dialoboli, while the Christian altar is altar Dei [quasi post aras altaris aedificat Dei altare (Ep. ad Grat. vi, ed. Hartel, II, 722; P. L., Ep. Ixiv, iv, 380)]. Altars was the word most commonly used for altar, and was equivalent to the Greek τράπεζα.

I. Material and Form.—The earliest Christian altars were of wood, and identical in form with the ordinary house tables. The tables represented in the Eucharistic frescoes of the catacombs enable us to obtain an idea of their appearance. The most ancient, as well as the most remarkable, of these frescoes, that of the Fractio Panis found in the Capella Greca, which dates from the first decades of the second century, shows seven persons seated on a semi-circular divan before a table of the same form. Tabular-shaped altars of wood continued in use till well on in the Middle Ages. St. Athanasius speaks of a wooden altar which was burned by the Count Heraclius (Athan. ad Mon., iv), and St. Augustine relates that the Donatists tore apart a wooden altar under which the orthodox Bishop Maximianus had taken refuge (Ep. clxxxv, ch. vii, P. L., XXXIII, 805). The first legislation against such altars dates from the year 517, when the Council of Epaon, in Gaul, forbade the consecration of any but stone altars (Mansi, Coll. Conc., VIII, 562). But this prohibition concerned only a small part of the Christian world, and for several centuries afterwards altars of wood were used, until the growing preference for altars of more durable material finally supplanted them. The two table altars preserved in the churches of St. John Lateran and St. Peter in the Vatican are the only ancient altars of wood that have been preserved. According to a local tradition, St. Peter offered the Holy Sacrifice on each, but the evidence for this is not convincing. The earliest stone altars were the tombs of the martyrs interred in the Roman Catacombs. The practice of celebrating Mass on the tombs of martyrs can be traced with a large degree of probability to the first quarter of the second century. The Fractio Panis fresco of the Capella Greca, which belongs to this period is located in the apse directly above a small cavity which Wilpert supposes (Fractio Panis, 18) to have contained the relics of a martyr, and it is highly probable that the stone covering this tomb served as an altar. But the celebration of the Eucharist on the tombs of martyrs in the Catacombs was, even in the first age, the exception rather than the rule. (See Arcosolium.) The regular Sunday services were held in the private houses which were the churches of the period. Nevertheless, the idea of the stone altar, the use of which afterwards became universal in the West, is evidently derived from the custom of celebrating the anniversaries and other feasts in honour of those who died for the Faith. Probably, the custom itself was suggested by the passage in the Apocalypse (vi, 9): I saw under the altar the souls of them that were slain for the word of God. With the age of peace,
and especially under the pontificate of Pope Damasus (366-384), basilicas and chapels were erected in Rome and elsewhere in honor of the martyrs, and the altars, when at all possible, were located directly above their tombs. The "Liber Pontificalis" attributes to Pope Felix I (206-214) a decree to the effect that Mass should be celebrated on the tombs of the martyrs (constituit supra memoria martyrum missas celebre, "Lib. Pont.", ed. Duchesne, I, 158).

However this may be, it is clear from the testimony of this authority that the custom alluded to was regarded at the beginning of the sixth century as very ancient (op. cit., loc. cit., note 2).

For the fourth century we have abundant testimony, literary and monumental. The altars of the basilicas of St. Peter and St. Paul, erected by Constantine, were directly above the Apostles' tombs. Speaking of St. Hippolytus, the poet Prudentius refers to the altar above his tomb as follows:—

"Talibus Hippolytii corpus mandator operis Proper ubi apposita est ara dicta Deo."

Finally, the translation of the bodies of the martyrs Sts. Gervasius and Protasius by St. Ambrose to the Ambrosian basilica in Milan is an evidence that the practice of offering the Holy Sacrifice on the tombs of martyrs was long established. The great veneration in which the martyrs were held from the fourth century had considerable influence in effecting two changes of importance with regard to altars. The stone slab enclosing the martyr's grave suggested the stone altar, and the presence of the martyr's relics beneath the altar was responsible for the tomb-like under-structure known as the confessio. The use of stone altars in the East in the fourth century is attested by St. Gregory of Nyssa (P. G., XLVI, 58) and in the West, from the sixth century, the sentiment in favour of their exclusive use is indicated by the Decree of the Council of Ephesus alluded to above. Yet even in the West wooden altars existed as late as the reign of Charlemagne, as we infer from a capsule of this emperor forbidding the celebration of Mass except on stone tables consecrated by the bishop (in menem lapide ab episcopo consecratam (P. L., XCVII, 124)). From the ninth century, however, few traces of the use of wooden altars are found in the domain of Latin Christianity, but the Greek Church, up to the present time, permits the employment of wood, stone, or metal.

II. THE CONFESSIO.—Martyrs were Confessors of the Faith—Christians who "confessed" Christ before men at the cost of their lives—hence the name confessio was applied to their last resting-place, when, as happened frequently from the fourth century, an altar was erected over it. Up to the seventh century in Rome, as we learn from a letter of St. Gregory the Great to the Empress Constantia, a strong sentiment against disturbing the bodies of the martyrs prevailed. This fact accounts for the erection of the early Roman basilicas, no matter what the obstacles encountered, over the tombs of martyrs; the church was brought to the martyr, not the martyr to the church. The altar in such cases was placed above the tomb with which it was brought into the closest relation possible. In St. Peter's, for instance, where the body of the Apostle was interred at a consider-

able depth below the level of the floor of the basilica, a vertical shaft, similar to the luminaria in some of the catacombs, was constructed between the altar and the sepulchre. Across this shaft, at some distance from each other, were two perforated plates, called cataractae, on which cloths (brandae) were placed for a time, and afterwards highly treasured as relics. But the remains of St. Peter, and those of St. Paul, were not the only tombs of the Apostles enclosed by Constantine in cubic cases, each adorned with a gold cross (Lib. Pont., ed. Duchesne, I, 176). From that date to the present time, except in 1594, when Pope Clement VIII with Bellarmine and some other cardinals saw the cross of Constantine, the interior of their tombs has been hidden from view. Another form of confessio was that in which the slab enclosing the martyr's tomb was on a level with the floor of the sanctuary (presbyterium). As the sanctuary was elevated above the floor of the basilica the altar could thus be placed immediately above the tomb, while the people in the body of the church could approach the confessio and through a grating (fenestella confessionis) obtain a view of the relics. One of the best examples of this form of confessio is seen at Rome in the Church of San Giorgio in Velabro, where the ancient model is followed closely. A Synodal form (tenth century) of confessio is that in the basilicas of San Alessandro on the Via Nomentana, about seven miles from Rome. In this case the sanctuary floor was not elevated above the floor of the Basilica, and therefore the fenestella occupied the space between the floor and the table of the altar, thus forming a combination tomb and table altar. In the fenestella of this altar there is a square opening through which brandae could be placed on the tomb.

III. THE CIBORIUM.—From the fourth century altars were, in many instances, covered by a canopy supported on four columns, which not only formed a protection against possible accidents, but in a greater degree served as an architectural feature of importance. This canopy was known as the ciborium or tegurium. The idea of it may have been suggested by memorias such as those which from the earliest times protected the graves of St. Peter and St. Paul; when the bodies of the remains of the Apostles were erected, and their tombs became altars, the appropriateness of protecting-structures over the tomb-altars, bearing a certain resemblance to those which already existed, would naturally suggest itself. However this may be, the dignified and beautifully ornamented ciboria placed over the central altars, where all religious functions were performed, was an artistic necessity. The altar of the basilica was simple in the extreme, and, consequently, in itself too small and insignificant to form a centre which would be in keeping with the remainder of the sacred edifice. The ciborium admirably met this requirement. The altars of the basilicas erected by St. Constantine at Rome were surmounted by ciboria, one of which, in the Lateran, was known as a fastigium, and is described with some detail in the "Liber Pontificalis" (I, p. 172, and the note of Duchesne on p. 191). The roof was of silver and weighed 2,025 pounds; the columns were probably of marble or porphry, like those of St. Peter's. On the front of the ciborium was a scene which about this time became a favourite subject with Christian artists: Christ enthroned in the midst of the Apostles. All the figures were five feet in height; the statue of Our Lord weighed 125 pounds, and the mosaic in the church. The altar in such cases was placed above the tomb with which it was brought into the closest relation possible. In St. Peter's, for instance, where the body of the Apostle was interred at a consider-
the church of Sant' Apollinare Nuovo, at Ravenna. The interior of the Lateran Ciborium was covered with gold, and from the centre hung a chandelier (fornix) "of purest gold, with fifty dolphins of purest gold weighing fifty pounds, with chains weighing twenty-five pounds". Suspended from the arches of the ciborium, or in close proximity to the altar, were "four crowns of purest gold, with twenty dolphins, each fifteen pounds; and before the altar was a chandelier of gold, with eighty dolphins, in which pure nard was burned". Seven other altars were erected in the basilica, probably to receive the oblations; Duchesne notes the coincidence of the number of subsidiary altars with the number of deacons in the Roman Church (Liber Pont., I, 172, and note 33, 191). This splendid canopy was carried away by Alaric in 410, but a new ciborium was erected by the Emperor Valentinian III at the request of Pope Sixtus III (432-440). Only fragments of a few of the more ancient ciboria have been preserved to our time, but the ciborium of Sant' Apollinare in Classe, Ravenna (ninth century), reproduces its principal features.

IV. CHANCEL.—In his description of the Basilica of Tyre the historian Eusebius says (Hist. Eccl., X, iv) that the altar was enclosed "with wooden lattice-work, accurately wrought with artistic carving", so that it might be rendered "inaccessible to the multitude". The partition thus described, which separated the presbyterium and choir from the nave, was the chancel or chancery. In a later age the name "chancel" came to be applied to the presbyterium itself. Portions of a number of ancient chancels have been found in Roman churches, and from reconstructions made with their help by archaeologists a good idea of the early chancel may be obtained. Two of these restored chancels, made from fragments found in the oratory of Equizio and in the Church of San Lorenzo, show the style of workmanship, which consisted of geometrical designs. Chancels were made of wood, stone, or metal.

V. THE ICONOSTASIS.—Constantine the Great, according to the "Liber Pontificalis", erected in St. Peter's, in front of the presbyterium, six marble columns adorned with vine-traceries. Whether these columns were originally connected by an architrave is uncertain, but in the time of Pope Sergius III (687-701) this feature existed. They seem to have served for no special object, and therefore were probably intended to add dignity to the presbyterium. In the Church of the Resurrection at Jerusalem, also erected by Constantine, there were six marble columns, corresponding with the number of the Apostles. The iconostasis of the Greek Church and the rood-screen of Gothic churches are evidently traceable to this ornamental feature of the two fourth-century basilicas. The iconostasis, like the chancel in the Latin Church, separated the presbyterium from the nave. Its original form was that of an open screen, but from the eighth century, owing to the reaction against iconoclasm, it began to assume its present form of a closed screen decorated with paintings. A colonnade of six columns (seventh century) in the Cathedral of Torcello gives an idea of the colonnades in the Constantinian basilicas referred to.

VI. THE DOVE; TABERNACLE.—During the first age of Christianity the faithful were allowed, when consecration was imminent, to reserve the Eucharist in their homes (See ARCA). This custom gradually disappeared in the West about the fourth century. The Sacred Hosts for the sick were then kept in churches where special receptacles were prepared for them. These receptacles were either in the form of a dove which hung from the roof of the ciborium or, where a ciborium did not exist, of a tower (the tower Eucharistica) which was placed in an oratory. In a drawing of the XIII-cent. altar of the Cathedral of Arras an arrangement is seen which is evidently a reminiscence of the suspended dove in those countries where the ciborium had disappeared: the Eucharistic tower is suspended above the altar from a staff in the form of a crozier. The more ordinary receptacle for this purpose, up to the seventeenth century, was the armarium near, or an octagonal-shaped tower placed on the Gospel side of, the altar. Tabernacles of the latter kind were generally of stone or wood; those of the dove class of some precious metal. Our present form of tabernacle dates from the end of the sixteenth century.

VII. CONSECRATION.—No special formula for the consecration of altars was in use in the Roman Church before the eighth century (Duchesne, Christian Worship, tr. London, 1903, 403 sqq.). In substance, however, what we understand by consecration was practised in the fourteenth century. This original form of consecration consisted in the solemn transfer of the relics of a martyr to the altar of a newly erected church. The translation of the bodies of Sts. Gervasius and Protasius, made by St. Ambrose, is the first recorded example of the kind. (See AMBROSIAN BASILICA.) But such translations of the mortal remains of martyrs were at this time, and long afterwards, of rare occurrence. Relics, however, by which we must understand objects from a martyr's tomb (the brandeia mentioned above), were regarded with only a less degree of respect than the bodies of the martyrs themselves, and were therefore to multiply the body of the saint (Duchesne, op. cit., 402, 405). This reverence for objects associated with a martyr gave rise to the custom of entombing such relics beneath the altars of newly erected churches, until it ultimately became the rule not to dedicate a church without them. An early example of this practice was the dedication of the Church of St. Peter at Rome by St. Ambrose with pignora of St. Peter and St. Paul brought from Rome (Vita Ambros., by Paulinus, c. xxxiii). St. Gregory of Tours (Lib. II, de Mirac., I, P. L., LXXI, 828) mentions the dedication of the Church of St. Julian in his episcopal city with relics of that saint and of another. When relics of the saints could not be procured, consecrated Hosts and fragments of the Gospels were sometimes used;
concerning the use of the former for this purpose the English Synod of Calchut (Celiclyth, Chelsea, 816) made a regulation (can. 22, inWilkins, Concilia Angliae, London, 1737, I, 169; Mansi, Coll. Conc., XLIV, 355). Up to the middle of the 16th century in the Roman Church the solemn celebration ofMass was the only form of dedication. If, however, it had been decided to place in the altar the relics of a martyr, this ceremony preceded the first solemn function in the new edifice. Duchesne points out (op. cit., 408) that the liturgical prayers of the Gallican Sarmentary still preserve to this day the form by which the altars bear the unmistakable stamp of the funeral liturgy; this fact is evidently attributable to the custom of entombing relics, regarded as representing the bodies of the saints, at the time of dedication. The translation of relics was a second solemn interment of the saint’s body, and hence the liturgical prayers composed for such occasions appropriately bore the characteristics of the burial service. The principal features of the earliest form of consecration in the Roman Church, as given in the Gelasian Sacramentary, are as follows: The bishop with his clergy enters the Catholic Church, and after the solemn procession to the place where the relics were kept. A prayer was then chanted and the relics were borne by the bishop to the door of the church, and there placed in the custody of a priest. The bishop then entered the church, accompanied by his immediate attendants, and after exorcising the water and mixing with it a drop of chrym., he tore the mortal for enclosing the sepulchre. With a sponge he then washed the table of the altar, and returning to the door he sprinkled the people with what remained of the holy water. After this he took the relics and re-entered the church, followed by the clergy and people chanting another litany. The sepulchre was then anointed with chrym., the relics were placed therein, and the tomb sealed. The ceremony concluded with the solemn celebration of Mass (Duchesne, op. cit., 405-407). The Gallican liturgy of consecration, unlike that of Rome, partook of the character of the liturgy for the administration of baptism and confirmation rather than that of the funeral liturgy. “Just as the Christian is dedicated by water and oil, by baptism and confirmation, so the altar first, then the church, is consecrated by ablution and unction” (Duchesne, op. cit., 407-409).

In the ninth century we find the consecration of altars made by Frankish liturgists to combine the two liturgies of Rome and Gaul; from the result then achieved has developed the actual consecration ritual of the Western Church. In the Greek Church the dedication of the altar was a ceremony distinct from that of the deposition of relics; the two functions were ordinarily performed on different days. On the first day the table of the altar was placed on its support of columns by the bishop in person. After this he proceeded to the consecration which consisted of washing the table, first with baptismal water, then with wine. The altar was next anointed with chrym. and oil, and the tabernacle was placed in the sepulchre with the greatest solemnity. Duchesne calls attention to the close resemblance between the Gallican and the Byzantine liturgy for the consecration of altars (op. cit., 416).

VIII. ORIENTATION.—The custom of praying with facing and turning towards the East is probably an old Christian tradition. The earliest allusion to it in Christian literature is in the second book of the Apostolic Constitutions (XIX, 200-250, probably) which prescribes that a church should be “oblong with its head to the East” (Tertullian also speaks of churches as erected “high and open places, and facing the light”) (Adv. Varr., viii, 3). This practice, which did not originate with Christianity, as given by St. Gregory of Nyssa (De Orat. Dominici, P. G., XLIV, 1183), is that the Orient is the first home of the human race, the seat of the earthly paradise. In the Middle Ages additional reasons for orientation were given, namely, that Our Lord came from the Cross looking towards the East, and that from the East He shall come for the Last Judgment (Durand, Rationale, V, 2; St. Thomas, Summa Theol., II-II, Q. lxxxiv, a. 3). The existence of the custom among pagans is referred to by Clement of Alexandria, who states that their “most ancient temples looked towards the West, that people might not be led astray by the sun when facing the images” (Stromata, vii, 17, 43). The form of orientation which in the Middle Ages was generally adopted consisted in placing the aposi and altar in the Eastern end of the basilica. A system of orientation exactly opposite of this was adopted in the basilicas of the age of Constantine. The Lateran, St. Peter’s, St. Paul’s, and San Lorenzo in Rome, as well as the Basilicas of Tyre and Antioch and the Church of the Resurrection at Jerusalem, had their apses facing the West. Thus, in these cases the bishop from his throne in the apse looked towards the East. At these churches the second time of the prayer of St. Pius X was used; the Basilica of San Pietro in Vincoli, erected probably in the latter half of the fourth century, reversed this order and complied with the rule. The Eastern aposi is the rule also in the churches of Ravenna, and generally throughout the East. Whether this form of orientation expresses any influence on the change of the celebration from the front to the front of the altar cannot well be determined; but at all events this custom gradually supplanted the older one, and it became the rule for both priest and people to look in the same direction, namely, towards the East (Mabillon, Museum Italicum, ii, 9). Strict adherence to either form of orientation was, necessarily, in many instances impossible; the direction of streets in cities naturally governed the position of churches. Some of the most ancient churches of Rome are directed towards various points of the compass.

IX. ANCIENT AND MEDIEVAL ALTARS.—Few ancient altars have survived the ravages of time. Probably the oldest of these is the fifth-century altar discovered at Auriol, near Marseilles. The stone table, on the front of which the monogram of Christ, with twelve doves, is engraved, rests on a single column. Similar in form to the aposi of Ravenna, there are three altars in the consecratio of the Church of St. Cecilia in Rome, which are attributed to the ninth century. In the sixth-century mosaic, of San Vitale and Sanz Apollinare in Classe, Ravenna, two tables of wood, resting on four feet, are represented. They are covered by a long cloth which completely hides the tables. Enlart regards it as probable that the tables enclosed in the altars of the Lateran and Santa Pudenziana are similar in appearance (Manuel d’archéol. Française, I, Archit. Relig., note 1). Altars of the tomb type, like the sarcophagi of the Constantinian epoch, offered a surface the front of which was well adapted to the religious use to which it was put. The earliest existing example of an altar with a carved antependium, however, is the Church of Civitale, dates from the beginning of the eighth century. Our Lord is here represented in the centre of the antependium, accompanied by angels, while the hand of the Father appears behind His head. Of greater interest is the antependium, as well as the side panels, of the altar of the Ambrosian basilica in Milan. The front, over seven feet in length, is of gold, the back and sides of silver. Both front and back are panelled into three compartments, in which reliefs from the life of Christ and St. Ambrose are represented. The subject of the central panel of the front are a Greek cross, in the centre of which Our Lord is represented; in the arms of the cross are
the symbols of the four Evangelists, while the remaining spaces contain representations of the Apostles. Crosses are represented on the ends also, with angels in various attitudes. The famous reredos of St. Mark’s, Venice, known as the *Pała d’oro*, which dates from the tenth century, was originally an antependium. To the following (eleventh) century belongs the splendid golden antependium presented to the Cathedral of Basle by the Emperor Henry II, now in the Musée de Cluny at Paris. The ciborium was in general use as a protection and ornamental feature of altars. The ciborium of Sant’ Apollinare in Classe, Ravenna, which belongs to the early ninth century, is, as noted above, essentially the same as those of the earlier period. After the tenth century, however, except in Italy and the Orient, where ciboria were always in favour, they were rarely employed. The best example of a ciborium of the early Gothic period is in the Church of Our Lady of Halberstadt, Germany: two other Gothic ciboria are in the cathedrals of Ratisbon and Vienna. In Italy numerous medieval ciboria still exist. The early types of Christian altar, unlike those most in vogue during the Middle Ages, had no superstructure. So long, indeed, as the bishop’s throne occupied the centre of the apse a reredos (retabulum), which would conceal the bishop from the congregation, would have been impracticable. By degrees, as we have seen, the custom was introduced, with the general adoption of the Eastern apse, of the celebrant facing in the same direction as the congregation, and it became possible to introduce an ornamental panel at the back of the altar similar to the antependium. Probably the custom of exposing relics on the altar, approved by Pope Leo IV (P.L., CXV, 677), exercised some influence on the development of the reredos, and the antependium naturally suggested its form. The reredos was introduced about the beginning of the twelfth century. The oldest existing example of it is the *Pala d’oro* of St. Mark’s, Venice, which, after reconstruction, was detached from the front and placed at the back of the altar by the Doge Orseolo Faliero, in 1105. The Church of Kloster-Neuburg, near Vienna, also contains a beautiful example of a twelfth-century reredos, with representations from the Old and the New Testament. The reredos of the thirteenth and fourteenth centuries was only moderately elevated when compared with the style which found favour in the late Gothic and Renaissance periods. The practice of exhibiting relics was, as we have seen, authorized in the ninth century, but not before the thirteenth century were reliquaries permanently kept on, or more frequently behind, the altar. In the latter case a platform was specially constructed for the purpose. In some instances the reliquaries formed part of the reredos, but the more common arrangement was to place them on a platform. This practice of permanently exposing relics behind the altar influenced certain other changes of importance with regard to the ciborium and the confessio. The latter feature now disappeared; there was no longer a reason for its existence, since the relics were provided with a new location; and the ciborium was modified into a baldacchino elevated above the reliquary back of the altar. An example of this arrangement of the thirteenth century, may be seen in the chapel of the Blessed Virgin, in the Church of St. Denis, Paris. At first only the altar of relics, usually placed at the end of the apse, was provided with a reredos, but in the course of the fourteenth century the main altar also was similarly provided. The comparative simplicity of the early reredos gradually yielded, in the course of the fourteenth, fifteenth, and sixteenth centuries, to the prevalent taste for richness of adornment, and reliquaries became of secondary consideration. The reredos now became a great structure, reaching in many instances to the vault of the church, containing life-sized statues of Our Lord, the Blessed Virgin, and the saints, besides a number of representations in relief of sacred subjects. This structure was usually of wood, carved or painted. It was connected with the altar by means of a predella, or altar-step, similar to the predella of modern altars, for candelabra, on which the Apostles or other saints were depicted. Towards the end of the sixteenth century the influence of the Renaissance effected another change in the form of the altar. Porticoes, modelled after the triumphal arches of antiquity, with statues in high and low relief, took the place of the reredos, and more costly materials, such as rare marbles, were employed in their construction. In the seventeenth and eighteenth centuries especially, the design of the Renaissance style became surcharged with ornamentation, often in bad taste and of inferior materials.
Alta, PORTABLE; PRIVILEGED. See ALTA.

Alta, STRIPPING OF THE. See HOLY WEEK.

Alta of the Rood. See HOLY ROOD.

Alta-Cover. See ALTA; ALTA-PROTECTOR.

Alta-Herce. See ALTA-CANOPY.

Alta-Thane. See ALTA.

Altessota, Antonio. See HAUTE-SERRE.

Altmann, BESSLED, the friend of Gregory VII and Anselm, conspicuous in the contest of the Guelphs and Ghibellines, as Bishop of Passau and Papal Legate. He was born at Paderborn about the beginning of the eleventh century, presided over the school there, was chaplain at the court of Henry III, and then became Bishop of Passau. The Bollandists find that, because of these successive occupations, it is impossible to make him out a Benedictine monk. As a bishop he was famous for his care of the poor, his vigour in the reformation of the Church, the building of new churches and the splendid with which he invested divine worship—Henry IV himself contributing lavishly to enrich the church of Passau, chiefly through the intervention of the Empresses Agnes and Bertha, his wife and mother—and finally for the opposition which he aroused in enforcing Gregorian canons on the celiability of the clergy. With the help of Henry the recalcitrants succeeded in driving him from his see. He was recalled, however, shortly after the death of Hermann the intruder, at whose death-bed he is said to have appeared. Hermann begged for absolution, and asked not to be buried as a bishop. Altmann's subsequent possession of his see lasted only a short time. He was again expelled, and died in exile ten years after. He was one of the four South German bishops who sided with Gregory, and defied Henry, in refusing to take part in the Diet of Worms to depose the Pope.

8 August (London, 1872).

T. J. CAMPBELL.

Alto, SAINT, recluse and missionary in Bavaria, c. 750. Alto has been variously described as an Anglo-Saxon and an Irishman (Scotus), but the name Alto is undoubtedly Irish. We know little of his life except the broad facts that he lived for some time as a hermit, reclaiming the wild forest-land around him, and that he afterwards founded a Benedictine monastery in this spot, now called Altomünster, in the Diocese of Freising, having previously obtained a grant of land from King Pepin. St. Boniface is said to have come to dedicate the church about the year 750. A charter still exists bearing the subscription Alto reclauzeus [Hauck, Kirchengeschichte Deutschlands (1904), I, 541], which probably dates back to Alto's hermit days. We do not know the year of his death, but he is commemorated on 9 February. The monastery of Altomünster suffered much from the Huns and the depredations of the tyranical nobles, but about the year 1000 it was restored again as a Benedictine monastery. Later it was tenanted by Benedictine nuns and these at the end of the fifteenth century gave place to a community of Brigitines, in whose hands it still remains despite many vicissitudes.


HERBERT THURSTON.

Alton, THE DIOCESE OF, includes that part of Illinois lying south of the northern limits of the

County of Adams, Brown, Cass, Menard, Sangamon, Macou, Moultrie, Douglas, and Edgar, and north of the southern limits of the county of Madison, Bond, Lafayette, Effingham, Jasper, and Crawford. It was created 29 July, 1853, by the division of the Diocese of Chicago, then embracing the whole state of Illinois. The new see was first located at Quincy, but was transferred, 9 January, 1857, to Alton. Its German Catholic population came mainly from Cincinnati and settled at Quincy, Teutopolis, and Germania. The Swiss Catholics founded Highland, and Alsations Sainte Marie. The building of railroads brought Irish Catholics in growing numbers. Cahokia, Kaskasia, and Prairie du Rocher, which now belong to the Diocese of Belleville, had been settled by French Catholics at an earlier date. The early history of the see was influenced by the papal bull of 1356, in which the lay Catholics of the early period were Peter and Sebastian Wise of Alton, Mr. Shepherd of Jerseyville, Mr. Picot of Sainte Marie, Charles Rount and his nephew of Jacksonville. Fathers Ostrop, Hisn, and Hickey were energetic missionaries.


b. 22 August, 1809, at Fenestreng, in German Lorraine; d. at Alton, 2 October, 1868, attended the Pont-a-Mousson Seminary, but emigrated to Cincinnati, where he found an opportunity of continuing his studies in view of the priesthood to which he was consecrated 18 March, 1856, by Bishop Weber. He filled several charges in Ohio previous to his consecration, at Cincinnati Cathedral, 26 April, 1857, by Archbishop Purcell. At Alton the bishop found before him 58 churches, five in course of erection; 30 stations visited by 28 priests; six young men studying for the ministry; two female academies, and a population of about 55,000. This population was made up of old French settlers, some Kentuckians, but especially of Irish immigrants driven away from their country by famine, and Germans, by political disturbances. In Illinois they were finding fertile prairies to till, and railroads to build. Thus they enhanced the prosperity of the State, hitherto only partly cultivated, and depending on the rivers and county roads for its means of communication. The non-Catholic population was not particularly hostile. Priests were very scarce, and vocations to the ministry very limited. In such an emergency the Bishop of Alton, in order to look up to the See of St. Louis, in the same year he crossed the ocean and secured followers in France, Rome, Germany, and Ireland. After his return, he enlarged his cathedral, erected the present Bishop's House, encouraged the building of churches, schools, convents, and academies. He attended the Second Plenary Council and went to Rome (1867) for the Centenary of the Holy Apostles. His subsequent missionary labours brought on a severe sickness, which proved fatal. He was buried in a vault under his cathedral. He was succeeded by one of his vicars-general, the Very Rev. Peter Joseph Bulte (1869-99), elected 24 September, 1869, and consecrated 22 January, 1870, in the present Belleville Cathedral (built by him), by Bishop Luers, of Fort Wayne, while the Vatican Council was in session. He was born 7 April, 1820, in Enosheim, Rhenish Bavaria. At the age of six years he emigrated with his parents to Oswego, N.Y. He attended school at Holy Cross College, Worcester, Mass; St. Mary's of the Lake, Chicago; and the Grand Seminary of Montreal, where he received ordination, 21 May, 1853. His missionary charges were Waterloo and Belleville. At the time of the Second Plenary Council of Baltimore (1866) he was made vicar-general, and theologian to Bishop Jungcker. Bishop Bulte made a great impression on his Church by the indomitable energy with which he introduced order and uniformity in matters of liturgy and discipline. Under his administration was enacted the special law under which most of the church property
is held in Southern Illinois. The burning, in the early part of 1884, of the convent built by him while in Belleville, in which twenty-seven lives were lost, proved a severe shock to his constitution. Sickness prevented him from attending the Third Plenary Council. He lingered for several months, going to his reward 15 February, 1886. He was buried side by side with his predecessor. After a vacancy of more than two years, the Rev. James Ryan, then rector of St. Columba's church, Ottawa, in the diocese of Peoria, was appointed Third 27 February, 1888. At the same time the diocese was divided, the southern half being made into the new diocese of Belleville. Bishop Ryan was born near Thurles, Ireland, 17 June, 1848. When seven years old, he emigrated with his parents to Louisville, Ky., studied at St. Thomas' and Joseph's Colleges, Bardstown, in that State, finished his studies at Princeton Park Seminary, Louisville, and was ordained, 24 December, 1871. After a few years of mission labours and teaching, he followed Bishop Spalding to Peoria, laboured on several missions and built a number of churches. He was consecrated, 1 May, 1886, at the St. John Cathedral. He is the first bishop of the first synod of the Alton Diocese, 27 February, 1889.

Statistics.—At present (1906) the diocese numbers 119 diocesan priests, 35 religious, 428 sisters, 143 parishes, 65 parochial schools, with 9,000 pupils, 21,110 children in hospitals, 2 normal and 2 sanc- tory seminaries, with 330 students, 23 theological students, 2 colleges, 3 academies, with 380 students. Of late years many immigrants, Italians, Poles, Slovonsians, and Lithuanians have come to the dio- cese, working in the coal mines that are everywhere opening, and taking the energy of several of the clergy to their utmost capacity. The population of the diocese is 751,107, of which number 75,000 are Catholics.

Shea, Hist. Cath. Ch. in U. S., IV; Golden Jubilee of St. Boniface's Church (Quincy); Celtic Villages of Highland; New World, Christmas ed. (Chicago, 1900).

F. H. Zabel.

Altoona, Diocese of, a suffragan see of the province of Philadelphia. The city of Altoona is situated on the eastern slope of the Alleghany mountains, almost midway between Harrisburg and Pitts- burgh, and at an elevation of 1,175 feet above sea level, is surrounded by the Alleghenies, forming a large basin, which is filled with the Delaware water, and is highly land of great worth. It is a little over fifty years old, and is mainly the creation of the Pennsylvania railroad, whose vast workshops, employing about fourteen thousand men, are located there. The population of the city of Altoona is (1906) sixty thousand, about one-fourth of which is Catholic. There are in the city four large Catholic churches with flourishing parish schools. St. John's Church is used as the pro-cathedral.

The Diocese of Altoona was established May, 1901. It comprises the counties of Cambria, Blair, Bedford, Huntingdon, Somerset, and Allegheny, with the counties of Altoona, and the counties of Centre, Clinton, and Fulton taken from the Diocese of Harrisburg. The area of the diocese is 6,710 square miles. Its Catholic population (1906), of which a considerable portion is made up of various foreign nationalities employed in the machine districts and the manufactur- ing town of Johnstown, is about 60,000. Within its narrow limits is the very cradle of the Catholic Church in middle and western Pennsylvania. At the beginning of the last century the whole terri- tory was part of the extensive parish of the famous Russian missionary, Father Galitzin (q. v.). This devoted missionary founded the mission of Loretto in Cambria County, Pa., and made his home there. He expended his vast fortune in the interests of religion. He reached Loretto as early as July, 1799, and died there 6 May, 1840. A beautiful memorial church erected by Charles M. Schwab marks the last resting place in which this distinguished man and noted missionary is held. It was Father Gallitzin's wish and prayer that Loretto should become a bishop's see. As early as 1820 he wrote to Archbishop Mearchal: "Several years ago I formed a plan for the good of religion, for the success of which I desire to employ all the means at my disposal when the remainder of my debts are paid. It is to form a diocese for the western part of Pennsylvania. What a consolation for me if I might, before I die, see this plan carried out, and Loretto made an episcopal see, where the bishop, by means of the lands attached to the bishopric, which is very fertile, would be independ- ent, and where, with very little expense, could be erected college, seminary, and all that is required for an episcopal establishment." He adds that "no bishop has ever penetrated to the distant missions of Western Pennsylvania. There are many missions which have never seen a bishop and never will, at least while the bishop is not a willing and one willing to fulfil the duties of this charge, even at his own expense, without waiting for other recompense than that which comes from above." The prince-priest's hopes were never realized, though an effort was made when the present diocese was bised, to have the see at Loretto rather than at Altoona.

Among the many pioneer priests who have laboured within the limits of the present diocese may be mentioned Father James Bradley, of Newry, who lived to celebrate his golden jubilee in the priesthood; Father Thomas Hayden, of Bedford; Father Lemke, who was a Prussian soldier and a convert from Lumanism; Father John Walshe, of Hollidaysburg. Father Lemke founded the mission and village of Carroll- town, where at present there is a Benedictine priory. Among the Catholic laymen of early days is a family of the Luthers who are said to be direct descendants of Martin Luther and who have given more than one member to the priesthood. The Collins family has also been prominent in advancing the interests of religion.

Next to Loretto in historical importance is Carroll- town, founded in 1839, and named after Archbishop Carroll, the first bishop of the See of Baltimore. A colony of French Trappist monks sought to estab- lish a house of their order there about the beginning of the last century. Driven from France during the revolution of 1791, a number of the monks found a temporary home in Switzerland, where they remained until the influence of the French government began to be felt in that country in 1798; when they were again forced to flee. They passed into Russia, and soon after into Prussia, and finally turned their faces towards the New World under the guidance of Father Urban Guiltiet. The little party landed in Baltimore, 4 September, 1806, and then they set off for the West, but failing to make a foundation there, they next proceeded to Adams County, Pa., and, leaving that place also, they went further west, finally settling down at Florissant, Mo. The first settler near Carrolltown was John Weakland, one of the most powerful and daring of men, and the most famous Catholic pio- neer of Western Pennsylvania. About the year 1830 he donated four acres of ground for the site of a church, and under the direction of Father Gallitzin a log church was built, and dedicated to St. Joseph. Bishop Francis Patrick Kenrick visited this church and administered confirmation there 15 October, 1822. The first bishop of Altoona, the Rt. Rev. Eugene A. Garvey, was consecrated in St. Peter's Cathedral, Scranton, Pa., 8 September, 1901, and was installed
in St. John's Pro-Cathedral, Altoona, 24 September. There has been a steady growth of the Catholic population, especially from immigration. Almost every nationality is represented; Slavs and Italians predominate in the mining districts. The scattered Greek and Syrian Catholics within the limits of the diocese, who are visited occasionally by priests of their own nationality. The diocese is amply supplied with priests, and almost every parish has its school. The relations of the Catholic with the police, the criminal, have the obvious and desirable, the good influence of the early Catholic settlers having done much to disarm prejudice. Catholics are well represented in the social, business, and professional life of the community.

In the diocese there are seventy-four secular priests and sixteen regulars; with forty lay brothers, members of religious communities; about three hundred members of the various sisterhoods, chiefly engaged in teaching; and thirty parish schools educating seven thousand children. The Franciscan Brothers conduct a college at Loretto, with an average attendance of about one hundred students; the Sisters of Mercy, the Sisters of Charity, and the Sisters of the Holy Name have the same number of young ladies. There is a children's home at Ebensburg, in charge of the Sisters of St. Joseph, with about seventy-five inmates.


MORGAN M. SHEEDY.

Altruism, a term formed by Auguste Comte in 1851, on the Italian adjective altru, and employed by him to denote the benevolent, as contrasted with the selfish propensities. It was introduced into English by George H. Lewes in 1853 (Comte's Philosophy of the Sciences, 1, xxii), and popularized thereafter by exponents and advocates of Comte's philosophy. Though used primarily, in a psychological sense, to designate emotions of a reflective kind, the immediate consequences of which are beneficial to others, its important significance is ethical. As such it defines a theory of conduct by which only actions having for their object the happiness of others possess a moral value. Anticipations of this doctrine are found in Cumberland's "De Legibus Nature" (1672), and in Shaftesbury's "Inquiry concerning Virtue and Merit" (1711), both emphasizing the social Eudemonism, based on Positivism, to which the name of Altruism is given. Comte's system is both ethical and religious. Not only is the happiness to be found in living for others the supreme end of conduct, but a disinterested devotion to Humanity as a whole is the highest form of religious service. His ethical theory may be epitomized in the following propositions. 

1. The domination of feeling over thought is the normative principle of human conduct, for it is the affective impulse that governs the individual and the race.

2. Man is under the influence of two affective impulses, the person-preponderate and the society-preponderate. The just balance between these two is not possible, one or other must preponderate.

3. The first condition of individual and social well-being is the subordination of self-love to the benevolent impulses.

4. The first principle of morality, therefore, is the regulative supremacy of social sympathy over the self-regarding instincts. To bring about the reign of altruism Comte invented a religion which substituted for God an abstraction called Humanity. To this new supreme being, worship was to be paid, especially in its manifestations and representatives, woman, namely, and the benefactors of the race.

The modern concept of altruism, as the rule of conduct of all men, was never acceptable to more than a few of his adherents. It was too extravagant, and as he himself confesses, it transcended positive science. Even Littré, one of the earliest, ablest, and most ardent of his followers, disavowed it. In England, it is true, it has one advocate of prominence, Frederic Harrison. Practically, however, it has ceased to attract attention. The main defects of Comte's ethical system are those that are common to all forms of Eudemonism: its norm of morality is relative and contingent; it possesses no principles by which the quality of its subject-matter, social happiness, may be defined; its operative principles are no moral obligation at all; its defects are mainly those of Positivism, which denies or ignores any reality beyond external facts, and recognizes no law except the successions, coexistences, and resemblances of these phenomena. Hence it can exist before us no summam bonum outside the region of sense. It confounds physical law with moral law, the fact that the affective faculty moves to action sufficient to make it also the norm of action. It, moreover, contracts the field of morality, and immorality as well, by making purely personal virtue or vice non-ethical. The English school of Altruists differs from the French in appealing to psychology and the social sciences for their facts, and in stressing the same about the same number of young ladies. There is a children's home at Ebensburg, in charge of the Sisters of St. Joseph, with about seventy-five inmates.


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strain not differing in kind from other natural impulses. At best, even granting his evolutionary premises, he has only presented us with the genesis of conscience. He has not revealed the nature or source of its peculiar imperative. The fact that I know how conscience was evolved from lower instincts may be a reason, but is not a motive for obeying it. Lastly, the solution of the difficulty arising from the conflict between egoism and altruism is deferred to a future ideal state in which egoism, though transfigured, will be supreme. For the present we must be content to compromise, as best we may, on a relative morality. Spencer's own judgment on altruism may be accepted as a truism of "evolution"; he says "has not furnished guidance to the extent I had hoped... some such result might have been foreseen."

The Catholic teaching on love of others is summed up in the precept of Christ: Love thy neighbour as thyself. The love due to oneself is the exemplar of the love due to others, though not the measure of it. Disinterested love of others, or the love of benevolence, the outward expression of which is beneficence, implies a union proximately based on likeness. All men are alike in this that they partake of the same rational nature made to the Image and likeness of thine man is exalted, changing fellowship into brotherhood. All likeness of whatever grade is founded ultimately in likeness with God. Love, therefore, whether of oneself or of others is in its last analysis love of God, by partaking of Whose perfections we become lovable. The conflict between self-love and benevolence, which is inevitable in all systems that determine the morality of an act by its relation to an agreeable psychological state, need not arise in systems that make the ethical norm of action objective; the ethically desirable and the psychologically desirable are not identified. Catholic ethics does not deny that happiness of some kind is the necessary consequence of good conduct, or that the desire to attain or control it is innate, but it denies that the happiness of it for its own sake is the ultimate aim of conduct. Apparent conflict, however, may arise between duties to self and to others, when only mediatly known. But these arise from defective limitations of the range of one or other duty, or of both. They do not nullify the duties in themselves. The proper rules for determining the prevailing duty given by Catholic moralists are these: (1) Absolutely speaking there is no obligation to love others more than self. (2) There is an obligation, which admits of no exceptions, to love self more than others, whenever beneficence to others entails moral guilt. (3) In certain circumstances it may be obligatory, or at least a counsel of perfection, to love others more than self. Apart from cases in which one's profession or state of life, or justice imposes duties, these circumstances are determined by comparing the relative needs of self and others. (4) These needs may be spiritual or temporal; the need of the other is the measure of the individual; the need of one in extreme, serious or ordinary want; the need of those who are near to us by natural or social ties, and of those whose claims are only union in a common humanity. The first class in each group has precedence over the second.

Catholic ethics recognizes self-love and benevolence by subordinating both to the supreme purpose of creation and the providential ends of the Creator. It teaches that acts of self-love may have a moral quality; that sacrifice of self for the good of others may sometimes be a duty, and when not a duty, may oftentimes be an act of virtue. It distinguishes between precept and counsel. The Fosivist can only give counsel, and in his effort by emphasis and appeal to sentiment to make it imperative, he destroys all ethical proportion. Because the Catholic doctrine does not confound moral obligations with the perfection of moral goodness it is often charged with laxity by those whose teaching underlines all moral obligation. Lastly, the solution of the difficulty arising from the conflict between egoism and altruism is deferred to a future ideal state in which egoism, though transfigured, will be supreme. For the present we must be content to compromise, as best we may, on a relative morality. Spencer's own judgment on altruism may be accepted as a truism of "evolution"; he says "has not furnished guidance to the extent I had hoped... some such result might have been foreseen."

Alumnus (from Lat. alu. "to nurse", or "feed") signifies in ecclesiastical usage, a student preparing for the sacred ministry in a seminary. Originally the word meant a child adopted with certain restricted privileges, or a foster-child. Since the Council of Trent, however, the word has become equivalent to a seminarian, and as such is often referred to the student of the colleges in Rome. The Council of Trent (sess. xxiii. ch. 18, de Ref.) required bishops to establish institutions for the education of students for the priesthood. Formerly, church candidates had been educated in the houses of priests, in monasteries, or in the public universities. According to the Council, such alumni among other qualifications, should be at least twelve years of age and able to read and write, and their diocesep should be such as to give hope that they would adorn perpetually the sacred ministry. Children of the poor were to be especially favoured. In addition, besides philosophy, theology, scripture, and canon law, they were to study rites and ceremonies, sacred eloquence and plain chant. The bishop was to see that the students heard Mass daily, confessed monthly, and communicated as often as advisable. On festival days they were to take part in the cathedral services. The bishop was also exorted to visit these students frequently, to watch over their progress in learning and piety, and to remove hindrances to their advancement. In 1596, the Congregation of Bishops and Regulars laid down rules for the guidance of bishops in regard to "alumni" who attend public universities, requiring especially that they not associate in bands with the students, and that they be gathered frequently for spiritual conferences and for philosophical, theological, and historical discussions. (See Seminary, Ecclesiastical.)


William H. W. Fanning.

Alumno, Niccolò (real name Niccolò di Liberatore), a notable Umbrian painter in tempera, b. c. 1430, at Foligno; d. 1502. He was the son of a painter, and a pupil of Bartolommeo di Tommaso. His master's assistant was Benvenuto Gozzioli, the pupil of Fra Angelico. The simple Umbrian feeling in his work was somewhat modified by this Florentine influence. His earliest known example (dated 1498) is in the Franciscan Church of La Diruta, near Perugia. He painted banners for religious processions, as well as altarpieces and other pictures, died a rich man, and is supposed by Mariotti to have been the master of Perugino, Pinturicchio, and Andrea di Luigi. Some works ascribed to him are thought to be by another, and contemporary, Alumno, called Desiderato. A "Madonna Enthroned" is in the Brera Gallery in Milan, and there are altarpieces at Perugia, in the Castle at San Severino, at Gualdo.
La Bastia, and Foligno. The predella of the last, which was taken to France by Napoleon, still remains in the Louvre. One of his banners is in a church at Perugia.  


AUGUSTUS VAN CLEY.  

ALVA, FERNANDO ALVAREZ DE TOLEDO, DUKE OF, b. 1508, of one of the most distinguished Castilian families, which boasted descent from the Byzantine emperors; d. at Thomar, 12 January, 1582. From a young age he was trained in a severe discipline for his future career as warrior and statesman. In his sixteenth year he took part in the war against France; a year later he was in the siege of Pavia, and in 1527 fought against the Turks in Hungary. He enjoyed the esteem of the Emperor Charles V, and played a great rôle in the numerous wars in which Spain was involved for half a century. His chief fame rests upon his mission in 1557 to the riotous Netherlands, where the Guexz had created systematic opposition to the Spanish regent, Margaret of Parma. In the Netherlands, traditionally accustomed to free government, King Philip I found the Dutch people in a condition to erect an absolutism such as prevailed in Spain. He rejected the mild measures proposed by moderate counsellors, and held that a swift punishment should be meted out to this rebellious and heretical country. At first, Philip resolved to go himself to the Netherlands, but he was prevented by the Council of War, which suddenly informed Margaret of Parma that he would send the Duke of Alva to punish the guilty with unbending severity. The "iron duke" was to be the ideal instrument for the execution of this purpose.  

The very announcement of Alva's coming spread terror and consternation. Prince William of Orange and other leaders of the Guexz fled to foreign countries. But the popular Counts of Egmond and Hoorn, through blind confidence or reckless courage, resolved to face Alva. On 22 August, Alva, accompanied by a body of select Spanish troops, made his entry into Brussels. He immediately appointed a council to condemn without trial those suspected of heresy and rebellion. On 1 June, 1568, Brussels witnessed the simultaneous decapitation of twenty-two noblemen; on 6 June followed the execution of the Counts of Egmond and Hoorn. The Council of War, which then held the consultation of the tribunal. The Flemings fled in thousands to Holland and Zeeland, where the elements of the rebellion were concentrated under the leadership of the Prince of Orange. In the meantime Alva began a regular campaign in the northern provinces. His victorious troops, whose banner was inscribed with the legend: "Pro lege, regis, greges" plundered the cities of Mons, Mechlen, Zutphen, and Naarden, and left them drenched in blood. In triumph, Alva returned to Brussels. Pope Pius V bestowed on him a consecrated hat and sword, a present heretofore only given to sovereigns. In Antwerp, the governor erected a banner with his name, his portrait, and the figure of a trampling under his feet two allegorical figures, the nobility and the people. The dictator had proclaimed that the expenses of the war must be borne by the Netherlands. In consequence, the resources of the people were drained by taxation. Notwithstanding the protestations of the States-General, he introduced the so-called "tax of the one hundredth, twentieth, and tenth penny". This taxation surpassed all bounds. When on 31 July in Brussels the twentieth and tenth penny were extorted, traffic and commerce came to a standstill. The Dutch people, still for the greater part Catholic, felt themselves unjustly pressed by the "Blood", and in their inborn love of freedom by the Spanish Inquisition. When they saw their commerce and industries tramelled by the odious tenth penny tax, the hatred against the Spanish régime grew so manifest and widespread, that Alva, although victorious on the field of battle, suffered an irremediable moral defeat. The sack of the little seaport of Brielle by the "Beggars of the Sea" was the inspiration that fanned anew the smouldering embers of the rebellion. Haarlem, after a long siege, capitulated to Don Frederic, son of Alva, 12 July 1573; but this victory was speedily followed by the crushing of Alva's army on the fields of Alva and Hue, which defended itself so heroically that the popular cry became: "From Alva, victory begins!"  

Alva at last realized that his violent measures were fruitless. "God and mankind are against me", he exclaimed in despair. In vain he begged the King to let him retire. His soft-hearted successor, the Duke of Medina Celi, who passed through the country in June 1572, never really assumed the reins of government but shortly returned to Spain. The 19 October, 1573, Alva was definitively relieved of his office and was succeeded by Don Luis of Requesens. He hastened from the Netherlands, followed by the curse of the people. Before his departure he had promulgated: "Tractatus veni, tractior abit". Once again in Spain he still retained the royal favour, till a love affair of Don Frederic dragged father and son into disgrace. Alva remained in exile at his castle up to 1580, when the acknowledged power of his iron arm, which was sought in vain, was suddenly snatched away from him. In the short space of three weeks he completely subdued the Portuguese. Dissension broke out once more between Philip and Alva; but the Duke had made himself so powerful that Philip, though suspecting that Alva had enriched himself extraordinarily with the spoils of war, and knowing that he had not been able to account to his King, did not dare to lay a hand against the first grande of Spain. A short time after he died at Thomar, 12 January 1582. Alva was, as even Motley in "The Rise of the Dutch Republic" (London, 1868, 9, 336), admires, "the most successful and experienced general of Spain, or of Europe, in his day. No man had studied military science more deeply, or practised it more constantly." In sixty years of military service he was never surprised, never defeated. He excelled in slow and prudent tactics, deeming that nothing was so uncertain as victory. He stands amongst the greatest generals of history. Yet his greatness was confined to the battlefield. He lacked the wisdom of governing.  

His tyranny, however, was exaggerated, was exaggerated by the hatred of opposing parties. Alva boasted, as it is said, that he put to death on the scaffold 18,000 Dutchmen; but his successor, Requesens, estimated his executions at 6,000. (Gauchard, Etudes, 11, 386). Motley paints him in the blackest colours, allowing in his favour only the excuse "that he was but the blind and fanatically loyal slave of his sovereign" (541). In reality, Alva came to the Netherlands to carry out the royal orders, and save the King's power and his own. By the terrors and the rigorous suppression of the rebellion. He erected his own statue in Antwerp, not to glorify himself, but to pose as the tyrannical suppressor of the rebellion. In order that Philip might play the rôle of a bold sovereign, he asked the King to order the dismissal of the States-General. But the Dutch, who were the Académie de Belgique, 1899, 224-224). While we deplore his tyrannical method we must give credit to the duke's loyalty. When his personal dignity and views were touched, he dared defy even his King. He was an ardent Catholic, who fiercely served his religion when he combated heresy with fire and sword, but who, as a child of such troubles to the unwisely chose his measures. Notwithstanding his
fanaticism he boldly entered the campaign against Paul IV, and when the King offered an advantageous peace to the Pope, the Duke exclaimed angrily that submission and timidity did not agree with politics and war. Alva, like his King, has been blackened savagely by prejudiced historians. As Maurenbrecher says, the curious mixture of both hatred and admiration in the passionate apology for William of Orange. As to Motley's historical work quoted above, Guizot remarks that “M. Motley exhibits in his work both science and passion” (Mélanges biograpb. et littéraires, Paris, 1858). His judgment of Alva is neither objectively justified nor of definitive value.

**Meursius, Ferd. Albanius, seu de Robus eius in Belgo Gestis, libri IV (Leyden, 1614; Amsterdam, 1638); Strada, De Belgiae atque Romanie, opere defensoribus (Paris, 1627); Peta y Fuenmayor, Resultas de la vísper de Fer. Albare de Toledo (1643), I-V; Vida Fer. Toledo, doce Albain (Salamanca, 1660); Vida de d'Ale (Paris, 1688); De Rustante, Historia de D. Fer. Albare de Toledo, llamado el Grande, duque de Alva (Madrid, 1750), I-II; Prescott, History of the Reign of Philip II (Boston, 1855), I-II; Nusins, Geschiedenis der Nederlandsche burgeren (Amsterdam, 1865), I-IV; Baumstark, Philipp II, König der Spanier (Frankfurt, 1870); von Ranke, Von den Kriegern der Pest und der Spanischen und der Portugiesische Mongolische Armee, the Netherlands Part III, The War with Spain (New York and London, 1860).**

**GIBBETE BROOK.**

**Alva y Astorga, Pedro d', a Friar Minor of the Strict Observance, and a voluminous writer on theological subjects, generally in defence of the Immaculate Conception; b. at Castillas, Spain, toward the end of the sixteenth century; d. in Belgium, 1667. He took the Franciscan habit in Peru. He lectured on theology, was Procurator-General of the Franciscans, in Rome, and Qualified at the University of Paris. In 1666 he was a translator of the Bible. His principal opponents were the Dominicans. His polemic had such a personal tone and was so violent that he was sent to the Low-Countries. Two editions of his work, "Nodus indissolubilis de conceptu mentis et conceptu ventris" (Madrid, 1661, 1663), are on the Index of prohibited books. His writings fill forty volumes. The most important is his "Armentaria Sapricomphic pro tuum Immaculatae Concepotionis titulo" (Madrid, 1648). In this he collaborated with the best theologians of the Friars Minor.

**Toque in Dic., de thol. cath., I, 926; Grammer in Kirchenle., v.**

**JOHN J. A' BECKET.**

**Alvarado, Alonzo de, a Knight of Santiago, b. at Secada de Trasmura, near Burgos, date unknown; d. 1598. He came to America, and went to Peru with Pedro de Alvarado in 1534. He was no Relative of the latter, however; while charged by some contemporaries with avarice and cruelty, it is undeniable that during the trying period of civil wars in Peru (about 1537 to 1555) Alvarado was an unfailing and determined adherent to the interests of Spain. He always sided with those whom he thought to be sincere representatives of the Spaniards, and it was not always profitable and safe to be on that side. Thus, in 1537, he commanded the troops of Pizarro's followers, when Almagro claimed Cuzco. Defeated and captured by the latter at Abancay, after effecting his escape under great difficulties as well as dangers, and joining those then looked upon as the legitimate governor of Peru, he took part in all the bloody troubles that followed, always as a prominent military leader and always unsuccessful when in immediate command. Still, he was counted upon as a mainstay of the Spanish cause, and occupied a high military position. When Francisco Hernandez Giron raised the standard of rebellion in 1553, Alvarado was put in command of the forces to oppose him. At Chuquinga, in 1554, Alvarado suffered a signal defeat at the hands of the insurgents. Overcome by melanchohy in consequence of that last disaster, he pined away and died five years later. His principal achievement, however, was the pacification of Chachapoya in northeastern Peru, in the years 1555 and 1556, this being the first step taken from Peru towards the Amazonian basin. Alvarado married in Spain, while on a short visit, in 1554.

**Documentos inéditos de Indias, Documentos para la historia de España.**—The former especially contains a number of papers embodying valuable data on the military career of Alvarado. In the Relaciones geográficas de Indias (IV) there are data of a biographical nature, and relating to the occupation of Chachapoya, mostly taken from the (as yet unpublished) part of the Crónica del Perú, by Pedro de Céspedes.—Céspedes, Crónica del Perú, first part, in Historiadores primitivos de Indias, by Vedia (Madrid, 1854). II: Zarate, Historia del descubrimiento y conquista del Peru, also in Vedia's Historiadores, II; Gutierrez de Santa Clara, Historia de las guerras civiles del Peru (Madrid, 1904–5)—only three volumes published as yet; Diego Fernandez, Historia del Peru (1717); the works of Gomez, Goveido, Herrera, etc., and modern sources.

**AD. F. BANDELLER.**

**Alvarado, Fray Francisco de, a native of Mexico, where he entered the Dominican order 25 July, 1574. He was vicar general of the province in 1593. As to the question of his identity it is known of him as yet, except that he wrote and published at Mexico, in 1593, a "Vocabulario en Lengua Mixteca", one of the languages of the present state of Oaxaca. In the same year Fray Antonio de los Reyes, another Dominican, also published a grammar of that language, and the two works are identical. It is therefore impossible to determine to which of these works is due the honour of having been the first in and on the Mixtecan idiom.

**Davila Padilla, Historia de la Fundación y Descubrimiento, etc. (Madrid, 1596); Las y Penuel, Estatuto (1624); Antonio, Biblioth. Hispano-americana (Mexico, 1816); Yacebalca, Biografía mexicana del Siglo (Mexico, 1860); Ludestwirt, Literature of American Aboriginal Languages (London, 1858).**

**AD. F. BANDELLER.**

**Alvarado, Pedro de—Of the companions of Cortes, and among the superior officers of his army, Pedro de Alvarado became the most famous in history. A native of Badajoz, son of the commander of Lobon, he was made a Knight of the Order of Santiago in reward for his exploits in Mexico and Central America. He accompanied Grijalva on his exploration of Yucatan and the Mexican coast in 1518, and was the chief officer of Cortes during the conquest of Mexico. As such, he was left in command of the forces at Tenochtitlan, when the conqueror had to move against Pámulo de Narvaez in 1520. During the absence of Cortez it became clear that the Mexican Indians, to avoid themselves of the weakness in numbers of the Spaniards, were preparing to use Pizarro, whom they held as their representative in the Nether world. Foreseeing this, Alvarado, warned of the character of a ceremonial that was going on, as preliminary to an attack upon him, took the offensive, and dispersed the Indians with some bloodshed (the numbers have been considerably exaggerated), but this only caused the Mexicans to begin hostilities at once. Alvarado distinguished himself by his military ability and
personal bravery during the disastrous sally of Cortez from Mexico in July, 1520 (Voyage Trieste) and subsequently in the campaign and capture of the Indian stronghold (1521). In 1524 he conquered Guatemala, and became Governor of the Spanish province into which the territory was transformed. He soon undertook to fit out expeditions to the South Sea (with little result), and determined upon following the coast of western South America. Sailing to the coast of Ecuador in 1534, with a well-equipped flotilla, and landing on the Ecuadorian coast, he pushed on to the plateau of Quito, to find it held by Belalcazar for Pizarro. Bloodshed appeared imminent between the rival parties, and the arrival of Alvarado with his reinforcements from Pizarro led to negotiations, as a result of which Alvarado returned to Guatemala, having barred to Pizarro most of his ships, horses, and ammunition, as well as most of his men, against a comparatively modest sum of money. After his return to Guatemala, Alvarado turned his attention to northern Mexico. Constantly quarrelling with Cortez, he easily became the tool of the Viceroy Mendoza. He was in almost unceasing trouble with his neighbour Montejo about the boundaries of their respective territories. While pursuing the pacification of Guadalajara, as lieutenant of Mendoza, he was killed in a battle in the rocky height of Nochiztlan, 24 June, 1541. His wife, Doña Beatriz de la Cueva, lost her life in September of the same year, in the destruction of the city of Guatemala by the volcano called “de Agua.” Alvarado was not a gifted administrator; in fact, he was more distinguished for chivalrous bravery than for intellectual gifts. Physically very propossessing, brave to excess, he was mentally greatly inferior to Cortez and to Nuño de Guzman, while morally his superior. What is told of the outbursts of cruelty with which he is charged cannot be a surprise when the methods of warfare prevailing in his time are taken into consideration. He acted under the pressure of military necessity, and it is always well to test such charges by inquiring into their possibility and into the spirit of their authors. In estimating his conduct in South America we must remember that Alvarado was utterly helpless in presence of the superiority of Pizarro.

Alvarado is so intimately connected with the Conquest of Mexico that older works on that important event must be referred to for mention of Guadalajara. The letters of Cortez, Bernal Diaz del Castillo, Andres de Tapia Aguilar, Soares Peralta, and others. A large number of documents (particularly of importance to students of “histories”) are published in the Documento intitulados de Indias, Coleccion de documentos para la historia de Mexico, vol. 6. Much important material has also been accumulated in the Documento para la historia de Mexico, Joaquin Garcia y Vazquez (first series, II); Gomara and Herrera; Historia de Mexico, by Antonio de Bolea and others, like the Indian writers, Todarco and Pechilochote, Diego Encarte, and Juan de Tobal, also Jurisdicion, Monarchia Indiana; Vettia, Historia antigua de Mexico. Modern writers on the conquest of Mexico are so numerous that it is not possible to enumerate them.

Ad. F. BANDELLER.

Alvarez, Balthazar, a Spanish mystic, who was the spiritual director of St. Teresa, b. at Cervera, in Spain, in 1538, of a noble family; d. at Belmonte, 26 July, 1580. He studied philosophy and theology in the University of Alcala. When only eighteen years of age, he was remarkable for his extraordinary habit of prayer and piety. His inclination was first towards the Carthusians, because of their life of contemplation, but, finally, he entered the Society of Jesus, at Alcalá, in 1553, fifteen years after its foundation. The fautor of this move was his master of novices and subjected him to the rudest trials. In the novitiate of Simancas he met St. Francis Borgia, and the strongest affection was established between them. He resumed his philosophical and theological studies at Alcalá and Avila, under the guidance of the Dominicans; for as yet the Society had no theologians of its own. The continual interruptions of his studies impeded his progress in scholastic theology, but he compensated for it by the eminence he achieved, through prayer, in mystical theology, which fitted him in a remarkable degree for the office he subsequently held as confessor, master of novices, rector, provincial, and as director of the famous Father Spiritual house of Saint Teresa’s convent in Avila, and as a frequent visitor, was entrusted with the spiritual direction of St. Teresa, then belonging to the mitigated Order of Carmel, but who was on the point of founding the Discalced Carmelites. Alvaráz met with Teresa in matters of the spirit, but defended her from her critics, encouraged her in her work of reform, and had much to do with framing the rules of the new Order. His direction continued for seven years. The Saint declared that it had been revealed to her that Father Balthazar had reached a very high degree of perfection. He followed the usual method of prayer for sixteen years. After that he received a special gift of contemplation. In 1574 he was made rector of Salamanca and visitor of the Province of Aragon, and, in 1579, was about to be sent as provincial to Peru, but that project was never carried out. He was well on in life when his right of prayer was questioned. By some it was looked upon as a delusion of the devil. Alvaráz was compelled to write an account of it to the General of the Society of Jesus, Everard Mercurian, who approved of it, but disowned it as a general practice. At the same time, he expressed his esteem for Father Alvarazo and employed him in the most responsible offices. At his death, St. Teresa had a revelation of his glory in heaven.

Del Puesto, Viuda de F. Balthazar Alvarez (tr. Bouë), Notas Historico, 236-47; Virgen, A. de, Patrocinio, 15.43-44; Del castillo, Descripción de la c. de J. en la prov. de Toledo, II, 628-34; De Backer, Bibliothèque de la c. de J., 1, 167.

T. J. CAMPBELL.

Alvarez, Diego, Spanish theologian, b. at Medina de Rio Seco, Old Castile, about 1550; d. at Trani, Kingdom of Naples, 1835. He entered the Dominican Order in his native city, and taught theology for twenty years in the Schools of Burgo de Osma, Plasencia, and Valladolid, and for ten years (1596-1606) at the Monasterio, in Rome. Shortly after his arrival in Rome on 7 November, 1596 he presented to Clement VIII a memorial requesting him to examine the work “Concordia libri Arbitrii”, by Ludovicus de Fabri, of St. Augustinian, S.J., where he exhibited in his lifetime much of the material which had given rise to bitter controversy. Before the Congregation (Congregatio de Auxiliis), appointed by the Pope to settle the dispute, he defended the Thomistic doctrines of grace, predestination, etc., alone for three years, and, thereafter, conjointly with Thomas de Lemos, O.P., to whom he gave the first place, until the suspension of the Congregation (1606). He was appointed. 19 March, 1606, by Paul V, to the Archbishopric of Trani, where he passed the remainder of his life. Besides (1) a commentary on Isaiaas, and (2) a manual for preachers, he published: (3) "Auxilia divinae gratiae et humani arbitrii viribus et libertate, ac causis " (Trani, 1607); (4) "Responsonum ad objectiones adversus concordiam libri arbitrii cum divinâ praeexistit, providentia, et predestinazione, atque cum efficacia praevenientis " (Trani, 1607, 1608); (5) "Libri IV (Trani, 1622); Lyons, 1622); (5) "De origine Pelagianae heresis et eusgressu et damnatione per plures summos pontifices et concilia facta Historia ex annalibus Card. Baroni et alio probatis autoribus collecta" (Trani, 1629);
(6) "Responsumorum liber ultimus hos titulo: Opus praeclarum nunquam hactenus editum, in quo argumentum validissimum concordia liberi arbitrii cum divinâ prescienâ, praedestinatione, et efficacie gratiae prævenientis ad mentem S. Thomas et omni Thomistarum contra eos qui eam impugnâunt sunt, definitur et explicatur" (Trani, 1635); (7) "Opus de auxiliis divinae gratiae et humani arbitrii viribus et libertate, ac legitimâ ejus cum efficacire eorumdem auxiliorum concordia summa, in IV libros distincta" (Lyons, 1620; Cologne, 1621; Trani, 1623); (8) "De incarnatione divini verbi disputationes LXXX, in quinque libros et decenti de divina parte summis theologico docet S. Thomas a Q. J ad 24" (Lyons, 1614; Rome, 1615; Cologne, 1622); (9) "Disputationes theologicae in primam secundae S. Thome, in quibus praecipua omnis quae adversus doctrinam ejusdem et communem Thomistarum a diversis auctoris impugnatur, juxta legitimum sensum praecipitoris ghengelici explicatur et defenditur" (Trani, 1617; Cologne, 1621).

ECARD, Scriptores Ordinis Predicatorum (Paris, 1721), II, 481; COMELLI, Itala Sacra (Venice, 1720), VII, 1240; HURTÉ, Nomenclator (Innsbruck, 1892), i, 263; H. SIMAIS, Historia Congregationum de Auxiliis (Antwerp, 1709).

A. L. MCMARON.

Alvarez, Manoel, educator, b. on the island of Madeira, 1526; d. at Evora, 30 December, 1582. In 1546 he entered the Society of Jesus, taught the classical languages with great success, and was rector of the colleges of Coimbra and Evora. Among the more than three hundred Jesuits who have written text-books on different languages, he took the foremost place. His Latin grammar was adopted as a standard work by the Ratio Studiorum, or Plan of Studies, of the Jesuits. Perhaps no other grammar has been printed in so many editions; Sommervogel, in his Bibliotheca de Compagnia de Jesus, gives a list of twenty-five volumes to a list of about four hundred editions of the whole work, or parts of it, published in Europe, Asia, and America. There exist also numerous translations into various languages: Bohemian, Croatian, Flemish, French, German, Hungarian, Illyrian, Italian, Polish, Spanish. An edition with Chinese translation appeared in Shanghai in 1899. A very interesting edition is one published in Japan in 1594, with partial translation into Japanese. An English edition, "An Introduction to the Latin Tongue, or First Book of Grammar" appeared in 1686. In many editions the text of Alvarez is changed considerably, others are abridged, and original work contains many variations suggested for the teacher. On this account it is more than a mere grammar; it is also a work on the method of teaching Latin, and gives an insight into the method of the old Jesuit colleges. The book was the subject of several controversies. Even Jesuits, in the "Trial Ratio" of 1586, raised six objections and desired, particularly, a better arrangement of some parts and greater clearness. After the publication of Latin grammars by De Condren, the Ortarian, and by Lancelot, of Port-Royal, both in French, the work of Alvarez was frequently censured, because it was written in Latin, and "presupposed what was to be learnt." Still, there were advantages in the course followed by Alvarez. To be sure, to beginners everything was explained in the vernacular; but the early use of a grammar written in Latin accustomed the pupils to speaking and writing that language. Without some practice of this kind a thorough knowledge of Latin could hardly be obtained. In former centuries a facility in speaking and writing Latin, which was the universal language of the educated world, was of the greatest importance. At the present day Jesuit colleges use modern grammars, thereby accommodating themselves to new conditions and changed educational ideas.

Hurté, Nomenclator; Sommervogel, Bibliotheca de c. de J., 1, 263; Poulan in Dict. de théol. cath., Varones illustres, IV.

T. J. CAMPBELL.

Allypius, Saint, the bosom friend of St. Augustine, though younger than he, was, after studying under Augustine at Milan, conspicuous at first as a magistrat in Rome. He abandoned that honour to follow his master into the Church. It is evident that there is no mention of him as a saint in the ancient catalogues. His name was placed in the Roman Martyrology by Gregory XIII, in 1584, the evidence of his sanctity being sufficiently clear from the account of his life by St. Augustine. His conversion began when Augustine was still a manchman, and occurred in consequence of a discussion about the folly of those who give way to sensual indulgence. A relapse occurred subsequently, when he was dragged by some friends to witness the savage games of the arena; but the final step was taken when, in company with Augustine, in obedience to the voice, "Allypius, lege, he read the commissio, etc. They were both baptized by St. Ambrose, at Milan. After living for some time with Augustine, in the monastery of Hippo, he was made Bishop of Tagaste. This was in the year 394, and took place after his return from the Holy Land, where he had seen St. Jerome. Under his guidance Tagaste reproduced the solitude, learning, intelect, exactness, and orthodoxy of Hippo. The exact date of his death is not known, but his festival is kept on 15 August.

AETA SACRAMENTORUM, 15 August; BUTLER, 15 August.

T. J. CAMPBELL.

Alisate, José Antonio, b. at Oumbas, Mexico, in 1738; d. in 1799. Alisate, who was a priest, was one
of the most zealous students of liberal sciences in New Spain in the seventeenth century. More than thirty treatises on various subjects are due to his pen. Astronomy, physics, meteorology, antiquities, and metallurgy, were among the topics on which he wrote, but he also devoted serious attention to certain branches of industry. Thus the growing of silk in Mexico was the subject of several of his papers. He wrote a dissertation on the use of ammonia in combating mephitic gases in abandoned mines, and also prepared maps of New Spain (Mexico). He was frequently opposed, even reviled, at home, but the French Academy of Sciences made him a corresponding member, and the viceroys of Mexico and the archbishops entrusted him with sundry scientific missions. In 1766 he began the publication, at Mexico, of a newspaper, the “Diario literario de México”. His description of the ruins of Xochicalco is the first notice published of these interesting ruins. He also wrote a commentary upon the work of Clavigero on aboriginal Mexico and the natural history of that country.

Analecta museo nacional de México; BÉRMEU DE SOUZA, Biblioteca hispano-americana setencional (Mexico, 1816); HUMBOLDT, Vues des Cordilleres et monuments indigènes. AD F. BANDELIER.

Alseg, Johann Baptitz, a Catholic church historian, b. 29 June, 1808, at Ohrnau in Silesia; d. 1 March, 1878, at Freiburg in Breisgau; he was educated at Breslau and Bonn, 1834, made doctor of theology

Johann Alseg

He was also appointed, at a later date, member of the Vatican preparatory commission for dogmatic questions. In character he was amiable and virtuous. His “Manual of Church History” went through nine editions (1840-72) before his death, and was translated into several foreign languages (Eng. tr. by Pabish and Byrne, Cincinnati, 1874, et seq.). His “Patrology” went through four editions (1846-67). In 1866 he published his edition of the “Oratio Apologética” of St. Gregory of Nisianzus received a second edition. He was also a frequent contributor to various periodicals. He wrote in the first edition of Wetzler and Welte’s “Kirchenlexikon” (Freiburg, 1854) the article on the office of the church historian. He also wrote (1857) a Latin treatise on the relation of Greek and Latin studies to Christian theology, and the valuable work: “Die deutschen Plenarien im 15 und zu Anfang des 16 Jahrhunderts” (Freiburg, 1874).

HEDENSTRÖMER, in Kirchenlex. I, 668; LUTTERER, Allg. deutsche Sta. XVI, 750-51; RST, Geschichte der (Freiburg, 1879).

Thomas J. Shahan.

Alseg, Emmanuel Joseph Marie d.’ See AUGUSTINIANS OF THE ASSUMPTION.

Amadeo, or Amma, a Semitic term meaning mother, adopted by the Copts and the Greeks as a title of honour applied to religious and to ladies of high rank. In Coptic inscriptions, according to Lecerf, it is given to both of these categories of personages. The Greeks seem to have used it generally in the same sense as the Latin abbatissa or abbess. (2) Amma (amula). A vessel in which the wine offered by the people for the Holy Sacrifice was received (Ordo Rom., 27). Pope Adrian I (772-795) presented to the Church of St. Adrian amma una (Liber Pont. I, 510).

Lecerf, in Dict. d'arch. chr. et de lit. 1, 1300-28; KROLL in Real. Encycl. der. chr. Alterthümer, I, 48, 49. Maurice M. Harset.

Amadee, Amadeus. See Friars Minor.

Amadeo (or Omodeo), Giovanni Antonio, an Italian architect and sculptor, b. near Pavia in 1447; d. 27 August, 1522, at Milan. In 1466 he was engaged as a sculptor, with his brother Protasio, at the famous Certosa, near Pavia. He was a follower of the style of Bramantino of Milan, and he represents, like him, the Lombard direction of the Renaissance. He practised cutting deeply into marble, arranging draperies in cartaceous folds, and treating surfaces flatly even when he sculptured figures in high relief. Excepting in these technical points he differed from his master in his aims and range of conception; he surpassed them that he may be ranked with the great Tuscan artists of his time, which can be said of hardly any other North-Italian sculptor.

While engaged at the Certosa, he executed the beautiful door leading from the church into the cloister, still known as the “door of Amadeo”. It is exquisitely decorated in Bramantesque style, reliefs of angels and foliage surround the door, and in the tympanum is a fine relief of the Virgin and Child. He also produced many marble reliefs for the façades of the tombs in the Certosa. After completing his work in Pavia, Amadeo went to Bergamo to design the tomb of Medea, daughter of the famous condottiere Bartholomeo Colleoni, in the Colleoni chapel. He returned to Pavia in October, 1478. On the death of Guiniforte Solari (1481), Amadeo had been temporarily appointed to succeed him as head architect of the Certosa, and was commissioned to design a new façade for the façade, with the assistance of Benedetto Brioseo, Antonio della Porta, and Stefano di Sesto. But it was not till 1490, when he was confirmed in his office, that he made the design which was accepted, and which was subsequently carried out by him and his successors. It is not known when Amadeo made the Borromeo monuments, formerly in the church of St. Pietro in Gessate, at Milan, and now in the Borromeo chapel at Isola Bella, on Lago Maggiore.

About 1490, after an absence of eight or nine years, Amadeo returned to his post at the Certosa and received the contract for the interior, and also for the dome of Milan, and he finished the façade, with the assistance of Benedetto Brioseo, Antonio della Porta, and Stefano di Sesto. But it was not till 1490, when he was confirmed in his office, that he made the design which was accepted, and which was subsequently carried out by him and his successors. It is not known when Amadeo made the Borromeo monuments, formerly in the church of St. Pietro in Gessate, at Milan, and now in the Borromeo chapel at Isola Bella, on Lago Maggiore.

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upon the old artist, who died ex decrepitude, says the record, worn out not less by adverse fortune than by a life of unremitting labour. A leader among North-Italian sculptors in technic, in facility, and refinement, he would hardly have any rival even among his Tuscan contemporaries, were his style free from the mannerisms, and his standard of beauty more elevated.


THOMAS H. FOOLE.

**Amadeus of Portugal.** See Mendes, *Joas de*, Franciscans.

**Amadeus of Savoy.** See Felix V, Antipope.

**Amadis and Akra.**—This double title designates two Catholic dioceses of the Chaldean Rite in Kurdistan, Turkey in Asia. The Diocese of Amadis existed originally under another title; it received its actual name after the foundation of the city of Amadis in the beginning of the nineteenth century it was subdivided into three dioceses: Amadis, Zakho, and Akra. On 10 June, 1895, the Dioceses of Amadis and Akra were provisionally united; the bishop resides sometimes in one, sometimes in the other, or in small towns, or even in Chaldean missions. Amadis is the principal garrison town of the vilayet of Mossoul, about fifty miles north of this city. It has 5,000 inhabitants, of whom 2,500 are Musulmans, Kurds for the most part, 1,900 Jews, 1,600 Chaldeans. The Dominicans of Mossoul have a summer residence there. Within the limits of the diocese the great majority of inhabitants are Kurdish Musulmans, mingled with a certain number of Jews. The Christians, all Chaldeans, number 6,000, of whom 3,000 are Catholics and 3,000 Nestorians. The Nestorians have 14 parishes, 16 churches, 13 priests, 6 schools for boys. In Amadis the Protestant missionaries have many missions with schools. Akra is another principal garrison town of the same vilayet (province). It is beautifully situated on the flank of Chindar, with 4,700 inhabitants, of whom 4,650 are Musulmans, 80 Jews, 250 Christians, Chaldeans or Jacobites. The Chaldean bishop and school are in the Jacobite church and chapel, hollowed out of the rock. Zebhar, or Zibar, which name is sometimes joined to the episcopal title of Akra, is another garrison post. In the Diocese of Akra the greater part of the population is composed of Kurdish Musulmans. There are also a small number of Nestorians, some Jacobites, some Chaldeans, Nestorians grouped in the 11 villages, and, finally, 1,000 Chaldean Catholics. The last have 13 parishes, 12 churches, 8 priests, 2 schools for boys. The above figures are those given by J. B. Chabot, in his *État religieux des diocèses formant le patriarcat chaldéen de Babylone* in the *Révue de l'Orient Chaldéen* (Paris, 1890), I, 449-450. The *missions Catholiques* (Rome, 1895), 612, gives the following figures: Amadis, 2,000 Chaldeans, 15 parishes, 5 secular priests, 5 regulars, 1 school (at Araden); Akra, 2,000 Chaldean families, 8 churches, 6 priests. A. Battandier, *Annuaire pontif. cathol.* (Paris, 1904), 269, indicates 5,000 Chaldeans for both dioceses, of whom 1,000 are for Akra; 17 parishes, 22 secular priests, 4 regulars.

S. PéTRIDÉS.

**Amalarius of Metz**, a liturgical writer, b. at Metz, in the last quarter of the eighth century; d. about 850. He was formerly considered a different personage from Amalarius of Trèves (Trier), but of late, owing to the researches of Dom Morin, the opinion seems to prevail that about 811, Amalarius of Metz became Bishop of Trèves, which diocese he relinquished after two years to act as envoy to Constantinople. Hence he is regarded as author of the works once attributed to Amalarius of Trèves. He was for some time a disciple of Alcuin. After returning to France from Constantinople, he would appear to have assisted at important synods held at Aix-la-Chapelle and Paris. Later, he was sent by Louis le Débonnaire as ambassador to Gregory IV of Rome, this being perhaps the visit to the Eternal City. Later, he governed the Diocese of Lyons during the exile of Agobard, and there tried to introduce his new antiphony, but met with strong opposition from the deacon Florus. When Agobard was restored to his see, both he and Florus turned the writings of Amalarius, in having censured at a synod held at Kiersy in 838 for his opinion concerning the signification of the parts of the divided Host at Mass. Finally Amalarius was involved in the theological controversies on predestination raised by Gottschalk. The date of his death has not been determined with certainty, but it must have been shortly after the year 850. The works of Amalarius treat chiefly of liturgical subjects. His most important and also his longest treatises are entitled *De ecclesiasticis officiis* and *De ordine antiphonarii*. The former is divided into four books, in which without observing a strict, any order he treated of the Mass, of the different benedictions, ordinations, vestments, etc., giving an explanation of the various formularies and ceremonies rather than a scientific exposition of the liturgy. The first book explains the liturgical seasons and feasts from Septuagesima to Pentecost and especially the ceremonies of Holy Week. The second book treats of the times for conferring Holy Orders, of the different orders in the Church and of the liturgical vestments. The third book contains a few preliminary chapters on bells, the choir, etc., a treatise on the different parts of the Mass celebrated pontifically according to the Roman Rite, and some chapters on special subjects, e. g. Advent, the Mass for the Dead, etc. The fourth book deals principally with the Divine Office, explaining its integral parts and the offices peculiar to certain liturgical seasons or feast days, but it contains a few supplementary chapters on obsequies for the dead and on subjects of liturgical treatment. In this book Amalarius explains the arrangement of the Divine Office and the variations for the different feasts, and considers in particular the origin and meaning of the antiphons and responses; indeed in this work he would seem a commentator on his own antiphonary compiled at Rome and defender of his method of composition. His *Ecclesiae officii missae* contains a description of pontifical Mass according to the Roman Rite and a mystical explanation of the different parts of the Mass. Several letters of Amalarius dealing with liturgical subjects have also been preserved. Dom Morin denies the authenticity of the letter of Amalarius in response to certain questions of Charlemagne concerning baptism, as well as the *Forma institutionis canoniciorum et sanctimonialium*, which is a collection of rules taken from the decrees of councils and works of the Fathers, for clerics and nuns living in his community. Unfortunately his antiphonary and also his *Emboles* have not been preserved.

Amalarius seems to have had a strong liking for liturgical studies, a liking which was stimulated and fostered by his master Alcuin. His travels to the East gave him considerable information concerning the Eastern rites, but his stay in Rome appears to have imbued him with a love for the Roman liturgy and to have greatly influenced his liturgical work. There he made a special study of rubrics and Roman customs; he inquired diligently of Theodore, the archpriest of the basilica of St. Peter, concerning the formularies and ceremonies there in use, and even sought to obtain copies of the liturgical
books to bring to France. Living just at this time when the liturgy was changing, when the fusion of the Roman and Gallican uses was taking place, he exercised a remarkable influence in introducing the present form of the liturgy, which is half-sacredly planted the ancient Roman Rite. He sought to carry out the desire of the Emperor to introduce the Roman liturgy in order to obtain uniformity, but at the same time, like Alcuin and other liturgists of his age, he combined with the Roman whatever he deemed could be preserved in the Gallican Rite, as may be easily seen in his commentary on his own antiphony. The chief merit of his works consists in the fact that they have preserved much accurate and valuable information on the state of the liturgy at the beginning of the ninth century, so that a comparison may easily be made between it and the present liturgy to determine what changes have occurred and to trace the development that has taken place. The most serious defect in his writings is an excessive mysticism which led him to seek far-fetched and even absurd symbolical origins and meanings for liturgical formulas and ceremonies, but the fault may be in a measure excused if it is taken into consideration that it was common to all liturgical writers of that time. He may also have used more liberty in composing, changing, and transposing liturgical texts than ecclesiastical authority in later ages would permit, when the necessity of unity in the liturgy was more imperative. It has even been said that a monopoly of textual works had exercised a great influence on the development of the present Roman liturgy and his works are very useful for the study of the history of the Latin liturgies.


Amalberga, Saint, otherwise Amelia, was related in some way to Pepin of Landen. Whether she was sister or niece, the Bollandists are not sure. She was married to Wiger and became the mother of three saints, Guidila, Reinelda, and Emembertus. The Norman chronicles speak of her as twice married, which seems to be erroneous. Nor are Pharaellia and Ermeleinde admitted by the Bollandists to have been her children. She and her husband ultimately separated, she being left in the world, he having married another, she a nun. There is very great confusion in the records of this saint, and of a virgin who came a century after. To add to the difficulty a third St. Amalberga, also a virgin, appears in the twelfth century. The first two are celebrated simultaneously on 10 July.

Acta SS., III, July.

T. J. Campbell.

Amalberga, Saint, a virgin, very much revered in Belgium, who is said to have been sought in marriage by Charles, afterwards Charlemagne. Continually repulsed, Charles finally attempted to carry her off by force, but though he broke her arm in the struggle he was unable to move her from the altar before which she had protrayed herself. The royal lover was forced to abandon his suit, and left her in peace. Many miracles are attributed to her, among others the cure of Charles, who was stricken with illness because of the rubeneses with which he had treated the saint. She died 10 July, in her thirty-fifth year, five years after Charles had ascended the throne.

Acta SS., III, July.

T. J. Campbell.

Amalec (Amalecites in Douay Vers.; or Amalek, Amalekites; sometimes remembered chiefly as the most hated of all the enemies of the Israelites, and traditionally reputed among the fiercest of Bedouin tribes. I. Origin.—According to a widely accepted interpretation of Gen., xxxvi, 10-12, their desent is to be traced from Amalec, son of Eliphaz and grandson of Esau, and ultimately therefore from Abraham; which account is credited by most modern scholars in so far as it indicates the Arabian origin of the Amalecites and a racial affinity with the Hebrews. The Amalec of Gen., xxxvi, 12, however, is not stated to be the ancestor of the Amalecites, though the main purpose of the context, which gives the origin of various Arabian tribes, favours that view; but against it is the earlier account of Gen. iv, 16, which can only be fairly interpreted to mean that the Amalecites, instead of being descended from Abraham, were already a distinct tribe in his day, when they were defeated at Cades (Kadesh) by Chedorlaomer (Chedorlaomer), King of the Elamites. This evidence of their antiquity would be confirmed by the more probable interpretation of those who regard the obscure prophecy of Balaam, concerning "Amalec, the first of the nations" as indicating, not their greatness, but their age, relative to the other nations mentioned in the oracle. No light on the origin of the Amalecites can be gathered from the Old Testament except perhaps the conclusion of a midrash (Num. xvi, 15), which is probably incorrect, that the Amalecites were an offshoot of the Arabian stock and of greater antiquity than the Israelites. The belief in their Arabian descent is confirmed by their mode of life and place of dwelling.

II. Seat.—The Amalecites were nomadic and warlike and their name is consequently connected in the Bible with various regions. Their original home, however, as appears from I K., xxvii, 8, was in the desert to the south and southwest of Judea, which stretches to the border of Egypt and to the foot of Mt. Sinai, and is now called Et Tih; a region too arid for cultivation, but fertile enough to afford excellent pasture. This indication of I K., xxvii, 8, is confirmed by other passages. It was in this desert, at Cades, that they suffered defeat from Chedorlaomer (Gen., xiv), here, farther to the south, at Raphidim, near the foot of Mt. Sinai, they offered opposition to Moses (Ex., xvii); here Saul attacked them (I K., xv), and here the last remnant of the Amalecites met a most ignominious end. But they were not always confined to the desert; they pushed farther north and in Moses' time some of them, at least, are found within the borders of Palestine, and frustrated the attempt of the Israelites to enter the country from the south (Num., xiii).

Twice our present Hebrew text shows them even as far north as the territory of Ephraim (Judges, v, 14; xii, 15); but in both cases there seems to be a faulty reading in the Hebrew, which allows us, therefore, to dispense with the habitual speculations, based on these texts, regarding the great expansion and varying fortunes of the Amalecites from their puzzling omission of Judges (v). (See commentaries of Moore and Lagrange on Judges, and Moore's Hebrew text of Judges in Paul Haupt's polyglot Bible.) Nomads and possessors of the Sinaitic peninsula, the Amalecites necessarily came into contact, and almost inevitably into conflict, with the Israelites.

III. AMALEC AND ISRAEL UNDER MOSES.—Their first meeting took place in the first year of the wandering, after Israel came out of Egypt, and was of such a nature that Israel then conceived a hatred of the Amalecites that outlasted their extermination under King Esheba, many centuries later. Later on, when the Israelites under Moses had encamped on their way to Mount Sinai; in the desert home, therefore, of the Amalec-
ites. Moses, putting Joesue in command, went up to the top of a hill, with Aaron and Hur, and it was on this occasion that the fortune of battle was decided by "the rod of God." Held in the hands of Moses, Israel prevailing while his hands upheld the rod, Amalec when they "dropped," the victory finally going to the Israelites (Ex. xv. 17). There is, however, no account of Exodus to show why the Amalecites should be singled out to incur the special animosity of the Israelites, yet it concludes with the decree of Jehovah that He would destroy the memory of Amalec from under heaven, and that His hand would be against Amalec from generation to generation. Amalec, henceforward, was the aggressor (ibid., v. 8); though it must be borne in mind that the Israelites had invaded their country. The reason for Israel's hatred, which is wanting in this historical account, may be supplied from the later (and hortatory) account given in Deut., xxv., where it is incidentally stated that the head of Amalec's offending lay in his cruel and treacherous attack, by which he disregarded the laws of Bedouin hospitality, which was an affront to God as well as to man. Instead of showing ordinary humanity to the feeble stragglers of the Israelite army, "spent with hunger and labour," they ruthlessly struck them down. Nor, according to the rule of ancient Arabian hospitality, and with some sense of God, the Amalecites ought to have spared, and indeed, rather assisted, those who lagged behind, unfit for battle. That they did the contrary was inhuman and barbarous" (Dillman). Cruelty such as this was considered to render a tribe unfit for existence; so hatred of the Amalecites, even unto extermination, was enjoined upon the Israelites as a religious duty. Even apart, however, from this cruelty, rivalry between the two tribes was almost inevitable, as Amalec could not be expected to regard the displacement of Israel's invasion of his rich pasture-lands.

No further molestation from the Amalecites is related during the journey of the Israelites to Mt. Sinai, or their stay there, or their march to Cades, near the southern boundary of Palestine. It was from this side that the Israelites first attempted the entry into the Promised Land; and here they again encountered the Amalecites, at the place where the ancestors of the latter had been defeated by Chedor-lahomer. Israel had got as far as the wilderness of Pharan (Paran) and from there they sent spies into Palestine to spy out the peoples there, with their lands and cities. The Amalecites, south of the country and apparently at the head of a confederacy of different tribes, or nations, since they soon led a concerted attack on the Israelites; but the spies also brought back reports of giants living in the land, in comparison with whom, they said, "we were in our own sight as grasshoppers; and so we were in their sight." (see Heb. text, Num., xiii, 34). These stories of the giants frightened the people and "the whole multitude crying that night,” and they began to murmur and to wish they had died in Egypt or in the wilderness, rather than be doomed by the Lord to undertake the conquest of the land of giants. Moses, in his exhortation to confidence, contended against their foolish rebellious spirit, but only gained their hatred; and the Lord then passed on them the punishment of the forty years' wandering, decreeing that none of them should enter the Promised Land. This grieving the people exceeding exceedingly, Moses enticed them to go once more to attack the Amalecites and the Chanaanites. But Moses forbade it, prophesying evil because the Lord was not with them. They presumed, nevertheless, to go up, though Moses would not accompany them, and they met the fate foretold; the Amalecites, with their allies, attacking them with considerable slaughter and driving them as far as Horma (Num., xiv, 45). The subsequent history of the Amalecites during the time of Moses is obscure. Their destruction is foretold by Balaam in his famous oracle uttered on the top of Phogor, while he viewed the nations around. "And when he saw Amalec he took up his parable and said: 'Amalec, the first of all the nations, shall perish,' and his destruction, he calls this prophecy (whatever be its date) which shows at least that Amalec once held an important place among the Semitic tribes or nations surrounding Israel (Num., xxiv). The fulfilment of this prophecy is enjoined upon the Israelites by Moses in a farewell discourse, as a solemn charge, "And thou shalt drive them out: and make no league with them nor deal with them: for thou shalt not worship other gods; for the Lord, whose name is Jealous, is a jealous God, and visiteth the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and sheweth kindness unto thousands of them that love me and keep my commandments." (Deut., xxv, 19). And if this seem an inhuman command, let us remember the prevailing sentiment that the Amalecites were "inhuman and barbarous; a people with such evil customs deserves no mercy;" for it is a question of national life or death. It is plain, however, that we are far from the Sermon on the Mount.

IV. PERIOD OF THE JUDGES.—Under Joesue, Israel, entering Palestine from the east, did not come in contact with the Amalecites, but was kept busy fighting other enemies, such as the Ammonites and Moabites, who were endeavours to capture. As soon, however, as the Israelites were well established in Palestine, the old enmity became active again. When Eglon, King of Moab, went up against Israel, he was joined by the Amalecites and Ammonites as allies, and together they subdued the Israelites; and the Amalecites remained in subjection for fourteen years till, through the cunning and treachery of Aod (Ehud) the Benjamite, King Eglon met his tragic death (Judges, iii). Petty warfare between the Amalecites and the Israelites was incessant during most part of the period of the Judges, but the Israelites had by this time become an agricultural people, while the Amalecites remained Bedouin, and made frequent incursions into the land of their enemy and destroyed their crops and cattle (Judges, vi). On one occasion, they accompanied the Madianites on an invasion of Palestine, forming an almost innumerable host; they were unexpectedly attacked at night by Gedeon and 300 picked men, and through panic and (perhaps distrust) turned the sword on another and fled, with Gedeon in pursuit (Judges, vii). V. SAUL.—This defeat of the Amalecites, it seems, had the effect of quieting them for many years, for they are not heard of again till the time of Saul. Saul began his reign by vigorous military operations, waging war, with great success, against "enemies on every side"; among them, the Amalecites, who had been harassing the Israelites (1 K., xiv, 48). Then came the prophet Samuel and reminded Saul of Amalec's old offence and God's decree of extermination. The prophet's words made it clear (xxv, 1—3) that no enemy was hated like Amalec and that his extermination was regarded as a religious duty, imposed by God. All, man, woman, child, and beast, were to be destroyed and Israel was to covet none of Amalec's possessions for spoils. Saul proceeded to carry out this injunction as a character as special punishment upon the Amalecites is emphasized by his mercy to the Cinite (Kنت). Saul invaded the territory of the Amalecites to the south of Palestine and smote them from Hevila in the extreme east, to Sur near the border of Mesopotamia. He cut off over two thousand armed men, put all to the sword,—men, women, and children—except the King, Agag, whom he took alive, and the best of the animals, which he reserved for sacrifice. For this disobedience in sparing Agag and the best of the flocks and herds, Saul was rejected in the name of God by Samuel who hewed down Agag in his presence; from that day his fortune changed, and
when, after Samuel’s death, Saul consulted his spirit in the cave at Endor, he was told that he was rejected because he had not executed the fierce wrath of God upon Amalec (Newman’s sermon, “Wilfulness the Sin of Saul”). It was an Amalecite who claimed, untruthfully, it seems (II K., i, with I K., xxxi), to have given King Saul his death-blow. Who still a fugitive from Saul, the Amalecites were living, nearer to its climax the extermination of the doomed race. He was in the service of Achis, King of Geth, in the land of the Philistines, near therefore to Amalecite territory. With his own men, and soldiers borrowed from Achis, he raid the Amalecites and inflicted such slaughter, sparing not a soul (I K., xxxii). The Amalecites, according to the absence of David and Achis, by burning Zoileg (Ziklag), a city which Achis had given to David, and carrying off all its inhabitants, including two wives of David. David pursued and overtook the enemy in the midst of feast and revel, recovered all the spoil and captives, and slew all the Amalecites except 400 young men who escaped on camels (xxx). This slaughter broke the power of the Amalecites and drove them back to their desert home; there a miserable remnant of them lingered on till the days of Eschias, tenth successor of David, when a band of Canaanites, who had suffered to exist in this place, to the last man, Israel’s fiercest foe (1 Par., iv, 42, 43). Thus on Mount Seir was fulfilled the doom passed on them by Moses and Balaam about six hundred years earlier. Their name occurs no more except in Ps. lxxxii (reputed by many to be of the Machabean period) where the use cannot be taken as an historical datum, but is rather poetical, applied to Israel’s traditional enemies. The Egyptian and Assyrian discoveries have as yet disclosed no mention of Amalec. The Bible is our only witness, and its testimony, though sifted and questioned in regard to many details, particularly in the accounts of the battles at Rephidim and Cades, and the marvellous victory of Gideon, has been accepted in the main as a reliable account.

Thomas in Viz., Dic. de la Bible; Macheron in Hist., Dict. des Fables, s. v. Amalec. Commentaries, Dillman and Delitzsch on Genesis; Dillman on Numbers.

JOHN F. FENLON.

Amalfi, the archdiocese of, directly dependent on the Holy See, has its seat at Amalfi, not far from Naples. This was a populous city between the thirteenth and fourteenth centuries. An archbishopric from the twelfth century until 1075, it rivalled Pisa and Genoa in its domestic prosperity and maritime importance. A prey to the Normans who encamped in the south of Italy, it became one of their principal ports. The Emperor Lothair, fighting in favour of Pope Innocent II against King Roger of Sicily, who sided with the Antipope Anacletus, took prisoner in 1133, assisted by forty-six Pisan ships. The city was sacked, and Lothair claimed as part of the boot a copy of the Pandects of Justinian which was found there. But the early beginnings of Amalfi are very obscure; it is not known when it was founded, or when Christianity reached it. That it was early is a reasonable conjecture, considering the facilities for communication with the East which the South of Italy possessed. The first positive indication that Amalfi was a Christian community, however, is supplied by Gregory the Great, who, writing in January, from the Suburban region of Campania, ordered him to constrain within a monastery Primeneus, Bishop of Amalfi, because he did not remain in his diocese, but roam abroad (Reg., V, xiv; cf. Jaffé, RR.P.P., 1403). Amalfi was founded by Primenius in A.D. 596; the regular list of bishops began in 829; it was raised to an archbishopric by John XV in 897. In 1206, after the completion of the cathedral of St. Andrew, the body of the Apostle of that name, patron of Amalfi, was brought there from Constantinople by Pietro, cardinal of Capua, an Amalician. There are about 30,000 inhabitants, 54 parishes, and 279 secular priests. Amalfi occupied a high position in medieval architecture. Among the notable churches of the eleventh century, the campanile, the convent of the Capucini, founded by Cardinal Capuano, richly represent the artistic movement prevailing in Southern Italy at the time of the Normans, with its tendency to blend the Byzantine style with the forms and sharp lines of the northern architecture of the time. In the history of medieval culture Amalfi vindicated a worthy place for herself, especially by flourishing schools of law and mathematics. Flavio Gioia, who made the first mariner’s compass known to Europe, is said to be a native of Amalfi. But Gioia was not the inventor of the compass, which was invented in the East and brought to Europe by the Arabs. In honour of Charles II, a Capetian king then ruling Naples, Gioia put a fleur-de-lis instead of an N, to indicate the north.

Enrico Buonaiuti.

Amalric, abbot of Citeaux. See Albigenses.

Amalric I, IV, kings of Jerusalem. See Jerusalem.

Amalric of Bena. See Amalricians.

Amalricians (Lat., Almarici, Amaurici), an heretical sect founded towards the end of the twelfth century, by Amaury de Béne or de Chartres (Lat., Almaricvs, Amauricvs, Amauricius), a cleric and professor in the University of Paris, who died between 1204 and 1207. The Amalricians, like their founder, professed a species of pantheism, maintaining, as the fundamental principle of their system, that God and the universe are one; that God is everything and everything is God. This led them, naturally, to the denial of Transubstantiation, the confounding of good and evil—since good and sinful acts, so called, are equally of God—and to the consequent rejection of the laws of morality. They held, besides, peculiar views on the Trinity, distinguishing three periods in the Divine economy with regard to man; the reign of the Father, become incarnate in Abraham, which lasted until the coming of Christ; the reign of the Son, become incarnate in Mary, which lasted from the coming of Christ; and the reign of the Holy Ghost, which, taking its beginning from the dawn of the twelfth century, was to last until the end of time. Unlike the Father and the Son, the Holy Ghost was to become incarnate, not merely in one individual of mankind, but in every member of the human race. Moreover, as the Old Law had lost its efficacy at the coming of Christ, so, in their day, the law of the Gospel was to be supplanted by the interior guidance of the Holy Ghost, indwelling in each human soul. In consequence of this they rejected the sacraments as obsolete and useless. Those in whom the Holy Spirit had already taken up His abode were called “the spiritualised,” and were supposed to be already enjoying the life of the Resurrection. The signs of this interior illumination were the rejection of faith and hope, as tending to keep the soul in darkness, and the acceptance, in their place, of the light of positive knowledge. It followed from this that the acquisition of new truths consisted their paradise; while ignorance, which meant adherence to the old order of things, was their substitute for hell.

The Amalricians, though including within their ranks many priests and clerics, succeeded for some
time in propagating their errors without being detected by the ecclesiastical authorities. At length, through the efforts of Peter, Bishop of Paris, and the Chevalier Guérin, an adviser of the king, to both of whom secret information of the affair had been given, the inner workings of the sect were laid bare, and the principals and protégés were arrested. In the council of bishops, the council of bishops and bishops of Paris, assembled to take measures for the punishment of the offenders. The ignorant converts, including many women, were pardoned. Of the principals, four were condemned to imprisonment for life. Ten others, priests and clerics, who had been previously reduced to no degree of authority, and being publicly degraded, were delivered to the secular authority and suffered the penalty of death by fire. Five years later (1215) the writings of Aristotle, which had been disturbed by the sectaries in support of their heresy, were forbidden to be read either in public or in private. Regarding the scope of this prohibition see Paris, University of.

Amaury himself, though dead some years, did not escape the penalty of his heresy. Besides being included in the condemnation of his disciples, in the council of 1210 special sentence of excommunication was pronounced against him, and he was convicted, and, according to their resting-places and cast into unconfined must. His doctrine was again condemned by Pope Innocent III in the Fourth Lateran Council (1215) "as insanity rather than heresy", and Pope Honorius III condemned (1225) the work of Scutus Erginin, "De Divinazione Natura", from which Amaury was supposed to have derived the beginnings of his heresy.

Chollet in Dict de théol. cath., s. v.; Denifle, Chartularium, t. 70, 107; Beaucourt, Les Troubadours et le Troisigme en de A. in Spec. Thwm. (1863); Ueberweg, Gesch. Phil. (6th ed., II, 222); De Wulf, Hist. de la philosophie médiévale (Louvain, 1865).

JOHN J. A' BECKET.

Amalricus Augerii, a church-historian of the fourteenth century, and member of the Augustinian Order. He was a doctor of the University of Montpellier, prior of a monastery of his Order, and chaplain to Urban V., 1362. He was a man of great learning, especially in church history. His chief work is the "Actus Rom. Pontificum", extending in alphabetical order from St. Peter to the year 1321, and edited, chronologically, in Ecceard, "Script. medi vii", II, 1641-1824.

Keller in Kirchenlex., s. v.

Francis W. Grey.

Amadus, Saint, one of the great apostles of France, according to Nantes, in France; a scribe of the end of the sixth century. He was, apparently, of noble extraction. When a youth of twenty, he fled from his home and became a monk near Tours, resisting all the efforts of his family to withdraw him from his mode of life. Following what he regarded as divine inspiration, he betook himself to Bourges, where under the direction of St. Austregisile, the bishop of the city, he remained in solitude for fifteen years, living in a cell and subsisting on bread and water. After a pilgrimage to Rome, he was consecrated in France as a missionary bishop at the age of thirty-three. At the request of Colotre I, he began first to evangelize the inhabitants of Ghent, who were then degraded idolaters, and afterwards extended his work throughout all Flanders, suffering persecution, and undergoing great hardship but achieving nothing, until the miracle of restoring to life a child who had been hanged, changed the feelings of the people to reverence and afterwards brought many converts to the faith. Monasteries at Ghent and Mt. Blandin were erected. They were the first monuments to the Faith in Belgium. Returning to France, in 630, he incurred the enmity of King Dagobert, whom he had endeavoured to recall from a sinful life, and was expelled from the kingdom. Dagobert afterwards entreated him to return, asked pardon for the wrong done, and requested him to be tutor of the heir to the throne. The danger of living at court prompted the Saint to refuse the honour. His next apostolate was among the Slavs of the Danube, but it met with no success, and we find him then in Rome, reporting to the pope the results had been to the Pope, Martin I, for instructions. The reply traced his plan of action and the clerics, as usual, treated him with contempt. The information about the Monothelete heresy, which was then desolating the East. Ammas was also commissioned to convocate councils in Neustria and Austrasia in order to have the decrees which had been passed at Rome read to the bishops of Gaul, who in turn commissioned him to bear the acts of their councils to the Sovereign Pontiff. He availed himself of this occasion to obtain his release from the bishopric of Maastricht, and to resume his work as a missionary. It was at this time that he entered into relations with the family of Pepin of Lenden, and helped St. Boniface and St. Ittia to establish their famous monastery of Nivelles. Thirty years before he had gone into the Basque country to preach, but had met with little success. He was now requested by the inhabitants to return, and although seventy years old, he undertook the work of evangelizing them and appears to have banished idolatry from the land. Returning again to his own country, he founded several monasteries, on one occasion at the risk of his life. Belgium especially boasts many of his foundations. Dagobert made great concessions to him for his various establishments. He died in his monastery of Eson, at the age of ninety. His feast is kept 6 Feb. Adea SS., Feb. 11; Butler, Lives of the Saints, 6 Feb.; Maclear in Dict. of Christ, Biog.

T. J. CAMPBELL.

Amasia (Amasea), a titular see and metropolis of Pontus in Asia Minor on the river Iris, now Amasias. Its episcopal list dates from the third century (Gams, I, 442). It was the birthplace of the geographer Strabo, who has left us a striking description of his native city, in a deep and extensive gorge over which rose abruptly a lofty rock, "steep on all sides and descending abruptly to the river". It was famous in antiquity for its rock-cut tombs, reached by galleries, through which some traces of Roman sepulchres, for the ancient kings of Pontus hewn in the solid rock.


Amastris (now Amassera or Samastrzo), a titular see of Paphlagonia in Asia Minor, on a peninsula jutting into the Black Sea. Its episcopal list dates from the third century (Gams, I, 454). It is mentioned by Homer (Iliad, II, 853), a flourishing town in the time of Trajan (98-117), and was of some importance until the seventh century of our era.

Leguien, Orient Christiani (1740), I, 561-566; Smith, Dict. of Greek and Roman Geog., I, 118.

Amat, Thaddeus, second Bishop of Monterey and Los Angeles, California, U. S., b. 31 December, 1810, at Barcelona, Spain; d. at Los Angeles, California, 12 May, 1878. He joined the Lazarists in early manhood and was ordained a priest at the house of that Congregation in Paris, in 1858. He came to the United States and after 1843 was consecrated Bishop of the Lazarists in Louisiana. He was master of novices in the houses of the Lazarists in Missouri and Philadelphia in 1841-47, and on the promotion of Bishop Alemany of Monterey to be Archbishop of San Francisco, Father Amat was named to succeed him. He was consecrated Bishop of the diocese of Rome, 12 March,
AMATHUS

1854. There were seventeen priests in the diocese then to care for the spiritual needs of a very mixed population largely of Spanish origin. The opening of the mining era of the early fifties brought a large accession of other settlers, and Bishop Amat, visiting Europe to obtain additional aid for his diocese, brought back Lazarist priests and Sisters of Charity with him. He was given permission by the Holy See, in 1859, to call himself Bishop of Los Angeles, and changed his residence to that city. There, under his inspiration, the Lazarists opened St. Vincent's College and the Franciscan Brothers took charge of the schools. The Sisters of the Immaculate Heart of Mary were also introduced. A serious spinal affection forced Bishop Amat to ask for a coadjutor and his vicar-general, the Rev. Francis Mora, was so consecrated 3 Aug. 1873. He had begun a new cathedral and lived to see it dedicated 9 April, 1876. When he died, at the age of sixty-seven, the progress of the diocese under his jurisdiction was indicated in the increase to 51 priests, 32 churches, 15 chapels, and 32 stations, 6 academies and substantial parochial schools, asylums, and other charitable institutions.


THOMAS F. MEEHAN.

Amathus, name of two titular sees, one in Syria, suffragan of Apamea, with an episcopal list known from 449 to 536; the other on the southern coast of Cyprus, whose episcopal list reaches from the fourth century to 797. The latter place was one of the most ancient Phoenician settlements on the island, and long maintained the customs and character of an Oriental town. It was famous for the worship of Aphrodite and Adonis, also of the Tyrian god Melkart. The great wheat-fields and rich mines of the Cypriot city were celebrated in antiquity (Ovid, Met., X. 220).

SMITH, Dict. of Greek and Roman Geogr., I, 118; MAR LATRUE, Trésor de chronol. (Paris, 1895), 1894.

AMAURY I-IV, KINGS OF JERUSALEM. See JERUSALEM.

AMAZONES, (or MANÁOS) DIOCESE OF, a South American diocese, dependent on San Salvador of Bahia. Amazonas, the largest of the states of Brazil, lies south of British Guiana, Venezuela, and Colombia, and between Peru on the west and Pará on the east. It has an area of 732,250 square miles, and in 1900, had a population of 207,000. Manás, the capital, is its chief port. Amazonas was once a part of Pará but became a state in 1850.

Erected a see by Leo XIII, 27 April, 1892, it has 350,000 Catholics, 800 Protestants, 24 parishes, 19 secular priests, 13 regular priests, 41 churches or chapels, and 105 Catholic schools.

BATTANDIER, Ann. pont. cath. (1906).

AMBRACCH, PETER (also called BENEDICTUS and BENEDETTI, these names being the equivalents of the Arabic ambarak "blessed"), a Maronite Orientalist, b. at Guta, Syria, June, 1663; d. in Rome, 25 August, 1742. He was educated by the Jesuits in the Maronite college in Rome, 1677-85, and on his return to Syria in the latter year was ordained priest. Having been sent to Rome on business concerning the Maronite Church, he was requested by Cosmo III de Medici to organize an Oriental printing establishment at Florence, and in 1708 he was given the chair of Hebrew at Pisa. Shortly after this Clement XI appointed him a member of the commission charged to bring out a corrected edition of the Septuagint. His chief work is an edition of the Syriac works of St. Ephrem with Latin translation. of which, however, he had only published two volumes when death overtook him; the third was completed by Stephen Assemali.

SOMMEROY, B. de la c. de Jésus (Paris, 1890), I, 1895.

F. BECHTEL.

AMBITION, the undue craving for honour. Anciently in Rome the candidates for office were accustomed to go about (ambrire) soliciting votes. This striving for popular favour was spoken of as ambitio. Honour is the manifestation of a certain reverence for a person because of the worth or assemblage of good qualities which that person is deemed to have. The excessive desire of distinction is of course a sin, not because it is wrong in itself, but because it is assumed that this state of affairs, without proper regard to the mandates of sound religion, this deification, in desire of, or search for, honour may come about chiefly in three ways.

(1) One may want this exhibition of homage for some merit which he really does not possess.

(2) A man may permit himself to forget that the thing or things, whatever they may be, which are thought to deserve the testimony of others, are not his in fee simple, but God's, and that the credit therefore belongs primarily to God.

(3) A person may be so absorbed in the display of esteem for, or deference towards, himself as to fail to notice the particular degree of excellence which has evoked it for the welfare of others (St. Thomas, Summa Theol., II-II, q. cxxxv, Art. 1). Ambition as such is not accounted a mortal sin; it may become such either because of the means it uses to compass its object, as for instance, the simoniacal endeavour to obtain an ecclesiastical dignity, or because of the harm done to another. Ambition operates as a canonical impediment in the following circumstances. Those who take their elevation to a church dignity for granted, and, before receiving the requisite formal enabling notice of it, by some overt act demean themselves as if their election were an accomplished fact, are held to be ineligible. The bestowal of the office in this case is likewise considered invalid. Those who accept an election brought about by an abuse of the secular power are also declared ineligible (Corpr. Jur. Can. in VI Decret., Bk. I, tit. vi, ch. v).

JOSEPH F. DELANY.

AMBO (pl. Ambos, or Ambones), a word of Greek origin, supposed to signify a mountain or elevation; at least Innocent III so understood it, for in his work on the Mass (III, xxxiii), after speaking of the deacon as being the ambo to read the Gospel, he quotes the following from Innocent III: "Get thee upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength". And in the same connection he also alludes to Our Blessed Lord preaching from a mountain: "He went up into a mountain—and opening his mouth he taught them" (Matt., v, 1, 2). An ambo is an elevated desk or pulpit from which in the early churches and basilicas the Gospel and Epistle were chanted or read, and all kinds of communications were made to the congregation; and sometimes the bishop preached from it, as in the case of St. John Chrysostom, who, Socrates says, was accustomed to mount the ambo to address the people, in order to be more distinctly heard (Eccl. Hist., VI, v). Originally there was only one ambo in a church, placed in the nave, and provided with two flights of steps; one from the east, the side towards the altar; and the other from the west. From the eastern one the deacon read the Epistle; and from the western the deacon, facing the people, read the Gospels. The inconvenience of having one ambo soon became manifest, and in consequence in many churches twoambones were erected. When there were two,
they were usually placed one on each side of the choir, which was separated from the nave and aisles by a low wall. An excellent example of this arrangement can still be seen in the church of St. Clement at Rome. Very often the gospel ambo was provided with a permanent candlestick; the one attached to the ambo in St. Clement's is a marble spiral column, richly decorated with mosaic, and terminated by a capital twelve feet from the floor.

Ambones are believed to have taken their origin from the raised platform from which the Jewish rabbis read the Scriptures to the people, and they were first introduced into churches during the fourth century, were in universal use by the ninth, reaching their full development and artistic beauty in the twelfth, and then gradually fell out of use, until in the fourteenth century, when they were largely superseded by pulpits. In the Ambrosian Rite (Milan) the Gospel is still read from the ambo. They were usually built of white marble, enriched with carvings, inlays of coloured marbles, Cosmati and glass mosaics. The most celebrated ambo was the one erected by the Emperor Justinian in the church of Sancta Sophia at Constantinople, which is fully described by the contemporary poet, Paulus Silentiarius in his work ἐν Τοῦ Κωνσταντίνου. The body of the ambo was made of varous precious metals, inlaid with ivory, overlaid with plates of repoussé silver, and further enriched with gildings and bronze. The disappearance of this magnificent example of Christian art is involved in great obscurity. It was probably intact down to the time of the taking of Constantinople by the Crusaders in 1203, when it was largely a mount of its beauty and wealth. In St. Mark's, at Venice, there is a very peculiar ambo, of two stories; from the lower one was read the Epistle, and from the upper one the Gospel. This form was copied at a later date in what are known as "double-decker" pulpits. Very interesting examples may be seen in many of the Italian basilicas; in Ravenna there are a number of the sixth century, one of the seventh at Torcello; but the most beautiful are in the Roman churches of St. Clement, St. Mary in Cosmedin, St. Lawrence, and the Ara Coeli.

De FLEURY, La Musée (Paris, 1883), III; Revue de l'art chrétien (Lille, 1897, 1898); Architectural Record (New York); Pons, Dissertation sur la musique (Paris, 1878); M. CLERcq in Dict. d'archéologie chrétienne (Paris, 1904), I, 1330-47.

CARTYL COLEMAN

**Ambo, In the Russian and Greek Church.**—Its use is now practically dispensed with in the Roman Rite and the only reminder of it in modern churches is the pulpit or reading desk. Sometimes two ambos were used, from one of which the Epistle was read and from the other the Gospel. Examples of these may be seen in the church of St. Clement at Rome and the cathedral of St. Mark at Venice. In the Russian Orthodox Church the ambo now applied to two or three semi-circular steps leading from the middle of the soleta (or platform immediately in front of the iconostasis) to the floor of the church. These semi-circular steps are directly in front of the royal doors of the iconostasis. In cathedral churches in Russia there is also another ambo situated in the middle of the nave, upon which the bishop stands during certain parts of the pontifical service. In the Greek (Hellenic) Orthodox Church the ambo is more often in the ancient style, but has been removed from the middle to the sides of the church. The Greek Liturgy, however, plainly shows that the ambo was originally raised and that it was in the middle of the church. One of the concluding prayers of the Greek Mass is the "prayer behind the ambo" (ἐπὶ ιεραμόνων), which is directed by the rubric to be said in front of the royal doors outside of the iconostasis. In the Greek Catholic (United) Church, both in Slavic countries and the United States, the ambo is a table standing in front of the royal doors of the iconostasis, upon which there are a crucifix and two candles. It is used as the ambo and replaces the analogion. Services such as baptisms, confirmations, and marriages are performed at the ambo. The Greek Catholic churches of Italy and Sicily do not use the ambo, having apparently followed the Roman Rite in its disuse.

**Andrew J. Shipman.**

**Amboise, George de,** French cardinal, archbishop, and statesman, b. at Chaumont-sur-Loire in 1460; d. at Lyons, 25 May, 1510. He was one of the prominent figures of the French Renaissance. Nominated Bishop of Montauban in the year of his fourteenth, he did not assume office till he was twenty-four. In 1493, he became Archbishop of Rouen. He belonged to the party of the Duke of Orleans, who, when he became Louis XII (1498) at once made d'Amboise his prime minister. He was created a cardinal by Alexander VI, the same year. As prince minister, he pursued an ambitious foreign policy, and urged Louis XII to the conquest of Milan; at home, he inaugurated a firm and wise policy of retrenchment and reform, reducing the imposts one-tenth, setting the finances in order, and introducing needed improvements into legislation and the judicature system. As a churchman, he was still less admirable. Ambitious to become pope he strove by every means in his power to compass this end at the death of Alexander VI. Louis XII lent him the prestige of France, and Caesar Borgia intrigued at Rome with the Spanish cardinals in his interest. In the balanced body stood third with the Chairs, the Borgia family, d'Amboise, Rovere receiving fifteen, and Cardinal Caraffa fourteen. When Cesare Borgia retired from Rome, d'Amboise suffered from the reaction, and was content to promote the election of Pius III. On the death of Pius he renewed his efforts and, having again failed, went south to the court between France and Julius II. His plans, however, came to naught through the failure of the French
army in Italy. To conciliate the King Julius made d’Amboise "Legato in Lore" for the whole of France’s, a most exceptional honour. Cardinal d’Amboise held his high office in Church and State till his death, which took place at the convent of the Celestins in Lyons, 25 May, 1510. He has a splendid tomb in the Cathedral of Rouen.

*Vis du cardinal d’Amboise (Rouen, 1726); Montbard, Le cardinal G. d’Amboise, ministre de Louis XII (Limoges, 1870); d’Amboise, Lettres au roi Louis XII (Brussels, 1712).*

F. P. HAVEY.

**Ambronay. Our Lady of, a sanctuary of the Blessed Virgin at Ambronay, France, regarded as one of the two cradles of devotion to Our Lady in the Diocese of Belley. The original church was founded by recluses in the seventh century, and having been destroyed by the Saracens, was rebuilt (c. 803) by St. Barnard (779-942), together with the famous monastery of the same name. About the middle of the thirteenth century the church was reconstructed on a grander scale, and still remains, in spite of the ravages of 1793, one of the most imposing monuments of the diocese, remarkable for its windows, sacristy, altar, and spiral staircase. The façade of one of the naves dates from the ninth century.

*Acts 9, Index patrimoine de la Sainte Vierge en France (Paris, 1875), II, 185.*

F. M. RUDGE.

**Ambros, August Wilhelm, historian of music and art critic, one of the greatest in modern times, b. at Mauth, near Prague, in Bohemia, 17 November, 1816; d. in Vienna, 28 June, 1876. Although destined for the profession of law, in which he obtained the doctor’s degree, and advanced to the point of becoming Councillor of State, he studied music seriously and under the best auspices. He was soon appointed a member of the board of governors of the Royal Conservatory at Prague, and became active as a musical critic. At this period of his career Ambros wrote several overtures for orchestra and a "Stabat Mater." As a composer he reflected very strongly the influence of Robert Schumann. Lacking the vital spark of originality, his compositions have not survived him. He became generally known as an art critic through his book "Die Grenzen der Musik und Poesie", written in reply to Edward Hanlick’s treatise "Vom Musikalisch-Schonen". The latter assumed a materialistic basis for the art of music, defining musical forms as being nothing more than "sounding arabesques". Ambros’s work defines what can be expressed by means of music, and what needs one of the other arts for its manifestation. In this remarkable book the author not only lays down those principles of Catholic philosophy in the light of which he judges the art works of the past and present, but he also displays that extensive knowledge of the architecture, sculpture, the painting, and the literature of all schools and nations, the intercommunication which at that time attracted the attention of the scientific world. With every new work of Ambros, such as "Kulturhistorische Bilder aus dem Musikleben der Gegenwart", "Bunte Blätter" and numerous magazine articles, his reputation increased, until the Breslau publishers induced him, in 1874, to write a complete history of music. Ambros embraced with alacrity this great opportunity for, as he put it, "rendering a service to science and art." The result was the greatest historical work on the art of music in existence. Beginning with the music or antiquity in the first volume, the second is devoted to the Middle Ages, the third to the Northern school, and the fourth deals with Palestina and the transition to the moderns. This history, revealing the great artistic past of the Church, appeared at the time of the revival brought about by the publication of Ponce’s "Musica Divina" and gave tremendous impetus to the movement. Ponce made the treasures of polyphonic art accessible, and Ambros told of their origin. Aside from the permanent historical value of his life work, Ambros has rendered the Catholic cause untold service by vindicating the past, and by proclaiming with a powerful pen and with vast erudition sound philosophic principles in the midst of a wel-nigh all-pervading pantheism. Ambros died before completing the fourth volume of his history. Otto Kade published, in 1882, a fifth volume consisting of musical illustrations collected from the historian’s literary remains, and W. Langhans has brought the history up to date, without, however, showing Ambros’s acumen or soundness. It should be mentioned that Ambros, while holding his official positions in Prague and, after 1872, in Vienna, as an officer of the Department of Justice, professor at the Conservatory, and private tutor to Prince Rudolf, was given leave of absence six months in the year, and provided with the means to enable him to visit the principal libraries of Europe in search of material for his great work.

*RIEMANN, Musiklehen; KORNMEYER, Lektion der kirchlicher Tonkunst.*

JOSEPH OTTEN.

**Ambrose, Saint, Bishop of Milan from 374 to 397; b. probably 340, at Trier, Arles, or Lyons; d. 4 April, 397. He was one of the most illustrious Fathers and Doctors of the Church, and fitly chosen, together with St. Augustine, St. John Chrysostom, and St. Athanasius, to uphold the venerable Chair of the Prince of the Apostles in the tribunal of St. Peter’s at Rome. The materials for a biography of the Saint are chiefly to be found scattered through his writings, since the "Life" written after his death by his secretary, Paulinus, at the suggestion of St. Augustine, is extremely disappointing. Ambrose was descended from an ancient Roman family, which, at an early period, had embraced Christianity, and numbered among its seions both Christian martyrs and high officials of State. At the time of his birth his father, likewise named Ambrosius, was Prefect of Gallia, and as such ruled the present territories of France, Britain, and Spain, together with Tingitana**

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*St. Ambrose from a mural painting, Castle of Karlstein, Bohemia.*
in Africa. It was one of the four great prefectures of the Empire, and the highest office that could be held by a subject. Trier, Arles, and Lyons, the three principal cities of the province, contend for the honour of having given birth to the Saint. He was the youngest of three children, being preceded by a sister and a brother named Satyrus, who, upon the unexpected appointment of Ambrose to the episcopate, resigned a prefecture in order to live with him and relieve him from temporal cares. About the year 354 Ambrosius, the father, died, whereupon the family removed to Rome. The saint, who was only five years old at the time of his father's death, was placed under the care of his aunt, who became a great help in the religious training of her two sons by the example and admonitions of her daughter, Marcellina, who was about ten years older than Ambrose. Marcellina had already received the virginal veil from the hands of Liberius, the Roman Pontiff, and with another consecrated virgin lived in her mother's house. From her the Saint imbibed that enthusiastic love of virginity which became his distinguishing trait. His progress in secular knowledge kept equal pace with his growth in piety. It was of extreme advantage to himself and to the Church that he acquired a thorough mastery of the Greek language, which was then coming into such glorious development, and which had already given to the intellectual equipment of Saint Augustine, and, in the succeeding age, of the great St. Leo. In all probability the Greek Schism would not have taken place had East and West continued to converse as intimately as did St. Ambrose and St. Basil. Upon the completion of his liberal education, the Saint devoted his attention to the study and practice of the law, and soon so distinguished himself by the eloquence and ability of his pleadings at the court of the pretorian prefect, Anicius Probus, that the latter took him into his council, and later obtained for him the post of curial governor of Liguria and Æmilia, with residence in Milan. "Go," said the prefect, with unconscious prophecy, "conduct thyself not as a judge, but as bishop." We have no means of ascertaining how long he retained the civic government of his province; we know only that his upright and gentle administration gained for him the universal love and esteem of his subjects, paving the way for that sudden revolution in his life which was soon to take place. This was the more remarkable, because the province, and especially the city of Milan, was in a state of religious chaos, owing to the persistent martianism of the Ariotes, and the Arian faction, under the influence of Satyrus, relieved him from the care of the temporalities, and enabled him to attend exclusively to his spiritual duties. In order to supply the lack of an early theological training, he devoted himself assiduously to the study of Scripture and the Fathers, with a marked preference for Origen and St. Basil, traces of whose influence are repeatedly met with in his works. With a genius truly Roman, he, like Cicero, Virgil, and other classical authors, contented himself with thoroughly digesting and casting into a Latin mould the best fruits of Greek thought. His studies were of an essentially practical nature; he strongly felt that he might teach. In the preface of his treatise, "De Officiis," he complains that, owing to the suddenness of his transfer from the tribunal to the pulpit, he was compelled to learn and teach simultaneously. His piety, sound judgement, and genuine Catholic instinct preserved him from error, before his fame as a canonical writer had established his name in the Church. The doctrine of the Sacraments of the Church had reached the ends of the earth. His power as an orator is attested not only by the repeated eulogies, but yet more by the conversion of the skilled rhetorician Augustine. His style is that of a man who is concerned with thoughts rather than words. We cannot imagine him wasting time in turning an elegant phrase, "He was one of those",...
AMBROSE

says St. Augustine, "who speak the truth, and speak it well, judiciously, pointedly, and with beauty and power of expression" (De doct. christ., iv, 21).

His Daily Life.—Through the door of his chamber, wide open the livelong day, and crossed unannounced by all, of whatever estate, who had any sort of business with him, we catch a glimpse of the head of the Bishop with the bounteous and the visitors, the high official who seeks his advice upon some weighty affair of state is allowed by some anxious questioner who wishes to have his doubts removed, or some repentant sinner who comes to make a secret confession of his offences, certain that that be Saint Adrian, who was wont to say, "I am alone in the church alone" (Paulinus, Vita, xxxix). He ate but sparingly, dining only on Saturdays and Sundays, and festivals of the more celebrated martyrs. His long nocturnal vigils were spent in prayer, in attending to his vast correspondence, and in penning down the thoughts that had occurred to him during the day in his oft-interrupted readings. His indefatigable industry and methodical habits explain how so busy a man found time to compose so many valuable books. Every day, he tells us, he offered up the Holy Sacrifice for his people (pro quibus ego quotidie instauro sacrificium). Every Sunday his eloquent discourse on the Arianizing tendencies of the Emperor Valens was listened to with great attention. One favourite topic of his was the excellence of virginity, and so successful was he in persuading maidens to adopt the religious profession that many a mother refused to permit her daughters to listen to his words. The saint was forced to refute the charge that he was depopulating the empire, by quasitly appealing to the young men as to whether any of them experienced any difficulty in finding wives. He contends, and the experience of ages sustains his contention (De Virg., vii) that the population increases in direct proportion to the esteem in which virginity is held. His sermons, as was to be expected, were intensely practical, replete with pithy rules of conduct which have remained as household words among Christians. In his method of biblical interpretation all the personages of Holy Writ, from Adam down, stand out before the people as living beings, bearing each his distinct message from God to men. The instruction of the present generation. He did not write his sermons, but spoke them from the abundance of his heart; and from notes taken during their delivery he compiled almost all the treatises of his that are extant.

Ambrose and the Arians. It was but natural that so high-minded, so exalted, so kind to the poor, so completely devoting his great gifts to the service of Christ and of humanity, should soon win the enthusiasm of his people. Rarely, if ever, has a Christian bishop been so universally popular, in the best sense of that much abused term, as Ambrose of Milan. His popularity, conjointly with his intrepidity, was the secret of his success in rooting enthroned iniquity. The heretical Empress Justina and her barbarian advisers would many a time fain have silenced him by exile or assassination, but, like Herod in the case of the Baptist, they "feared the multitude". His heroic struggles against the aggressions of the secular power have immortalized him as the model and forerunner of future Hildebrands, Beockets, and other champions of religious liberty. The elder Valentinian died suddenly in 375, the year following the consecration of Ambrose, leaving his Arian brother Valens to continue a dreary task, and the Empress Justina, determined to rule the provinces formerly presided over by Ambrosius, with no provision for the government of Italy. The army seized the reins and proclaimed emperor the son of Valentinian by his second wife, Justin, a boy four years old. Gratian good-naturedly acquiesced, and assigned to his half-brother the sovereignty of Italy, Illyricum, and Africa. Justina had prudently concealed her Arian views during the lifetime of her orthodox husband, but now, abetted by a powerful and mainly Gothic faction at court, proclaimed her determination to rear her child in that heresy, and once more attempt to Arianize the West. This of necessity brought her into direct collision with the Bishop of Milan. One of his last efforts was to quench the last embers of Arianism in his diocese. That heresy had never been popular among the common people; it owed its artificial vitality to the intrigues of courtiers and soveignets. As a preliminary to the impending contest, Ambrose, at the request of Valens, had denounced to lead and to the wars of Valens, and wished to have as an antidote against Oriental sophistry, wrote his noble work, "De Fide ad Gratianum Augustum", afterwards expanded, and extant in five books. The first passage at arms between Ambrose and the Empress was on the occasion of an episcopal election at Sirmium, the capital of Illyricum, and at the time the residence of Justina. Notwithstanding her efforts, Ambrose was successful in securing the election of a Catholic bishop. He followed up this victory by procuring, at the Council of Aquileia (381), over which he presided, the deposition of the only bishop of the See of Aquileia, Secundianus, both Illyrians. The battle royal between Ambrose and the Empress, in the years 385, 386, has been graphically described by Cardinal Newman in his "Historical Sketches". The question at issue was the surrender of one of the basilicas to the Arians for public worship. Throughout the long struggle Ambrose displayed in an eminent degree all the qualities of a great leader. His intrepidity in the moments of personal danger was equalled only by his admirable moderation; for, at certain critical stages of the drama one word from him would have hurried the Empress and her son from the throne. That word was never spoken. An enduring result of this great struggle with despotism was the rapid development during its course of the ecclesiastical chant, of which Ambrose laid the foundation. Unable to overcome the fortitude of the Bishop and the spirit of the people, the court finally desisted from its efforts. But when it was forced to call upon Ambrose to exert himself to save the imperilled throne.

Already he had been sent on an embassy to the court of the usurper, Maximus, who in the year 383 had defeated and slain Gratian, and now ruled in the West. Largely through his efforts an armistice had been reached between Maximus and Theodosius, whom Gratian had appointed to rule the East. It provided that Maximus should content himself with his present possessions and respect the territory of Valentinian II. Three years later Maximus determined to cross the Alps. The tyrant received Ambrose unavourably and, on the plea, very honourable to the Saint, that he refused to hold communion with the bishops who had compassed the death of Priscillian (the first instance of capital punishment inflicted for heresy by a Christian prince) dismissed him summarily from his court. Shortly after Maximus invaded Italy. Valentinian III, the nephew and brother of Theodosius, who took up their cause, defeated the usurper, and put him to death. At this time Justina died, and Valentinian, by the advice of Theodosius, abjured Arianism and placed himself under the guidance of Ambrose, to whom he became closely attached. Ambrose was named as the successor of Theodosius in the West that one of the most remarkable episodes in the history of the Church took place: the public penance inflicted by the Bishop and submitted to by the Emperor. The long-received story, set afoot by the distant Theobert, which extols the Saint's firmness at the expense
of his equally pronounced virtues of prudence and meekness—that Ambrose stopped the Emperor at the porch of the church and publicly upbraided and humiliated him—is shown by modern criticism to have been greatly exaggerated. The emergency called into action the spirit of the saint. The news reached Milan that the sedulous Thessalonians had killed the Emperor's officials, Ambrose and the council of bishops, over which he happened to be presiding at the time, made an apparently successful appeal to the clemency of Theodosius. Great was their horror, when, shortly after, Theodosius, yielding to the suggestion of his court, or to the urging of his newell, ordered an indiscriminate massacre of the citizens, in which seven thousand perished. In order to avoid meeting the blood-stained monarch or offering up the Holy Sacrifice in his presence, and, moreover, to give him time to ponder the enormity of the deed so foreign to his character, the Saint, pleading ill-health, and sensible that he exposed himself to the charge of cowardice, retired to the country, whence he sent a noble letter "written with my own hand, that thou alone mayst read it", exhorting the Emperor to repair his crime by an act of amends, with words of extreme humanity. "And, being laid hold of by the discipline of the Church, did penance in such a way that the sight of his imperial loftiness prostrated the people who were interceding for him weep more than the consciousness of offence had made them fear it when enraged", "Stripping himself of every emblem of royalty", says Ambrose in his funeral oration (c. 34), "he publicly in church bewailed his sin. That public penance, which private individuals shrink from, an Emperor was not ashamed to perform; nor was there afterwards a day on which he did not wear his misfortune, as his plain tunic, without theatrical setting, is much more honourable both to the Bishop and his sovereign."

LAST DAYS OF AMBROSE.—The murder of his youthful ward, Valentinian II, which happened in Gaul, May 395, just as Ambrose was crossing the Alps to baptize him, plunged the Saint into deep affliction. His eulogy delivered at Milan is singularly tender; he courageously described him as a martyr baptized in his own blood. The usurper Eugenius was, in fact, a heathen at heart, and openly proclaimed his resolution to restore paganism. He reopened the ancient temples, and ordered the famous altar of Victory, torn down by the Valentinian, and the prefect Symmachus had maintained a long and determined literary contest, to be again set up in the Roman senate chamber. This triumph of paganism was of short duration. Theodosius in the spring of 394 again led his legions into the West, and in a brief campaign defeated and slew the tyrant, Eugenius. Roman heathenism perished with him. The Emperor recognized the merits of the great Bishop of Milan by announcing his victory on the evening of the battle and asking him to celebrate a solemn sacrifice of thanksgiving. Theodosius did not long survive his triumph; he died at Milan a few days later (January, 395) with Ambrose at his bedside and the name of Ambrose on his lips. "Even while death was dissolving his body", says the Saint, "he was more concerned about the welfare of the churches than about his personal danger". "I loved him, and mourned that the Lord will not hearken to the prayer I send up for his preservation" (In obit. Amb. c. 35). Only two years elapsed before a kindly death reunited these two magnanimous souls. No human frame could long endure the incessant activity of an Ambrose. One instance, recorded by his secretary, of his extraordinary capacity for work is significant. He died on Good Friday. The following day five bishops found difficulty in baptizing the crowd to which he had been accustomed to administer the sacrament unsaid. When the news that he was seriously ill, Count Stilicho, "fearing that his death would involve the destruction of Italy", despatched an embassy, composed of bishops and other chief citizens, every one of whom, he was told, had desired to see him. They were to prolong his days. The response of the Saint made a deep impression on St. Augustine: "I have not so lived amongst you, that I need be ashamed to live; nor do I fear to die, for we have a good Lord". For several hours before his death he lay with extended arms in imitation of his expiring Master, who also appeared to him in a vision. Bodily Christ was given him by the Bishop of Verceil, and, "after swallowing It, he peacefully breathed his last". It was the fourth of April, 397. He was interred as he had desired, in his beloved basilica, by the side of the holy martyrs, Gervasius and Protasius, the discovery of whose relics, during his great struggle with Justina, had so consoled him and his faithful adherents. In the year 835 one of his successors, Angilbert II, placed the relics of the three saints in a porphyry sarcophagus under the altar, where they were found in 1864. The works of St. Ambrose (13 vols.) were issued first in a humanist edition, 1527, under the supervision of Erasmus. A more elaborate edition was published in Rome in the year 1580 and following. Cardinal Montalto was the chief editor until his elevation to the papacy as Sixtus V. It is in five volumes and still retains a value owing to the prefixed "Life" of the Saint, composed by Baronius. Then came the excellent Maurist edition published in two volumes at Paris, in 1856 and 1860; reprinted by Migne in four volumes. The career of St. Ambrose occupies a prominent place in all histories, ecclesiastical and secular, of the fourth century. Tillemont's narrative, in the tenth volume of his "Memoirs", is perhaps the most valuable. The question of the genuineness of the so-called eighteen Ambrosian Hymns is of secondary importance. The great merit of the Saint in the field of hymnology is that of laying the foundations and showing posterity what ample scope there existed for future development.

Writings of SAINT AMBROSE.—The special character and value of the writings of St. Ambrose are at once tangible in the title of Doctor of the Church, which from time immemorial he has shared in the West with St. Jerome, St. Augustine, and St. Gregory. He is an official witness to the teaching of the Catholic Church from the very earliest times of the early centuries. As such his writings have been constantly invoked by popes, councils, and theologians; even in his own day it was felt that few could voice so clearly the true sense of the Scriptures and the teaching of the Church (St. Augustine, De doctrina christ., IV, 46, 46, 50). Ambrose is pre-eminent the ecclesiastical teacher, setting forth in a sound and edifying way, and with conscientious regularity, the deposit of faith as made known to him. He is not the philosophical scholar meditating in silence and retirement on the truths of the Christian Faith, but the strenuous administrator, bishop, and statesman, whose writings are only the record of his life and labours. Most of his writings are really homilies, spoken commentaries on the Old and New Testaments, taken down by his hearers, and afterwards reduced to their present form, though very few of these discourses have reached us exactly as they fell from the lips of the great bishop. An alternative Roman genius shines out with surpassing distinctness; he is clear, sober, practical, and aims always at persuading his hearers to act at once on the principles and arguments he has laid down, which affect nearly every phase of their religious or moral life. "He is a genuine Roman in whom the ethico-practical note is always dominant. He had neither time
nor liking for philosophico-dogmatic speculations. In all his writings he follows some practical purpose. Hence he is often content to reproduce what has been already treated, to turn over for another harvest a field already worked. He often draws abundantly from the ideas of some earlier writer, Christian or pagan, but adapts these thoughts with tact and intelligence to the larger public of his time and his people. In formal perfection his writings leave something to be desired; a fact that need not surprise us when we recollect the demand of the time of Ambrose. His ambition abounds in unconscious reminiscences of classical writers, Greek and Roman. He is especially conversant with the writings of Vergil. His style is in every way peculiar and personal. It is never wanting in a certain dignified reserve; when it appears more carefully studied than is usual with him, its characteristics are energetic brevity and bold originality. Those of his writings that are homiletic in origin and form betray naturally the great oratorical gifts of Ambrose; in them he rises occasionally to a noble height of poetical inspiration. His hymns are a sufficient evidence of the sure master that possessed iuxta carmen (Bardenhewer, Les pères de l'église, Paris, 1898, 738–737; cf. Pruner, Die Theologie des heil. Ambrosius, Eichstadt, 1864.) For convenience sake his extant writings may be divided into four classes: exegetical, dogmatic, ascetic-moral, and occasional. The first, consisting of sermons, or devotional expositions, deal with the story of Creation, the Old Testament figures of Cain and Abel, Noe, Abraham and the patriarchs, Elias, Tobias, David and the Psalms, and other subjects. Of his discourses on the New Testament only the lengthy commentary on St. Luke has reached us (Expositio in Lucam). He is not the author of the admirable commentary on the thirteen Epistles of St. Paul known as "Ambrosiaster." Altogether these Scripture commentaries make up more than one half of the writings of Ambrose. He delights in the allegorico-mystical interpretation of Scripture, i.e. while admitting the natural or literal sense he seeks everywhere a deeper mystic meaning that he converts into practical instruction for Christian life. In this, says St. Jerome (Ep. xii) "he was a disciple of Origen, but after the modifications in that master's manner due to St. Hippolytus of Rome and St. Basil the Great." He was also influenced in his time by the Jewish Talmud, to the extent that the much corrupted text of the latter can often be successfully corrected from the echoes and reminiscences met with in the works of Ambrose. It is to be noted, however, that in his use of non-Christian writers the great Doctor never abandons a strictly Christian attitude (cf. Kellner, Der heilige Ambrosius als Erklärer des Alten Testamentes, Ratisbon, 1893).

The most influential of his ascetic-moral writings is the work on the duties of Christian ecclesiastics (De officiis ministrorum). It is a manual of Christian morality, and in its order and disposition follows closely the asceticus of Gerson. Nevertheless," says Dr. Bardenhewer, "the antithesis between the philosophical morality of the pagan and the morality of the Christian ecclesiastic is acute and striking. In his exhortations, particularly, Ambrose betrays an irresistible spiritual power," (cf. P. Turchi, Saint Ambrose, la morale chrétienne au quatrième siècle, Paris, 1895). He wrote several works on virginity, or rather published a number of his discourses on that virtue, the most important of which is the treatise "OnVirgins" addressed to his sister Marcellina, herself a virgin consecrated to the divine service. St. Jerome says (Ep. xiii) that he was the most eloquent and exhaustive of all the exponents of virginity, and this judgment expresses yet the opinion of the Church. The genuineness of the touching little work "On the Fall of a Consecrated Virgin" (De lapu virginitatis) has been called in question, but without sufficient reason. Dom Germain Morin maintains that it is a real work of Ambrose, but like so many of his so-called "books," owes its actual form to some one of his auditors. His dogmatic writings deal mostly with the divinity of Jesus Christ and of the Holy Ghost, also with the Christian sacraments. At the request of the young Emperor Gratian (375–383) he composed a defense of the true divinity of Jesus Christ against the Arian heresy and he denied the true divinity of the Holy Ghost against the Macedonians; also a work on the Incarnation of Our Lord. His work "On Penance" was written in reftutation of the rigoristic tenets of the Novatians and abounds in useful evidences of the power of the Church to forgive sins, the necessity of confession and the meritorious character of good works. A special work on Baptism (De sacramentis regenerationis), often quoted by St. Augustine, has perished. We possess yet, however, his excellent treatise (De Mystis) on Baptism, Confirmation, and the Blessed Eucharist. It is one of the most highly exalted works on the subject. The genuineness has been called in doubt by opponents of Catholic teaching concerning the Eucharist, but without any good reason. It is highly probable that the work on the sacraments (De Sacramentis, ibid.) is identical with the preceding work: only, as in the "Ambrosiaster," it was published by some hearer of Ambrose." Its evidences to the sacrificial character of the Mass, and to the antiquity of the Roman Canon of the Mass are too well known to need more than a mention; some of them may easily be seen in any edition of the Roman Breviary (cf. Probst, Die Liturgie des vierten Jahrhunderts und deren Reform, Münster, 1893, 232–239). The correspondence of Ambrose includes but a few confidential or personal letters; most of his letters are official notes, memorials on public affairs, reports of councils held, and the like. Their historical value is, however, of the first order, and they exhibit him as a Roman administrator and statesman second to none in Church or State. If his personal letters are unimportant, his remaining discourses are of a very high order. His work on the death (378) of his brother Satyrus (De esceusu fratris sui Satyr) contains his funeral sermon on this brother, one of the most profound and touching of Christian eloquence; and the consolatory discourses that were henceforth to take the place of the cold and inept declarations of the Stoics. His funeral discourses on Valentine II (392), and Theodosius the Great (395) are considered models of rhetorical composition; (cf. Villemain, De l'eloquence chrétienne, Paris, ed. 1891); they are also historical documents of much importance. So also is his discourse against the Arian intruder, Auxentius (Contra Auxentum de basilicis tridentina) and his two discourses on the finding of the bodies of the Milanese martyrs Gervasius and Protasius. It is not a few works have been falsely attributed to St. Ambrose; most of them are found in the Benedictine edition of his writings (reprinted in Migne) and are discussed in the manuals of patrology (e.g. Bardenhewer). Some of his genuine works appear to have been lost, e.g. the already mentioned work on baptism. St. Augustine (Ep. 31, 8) is loud in his praise of a (now lost) work of Ambrose on the subject of John 1:4 Cestros (Iambros). Mommsen denies (1890) his authorship of the famous Roman law text known as the "Lex
Dei, sive Mosaicarum et Romanarum Legum Collocationem, an attempt to exhibit the law of Moses as the historical source whence Roman civil jurisprudence derived its principles. Editions of his Writings. — The literary history of the editions of his writings is a long one and may be seen in the best lives of Ambrose. Erasmus edited them in four tomes at Basle (1527). A valuable Roman edition was brought out in 1580, in five volumes, the result of many years' labour; it was begun by Sixtus V. while yet the monk Felice Peretti fixed to it is the life of St. Ambrose composed by Baronius for his Ecclesiastical Annals. The excellent Benedictine edition appeared at Paris (1856–90) in two folio volumes; it was twice reprinted at Venice (1745–51, and 1761–82). The latest edition of the writings of St. Ambrose is that of P. A. Bal- lerini (Milan, 1878) in six folio volumes; it has not rendered superfluous the Benedictine edition of du Frische and Le Nourry. Some writings of Ambrose have appeared in the Vienna series known as the "Corpus Scriptorum Classicerum Latinorum" (Vienna, 1857–1907). There is an English version of selected works of St. Ambrose by H. de Brouillette in the ninth volume of the second series of the "Select Library of Nicene and Post-Nicene Fathers" (New York, 1896). A German version of selected writings in two volumes, executed by Fr. X. Schulte, is found in the "Bibliothek der Kirchenväter" (Hamburg, 1871–77). For exhaustive bibliographies see Chavalier, Répertoire, etc., Bibl.-Bibliographie (2 ed., Paris, 1905), 186–393; Bardenheuer, in Episcopi (Freiburg, 1901), 337–339; De Broglie, Les Saints; St. Ambroise (Paris, 1899); Davies in Dict. of Christ., Biogr., v. 1, 91–99; Butler, Lives of the Saints, 7 Dec.; Forsey, Ambrosius, Bishop von Milan (Halle, 1884); Ihm, Studia Ambrosiana (Leipzig, 1890); Furst, Collection to Ambrosiana, a collection of learned studies published (Milan 1839) on occasion of the sixteenth centenary of his death. The introduction mentioned is by Cardinal Ferrari, Archbishop of Milan.

Ambrose of Camaldoli, Saint, an Italian theologian and writer, b. at Portico, near Florence, 16 September, 1386; d. 21 October, 1439. His name was Ambrose Traversari. He entered the Order of the Camaldoli when fourteen and became its General in 1431. He was a great theologian and writer, and knew Greek as well as he did Latin. These gifts and his familiarity with the affairs of the Church led Eugenius IV. to send him to the Council of Basel, where Ambrose strongly defended the primacy of the Roman pontiff and adjured the council not to rend asunder Christ's seamless robe. He was next sent by the Pope to the Emperor Sigismund to ask his aid for the pontiff in his efforts to end this council, which for five years had been trenching on the papal prerogatives. The Pope transferred the council from Basle to Ferrara, 18 September, 1437. In this council, and later, in that of Florence, Ambrose by his efforts, and charity toward some poor Greek bishops, greatly helped to bring about a union of the two Churches, the Decree for which, 6 July, 1439, was called on to die. He died soon after. His works are a treatise on the Holy Eucharist, one on the Procession of the Holy Ghost, many lives of saints, a history of his generalship of the Camaldolites. He also translated from Greek into Latin a Life of Chrysostom (Venice, 1533); the Spiritual Works of Chrysostom (Basel, 1552); the Apocalypse of St. John Climacus (Venice, 1531), P. G., LXXXVIII. He also translated four books against the errors of the Greeks, by Manuel Kalekas, Patriarch of Constantinople, a Dominican monk (Ingolstadt, 1608), P. G., CCL, col. 13–661, a work known only through Wessius's translation. A number of other works of St. John Chrysostom; the treatise of the pseudo-Denis the Areopagite on the celestial hierarchy; St. Basil's treatise on virginity; thirty-nine discourses of St. Ephrem the Syrian, and many other works of the Fathers and writers of the Greek Church. Dom Mabillon's "Letters and Orations of St. Ambrose of Camaldoli" was published at Florence, 1729. St. Ambrose is honoured by the Church on 20 November.

Hefele, Hist. of Councils (Edinburgh, 1871–90), XI 373 sqq., 423–463; Mansi, Coll. coll. concil. (Venice, 1768, 1798, 1843); Ehrle, A. X, 689 sqq.; Pitsch, Geschichte der byzantinischen Literatur, 2d ed. (Munich, 1897), 111–144.


Ambrose of Sienna, Blessed, b. at Sienna, 16 April, 1220, of the noble family of Sansedoni; d. at Sienna, in 1226. When he was only eight years old, Ambrose was cured of a congenital deformity in the Dominican church of St. Mary Magdalene. As a child and youth he was noted for his love of charity, exercised especially towards pilgrims, the sick in hospitals, and prisoners. He entered the novitiate of the Dominican convent in his native city at the age of seventeen, was sent to Paris to continue his philosophical and theological studies under Albert the Great, and had for a fellow-student there St. Thomas Aquinas. In 1248 he was sent with St. Thomas to Cologne where he taught in the Dominican schools. In 1290 he was one of the band of missionaries who evangelized Hungary. In 1299 he was thrown under an interdict for having espoused the cause of the Emperor Frederick II, then at enmity with the Holy See. The Siennese petitioned Ambrose to plead their cause before the Sovereign Pontiff, and so successfully did he do this that he obtained for his native city full pardon and a renewal of all her privileges. The Siennese soon cast off their allegiance; a second time Ambrose obtained pardon for them. He brought about a reconciliation between Emperor Conrad of Germany and Pope Clement IV. About this time he was chosen bishop of his native city, but he declined the office. For a time he devoted himself to preaching the Crusade; and later, at the request of Pope Gregory X, caused the studies which the late war had practically suspended to be resumed in the Dominican convent at Rome. After the death of Pope Gregory X he retired to one of the convents of his order, whence he was summoned in 1295 by Innocent V and sent as papal legate to Siena. He restored peace between Venice and Genoa and also between Florence and Pisa. His name was inserted in the Roman Martyrology in 1577. His biographers exhibit his life as one of perfect humility. He loved poverty, and many legends are told of virtues over carnal tempers, and as an apostolic preacher. His oratory, simple rather than elegant, was most convincing and effective. His sermons, although once collected, are not now extant.


Ambrosian Basilica.—This basilica was erected at Milan by its great fourth-century bishop, St. Ambrose, and was consecrated in the year 386. The basilica in its present form was constructed at four different periods, three of which fall within the ninth, tenth, and eleventh centuries, and the fourth during the Carolingian period. Yet the original church has disappeared, a fairly good idea of its appearance in the time of its founder may be obtained from references in the writings of St. Ambrose, supplemented by modern researches. The original edifice, like the great churches of Rome of the same epoch, belonged to the basilica type; consisted of a central nave flanked by two aisles, two side aisles, an apse, and an apse. Investigations made in 1864 have established the fact

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THE PALA D'ORO

IN THE AMBROSIAN BASILICA, MILAN
that the nave and the aisles of the existing basilica correspond with those of the primitive church; the atrium, however, which dates from the ninth century, is much more extensive than that which it replaced. The sanctuary of the basilica also was enlarged in the ninth century, and two smaller apses, flanking a new central apse of greater depth than the original apse, were occupied by the same place as in the time of St. Ambrose, and the columns of the ciborium appear never to have been disturbed; they still rest on the original pavement. The Ambrosian basilica, so called even during the life of its founder, was consecrated under circumstances which recall one of the most remarkable events in the relation of Church and State in the fourth century. On the death of the Emperor Gratian (383), the Empress Justina, in the name of her son, the young Valentinian II, succeeded to the government of the Western half of the Empire. Justina was a jealous Arian, and Milan, where she took up her residence, was militantly orthodox. As the Arians at the time had no place of worship in Milan, the Empress demanded one from Ambrose; but the Bishop without a moment's hesitation refused to comply with her wish. For more than a year Justina and her advisers endeavoured to force their object; but the Bishop, who was supported by the Catholics of Milan, brought all their exertions to nought. The crisis in the unprecedented contest came during the Holy Week of 386. Ambrose received an order to depart from the city; he replied that he would not desert his flock unless forced to do so. He then proceeded to officiate as usual at the Holy Week services in the new basilica. While these functions progressed, the basilica was surrounded by troops, with the design of seizing the Bishop and the church at one stroke, but the people refused to yield. The doors were closed, and for several days St. Ambrose and the congregation endured a siege. The soldiers, however, were by no means hostile, and many of them joined in the singing of the hymns composed by the Bishop for the occasion. Under these circumstances, practically abandoned by the soldiers as well as by the people, the Empress was forced to yield, and the controversy was settled. For the hymns of Theodosius from taking part in the celebration of the liturgy, as well as the submission of the great Emperor, see AMBROSE, SAINT.

After the final victory of Ambrose over the Arian faction at court, the people requested him to consecrate the basilica, which at its opening had only been consecrated by the Bishop with whose vigil he had been forced to complete the work. When he did so, could he obtain relics of martyrs. This obstacle was removed, St. Augustine informs us (Confess. IX, vii.), by the discovery in the Naborian basilica of the relics of Sts. Gervasius and Protasius, the location of whose tombs was revealed to St. Ambrose in a vision. The translation of these martyrs' relics to the new basilica was made with the greatest solemnity, and served as the crowning triumph of the orthodox over the Arians. In the explorations of 1864 the sarcophagi which in the fourth century contained these relics, as well as the sarcophagus of St. Ambrose, were discovered in the confusion of the ruins. The remains of all three sarcophagi were found in a porphyry sarcophagus to which they had been transferred, probably in the ninth century, by Archbishop Angilbert II (824-839). Like his contemporary and friend, St. Paulinus of Nola, St. Ambrose adorned the walls of his basilica with frescoes representing sacred scenes from the Old and the New Testament. From the distich inscriptions, composed by St. Ambrose, accompanying each group, we learn what subjects were depicted. Noah, the ark, and the dove recalled a favourite subject of the catacombs, though the symbolic meaning was somewhat different. Abraham was represented contemplating the stars, less numerous than his posterity were destined to be; the same patriarch with Sara, in another scene, was acting as host to Angels. Isaac and Rebecca, two scenes from the life of Jacob, and two from that of Joseph formed part of the cycle from the Old Testament. The New Testament was represented by the conversion of Zaccheus, the haemorrhoisae, the Transfiguration, and St. John, reclining on the breast of Our Saviour. The altar of the basilica, erected in the first half of the ninth century, is a work of rare merit. The famous bronze serpent stands on a column in the center, on the left, and is surmounted by a cross on the right. This was brought from Constantinople about the year 1001, by Archbishop Arnulf, and placed in the Ambrosian basilica under the assumption that it was the bronze serpent erected in the desert by Moses. Archaeologists regard it as very probably a pagan emblem of Eaculpius.

Ambrosian Chant.—The question as to what constituted Ambrosian chant in the sense of chant composed by St. Ambrose has been for a long time, and still is, a subject for research and discussion among archaeologists. When Ambrose, who came Bishop of Milan, in 374, he found a liturgy in use which tradition associates with St. Bernabas. It is presumed that this liturgy, which was brought from Greece and Syria, included singing by the celebrant as well as the spoken word and liturgical action. On the other hand, it is certain that the greater part of the chants now used in connection with the Ambrosian, or Milanese, rite, which are frequently designated in the wider sense as Ambrosian chant, originated in subsequent centuries as the liturgy was developed and completed. So far no documents have been brought to light which would prove that the chant composed anything except the melodies to most of his hymns. Of a large number of hymns attributed to him, only fourteen are pronounced with certainty to be his, while four more may be assigned to him with more or less probability. Like any other great man who dominates his time, St. Ambrose had many imitators, and it is hard to say who wrote those written by his contemporaries or those who came after him, in the form which he used, that is, the Iambic dimeter, were called "Hymni Ambrosiani". The confusion brought about in the course of time by the indiscriminate use of this designation has necessitated endless study and research before it was found possible to separate what was written by St. Ambrose and what by his imitators. As regards the melodies, it has been equally difficult for archaeologists to distinguish them and restore them to what was probably their original form. Although the opinion that the early Western Church received into its liturgy, together with the psalms of the Old Testament, the melodies to which they had been sung in the Temple and the synagogues, and that melismatic chants, (those in which many notes may be sung to one syllable of the text, in contradistinction to syllabic chants, in which there is only one note for each syllable) were in use from the beginning, has been defended with plausibility by men like Hagemans, Delitzsch, and, lately, by Houdard (Cantilene Romain, 1905), no direct contemporary testimony that such was the case has yet been discovered. It is likely that the florid, or melismatic, style in which most of our Gregorian psalms are written, and which many scholars believe to be of Hebrew origin, found its way into the Church at a much later period. The literature at the time of St. Ambrose shows that the Greek music was the only kind known to the saint and his contemporaries.

St. Augustine, who wrote his unfinished work
"De Musick" at about the time that St. Ambrose wrote his hymns, gives us an idea as to the form which the melodies must have had originally. He defines music as "the science of moving well" (scientia bene movendi) and the lambic foot as consisting of "arioti and a long of three beats". As in the case of St. Ambrose we have poet and composer in one person, it is but natural to suppose that his melodies took the form and rhythm of his verses. The fact that these hymns were intended to be sung by the whole congregation, over which, according to the Ariost, the saint cast a magic spell by means of his music, also speaks in favour of their having been syllabic in character and simple in rhythm. For several centuries it has been held that St. Ambrose composed what are now termed antiphons and responsories. There is no satisfactory proof that such is the case. The fact that he introduced the antiphon (alternare) mode of singing the psalms and his own hymns (each of the latter had eight stanzas), by dividing the congregation into two choirs, probably gave rise to this opinion. The responsory as practised by direction of St. Ambrose consisted in intoning the verse of a psalm by one or more chanters and the response of the same by the congregation.

Guido Maria Drexes, S.J., F. A. Gevaert, Hugo Riemann, and others have endeavoured to show how the melodies belonging to the authentic Ambrosian texts have been transmitted to posterity and what rhythmical and melodic changes they have suffered in the course of time in different countries. Dreyes first consulted the "Psalterium, cantica et hymni aliquaque divinis officiis ritu Ambrosiano paulludibus communia modulationibus opportunis notata Fredericki [Borromeo] Cardinalis Archiepiscopi juseu edita. Mediolani apud heredes Pacifici Pontii et Joannem Baillartianum, Franciscanum archiepiscopum, MDCXIX" and the complete Ambrosian manuscript Hymnary in the Bibliotheca Trivulziana in Milan, which two works are most likely to contain the best traditions. The melodies as they appeared in these works were then compared with manuscripts of the twelfth, thirteenth, fourteenth, and fifteenth centuries at Naples, Monza, Prague, Heiligen Kreuz, St. Florian (Austria), Nevers (France), and Coldingham (Scotland), preserved by the Cistercian monks, who from the foundation of their order had used the Ambrosian hymnary and not the Roman. This comparison made it possible to eliminate the many metrical accretions and modifications received evidently, at the hands of singers who were influenced by the taste of their times and found the original melodic simplicity unsatisfactory. As to the rhythm, it must be remembered that the Ambrosian, like all plain-chant melodies, lost their rhythm in the course of the Middle Ages. They were transcribed from the ancient neumatic notation into square notes of equal length, the time given to them being determined by the text syllables to which they were sung. Bearing in mind St. Augustine's definition, and the nature of Greek music, and also the fact that in the time accent had not overshadowed quantity in poetry, we see that Dreyes justified in his mode of restoring the melodies, at least as far as their rhythm is concerned. Inasmuch as all the hymns are written in the same metre, the melodies may be, and undoubtedly have been, used interchangeably. The following illustrations will give an idea of the different forms of the same melody in the various codices. The melody to the hymn "Eterne rerum Conditor", according to the above-mentioned Psalterium and the hymnary of the Bibliotheca Trivulziana, we reproduce under (a). Under (b) we will give the same tune as it is contained in a codex of St. Florian dating from the fourteenth century. Under (c) is the same melody as restored by Dreyes, stripped of its added notes, and in the rhythmical form which it probably had originally.

The hymn "Splendor paternae gloriae" exists in more different forms than the one which we have considered above. Version (a) gives the form of the melody as it reads in the Psalterium; (b), as it is in the antiphonary of Nevers of the twelfth century; (c), the version contained in a codex of the thirteenth century in the National Library at Naples; under (d), as it is found in an antiphonary of the fourteenth century in St. Florian, Austria, and, finally, (e) gives us the restored and, probably, the original form.
We next give the five variants of the hymn “Nunc Sancte nobis Spiritus”, of which (a) reproduces the melody as it is in the Bibliotheca Trivulziana; (b), from the codex of Nevers; (c), the Coldingham (thirteenth century) version; (d), that of the Cistercian manuscript of Prague (thirteenth century); and (e) is the Dixev restoration.
Nunc sancte nobis Spiritus,
U num Patri cum Filio,
Dignare promptus ingeni,
Nostro refusus pectori.

The melody to the Ambrosian hymn "Hic est dies verus Dei" is of added interest because it is the one to which the Pentecostal hymn "Veni Creator Spiritus" has always been sung. As the Easter hymn is older by several centuries than the "Veni Creator Spiritus", the melody was adapted to the latter; (a) is the form it has in the Psalterium and the hymnary of the Bibliotheca Trivuliana; (b) gives us the Nevers adaptation of the melody to the "Veni Creator Spiritus"; (c) is Driess's restoration of the original form.

Ven i, Cre a tor Spir itus,
Mentes tuo rum vi sita,
Im ple su per na gra ti a,
Que tu cre a sti pec to ra.

Hic est dies ver us De i,
Sanc to se re nus lu mi ne,
Quo di lu it san guis sa cer
Pro bro sa mun di cri mi na.

Hic est dies ver us De i,
Sanc to se re nus lu mi ne,
Quo di lu it san guis sa cer
Pro bro sa mun di cri mi na.

Am NZRAUUS Hymnography.—The names of St. Hilary of Poitiers (d. 367), who is mentioned by St. Isidore of Seville as the first to compose Latin hymns, and St. Ambrose, styled by Driess "the Father of Church-song", are linked together as those of pioneers of Western hymnody. The first actually to compose hymns was St. Hilary, who had spent some years of exile from his see, and had thus become acquainted with the Syrian and Greek hymns of the Eastern Church. His "Liber Hymnorum" has unfortunately perished. Daniel, in his "Thesaurus Hymnologicus", mistakenly attributed seven hymns to Hilary, two of which ("Lucis largior splendide" and "Beata nobis gaudia") were, down to the present day, considered by hymnologists generally to have had good reason for the ascription, until Blume (Analecta Hymnica, Leipzig, 1897, XXVII; 48-52; cf. also the review of Merrill's "Latin Hymns", The "Bentley McWilliams Review" (24th March, 1906) showed the error underlying the ascription of Daniel and of those who followed his mistake. The two hymns are mentioned here, since they have the metric and strophic cast peculiar to the authenticated hymns of St. Ambrose and to the wellnigh innumerable hymns which were afterwards composed on the model, and often with the inspiration, of those of the Saint. It may be truly said, then, that St. Ambrose, writing hymns in a style severely elegant, chaste, perspicuous, clothing Christian ideas in classical phraseology, and yet appealing to popular tastes, and succeeding in the appeal, had in fact found a new form and created a new school of Hymnody. Like St. Hilary, St. Ambrose was also a "Hammer of the Arians", for the combatting of whose errors it was his special distinction to have composed hymns. Answering their complaints on this head, he says: "Assuredly I do not deny it... All strive to confess their faith and know how to declare in verse the Father and the Son and the Holy Ghost." And St. Augustine (Confessions, IX, vii, 15) speaks of the occasion when the hymns were introduced by Ambrose to be sung "according to the fashion of the East". St. Isidore of Seville (d. 636) testifies to the spread of the custom from Milan throughout the whole of the West, and refers his hymns as "Ambrosian" (P. L., LXXXIII, col. 743). In uncritical ages, hymns, whether metric or merely accented, following the material form of those of St. Ambrose, were generally ascribed to him and were called "Ambrosian". As now used, the term implies no attribution of authorship, but rather a poetical form or a liturgical use. On the other hand, the term will still doubtless be used without implying necessarily a negation of authorship, in the belief that some may be really the compositions of the Saint, despite the calculations of the most recent scholarship, which gives fourteen hymns certainly, three very probably, and one probably, to him.

The rule of St. Benedict employed the term; and Waldrifus Strabo (P. L., CXIV, coll. 954, 955) notes that, while St. Benedict styled the hymns to be used in the canonical hours Ambrosianos, the term is to be understood as referring to hymns composed either by St. Ambrose or by others who followed his form; and, remarking further that many hymns were wrongly supposed to be his, thinks it incredible that he should have composed "some of them, which have no logical coherence and exhibit an awkwardness alien to the style of Ambrose". Daniel gives no less than ninety-two Ambrosian, under the heading.
however, of "S. Ambrosius et Ambrosiani", implying a distinction which for the present he cared not to specify more minutely. The Maurists limited the number they would ascribe to St. Ambrose to twelve. Biraghi and Dreves raise the figure to eighteen. Rayser gives the four universally conceded to be authentic and two of the "Ambrosiani" which he "sufficiently authorizes for his Ambrosian indications: twenty without reservation, seven 
(3, Ambrosius), two unbracketed but with a "f", seven with bracket and question-mark, 
eight with a varied lot of brackets, question-marks, and simultaneous possessive adoptions to the hymn. We shall give here first of all the four hymns acknowledged universally as authentic: (1) "Æterne rerum Conditor"; (2) "Deus Creator omnium"; (3) "Jaa surgit hora tertia"; (4) "Venit Redemptor gentium". With respect to the first three, St. Augustine quotes from them and directly credits their authorship to St. Ambrose. He appears also to refer to No. 4 (the third verse in whose fourth strophe is: Genima Gigas substantia) when he says: "This going forth of our Giant [Gigantis] is briefly and beautifully hymned by Blessed Ambrose. . . . And Faustus, Bishop of Riez (A.D. 450), quotes the names of the Saints as above, as does also Cassiodorus (d. 575) in quoting the fourth strophe entire. Pope St. Celestine, in the council held at Rome in 430, also cites it as by St. Ambrose. Internal evidence for No. 1 is found in many verbal and phrasal correspondences between strophes 4-7 and the "Hexaëmeron" of the Saint (P.L. XIV, col. 253). Of these four hymns, No. 1 is now found in the Roman Breviary. It is sung at Lauds on Sunday from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave nearest to the first day of October until Advent. There are sixteen translations into English, of which that by Cardinal Newman is given in the Marcus Aurelius, ed. Bishop Trench (I, 90). No. 2 has eight English renderings; No. 3, two; No. 4, twenty-four.

The additional eight hymns credited to the Saint by the Benedictine editors are: (5) "Illuminans altissimus"; (6) "Æterna Christi munera"; (7) "Splendor paternæ gloriae"; (8) "Orabo mente Dominum"; (9) "Somno refectis artibus"; (10) "Consors paterni luminis"; (11) "O lux beata Trinitatis"; (12) "Fit porta Christi pervia". The Roman Breviary pecrels No. 6 out into two hymns: for Martyrs (beginning with a strophe not belonging to the hymn (Christo profusum sanguinis and making a new strophe (Christus benignus). The translations of the original text and of the two hymns formed from it amount to twenty-one in number. No. 7 is assigned in the Roman Breviary to Monday at Lauds, from the Octave of the Epiphany to the first Sunday in Lent and from the Octave of Pentecost to Advent. It has twenty-five translations in English. Nos. 9, 10, 11 are also in the Roman Breviary. (No. 11, however, being altered into "Jam sol recedit ignes". It has thirty-three translations, in all, into English, comprising those of the original text and of the adaptation.) Nos. 9, 10, 11, 12 have verbal or phrasal correspondences with acknowledged hymns by the Saint. Their translations into English are: No. 9, fifteen; No. 10, nine; No. 11, thirty-three; No. 12, two. No. 5 has three English translations; No. 6, one; No. 7, twenty-five. No. 8 remains to be considered. The Maurists give it to the Saint with some hesitation, because of its present ruggedness, being because they knew it not to be a fragment (six verses) of a longer poem, and the (apparently) six-lined form of strophe puzzled them. Daniel pointed out (Thes., I, 23, 24; IV, 13) that it is a fragment of the longer hymn (in strophes of four lines), "Bis termes horas explicans", and credits it without hesitation to the Saint. In addition to the four authentic ones already noted, Biraghi gives Nos. 5, 6, 7, and the following: (8) "Nunc sancte nobis spiritus"; (9) "Rector potens, verax Deus"; (10) "Rerum Deus, tenax vigor"; (11) "Amore Christi nobilis"; (12) "Agnes beate virginis"; (13) "Hic est dies verus Dei"; (14) "Victor Nabor, Felix pars") (15) "Grate Christi Jesu nova"; (16) "Tuororum passio"; (17) "Apostolorum supparem"; (18) "Jesu corona virginum." This list receives the support of Dreves (1893) and of Blume (1901). The beautiful hymns Nos. 8, 9, 10 are those for Tene, Sext, None, respectively, in the Roman Breviary, and also assigns Nos. 15 to the office of Virgins. The Ambrosian strophe has four verses of iambic dimeters (eight syllables), e.g.

Æterne rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora
Ut alleves fastidium.

The metre differs but slightly from the rhythm of prose, is easy to construct and to memorize, adapts itself very well to all kinds of subjects, offers sufficient metric variety in the odd feet (which may be either iambic or spondaic), while the form of the strophe lends itself to musical use, and has an English accentual counterpart of the metric and strophic form illustrates). This poetic form has always been the favourite for liturgical hymns, as the Roman Breviary will show at a glance. But in earlier times the form was almost exclusively used, going to and beyond the eleventh century. Out of 150 hymns in the eleventh-century Benedictine hymnals, for example, not a dozen are in other metres; and the Ambrosian Breviary re-edited by St. Charles Borromeo in 1582 has its hymns in that metre almost exclusively. It should be said, however, that even in the days of St. Ambrose the classical metres were slowly giving place to the work of the Saint occasionally shows; while in subsequent ages, down to the reform of the Breviary under Urban VIII, hymns were composed most largely by accented measure.

EMMONI, in Dict. d'arch. chrét., gives a good list of references. We may add to his list BLUME, Hymnologische Beiträge, II, Repertorium Repertorii (Leipzig, 1901), and especially a.v. St. Ambrose, 125-127. H. Kuttner, Erfurter Blätter für Liturgie und Kirchenmusik (Jena, 1886), 84-87; JULIAN, Dict. of Hymns, for condensed account of hymns, with first manuscripts and editors; SCHLÖSSEL, Deutsche Kirchenlieder (Freiburg); SOURIS, Die Kirche in ihrem Liedern etc. (Freiburg), for trans. into German, with commentary; KAYSER, Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen (Paderborn, 1881), for life and labours of the Saint, with text, translation, extended commentary on the hymns Nos. 1-4 and 6, 7, in this article; DUFIELD, Latin Hymns and Hymn Writers (New York, 1899), 47-62; BATTFIL, Histoire du Breviaire Romains (Paris, 1881), 165-176; WADEN (Bour's transl.), Origine et développement du chant liturgique (Tournai, 1895), 35-54; DANIEL and MONE are still of much service for texts and notes; MARCO, Latin Hymns (New York, 1875), for texts, grammatical notes, and hymnological references.

H. T. HENRY.

Ambrosian Library, The, one of the famous libraries of the world, founded between 1692 and 1699 by Cardinal Federigo Borromeo at Milan. This library is unique from the fact that it was not intended by the Cardinal to be merely a collection of books and masterpieces of art, but was meant by him to include a college of writers, a seminary of savants, and a school of fine arts. It is situated in a building at that time the city hall, in the northern part of Milan, near the Church of the Holy Sepulchre. The plans were drawn by the architect, Fabio Magone, and the sculptor, Dionigio Bussola. The buildings were ready in 1699, and became at once, on account of their ample dimensions and elegant decorations, an object of universal admiration. The following
description, although of the present building, is an accurate one of the original, as no alterations have ever been permitted; even the floor of plain tiles, with four tables (one in each corner) and a central brazier, is left as the Cardinal arranged it.

A plain Ionic portico, on the cornice of which are the crests of all students of Ambrosiana, gives access to a single hall, on the ground floor, seventy-four feet long by twenty-nine feet broad. The walls are lined with bookcases about thirteen feet high, separated by columns, but by flat pilasters, and protected by wire work of an unusually large mesh, said to be original. The Ambrosiana, gives access to a single hall, on the ground floor, seventy-four feet long by twenty-nine feet broad. The walls are lined with bookcases about thirteen feet high, separated by columns, but by flat pilasters, and protected by wire work of an unusually large mesh, said to be original. The Ambrosiana, gives access to a single hall, on the ground floor, seventy-four feet long by twenty-nine feet broad.

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Cujus celebratissim devotione usque in hodierum diem non solum in eadem ecclesia verum per omnes pene Occidentis provincias manet.” (Now for the first time among us, this prayer and vigil, which to this day has been observed in Milan, that devotion lasts to our day not only in that church but in nearly every province of the West). From the time of St. Ambrose, whose hymns are well-known and whose liturgical allusions may certainly be accepted as evidence, we know that the observance of the Church in Milan, which devout observance lasts to our day not only in that church but in nearly every province of the West). From the time of St. Ambrose, whose hymns are well-known and whose liturgical allusions may certainly be accepted as evidence, we know that the observance of the Church in Milan, which devout observance lasts to our day not only in that church but in nearly every province of the West). 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true, allusions to various services of the Milanese Church in the writings of St. Augustine and St. Ambrose, and in the anonymous treatise "De Sacramentis", which used to be attributed to the latter, but is now definitely decided not to be his; but these allusions are naturally enough insufficient for more than vague conjecture, and have been used with usual justification to support the Gallican side of the controversy. Even if the rather improbable story of Landulf is not to be believed, the existing manuscripts, which only take us back to the earliest period of Charlemagne, leave the question of his influence open. This much we may confidently affirm, that though both the Missal and the Ordines have been subject to various modifications, often, as might be expected, in a Roman direction, the changes are singularly few and unimportant, and the Ambrosian Rite of to-day is substantially the same as that represented in the early MSS. Indeed, since some of these documents come from places in the Alpine valleys, such as Biasca, Lodrino, Venegono, and elsewhere, while the modern rite is that of the metropolitan cathedral and the churches of the city of Milan, some proportion of the differences may well turn out to be local rather than chronological developments.

The other theory, of which Ceriani and Magistretti are the most prominent representatives, is that the Ambrosian Rite has preserved the pre-Gelasian and pre-Gregorian form of the Roman Rite. Dr. Ceriani (Notitiae Liturgiae Ambrosianae) supports his contention by many references to early writers and by comparisons of antiphons and forms of the Roman Ordinary with the Ambrosian. Both sides admit, of course, the self-evident fact that the Canon in the present Ambrosian Mass is a variety of the Roman Canon. Neither has explained satisfactorily how and when it got there. The borrowings from the Greek service books have been ably discussed by Cagin (Philologie musicale, V), but there are Greek loans in the Roman books also, though, if Duchesne's theory of origin is correct, some of them may have travelled by way of the Milanese-Gallican Rite at the time of the Charlemagne revision. There are evident Gallicanisms in the Ambrosian Rite, but so there are in the present Roman, and the main outlines of the Missal by which MS. Neri provided us are sufficiently certain, though the dates are not. The presence of a very definite Post-Sanctus of undoubted Hispano-Gallican form in the Ambrosian Mass of Easter Eve requires more explanation than it has received, and the whole question of provenance is further complicated by a theory, into which Ceriani not only entered, but whose one feature the question of the origin of the liturgies, Gallican, Celtic, Mozarabic, and Ambrosian alike. There are indications in his liturgical note to the "Book of Cerne" and in "The Genius of the Roman Rite" that Mr. Edmund Bishop, who, as far as he has spoken at all, prefers the conclusions, though not so much the arguments, of Ceriani to either of those, may eventually have something to say which will put the subject on a more solid basis.

III. EARLY MSS.—The early MSS. of the Ambrosian Rite are generally found in the following forms: (1) The "Sacramentary" contains the Oraciones super Populum, Prophecies, Epistles, Gospels, Oraciones super Sindicum, and super Oblata, the Prefaces and Post-Communions throughout the year, with the variable forms of the Communicantes and Hanc igitur, when they occur, and the solitary Post Sanctus of Easter Eve, besides the remnants of the Ordinary. (2) The "Concertio of the Mass." There are often also occasional offices usually found in a modern ritual, such as Baptism, the Visitation and Unction of the Sick, the Burial of the Dead, and various benedictions. It is essentially a priest's book, like the Eugologion of the Greeks.
(2) The "Psalter" contains the Psalms and Canticles. It is sometimes included with the "Manual". (3) The "Manual" is nearly the complement of the "Sacramentary" and the "Psalter" as regards both the Mass and the Divine Office. It contains: For the Divine Office: the "Lauramenta", Antiphons, Responsoria, Psalmody, Offertorium, Confractoria, and a number of interchangeable parts, except the Lessons, which are found separately. For the Mass: the "Ingressa, Psalmelle, Versus, Cantus, Antiphona ante et post Evangelium, Offertoria, Confractoria, and Transitoria. The Manual often also contains occasional services such as ordinations, blessings, etc. (4) A "Psalter" is a "Manual" noted. (5) The "Ritual" and (6) "Pontifical" have contents similar to those of Roman books of the same name, though of course the early MSS. are less ample. The following are some of the most noted MSS. of the rite. (1) Sacramentaries and Missals: (a) The "Birsa Sacramentary"; Bibl. Ambros., A. 24, bia inf., late ninth or early tenth century. Described by Delisle, "Anc. Sacr.", LXXI, edited by Ceriani in his "Monumenta Sacra et Profana". VIII, the Ordinary is analyzed and the Canon given in full in Ceriani's "Notizia". (b) "Sacramentary" note by Bardi; Bibl. Ambr., A. 24, inf., eleventh century. Delisle, "Anc. Sacr.", LXXIV. (c) The "Sacramentary of San Satiro", Milan; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXIII. (d) Sacramentary; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXIV. (e) The "Sacramentary of Arsenio"; near the Lago Maggiore; treasury of Milan Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXXV. (f) Sacramentary belonging to the Marchese Trott; eleventh century. Delisle, "Anc. Sacr.", LXXVI. (g) Sacramentary; Bibl. Ambros., CXX, sup., eleventh century. (h) The "Bergamo Sacramentary"; library of Sant' Alessandro in Colonna, Bergamo; tenth or eleventh century. Published by the Benedictines of Solesmes, "Auctarium Solesmoense" (to Migne's Patrologia), "Series Liturgica". I. (j) Sacramentary; treasury of Monza Cathedral; tenth century. Delisle, "Anc. Sacr.", LXV. (j) "Sacramentary of San Michele di Venego inferiori" (near Varèse); treasury of Monza Cathedral; eleventh century. Delisle, "Anc. Sacr.", LXVIII. These two of Monza Cathedral are more fully described in Frisi's "Memorie storiche di Monza", I, 75-77, 112, and Ambrosi's "Monumenta Ambrosiana", of Bodenr (new Luino); Bibl. Ambr., D., 87 inf.; twelfth century. Noted by Magistretti in "Della nuova edizione tipica del messale Ambrosiano".


IV. THE LITURGICAL YEAR.—The Liturgical Year of the Ambrosian Rite begins, as elsewhere in the West, with the First Sunday of Advent, but that Sunday, as in the Mozarabic Rite, is a fortnight earlier than in the Roman, so that there are six Sundays in Advent, and the key-day of the beginning of Advent is not December 25, as in the Roman, but St. Martin's Day (11 November), which is called the "Sanctorale." The rule of this key also differs. The Roman is: "Adventus Domini celebratur semper die Dominic, qui propinquior est festo S. Andreae Apostoli", which gives a range from 27 November to 3 December. The Ambrosian is: "Adventus Domini inchoatur Dominica proxima post Festum S. Martini", that is to say, from 12 November to 18 November. If, as in 1906, St. Martin's Day falls on a Sunday, the Octave is the first Sunday of Advent; whereas in the Roman Rite if St. Andrew's Day falls on a Sunday, that day itself is Advent Monday. The Feria of Advent which precedes the Feria de Exspectato begin. These days, which some say must have been originally de Exspectato, a quite unnecessary supposition, and on which the ordinary sequence of the Psalter is interrupted and certain proper psalms and antiphons are said, occur according to the following rule: "Officium in Adventu quintum quod de Exspectato celebratur in hac hebdt. VI Adv. nisi dies Nativitatis Domini inciderit in fer. III, vel IV; tunc de Exspectato fit in hebdt. V Adv." So that there must be two and there may be seven of these days. Christmas Eve is not exactly counted as one of them, though, if it falls on a weekday, it has the proper psalms and antiphons of that Feria de Exspectato."
it falls on a Sunday, as in 1905, that is not one of the six Sundays of Advent, the last of which is the Sunday before the antiphon of the sixth Sunday is used. On the sixth Sunday of the Advent (Second Sunday of Advent) in the local church, Solemnitas Domini titularis propriis ecclesiastica, class, secondary: the Feast of the Sacred Heart. Second class: the Visitatio, Circumcision, Purification, Transfiguration, Invention of the Cross, Trinity Sunday. Second class, secondary: the Name of Jesus, the Holy Family, the Exaltation of the Cross. The SALEMNO Domini, in the local church, Pente cost and Corpus Domini also count as Solemnitates Domini. (2) Sundays. (3) Solemnia B. M. V. et Sanctorum. First class: the Immaculate Conception, Assumption, Nativity of St. John Baptist, St. Joseph, Sts. Peter and Paul, All Saints, the Ordination of St. Ambrose, and the Patron of the local church. Second class: other feasts of Our Lady, St. Michael and the Archangels, and the Guardian Angels, Decollation of St. John, Feasts of Apostles and Evangelists, St. Anne, St. Charles Borromeo, the Holy Innocents, St. Joachim, St. Laurence, St. Martin, Sts. Nazarius and Celsus, Sts. Protaus and Gervasius, St. Stephen, St. Thomas, Sts. Thomas and James, the two Chairs of St. Peter, the Conversion of St. Paul. (4) Solemnia Majora: St. Agatha, St. Agnes, St. Anthony, St. Apollinaris, St. Benedict, St. Dom inic, the Translations of Sts. Ambrose, Protaus, and Gervasius, St. Francis, St. Mary Magdalene, St. Valentine, St. Vincent. (5) Alia Solemnia are days noted as such in the Calendar, and the days of saints whose bodies or important relics are preserved in any particular church become Solemnia for that church. (6) Non-Solemnia Privilegiata. (7) Non-Solemnia Simplicia. Feasts are also grouped into four classes: first class of Solemnitates Domini and Solemnia; second class of the same; greater and ordinary Solemnia; non-Solemnia, divided into privilegiata and simplicita. Solemnia have two vespers, non-Solemnia only one, the first. The privilegiata have certain propri and the simplicita only the commixta. The general principle of occurrences is that common to the whole Western Church. If two festivals fall on the same day, the lesser is either transferred, merely commemorated, or omitted. But the Ambrosian Rite differs materially from the Roman in the rank given to Sunday, which is only superseded by a Solemnitas Domini, and none of the aforenamed names of Jesus or the Purification falls on Septuagesima, Sexagesima, or Quinquagesima Sunday, it is transferred, though the distribution and procession of candles takes place on the Sunday on which the Purification actually falls. If a Solemn Sanctorum or a privileged non-Solemn falls on a Sunday, a Solemnitas Domini, the Friday or Saturday of the fourth or fifth week of Advent, a Feria de Exequiel, within an Octave of a great Feast, a Feria Luanarum, or a Feria of Lent, the whole office is of the Sunday, Solemnitas Domini, etc., and the Solemnia or non-Solemnia privilegiata is transferred, in most cases to the second or next class of the same name and rank. If the first or second class to the next Feria quocumque jesto etiam solemnni impedita. A simple non-Solemnia is never transferred, but it is omitted altogether if a Solemn of the first class falls on the same day, and in other cases of occurrences it is commemorated, though of course it supersedes an ordinary Feria. If several ferias of the same class, or with the second of another are arranged on much the same principle, the chief peculiarity being that if a Solemn Sanctorum falls on a Monday its first Vespers is kept not on the Sunday, but on the preceding Saturday, except in Advent, when this rule is altered so that the Vespers of the first Sunday of the Advent are applied to the Sunday immediately following, and other Solemnia are only commemorated at Sunday Vespers. The liturgical colours of the Ambro.
man Rite are very similar to those of the Roman, the most important differences being that (except when some greater day occurs) red is used on the Sundays and Feria after Pentecost and the Decollation of St. John until the Eve of the Dedication (third Sunday in October), on Corpus Christi and its Octave, and during Holy Week, except on Good Friday, as well as on the days on which it is used in the Roman Rite, and that (with similar exceptions) green is only used from the Octave of the Epiphany to the end of Septuagesima. During Holy Week, the Vesperal "Four Verses" are from lxix, lxii, ci, cxii, cxii, and viii. During Lent also the Vesperal "Four Verses" are different for every day, except that there are none on Friday, and those on the first four Saturdays are from Ps. xci. In Holy Week the Psalms at the Nocturns and at Vespers are all proper, and on Saturdays during the period from the first Feria de Exsequiis until the Circumcision; and on the Annunciation (sixth Sunday of Advent), Epiphany, Christmas, Name of Jesus, Ascension, Corpus Christi, the Dedication and many Solemnia Sanctorum, and on many other saints' days the Decursus are superseded by Psalms of the Common of Saints.

V. THE DIVINE OFFICE. (1) The Distribution of the Psalm.—The Ambrosian distribution of the Psalter is partly fortnightly and partly weekly. Psalms i to cxvii are divided into ten decursus, one of which, in its numerical order, divided into three Nocturns, is recited at Matins on the Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays of each fortunii, each Nocturn being said under one antiphon. At the Matins of Sunday and Solemnitates Domini and on Feria in Easter and Whit Sunday weeks, and in the octave of Corpus Christi, there are no psalms, but three Old Testament canticles, Beatae Mariae Virginitatis, De noto vidit, and the Canticle of Anna (I K. ii., Confirmatam est; and the Canticle of Jonas (ii., Clamavi ad Dominum, or of Habacuc (ij., Domine audivi. And on Saturdays the Canticle of Moses (Exod. xv.), Cantemus Domino, and half of Psalm cxvii take the place of Decursus at the three Nocturns. At Vespers, Psalms cix to cxvii, except cxvii, cxviii, and cxxix, which are used elsewhere, and cxiii, which is only used in the Office of the Dead and as Psalms Directus at Lauds on Fridays, are divided between the whole seven days of each week in their numerical sequence, and in the same manner as in the Roman Rite. Psalm cxviii, besides being used on Saturdays, is distributed among the four lesser Hours exactly as in the Roman Rite; Psalm i is said at Lauds every day except Sunday, when the Benedicite, and Saturday, when Psalm cxvii, takes its place, and with the Preces (when these are used) at Prime and Terce throughout the year and at None during Lent, while at the Preces of Sext Psalm liii is said, and at those of None Psalm lxxv, except during Lent. Psalm liii precedes Beati immaculati at Prime, and Psalms iv, xxx, i–6, xcx and cxxx are said daily, as in the Roman Rite, at Compline. At Lauds a single Psalm, known as Psalm Directus, differing with the day of the week, is also said.

### TABLE OF DECURSUS.

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#### TABLE OF VESPER PSALMS, PSALMS DIRECT, AND PSALMS IV VERSION.

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During Lent Ps. xc is said as Psalmus Directus at Vespers, except on Sundays, Fridays, and Saturdays, and the "Four Verses of a Psalm" at Lauds on Saturdays are alternately from the twelfth and first parts of Ps. cxvii, and on the six Sundays the "Four Verses" are from lxix, lxii, ci, lxii, lix, and viii. During Lent also the Vesperal "Four Verses" are different for every day, except that there are none on Friday, and those on the first four Saturdays are from Ps. xci. In Holy Week the Psalms at the Nocturns and at Vespers are all proper, and on Saturdays during the period from the first Feria de Exsequiis until the Circumcision; and on the Annunciation (sixth Sunday of Advent), Epiphany, Christmas, Name of Jesus, Ascension, Corpus Christi, the Dedication and many Solemnia Sanctorum, and on many other saints' days the Decursus are superseded by Psalms of the Common of Saints.

(2) Other Details of the Divine Office.—Antiphons, in similar construction to those in the Roman Rite are: in Psalmia et canticis, as used in the Roman Rite; in Choro, said after the Lucernarium on Sundays, at the second Vesper of Solemnitas; or on other saints' days, at first Vespers, but not on Saturdays. During Advent and on Solemnia Domini, on Sundays, except in Lent, and on Solemnitas. Responsoria are constructed as in the Roman Rite, and are: Post hymnum, said after the hymn at Matins; Inter lectiones at Matins; cum Inprehensu or cum Piae; after the hymn in the first Vespers of Solemnitas; in Choro, said at Vespers. On Sundays, at the second Vesper of Solemnitas, and at the first of Non-Solemnitas, after the hymn; in Bapstisterio, at Lauds and Vespers of some Solemnitates after the first Psalms Directus, on Feria after the twelve Kyries, at Vespers after the prayer which follows Magnificat; Doxologia or Quadragesimale, on Wednesday in Lent and on Good Friday; at Cornu Altar, at Lauds before the Psalms Directus on Christmas Day, the Epiphany, and Easter Eve; Gradualia, said after the hymn at Lauds on Feria in Lent. Lucturnaria are Responsoria which begin Vespers. Psallenda are single verses, often from the Psalms, said after the twelve Kyries and the second prayer at Lauds, and after the prayers at Vespers. They are variable according to the day, and are followed by either one or two fixed Complenda or Completaria, which are also single verses. Psalms cxvii and cxviii are said at Lauds and Vespers at certain times at Vespers. They are sung together by both chanters, antiphonally. Psalm Quatuor Versus is the name given to four verses of a psalm said at Vespers and Lauds on weekdays, after one of the Collects. Among the Hymns, besides those by St. Ambrose, or commonly attributed to him, many are included by other authors, such as Prudentius, Venantius Fortunatus, St. Gregory, St. Thomas Aquinas, and many whose authorship is unknown. A considerable number of well-known hymns (e.g. "Ave Maris Stella", "A Solis Oruts Cardine", "Jesu Redemptor Omnium", "Iste Confessor") are not in the Ambrosian Breviary, but are many there which are in the Roman, and those that are common to both generally appear as they were before the revisions of Urban VIII, though some have variants of their own. Capitula are short lessons of Scripture used as in the Roman Rite. At the Lesser Hours and Compline Capitula taken from the Epistles are called Epistolae.

(3) Construction of the Offices: (The constantly occurring Dominus vobiscum, etc., has been omitted in this analysis.) MATINAE: Poter noster; Are Maria; Deus in adiutorium; Gloria Patri; Hallelujah or Laus tibi. (The Ambrosians transliterate Hallelujah from Hebrew, not from Greek. They also write chanted not cestum and Annuntiatum not sacristum.) Hymn: Responsoria: canticle, Benedictus ex Deo; Kyrie eleison thrice Psalms or Canticles of the
three Nocturns; Lessons, with Responsoria and Benedictions—usually three Lessons, Sundays, homilies; weekdays from the Bible; saints' days, Bible and life of saint. On Christmas Day and Epiphany nine lessons; on Good Friday, six; on Easter Eve, none. On Sundays and festivals, except in Lent and Advent. 

Te Deum follows.—Lauda: Introduction as at Mass; canticle, Benedictus, Attendite cælum or Clamavi; Kyrie, thrice; Antiphona ad Crucem, repeated five or seven times, not said on Feria; Oratio secretæ ii; canticle, Cantemus Domino (Ex. xv); Kyrie, thrice; Oratio secretæ ii; canticle, Benedictice, Confitemini Dominum (Ps. cvii), or Misereor (Ps. i); Kyrie, thrice; conclusion. Alleluia (Ps. cx. the feast day).

Capitulum; Kyrie, thrice. Psalms Directus; hymn (on weekdays in Lent, Graduale); Kyrie, twelve times. On Sundays and festivals, Psallenda and Completorium; on Feriae, Responsorium in Baptisterio; Kyrie, thrice; Oratio ii; on Sundays and Solemnities Domini, Psallenda ii and Completorium ii; on weekdays Psalms iv, versus and Completorium; Kyrie, thrice; Oratio iii; commemorations, if any; concluding versicles and responses.—The Lesser Hours (Prime, Terce, Sext, None): Introduction as at Matins. Hymn; psalms; Epistolella; Responsorium Breve (at Prime, Quam olim, vult); Capitulum; Preces (when said); At Prime, three Orates to the other Hours. Kyrie, thrice; Benedictus Domini, etc. (at Prime in choir the Martyrology, followed by Exsultabunt Sancti etc., and a prayer); Fidelium animæ etc. Vesperæ: Introduction as at Matins. On Sundays and Feriae: Lucernarium; (on Sundays, Antiphona in choro); hymn; Responsorium in choro; five psalms; Kyrie, thrice; Oratio i; Magnificat; Oratio ii; on Sundays, Psallenda i, and two Completorium; on Feria, Responsorium in Baptisterio; Kyrie, thrice; Oratio iii; on Sundays, Psallenda ii, and two Completorium; on Feria, Psalms iv versus; Kyrie, thrice; Oratio iv; commemorations; days' Lasts: Lucernarium; at second vespers Antiphona in choro; hymn; Responsorium in choro or cum infantibus; psalm; Kyrie, thrice; Oratio i; Psalm; Oratio ii; Magnificat; Kyrie, thrice; Oratio iii; Psallenda and two Completoria; Kyrie, thrice; Oratio iv; commemorations. Concluding versicles and responses.—Compline: Introducitio, with addition of Conserte nos, etc.; hymn (Te lucis); Psalms iv, xxx, 1–7, xc, cxxxi, cxxxi, cvi; Epistolella; Responsorium; Nunc Dimitis; Capitulum; Kyrie, thrice; Preces (when said); Oratio i, Oratio ii; concluding versicles and responses; Antiphon of Our Lady; Confiteor. There are antiphons to be repeated except those of Compline, and on feast days and canticles. During Lent, except on Saturdays and Sundays, there are two lessons (from Genesis and Proverbs) after Terce; and on Wednesdays and Fridays of Lent and on Feriae de Excepto litany are said then.

VI. THE MASS.—The Ambrosian Mass in its present form is best shown by an analysis pointing out the differences from the Roman. As a great part of it agrees word for word with the Roman, it will only be necessary to indicate the agreements, without giving the passages in full. There are a certain number of ceremonial differences, the most noticeable of which are: (1) When the choir is not occupied, they take up positions at the north and south ends of the altar facing each other. (2) The Prophecy, Epistle, and Gospel are said, in Milan Cathedral, from the great ambon on the north side of the choir, and the procession thereto is accompanied by the offering of bread and wine by the men and women of the Scuola di S. Ambrogio. (4) The filing past and kissing the north corner of the altar at the Offertory. (5) The silent Lavabo just before the Consecration. (6) The absence of bell-ringing at the Elevation. In the rubrics of the Missal there are certain survivals of ancient usage which could only have applied to the city of Milan itself, and may be compared with the "stations" affixed to certain Masses in the Roman Missal of to-day. The Ambrosian Rite supposes the existence of two cathedrals, the Basilica Major or Ecclesia Bisaea, and the Basilica Minor or Ecclesia Martia. In the Roman Missal (St. Mary's) the winter church, and St. Thecla the summer church (Cabrol, Dictionnaire d'archéologie chrétienne, col. 1382 sqq.), but Ecclesia Hiemalis and Ecclesia Major in the "Bergamo Missal", and Ecclesia Hiemalis and Ad Sanctam Mearum, in all missals, are evidently contrasted with one another. The summer church of Ambrose, the church of the basilica Martia, is identified with the church of St. Raffaele (quoted by Giulini, I, 416) speaks of the latter being near the summer church, which it is, if the summer church is St. Mary's. There is also assumed to be a detached baptistery and a Chapel of the Cross, though mentions of these are found chiefly in the Breviary, and in earlier times the church of St. Laurence was the starting point of the Palm Sunday ceremonies. The greater, or summer, church, under the patronage of Our Lady, is now the Cathedral; the lesser, or winter, church, which stood at the opposite end of the Piazza del Duomo, and was destroyed in 1548, was under the patronage of St. Thecla. As at Rome, the vestry of the Breviary, (twelfth century) the changes from one to the other were made at Easter and at the Dedication of the Great Church (third Sunday in October), and even now the rubric continues to order two Masses on certain great days, one in each church, and on Easter Eve and through Easter week one Mass is ordered daily pro baptizatis in Ecclesia Hiemalis, and another, according to the Bergamo book, in Ecclesia Majoris. The modern books say, in Omnis ecclesia. There were two baptisteries, both near the greater church.

ANALYSIS OF THE AMBROSIAN MASS.
The Conformatore.

V. In nomine Patris, etc. R. Amen. V. Introibo ad Altare Dei. R. Ad Deum qui tecum. V. Confitemini Domino quoniam bonus.

R. Quoniam in seculum misericordias ejus. Conformatore, etc., Misereatur, etc., Indulgentiam etc., as in the Roman Rite, differing only in adding the name of St. Ambrose to the Conformatore.

V. Adjutorem nostrum etc. R. Qui fecit etc. V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in seculum. (Secreto).

Rogo te, altissime Deus Sabaoth, Pater sancte, ut prorsus de cunctis malis sempiternis intercederes et astatibus veniam pecatorum promoveris ac pacificas singularum hostias immolare.

Oramus te, Domine etc., as in the Roman Rite. The "Igressa", which answers to the Roman Intronit.

Except in the Mass for the Departed, when given in the 1475 Missal, it is exactly the Roman Intronit, it consists of a single passage, generally of Scripture, without Psalm, "Gloria Patri", or repetition.

V. Dominus vobiscum etc.

Gloria in Excelsis.—On the Sundays in Lent two litanies are said alternately instead. These litanies strongly resemble and sublate the litany of the Greek Rite and, like that, are said by the deacon. One has the response "Domine Misereare", and the other "Kyrie eleison". A very similar litany in the Stowe Missal (f 16, b) is called "Deprecatio Sancti Martini pro populo".

Kyrie eleison (thrice).

V. Dominus vobiscum etc.

Oratio super Populum, "vel plurès Orationes". The Collect or Collects for the day.

V. Dominus vobiscum etc.

The Prophetical Lesson, when there is one, which is generally on Sundays, "Solemnitates Domini" and
"Solemnia," preceded by a benediction; "Prophetica (or Apostolica) Lectio sit nobis salutis eruditio." According to the letters of Paul and Ghebretch of Rite (or Missal) the first form of the Mass of the Roman Catholic Church until the delivery of the thurible to the deacon, who then reads "Ascendat nobis in obelis," the priest says: "Ecce odor Sancti ut if vid ei; tanguum odor agri pleni, quem Deus benedixit." Then follows the "Offertorium." In the cathedral of Milan there is an interesting ceremony at the Offertory, probably a survival of the early practice of offerings "in kind" by the congregation. Ten old men (known as the "Pescanti") and ten old women who are supported by the Chapter, wear a special costume and belong to what is called the "Scuola di S. Ambrogio," bring offerings of bread and wine to the choir steps and deliver them to the clergy. There is a detailed account of this ceremony in Beroldus (Ed. Magister., 1804, 52). The institution is mentioned in a charter of Bishop Ansemp in the ninth century. Wickham Legg (Ecclesiological Essays, 53) says that these offerings are not now used at the Mass but then being said, but at some later one. He gives photographs of the old men and women and a full description of the ceremony.

The Creed, preceded by "Dominus vobiscum" or "It is here entitled "Symbolum Constantinopolitum," and differs not at all from that in the Roman Mass.

V. Dominus vobiscum, etc.

Oratio super oblata.

The Preface. The "Surgam corda," etc., is exactly as in the Roman Rite, though the plain chant is altogether different. The Preface itself has the word "quia" after "vero," but otherwise begins as in the Roman Rite, as far as "Æterne Deus." After that comes a marked difference, for instead of only ten variations, there are proper Prefaces for all days that have proper offices, as well as uncommon of all classes, and in the final clauses, which vary, as in the Roman, according to the ending of the inserted Proper, there are verbal differences.

The Sanctus, exactly as in the Roman Rite.

The Canon. "Te igiur," exactly as in the Roman Canon. In the printed Missals, even before the Borromean revision, there is a variation which comes after "hec sancta sacrificia illibata," in the Mass of Easter Eve. In the Bergamo Missal it follows immediately after the "Sanctus," without the "Te igiur." clause. It is: "Vere Sanctus, vere benedictus D. N. J. C. Filius tuus qui cum Dominus esset Magistatis, descendens de caelo formam servi, qui prius perierat, suscitat, et sponte pati dignum est; ut eum quem ipse fecerat de morte liberaret. Unde et hoc paschali sacrificium tibi offerimus pro his quos ex aqua et Spiritu Sancto regenerare dignatus es dans eius re cognitionem omnium deorum. ut acceperis in Christo Jesu Dominum nostrum. Pro quibus tibi, Domino supplies fundum preceus ut innumerae eorum pariterque famuli tui Papae nostri N. et Pontificis nostri N. scripta habeas in Libro Viventium. Per eundem, etc." This is in the form of a Post Sanctus of the Mozarabic Rite, though it does not agree exactly with any particular Post Sanctus.

"Memento Domine" is the same as in the Roman. "Communicantes" and "Haec igiur," are variable on certain days, as in the Roman Rite, but the list of saints differs, Linus and Cletus being omitted and Hippolytus, Vincent, Apollinaris, Vitalis, Nazarius and Celsus, Protaagnus, Felice, and Calimerius being added. In the earlier editions there were the following additional names:
Maternus, Eustogius, Dionysius, Ambrose, Simpli- 
tian, Martin, Eusebius, Hilary, Julius, and Benedict.
Quam oblationem quam pietas tuae offerimus tu 
Deus in uniusque sæculi, etc.; the rest as in the 
Roman Canon. At this point the Priest washes 
his hand, "nihil dicens".

The next clauses, reciting the Institution, differ 
verbally.

"Qui pridie quam pro nostra omniumque salute 
patecit in mediis, etc." Mandatum (Thursday Mass of 
the Roman Rite) accipiens Panem, elevavit oculos ad 
celos ad Deum Patrem suum omnipotentem, tibi gratias 
agens benedixit, fregit, dedicavit Discipulis suis, 
dicens ad eos: Accipite et manducate ex hoc 
omne; Hoc est enim Corpus meum. Simili modo, 
postquam censatum est, accipiens Calicem, elevavit 
oculars ad celos, ad Deum Patrem suum omnipot- 
tem: item tibi gratias agens, benedixit, tradit-
quit Discipulis suis, dicens ad eos: Accipite et bibite 
ex eo omne: Hic est enim Calix, &c. (as in the 
Roman Canon). Mandans quoque et dicens ad eos: 
Hae quotiescumque feceritis in meam commemora-
tionem facietis: Mortem meum predicabitis, Resur-
rectionem meam annuntiabitis, Adventum meum 
separabitis donec iterum de celis veniam ad vos."

It may be noted that this long ending, commemorat-
ing the Death, Resurrection and Second Coming, is 
neerarily identical with that in the "Canon Dominicus 
Solemnis" in the Congregational and has resemblance 
to the forms in several of the West Syriac (Ja-
cobite) anaphores. "Unde et memores" differs only in 
reading "gloriosissimae" instead of "gloriosae 
Ascensionis".

"Supra quae propitio" inserts "tuo" after "vultu" 
and reads "justi petri tuæ Abel".

"Supplices te rogamus" reads "tremenda" instead of 
"divinae Majestatis".

"Memento etiam Domine" exactly agrees with 
the Roman Rite.

"Nobis quoque, minima, et peccatoribus famulis 
tuis de multisuidine misericordie tuis", continuing 
as in the Roman Rite, except for the list of saints, 
which adds a second Joannes, substitutes Andreas 
for Matthias, omits Ignatius and Alexander, and adds 
Euphemia, Justina, Sabina, Thecla, Pelagia, and 
Catharine (the MSS. and 1475 lists omit Catharine), 
varying the order a little. The ending also differs 
in that "nobis famulis tuis" larger prestas ad 
augmentum fidei et remissione peccatorum 
trorum: Et est tibi Deo Patri omnipotenti ex +ipsæ 
et +ipsæ et +ipsæ omnis honor virtus laus et 
gloria, impe +rium, perpe +tuitas et po +testas in 
unitate spiritus sancti per infinita sæcula seculorum. 
Amen."

The Fraction and Commixture occur at this 
point, instead of after the "Pater Noster" as in 
the Roman Rite since St. Gregory the Great.
The priest breaks the Host over the chalice, saying: 
"Corpus tuum frangitur, Christe, Calix benedictur."
then laying one part on the paten, he breaks a particle 
from the other, saying: "Sanguis tuus sit nobis 
secundum et salvdandas animas, Deus noster." Then he 
puts the particle into the chalice, saying: "Commixto consecratæ Corporis et Sanguinis D. N. J. C. 
obis edentibus et sumentibus proficiat ad vitam et 
gaudium sempiternum." Then follows the "Confractorium", 
an anthem varying according to the 

The Pater Noster, introduced by the same clause 
as in the Roman Rite, except on Maundy Thursday 
and Easter Day, when different forms are used. The 
Emboulism differs somewhat: "Libera nos... et 
tercedentem pro nobis Beata Maria Genitrice Dei 
ac Domini nostri Jesu Christi et Sancta Apostolitis 
tuis..." Pauco ante Andrea e Beato Ambrosio 
Confessore tuo atque Pontifici tuo in omnibus 
Sanctis tua... ob ab omnibus perturbatione securi. 
Presta eum, cum quo beatus vivis et regnas 
Deus in unitate Spiritus Sancti per omnia 
secularum. Amen."

The "Pax". The priest says: "Pax et communicâ 
D. N. J. C. et semper vobiscum. R. Et cum 
spiritu tuo." The deacon: "Offerte vobis pacem, 
R. Deo gratias!" The Prayer, "Domine Jesu Christe 
qui dixisti, etc.," which differs from the Roman in 
reading "faciatis, custode et regere digneris pro-
ptius," Then the "Pax" is given: V. Pax tecum. 
R. Et cum spiritu tuo," as in the Roman Rite. In 
Masses for the Dead the "Offerte vobis pacem", 
the prayer, and the giving of the "Pax" are omitted, 
and the "Agnus Dei", differing from the Roman 
form "pro defunctis" only in adding "et longum 
dulgentieum cum Sanctia tua in gloria", at the end, 
is said. The "Agnus Dei" does not occur in other 
Masses.

The Communion. The preliminary prayers are: 
"Domine Sanete Pater omnipotens, eternus Deus da 
mihi hoc Corpus Jesu Christi Filii tui Domini mei 
ita suamure: ut non sit mihi ad judicium sed ad re-
missionem omnium peccatorum meorum. Qui tecum 
vivit, etc.," and "Domine Jesu Christe Fili Dei vivi", 
which only differs from the Roman in reading 
"obedire" for "inherere," Then follows "Domine 
on sum dignus", as in the Roman Rite, after which 
comes "Quid retribuam Domino pro omnibus quae 
retribuisti mihi? Panem celestium accipiam et nomen 
Dei invocabam Domine D. N. J. C. custodiam 
animam meam ad vitam aeternam. Quid retribuam, 
etc., exactly as in the Roman Rite. Then, at receiving 
the Chalice, "Presta, queso, Domine, ut perceptio 
Corporis et Sanguinis D. N. J. C. ad vitam nos 
percutat aeternam", after which "Quod ore sumpe 
umus, Domine, pura mente capia-

mus ut de Corpore et Sanguine D. N. J. C. fiat nobis 
remedium sempiternum." At the Ablution: "Con-
ferma hoc, Deus, quod operatus es in nobis et dona 
Ecclesie tua perpetuum tranquillitatem et pacem."

The "Transitorium" (the Ambrosian equivalent of 
the Roman "Communion") and the "Oratio Post 
Communionem" follow.

V. Dominus vobiscum, etc.
Kyrie eleison (trice).
V. Benedictat et exaudiat nos Deus. R. Amen.
V. Procedamus cum pace. R. In nomine Christi.
V. Benedictus domino. R. Deo Gratias.
Then follow: "Pax tibi" (slightly varied), the 
Blessing and the Last Gospel as in the Roman Rite.
The present form from the "Pax" onward dated 
from the revision of St. Charles Borromeo, and 
appears for the first time in print in 1594. In 1475, 
1560, etc., the form was as follows:

V. Pax et communicatio D. N. J. C. sit semper 
vobiscum.
R. Et cum spiritu tuo.
V. Offerte nobis pacem. R. Deo Gratias.
Pax in ceelo, pax in terra, pax in omni populo pax 
sacerdotibus ecclesiarum Dei. Pax Christi et Ecclesiae 
maneat semper vobiscum.

Then the Penitential "Pax" to the server, 
saying "Habete vineum pacis et caritatis ut apti 
sitis sacrae sanctis mysteriis Dei. R. Amen. Domine 
Sancte Pater, etc."; as at present. The second 
prayer, "Domine Jesu Christe, etc., was not used. 
(In the early MSS. the giving of the "Pax" ends 
with "Offerte nobis pacem, etc.")

Quid retribuam, etc.
R. Deo Gratias.
V. Pax et communicatio D. N. J. C. sit semper 
vobiscum.
R. Et cum spiritu tuo.
V. Offerte nobis pacem. R. Deo Gratias.
Pax in ceelo, pax in terra, pax in omni populo pax 
sacerdotibus ecclesiarum Dei. Pax Christi et Ecclesiae 
maneat semper vobiscum.

Corpus D. N. J. C. profiteat mihi sumenti et omni-
bus pro quibis illud obtuli ad vitam et gaudium 
sempiternum. Amen. (This form is found also in 
The Chur Missal of 1599.)

Presta, queso, Domine, ut perceptio corporis et 
Sanguinis D. N. J. C. quem pro nobis dignatus est 
sugere ab omni nos peccati macula purget et ad 
vitam percutat aeternam. Per eundem, etc.
Quid estraibum, etc. Calicem salutaris, etc. Domine non sum dignus, etc. Corpus et Sanguis D. N. J. C. propitius sit mihi sumenti et omnibus pro quibus illud obtuli ad vitam et gaudium sempiternam. Per eundem, etc. Deo gratias. Deo Gratias.

Accepta Christi munera sumamus Dei gratia, non a quo sequemur ad salvandum animas, Deus noster. Agnus Dei, qui tollis peccata mundi, miserere nobis. Gloria Patri, etc. Sicut erat, etc. Agnus Dei, qui tollis peccata mundi, suscipe depreciationm nostram. Agnus Dei qui tollis peccata mundi, dona nobis pacem.

Quid ore sumpimus, etc., as at present. Confrata hoc, Deus, etc., as at present. Placeat tibi, etc.

The eleventh-century MS. (No. 1–d in list above), quoted in the Solemes edition of the Bergamo book, does not contain any more at the "Pax" and "Communion" than "Pax" and "Communication, etc." "Offerte vobis pacem." "Oratio post communionem." "Dominus vobiscum, etc." "Quod ore sumpe

VII. THE OCCASIONAL SERVICES.—Of the services in the Ritual and Pontifical there is not much to say. The ceremonies of Baptism differ in their order from those in the Roman Rite. The Ambrosian order is: renunciation; *epiphatha*; sufflation; unction; exorcism and second sufflation; signing with the Cross; delivery of the salt; introduction into the church; Creed and Lord's Prayer; declaration of faith; Baptism, for which the rubric is: *Ter occiput mergit in aqua in cruciis formam* (and, as Legge points out, the Ambrosians boast that their baptism is always by immersion); litany; anointing with chrism; delivery of white robe and candle; dismissal. A great part of the wording is exactly the same as the Roman. The order of the *Unction of the Sick* shows the progress which the Romain has made in more than a thousand years. The service at present used differs very little except at one point from that given by Magistratti (Mon. Vet., II, 79, 94, 147) from early MSS., and from the form in the undated printed Ritual of the late fifteenth century, but the difference at that point is no less than the introduction of the Roman manner and language. In the old Ambrosian Rite, to anoint the sick person on the breast, the hands, and the feet, with the words: "Ungere oleo sanctificato, more militis et preparatus ad luctam aeris posseis cetravas. Operare creatura olei, in nomine + Dei Patris omnipotentis + et Filii + et Spiritus Sancti + et omnis sanctae Trinitatis spiritus immutus et semem in membris nec in medullis nec in utrae compaginorum hujus hominis [vel multieris] sed operetur in eo virtus Christi Filii Altissimi qui cum aeterno Patri... Amen." Then, "Quidquid peccasti per cogitationem cordis [per operationem manuum vel per intentionem pedum] peacet Deus, Amen." The fifteenth-century printed Ritual of the late fifteenth century, and in the Venetian printed pre-Tridentine Rituals, a form very like the last (but reading *Ungere*) with the same anointings as in the Roman Rite, is given as the *Rite of the Patriarchate of Venice* in the form, or something very like it, with the seven anointings is found in the Asti Ritual described by Gastoué. In the modern Ambrosian Ritual the Roman seven anointings and the form, *Per istam unctionem, etc.*, are taken over bodily and the *Ungere* has disappeared. The differences in the Order of Matrimony are very slight, and the other contents of the Ritual call for no special remark. In the ninth-century Pontifical published by Magistratti the consecration of a church includes the solemn entry, the writing of the ABCDium, with the lambada (that Gaelic word, *am bata*, crooked staff, which is commonly used in Gallican books), the blessing and mixture of the *Ungere* *eius* from the *Ungere* *eius* and the anointing of the church and the altar, the blessing of various utensils, and at the end the deposition of the relics. The order given by Mercati from an eleventh-century MS. at Lucca differs from the ninth-century form in that there is a circumambulation and sprinkling, with the sign of the Cross on the door, the writing of an alphabet per *pateriem* and the making of three crosses on each wall with chrism, before the entry, and there is no deposition of relics. There are also considerable differences of wording. The ordinations in the ninth-century MS. of the same mixed Roman and Gallican type, but are less developed than those of the modern Roman Pontifical.


AMBROSIAN.—St. Ambrose cannot be counted among the founders of religious orders, although, like all great Doctors, he was deeply interested in the monastic life, and closely watched its beginnings in his diocese. He himself made provision for the wants of the monks who lived in a monastery outside the walls of the episcopal city under the guidance of one of his priests, as St. Augustine tells us in his "Confessions". Not all these facts, however, were known by St. Gregory the Great; Sarmatian and Barbarian, indeed, who belonged to their community, gave him great anxiety by their evil conduct and their errors. Virginity, moreover, was but little honored among the women of Milan at the time that St. Ambrose was called...
to rule the Church there, but his exhortations so overcame this indifference that the Milanese virgin, now grown to be numerous and fervent, formed the favourite portion of his flock, and widows strove to equal the asceticism and mortification filled with the praises of God, with meditation on the Holy Scriptures and the exercise of various works of Christian charity. It was to one of such associations of virgins who took the instructions of the holy Bishop as their rule of life that St. Marcellina, the sister of St. Ambrose, belonged. These teachings have been summed up in certain treatises of his which have come down to us, namely, in his three books "De virginitate", his one book "De viduis", and those "De virginitate", "De institutione virginis", "De exhortatione virginitatis", and "De laus virginis consecratae" (P. L., XVI., 187-289). St. Ambrose is, in fact, the Father who has done most to promote virginity. His writings, and the example of what was taking place at Milan, did much to foster vocations to virginity and the formation of those communities which were later to grow into monasteries of women. The whole movement, indeed, is one of the most remarkable in the Christian Church in the second half of the fourth century. These holy women, while waiting to have rules for the religious life specially written for them, contented themselves with the Bible, with certain treatises of the Fathers concerning their state, and certain traditions concerning the practical ordering of their lives. Some of these rules unquestionably dated back to the holy Doctors who had presided over the formation of the earliest communities, so that it becomes easy to understand the influence which St. Ambrose exercised over the beginnings of the religious life among women.

The Order of St. Ambrose was the name of two religious congregations, one of men and one of women, founded in the neighbourhood of Milan during the fourteenth and fifteenth centuries, under the patronage and invocation of St. Ambrose. (a) The cradle of the first was a wood near Milan, where a hermit, Ambrogio Magio, lived, and who died in 1339. From his door the Order of the Blessed Virgin, called also the "Sisters of St. Ambrose," took its name. Its convents were founded in secular houses or monasteries, and in the sixteenth century the order was divided into two branches: one of them, the Poor Clares of St. Ambrose, was named in 1375, and that in Milan, the other in the diocese of Como. Both branches were governed by a general chapter every three years, by the general chapter of the congregation. These nunneries were, therefore, enclosed, and the subprior of the congregation, Mother Joanna of Parma, who entered the Order in 1470, did more than anyone else towards giving it a definite organization. The nuns lived in cloister, under the jurisdiction of the bishops. One of their number was St. Catherine Fieschi Adorno, who died 14 September, 1510.

The Oblates of St. Ambrose and of St. Charles.—St. Charles Borromeo, Archbishop of Milan, early realized the assistance which the various religious orders would be to him in the reform of his diocese in compliance with the injunction of the Council of Trent. He ordered to accept the rule of the Second Order of St. Benedict, and that of the Somaschi, and Theatines was, therefore, enlisted by him, and he entrusted the management of his seminary to the Jesuits, who were great favourites of his, though he found himself subsequently obliged to take it from them. These various auxiliaries, however, great as was their devotion, were not sufficiently at his disposal to supply all the needs connected with the government of his vast diocese. Accordingly, the Archbishop, in order to fill this gap, decided to found a diocesan religious society whose members, all priests, or destined to become priests, would take a simple vow of obedience to their bishop. Such a society in fact was organized at Brescia, under the name of "Priests of Peace", St. Charles endeavoured, without success, to win
over the canons of his cathedral to his idea, but had more success with the "Priests of the Holy Crown", who served the basilica of the Holy Sepulchre and lived in community. His exhortations to his clergy during the Inquisition meetings led certain members of the clergy to fall in with his views, and he was able to install them in the church of the Holy Sepulchre and the adjoining buildings, 16 August, 1578, giving them the name of "Oblates of St. Ambrose". Their community was endowed with the revenues of certain diocesan benefices, and with a portion of the property of the Church of St. Paul in Rome. The latter formed the nucleus of the Congregation of the Humiliati, which had just been dissolved by the Holy See. The rules by which the new congregation were to be governed were submitted by their author to St. Philip Neri and to St. Felix of Cantalice, the latter of whom persuaded him not to impose the vow of poverty, and, in their definite form, received the approbation of Gregory XIII. It was to be the duty of the Oblates to assist the archbishop in the government and administration of the diocese, to fill all such offices as he should entrust to them, to go on missions to the most abandoned places, to serve vacant parishes, to accompany the archbishop and his Colleges in retreating, and, in a word, to devote themselves to the whole work of the ministry in compliance with the orders and wishes of the bishop. They were divided into two bodies, one remaining attached to the church of the Holy Sepulchre, the other going with the archbishop to the chancery or other offices. The latter formed six groups, or associations, under the direction of a responsible superior. The first, taking for their model the method followed at Rome by St. Philip and his priests of the Oratory, made their basilica a veritable centre of pious and charitable works, the effect of which was felt throughout the city.

Their work was directed by St. Charles himself, who was glad to stay among them, sharing their manner of life, and taking part in their exercises and in their tasks, nor is it memory so kept in honour anywhere as in this house. He was wont to say that of all the institutions which he had created, that of the Oblates was the one he held most dear, and on which he set the greatest value. The Oblates of the Holy Sepulchre, moreover, established, for their own assistance, a confraternity of lay Oblates, composed of magistrates and prominent men, who bound themselves to visit the sick and the poor, to keep the faith, and to defend the Faith. The "Company of the Ladies of the Oratory," also founded by them, aimed at fostering the practice of a serious Christian life among women of the world. They further undertook the management of the diocesan seminary, and of the colleges established by their holy founder; they preached the Gospel in the country districts, and even journeyed into the mountains in search of heretics. St. Charles was preparing to establish them in the famous sanctuary of Our Lady of Rho, the very year of his death (1554). The first Oblates belonged to the lost of the Milanese clergy, among whom was his intimate friend, the poet, the Church of St. Augustine. Under Mary of the last century, the Oblates devoted themselves to various apostolic labours in London, and in other missions in the two dioceses of Westminster and Southwark. They have founded in London elementary schools, a higher school for boys, and the College of St. Charles, which is now a University college. The Cardinal had a house in Rome since 1861; in 1867 Pius IX appointed the superior, Father O'Callaghan, rector of the English College, thus giving the Oblates the means of exercising a greater influence on the clergy. The Archconfraternity of the Holy Ghost, Manning's favourite devotion, with its centre at St. Mary of the Angels, has grown largely under their direction. Manning governed the Bayswater community from 1857 to after having governed the Church of Milan; another, Ramazzotti, was Patriarch of Venice (1861). Several Oblates, moreover, have become known by their theological and historical writings. The following may be mentioned: Giovanni Stucchi (d. 1600), author of a treatise on the privileges of the Church's ministers, and of the Pope in particular; Martino Bonacina (d. 1631), one of the foremost moralists of his age, whose theological works have been several times republished, and who died suddenly on his way to fill the position of Nuncio at Constantinople; and, as the best biographers of St. Charles; Sormano and, especially, his contemporary, Sassi (Saxius, d. 1751), who succeeded Muratori as librarian. It is to him that we owe the edition, in five volumes, of the homilies of St. Charles, a history of the archbishops of Milan, and a treatise on the journey of St. Barnabas to that city.

The Oblates outside of Italy.—The example of St. Charles was followed, in the nineteenth century, by Mgr. Pie, Bishop of Poitiers, and by Mgr. Martin, Bishop of Paderborn. The former founded a society of priests on the lines of the Milanese Oblates; and, with a certain shrillness, he called them "Oblates of St. Hilary," the patron saint of his diocese (1850). The latter called his new society the "Congregation of the Priests of Mary." The most famous society of Oblates, however, outside of Italy, is that of St. Charles, established in the diocese of London, where religious orders established in his diocese did not seem to him to answer adequately to modern conditions, nor were they wholly at his disposal. The society of the Oratory, gathered round Faber and Newman, showed him, however, what may be looked for in some of these diocesan societies when directed by a man of ability. Manning was at that time at the Cardinal's disposal, and it was to him that the duty was entrusted of founding the new society, and of drawing up its rules. Manning took the Oblates of Milan as his pattern, and gave his priests the title of "Oblates of St. Charles". The rules which he prescribed for them were practically those drawn up by St. Charles for his disciples, adapted to English conditions, and were approved by the Holy See in 1857 and in 1877. Wiseman installed his Oblates, with their superior and founder, at the church of St. Mary of the Angels, Bayswater. In the direction of the last century, the Oblates have created other missions or religious centres in the diocese of Westminster, and have had their full share in the movement of conversions, which was then taking place in England. Nor did the opposition of Errington, Wiseman's coadjutor, and of the Westminster chapter, hinder the advance of the society, though the Cardinal found himself, indeed, under the necessity of withdrawing from his seminary at St. Edmund's, where he had placed them. The staff of this house had supplied Manning with some of his best subjects, among them with Herbert Vaughan, who was to succeed him at Westminster. Under Mary of the last century, the Oblates devoted themselves to various apostolic labours in London, and in other missions in the two dioceses of Westminster and Southwark. They have founded elementary schools, a higher school for boys, and the College of St. Charles, which is now a University college. The College had a house in Roman since 1861; in 1867 Pius IX appointed the superior, Father O'Callaghan, rector of the English College, thus giving the Oblates the means of exercising a greater influence on the clergy. The Archconfraternity of the Holy Ghost, Manning's favourite devotion, with its centre at St. Mary of the Angels, has grown largely under their direction. Manning governed the Bayswater community from 1857 to
1868. He held that the mission of the Oblates was to revive the English secular clergy by taking part in its life and in its labours, and thus setting them an example. Their community helps them to sanctify themselves by the practices of an approved rule; they devote themselves to ecclesiastical studies, but more especially to ascetical and mystical theology, which enable them to give pious souls an enlightened guidance; they undertake all the tasks assigned to them by the archbishop, whose missions are they, and to whom they owe complete obedience.


J. M. BESSE.

Ambrosiaster, the name given to the author of a commentary on all the Epistles of St. Paul, with the exception of that to the Hebrews. It is usually published among the works of St. Ambrose (P. L., XVII, 45-506). Before each Epistle and its interpretation a short prologue is found which sets forth purpose and context. In the commentaries the text is given by sections; and for each portion a natural and logical explanation is furnished. All in all the commentary is an excellent work. Some modern scholars believe it was written before the sixteenth century. Its teaching is entirely orthodox, with perhaps the sole exception of the author’s belief in the millennium. The Latin text of the Pauline Epistles differs considerably from the Vulgate. According to all appearances it was taken from the version known as the “Italian.” Reference to the Greek text is rarely found; in fact the writer seems to be ignorant of the Greek language. The author hardly ever seeks a hidden or mystical sense in the text; hence it becomes evident how widely the commentary differs in character from the exegetical works of St. Ambrose. In his interpretations of Scriptural works St. Ambrose is not much given to research into the natural and literal meaning. Generally he is in quest of a higher allegorical or mystical sense. And although he distinguishes between the literal and the higher signification, still it is the latter principally that he tries to bring out. Not so with Ambrosiaster. The natural and logical sense is the only object the writer has in view. As to the time when the book originated there are no definite indications which point to the latter part of the fourth century. Of the heresies or sects referred to, none antedate that period. The persecution of the Emperor Julian (361-363) is spoken of as a recent occurrence. Finally Pope Damasus (366-384) is mentioned as actually present (i. e. acta) at the Synod of the Church. It is quite likely that the writer lived in Rome; his reference to the primacy of St. Peter and the power wielded by Pope Damasus would suggest the idea. The identification of the writer however is not so easy. During the Middle Ages that commentary was commonly ascribed to St. Ambrose. The MSS which were raised by Erasmus in the sixteenth century; since that period the author has been known as Ambrosiaster (Pseudo-Ambrosius). Scholars have suggested a great variety of names. St. Augustine, in quoting a passage from the commentary, attributes it to St. Hilary; hence some writers believed that either St. Hilary of Poitiers, or St. Hilary of Pavia, or the schismatic deacon Hilary of Rome was meant. Others sought the writer in St. Remigius, in the Pelagian Bishop Julian of Acalum, in the African writer Tucionis, in the schismatic priest Faustinus of Rome, or in the converted Jew Isaac of Rome. Most of these views are mere conjectures, or directly opposed to the facts known about the writer. The more recent opinion is that the author of the commentaries is also the author of the pseudo-Augustinian “Questions Veteris et Novi Testamenti.” According to a suggestion made by Dom Germain Morin, the Ambrosiaster and the Ambrosiaster ad Paulinum are connected with a single author; and the author of these commentaries was a distinguished layman of consular rank, by the name of Decimus Hilarianus Hilarius.

SOUTER, A Study of Ambrosiaster (Cambridge University Press, 1905); BARDELMANN, AMBROSIUS AD PUBLINUM (Freiburg, 1901), 382, 387; NIEßRICH, Patrologie (Mainz, 1885), II.

FRANCIS J. SCHAEFER.

Ambrosius-ad-nemus. See AMBROSIOANS.

Ambulatory, a cloister, gallery, or alley; a sheltered place, straight or circular, for exercise in walking; the aisle that makes the circuit of theapse of a church. The central eastern apse of a church was often encircled by a semicircular aisle, called the ambulatory. Of these ambulatories there are three species: (1) the ambulatory with tangential chapter- tory without chapels; (2) variants of the above. By far the most common type is that in which the chapels radiate to the north-east, east and south-east. An ambulatory without radiating chapels is so rare in Romanesque work that supposed examples should be regarded as doubtful. Sometimes there is a rectangular ambulatory, as in the Romsey eastern chapel. Ambulatories are constructed either on the inside or outside of a building, or in a public thoroughfare wholly or partially under cover, or entirely open to the sky, and are used only to walk in. The term is sometimes applied to a covered way round a building, such as the space between the columns and cela of a peripteral temple, or around an open space as the cloisters of a monastic church, as the Campo Santo at Pisa, or the atrium of an ancient basilica, e. g. that of St. Ambrose at Milan. The term can be used as an equivalent of either cloister or atrium.


THOMAS H. POOLE.

Amelia, THE DioCESE OF, comprises seven towns in the province of Perugia, Italy, and is under the immediate jurisdiction of the Holy See. The Christian origin of this Umbrian mountain town is wrapped in mystery. The Bishopric of Amelia appears on the pages of history relatively late. Ugelli mentions seven bishops of Amelia, all others are in doubt. He mentions also Stephen, of whom there is no trace in history. Flavius, Bishop of Amelia, seems to have been present at a synod held at Rome, 14 November, 465, by Pope Hilary. Ugelli goes on to enumerate Tiburtius, Martinianus, and then a Sallustino present at a synod held in 502 under Pope Symmachus. Still further according to Ugelli, in the fifth century there was a Bishop of Amelia by name Sincerus. The Bollandists, however, show that the date of his episcopate is uncertain; there is question even of his very existence (June, III, 17). A Bishop of Amelia appears in 649 at the provincial Synod of Ariminum at Ravenna. The city of Amelia had great political importance during the eighth century, when between the opposition of the iconoclast Byzantine emperors and the conquering Lombard
power in the centre of Italy the temporal power of the popes grew from day to day. There are 20 parishes, 31 secular priests, 43 regular priests, 78 churches and chapels. The population is 19,500.

Ugoelli, Italia Sacra (Venice, 1722); Cappelletti, Le cosi (Milan, 1660); Gassendi, De vera ecclesiastica catholicae (Lisbon, 1673); Enoli, Storia d'Amelia (Rome, 1881).

ERNESTO BUONAIUTI.

Amelius, Gentilianus. See NEO-PLATONISM.

Amelot, Denis, b. at Saintes, 1606; d. in Paris, 7 October, 1678. He was ordained in 1631, was a Doctor of the Sorbonne, and member of the French Oratory. His French translation of the New Testament (1699) vol. II, 1680 was emended and reprinted. His other Scholastic works are mostly extracts from his New Testament edition. As a strenuous opponent of the Jansenists, he wrote "Defensio Constitutionum Innocentii XI et Alexander VI", Huet, Nomenclator, II, 146; Ingold in his, Dict. de la bible (Paris, 1886).

A. J. MAAS.

Amen.—The word Amen is one of a small number of Hebrew words which have been imported unchanged into the liturgy of the Church, proper sanctiorem auctoritatem as St. Augustine expresses it, in virtue of the OLD TESTAMENT. In the English Version this was the Hebrew word in the mouth of Our Saviour' observes the Catechism of the Council of Trent, "that it pleased the Holy Ghost to have it perpetuated in the Church of God". In point of fact St. Matthew attributes it to Our Lord twenty-eight times, and St. John in his double form twenty-six times. As regards the etymology, Amen is a derivative from the Hebrew verb aman (אמַן) "to strengthen" or "confirm".

Scriptural Use.—I. In the Holy Scripture it appears almost invariably as an adverb, and its primary use is to indicate that the speaker adopt for his own what has already been said by another. Thus in Jer., xxviii, 6, the prophet represents himself as answering to Hananiah's prophecy of happier days; "Amen, the Lord perform the words which thou hast prophesied". And in the imprecations of Deut., xxiv, 14 sqq. we read, for example: "Cursed be the man which hath not the same mind and all the people shall say Amen". From this, some liturgical use of the word appears to have developed long before the coming of Jesus Christ. Thus we may compare I Paralipomenon, xvi, 38, "Blessed be the Lord God of Israel from eternity; and let the people say Amen and a hallelujah to God", with Ps., cv, 45, "Blessed be the Lord, the God of Israel from everlasting: and let all the people say: so be it" (cf. also II Esdras, vii, 6), these last words in the Septuagint being represented by γένεσαι, γένεσα, and in the Vulgate, which follows the Septuagint by fiat, fiat; but the Masoretic text gives "Amen, Amen". Talmudic tradition tells us that Amen was not said in the Temple, but only in the synagogues (cf. Edersheim, The Temple, p. 127), but by this we probably ought to understand not that the saying Amen was forbidden in the Temple, but only that the response of the congregation, being delayed until the end for fear of interrupting the exceptional solemnity of the rite, demanded a more extensive and impressive formula than a simple Amen. The familiarity of the usage of saying Amen at the end of all prayers, even before the Christian era, is evidenced by Tobias, ix, 12—12. II. A second use of Amen may be found in the New Testament, but not quite unknown in the Old, has to refer to no words of any other person, but is simply a form of affirmation or confirmation of the speaker's own thought, sometimes introducing it, sometimes following it. Its employment as an introductory formula seems to be peculiar to the speeches of Our Saviour recorded in the Gospels, and it is noteworthy that, while in the Synoptists one Amen is usual in St. John the word is invariably doubled. (Cf. the double Amen of conclusion in Num., v, 22, etc.) In the Catholic (i.e. the Reims) translation of the Gospels, the Hebrew word is for the most part retained, but in the Protestant "Authorised version" it is removed. In the Roman Catholic version of the New Testament, Amen is thus used by Our Lord to introduce a statement so as to emphasize the demand of its service upon the faith of His hearers in His word or in His power; e. g. John, viii, 58, "Amen, Amen, I say unto you, before Abraham was made, I am". In other parts of the New Testament it is freely used in the version of St. Paul, Amen usually concludes a prayer or a doxology, e. g. Rom., xi, 36, "To Him be glory for ever. Amen". We also find it sometimes attached to blessings, e. g. Rom., xv, 33, "Now the God of peace be with you all. Amen"; but this usage is much rarer, and in many apostolic instances, e. g. all those appealed to by Abbot Cabrol, "Amen is really a later interpolation." III. Lastly the common practice of concluding any discourse or chapter of a subject with a doxology ending in Amen seems to have led to a third distinctive use of the word in which it appears as nothing more than a formula of conclusion. Thus Tobias concludes: "The Lord God of our fathers blessed me through all my life, and my eyes beheld the good things which I have written in this book. Amen". Tobias ends in this way with Amen, and the Vulgate gives it at the end of St. Luke's Gospel. This seems to be the best explanation of Apoc., iii, 14: "These things saith the Amen, the faithful and true witness who is the beginning of the creation of God". The Amen who is also the beginning would thus suggest much the same idea as "I am Alpha and Omega" of Apoc., i, 8, or "The first and the last" of Apoc., ii, 8.

Liturgical Use.—The employment of Amen in the synagogues as the people's answer to a prayer said aloud by a representative must no doubt have been adopted in their own worship by the Christians of the Apostolic age. This at least is the only natural sense in which to interpret the use of the word in I Cor., xiv, 16, "Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say Amen to thy blessing?" (_where both τὸ ἀμέν καὶ τὸ σῆμα ἀμένορα_ where τὸ ἀμέν seems clearly to be the custom, τὸ σῆμα seems, however, its use seems to have been limited to the congregation, who made answer to some public prayer, and it was not spoken by him who offered the prayer (see von der Goltz, Das Gebet in der ältesten Christenheit, p. 160). It is perhaps one of the most reliable indications of the early date of the "Didache", or "Teaching of the Twelve Apostles", that, although several short liturgical formulae are embodied in this document, the word Amen occurs but once, and then in company with the word marana, apparently as an ejaculation of the assembly. As regards these liturgical formulae in the "Didache", they do not include the Amen, but perhaps suppose that the Amen was not written because it was taken for granted that after the doxology those present would answer Amen as a matter of course. Again, in the apocryphal but early "Acta Johannis" (ed. Bonnet, c. xciv, p. 197) we find a series of short prayers spoken by the Saint to which the bystanders regularly answer Amen. But it cannot have been very long before the Amen was in many cases added by the utterer of the prayer. We have a noteworthy instance in the prayer of St. Polycarp at his martyrdom, a. d. 155, on which occasion we expressly told in St. John's account that the executioners waited until Polycarp completed his prayer, and pronounced the word Amen" before they kindled the fire by which he perished. We may fairly infer from this that before the middle of the second century it had become a familiar pro-
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dice for one who prayed alone to add Amen by way of conclusion. This usage seems to have developed even in public worship, and in the second half of the fourth century, in the earliest form of the liturgy which affords us any safe data, that of the Apostolic Constitutions, we find that in only three instances is it clearly indicated that Amen was to be said by the congregation (i.e. after the Trisagion, after the "Prayer of Intercession", and at the reception of Communion); in the eight remaining instances in which Amen occurs, it was said, so far as we can judge, by the bishop himself who offered the prayer. Finally discovered in the ritual of Bithynian Serapion, which can be ascribed with certainty to the middle of the fourth century, we should infer that, with certain exceptions as regards the anaphora of the liturgy, every prayer consistently ended in Amen. In many cases no doubt the word was nothing more than a mere formula to mark the conclusion, but the real meaning was never altogether lost sight of. Thus, though St. Augustine and Pseudo-Ambrose may not be quite exact when they interpret Amen as verum est (it is true), they are not very remote from the general sense; and in the Middle Ages, on the other hand, the word is often rendered with importunity. Thus, in the "posicio Missae" published by Gerbert (Mon. Lit. Alem., II, 276), we read: "Amen is a ratification by the people of what has been spoken, and it may be interpreted in our language as if they all said: May it so be done as the priest has prayed".

General as was the use of the Amen as a conclusion, there were for a long time certain liturgical formulas to which it was not added. It does not for the most part occur at the end of the early creeds, and a Decree of the Congregation of Rites (n. 3014, 9 June, 1853) has decided that it should not be spoken at the end of them for the administration of baptism, and in the Mass, where indeed it would be meaningless. On the other hand, in the Churches of the East Amen is still commonly said after the form of baptism, sometimes by the bystanders, sometimes by the priest himself. In the prayers of exorcism it is the person exorcised who is expected to say "Amen", and in the conferring of sacred orders, when the vestments, etc., are given to the candidate by the bishop with some prayer of benediction, it is again the candidate who responds, just as in the solemn blessing of the Mass the people answer in the person of the server. We cannot say that any uniform principle governs liturgical usages. At the end of a High Mass the celebrant blesses the deacon before the latter goes to read the Gospel, it is the priest himself who says Amen. Similarly in the Sacrament of Penance and in the Sacrament of Extreme Unction it is the priest who adds Amen after the essential words of the sacramental form, although in the Sacrament of Confirmation this is done by the assistants. Further, it may be noticed that in past centuries certain local rites seem to have shown an extraordinary predilection for the use of the word Amen. In the Mozarabic ritual, for example, not only is it inserted after each clause of the long episcopal benediction, but it was repeated after each petition by the Pope in the Kyrie Eleison. A similar exaggeration may be found in various portions of the Coptic Liturgy.

Two special instances of the use of Amen seem to call for separate treatment. The first is the Amen formerly spoken by the people at the close of the great Egyptian Consecration. The second is that which was uttered by each of the faithful when he received the Body and Blood of Christ. (1) Amen after the Consecration.—With regard to what we have ventured to call the "great Prayer of Consecration" a few words of explanation are necessary. There can be no doubt that by the Christians of the earlier ages of the Church the primary moment of the conversion of the bread and wine upon the altar into the Body and Blood of Christ was not so clearly apprehended as it is now by us. They were satisfied to believe that the change was wrought in the course of a long "prayer of thanksgiving" (εξαγωγή), a prayer made up of several elements of praise and thanksgiving of the words of institution, memento for living and dead, invocation of the Holy Ghost, etc.—which prayer they nevertheless conceived of as one "action" or consecration, to which, after a doxology, they responded by a solemn Amen. For a more detailed account of this aspect of the liturgy the reader must be referred to the article EPICLESIAS. It must be sufficient to say here that the essential unity of the great Prayer of Consecration is very clearly brought before us in the account of St. Justin Martyr (A.D. 150) who, describing the Christian liturgy, says: "As soon as the common prayers are ended and they (the Christians) have saluted one another with a kiss, bread and wine and water are brought to the president, who receiving them gives praise to the Father of all things by the Son and Holy Spirit and makes a long thanksgiving (εξαγωγή εις τον θεόν) for the blessings which He has vouchsafed to bestow upon them; and when he has finished the prayer, the people of God present answer with acclamation 'Amen'". (Justin, I Apol., Ixv, P. G., VI, 428). The existing liturgies both of the East and the West clearly bear witness to this primitive arrangement. In the Roman Liturgy the great consecrating prayer, or "action", of the Mass ends with the solemn doxology and Amen which immediately precede the Pater Noster. The other Amens which are found between the Preface and the Pater Noster can easily be shown to be relatively late additions. The Eastern liturgies also contain Amens similarly intercalated, and in the Missal of the Eastern rites are spoken immediately after the words of Institution, are not primitive. It may be noted that at the end of the seventeenth century the question of Amens in the Canon of the Mass acquired an adventitious importance on account of the controversy between Dom Claude de Vert and Père Lebrun regarding the secrecy of the Canon. It is now commonly admitted that in the primitive liturgies the words of the Canon were spoken aloud so as to be heard by the people. For some reason, the explanation of which is not obvious, the Amen immediately before the Pater Noster is omitted in the solemn Mass at Easter, after Communion.—The Amen which in many liturgies is spoken by the faithful at the moment of receiving Holy Communion may also be traced back to primitive usage. The Pontificale Romanum still prescribes that at the ordination of clerics and on other similar occasions, the newly ordained in receiving Communion should kiss the bishop's hand and answer Amen when the bishop says to them: "May the Body of Our Lord Jesus Christ keep thy soul unto everlasting life" (Corpus Domini, etc.). It is curious that in the lately-discovered Latin life of St. Melania the Younger, of the early fifth century, we are told how the Saint, after receiving Communion before death answered Amen and kissed the hand of the bishop who had brought it (see Cardinal Rambolla, Santa Melana Giuniore, 1905, p. 257). But the practice of answering Amen is Cardinal older than this. It appears in the Canons of Hippolytus (No. 148) and in the In Gregory of Nyssa (c. 364). Eusebius (Hist. Eccl., VI, xliii) tells a story of the heretic Novatian (c. 250), how, at the time of Communion, before Amen he made the people say "I will not go back to Pope Cornelius". Also we have evidently an echo of the same practice in the Acts of St. Perpetua, A.D. 202 (Armitage Robinson, St. Perpetua, pp. 85, 86), and probably in Tertul-
American's phrase about the Christian profaning in the amphitheatre the lips with which he had spoken to the multitudes (Acts, v, 18). But even all the Fathers supply illustrations of the practice, notably St. Cyril of Jerusalem (Catech., v, 18, P. G., XXIII, 1125).

Other Uses.—Finally, we may note that the word Amen occurs not infrequently in early Christian inscriptions, and that it was often introduced into anaphora and greeting (1 Cor., i, 2). Moreover, a number of Greek letters which form Amen according to their numerical values total 99 (a = 1, μ = 40, η = 8, ρ = 50), this number often appears in inscriptions, especially of Egyptian origin, and as a sort of magical efficacy seems to have been attributed to its symbol. It should be noted that Amen is not treated in general encyclopedias and confine ourselves to the ethnography and colonization of the Americas. The so-called aborigines of America are, with exception of the Esquimaux, generally regarded as belonging to one and the same branch of the human family, physically as well as ethnically. From the physical standpoint they have been classified with the type called Mongoloid, but since doubts have arisen as to the existence of such a type, it is safer to state that, anthropologically, the American, and especially the North American Indians, resemble some of the most easterly Asiatie tribes more closely than any other group of the world.

Amendable Indians, an obsolete form of honorary satisfaction, customary in the Church in France as late as the seventeenth century. It was performed at the bidding of the ecclesiastical judge, and within the precinct of his court, though at one time it could be enforced at the church door or in some other public place. It was ordinarily inflicted only on condemned criminals, who appeared stripped to the shirt, barefoot and bareheaded, with candle in hand, and begged pardon of God, the king, and of justice.

André Wagner, Dict. de droit can., 3d. ed. i, 95, 94.

Amerbach, Varr., b. at Wembdingen in 1503; d. at Ingolstadt, 13 Sept., 1557, humanist, convert from Lutheranism to the Catholic Church. Educated at Eichstätt and Wittenberg, he taught philosophy, law, Ories, and Lutheranism at the latter place, where he lived in daily intercourse, his Church, and other leaders of the new movement. He was here that he came to recognize the novelty and falsity of the Lutheran doctrines, and the truth of the Church's teaching. After much controversial correspondence with Melanthon, he left Wittenberg in 1543, and was received, with his wife and children, into the Catholic Church. The Prince Bishop, Maurice von Hütten, made him professor of rhetoric at Eichstätt. A year later, he went to Ingolstadt, as professor of philosophy, where he remained until his death. He is counted among the disciples of his chief, and wrote a number of learned works, such as: "Commentaria in Cicero and Horace", the former of whom appears to be his favourite author; "Antiparadoxa", whence many details of his life and studies are derived, and "Troes Epistolae", concerning the ecclesiastical controversies of the period.

Dollinger, Die Reformtion, ihre innere Entwicklung und Wirkungen (Ratisbon, 1843), i, 155-160; Rasse, Die Conversi von der Reformtion (Freiburg, 1866), i, 233-235.

Francis W. Grey.

America, also called the Western Continent or the New World, consists of three main divisions: North America, Central America, and South America. The first of these extends from (about) 70° to 15° north latitude. Central America forms an isthmian running from north-west to south-east, and narrowing to a strip of thirty miles in width at Panama; this isthmus extends to the southern point of South America, which connects with the western coast of South America, South America begins in latitude 12° north, terminating in latitude 55° south. Hence North America approximately extends over 3,800 English miles from north to south, South America, 4,500, and Central America constitutes a diagonal running between the two larger masses from north-west to south-east and is approximately a thousand miles in length.

As the object of this article is to compile the data which will help the reader to appreciate the Christian settlement and civilization of America, we omit here the geography, and other aspects of America treated in general encyclopedias and confine ourselves to the ethnography and colonization of the Americas. The so-called aborigines of America are, with exception of the Esquimaux, generally regarded as belonging to one and the same branch of the human family, physically as well as ethnically. From the physical standpoint they have been classified with the type called Mongoloid, but since doubts have arisen as to the existence of such a type, it is safer to state that, anthropologically, the American, and especially the North American Indians, resemble some of the most easterly Asiatie tribes more closely than any other group of the world.

The South American Indian is more nearly allied to the northern than to any extra-American stock. As to the Esquimaux, his skull is decidedly of an Arctic type, corresponding in that respect to Asiatic and even European peoples living inside of the Arctic circle. But these generalizations may have to be modified, with the rapid strides anthropology is making in the field of detailed and local investigation, and it will hereafter be advisable to consider the characteristics of every linguistic stock (and even of its subdivisions) by themselves, allowing for changes wrought in the physical condition by diversity of environment after long residence.

Distribution of Aboriginal Populations.—The distribution of the American population at the time of Columbus is, of course, not known from personal observation, but it may be approximately reconstructed from information gathered in the Americas. The Eskimo held most of the Arctic belt, whereas the so-called Indian swayed the rest of the continent to its southernmost extremity. The population was not nearly as numerous as has long been thought, even where it was most dense, but there are no materials for even an approximate estimate. The great northern and western plains were not settled, although there are traces of pre-Columbian permanent abodes, or at least of some settlements made during a slow shifting along the streams; tribes preying upon the buffalo roamed with that quadrapled over the plains. The north-west of the Pacific was sparsely inhabited and the buffalo led the Indian on its southward wanderings. The aboriginal population of California was not large and lived partly on sea-food. The great northern plateau of Mexico, with the mountains along the Rio Grande, was too arid and consequently destitute of resources of subsistence, to allow permanent settlement; the number is small in numbers; but the New Mexican Pueblos formed a group of sedentary inhabitants clustering along the Rio Grande and scattered in the mountains as far as Arizona, surrounded on all sides by roving Indians.
some of whom, however, like the Navajos, had turned to land-filling also, on a modest scale. The same conditions may be said to have obtained in Arizona. Western Mexico presented a similar aspect, modified by a different climate. While there are within the area of the United States tribes that in the fifteenth century displayed a higher degree of culture than their surroundings (the Natchez, for instance, in the development and extension of sway, the Iroquois) the culture of the Indian seems to have reached its highest degree in Central Mexico and Yucatan, Guatemala and Honduras, and, we may add, Nicaragua. It is as if the tribal wanderings from north to south, which sometimes other tribes had been subject to, had been offset by the narrowing of the continent at the isthmus of Panama. While the abundance of natural resources invited man to remain, geographic features compelled him, and thus arose Indian communities that excelled in culture the Indians in every other part of the continent. South of Panama, nature was too exuberant, and the territory too small, to favour similar progress; hence the Indians, while still quite proficient in certain arts, could not compare with their northern neighbours. In South America the exuberance of tropical life north of the Argentine plains, was as unfavourable to cultural growth as the barren deserts would be. The Amazonian basin, Brazil, the Guyanas, and Venezuela, as well as the eastern declivity of the Andes in general, were thinly inhabited by tribes, few of which had risen above the stage of roving savages. On the western slope of the Andes, in Colombia, the population was somewhat more dense and the houses, although still of wood and canes, were larger and more substantially reared. Sedentary tribes of a lesser degree of culture also dwelt in northern Argentine, limited in numbers and scattered in and between savage groups. The highest development attained by man in South America before its discovery was along the backbone of the Andes from latitude 15° north near the Tropic of Capricorn, or 23° south. This was also the case on the Pacific shore to latitude 20° south, beginning at 2° south. In this zone the cultural growth of the Indian attained a level equal in many ways, superior in some, infinitely less artificial (as for instance, the Indian culture stone), to the culture of the most advanced tribes of Yucatan and Central America. The tribes of Chile were comparatively numerous and fairly advanced, mostly given to land-tillage and hunting; the Patagonians stood on a lower level, and the people of Tierra del Fuego were perhaps round the centre of the scale of humanity in America.

PRE-COLUMBIAN POLITICAL CONDITIONS.—Not even the most advanced among the American Indians had risen to the conception of a Nation or State; their organization was merely tribal, and their conquests or raids were made not with a view of assimilating the subdued, but to pillage for booty (including female captives and human victims for sacrifice), or, at best, for the purpose of exacting tribute and assistance in warfare. Hence America was an irregular checker-board of tribes, independent and always autonomous, even when overawed or overpowered by others. Those tribes whose sway was most extended when America was discovered were: in North America, the Iroquois league in what is now the State of New York; they had organized for the purpose of plunder and devastation and were just then extending their destructive forays; in central Mexico, the confederation of the tribes of Mexico, Tezcoco, and Tlacopan; in Yucatan the Maya; in Amazonia the Chimbas or Chibcha of central Colombia and, in Peru, the Incas. It has not yet been established, however that the Incas had confederates, or if they belonged to the class of sedentary tribes that then overran large expanses of territory, either alone or with the aid of subjugated tribes. Traces of confederacies appeared on the Peruvian coast among the sedentary clusters that were partly wiped out by the Inca not a century previous to the advent of the Spaniards. Of the sedentary Indians that held a sway consider- able extent of territory by their own single efforts, there were the various independent groups of Guatemala and the Tarascans in western central Mexico who were the most conspicuous. In North America the Muskogees, the Natchez, the Choctaws, and, further north, the Dakota and Pawnees displayed considerable aggregative power.

ABORIGINAL SOCIAL CONDITIONS.—The system of social organization was the same in principle throughout the entire continent, differences being, as in general culture, in degree, but not in kind. The clan, or gens, was the unit, and descent was sometimes in the male, sometimes in the female line. But the clan system had not everywhere fully developed; the prairie tribes of North America, for instance, were not all composed of clans. Various causes have been assigned for this exception, but no satisfactory explanation has as yet been suggested. The general characteristics of American Indian society were: internal autonomy, tenure of lands, no political titles, offices, and segregation and exclusion of the different clusters from each other. Infinite boundaries nowhere divided one cluster from another; uninhabited zones, or neutral belts, intervened between the settlements of the tribes; where the population was denser, the belt was narrower, though still devoid of villages. Civil and military administrations were merged into each other, and behind and above both, though partly occult, the power of religious creed and ceremonial determined every action. The shamans or sorcerers, by means of oracular utterances and magic, were the real leaders. These so-called priests also had their organization, the principles of which were the same all over primitive America, as they are the same to-day. Esoteric societies, based upon empirical knowledge and its application to spiritual and material wants, constituted the divisions and classifications of the wizards. These were not in plastic and easily movable, but were indispensable for religious ends, without belonging to one or the other of these clusters of official magicians, exposed himself to dire chastisement. Such were and are the chief features of religious organization among the more advanced tribes; the lesser the degree of culture, the more perfect the system and the less complicated in detail.

RELIGION OF THE ABORIGINES.—Anism is the principle underlying the creed of the Indian everywhere, and Fetishism is its tangible manifestation. Monotheism, the idea of a personal and all-creating and ruling God, nowhere existed among the Indians. The whole world was inhabited by spirits: the rain, which could at will take individual shape in special localities. The Indian feels himself surrounded everywhere by numberless spiritual agencies, in presence of which he is helpless, and which he feels constrained innately to propitiate or appease. Thus far under the domination of his magic and, later, the wizard a hold upon him which he cannot shake off. His every action is therefore preceded by prayer and offerings, the latter are sometimes quite complicated. Among his fetishes, there is little or no hierarchic gradation of idols. Phenomena that seem to exert a greater influence upon man than others are considered to be more powerful, and seem to take effects supposed to act beyond their sphere. Thus there was and is no sun-worship as commonly believed. The sun, as well as the moon, is looked upon as a heavenly body which is the abode of powerful (but
not all-powerful) spirits; in many tribes little attention is paid to them. Historic deities also arose among them as the result of belief in mighty wizards whose spirit dwelt in their fetishes. Sacrifices were made to the fetishes, and the most precious objects offered up to human victims being looked upon as the most desirable. Even the practice of scalping was based upon the belief that, by securing that part of the enemy's body nearest to the brain, the captor came into possession of the mental faculties of the deceased, and thus added so much more to his own mental and physical powers. Anthropophagy, or cannibalism, as widely distributed through the tropics, rested on the same conception.

**ABORIGINAL LAWS AND LANGUAGES.**—The Indian had no written laws. Custom ruled; the decisions of the tribal councils and oracular utterances determined the questions at issue. The council was the chief authority in temporal matters; the chiefs executed its decrees, which were first sanctioned, or modified, by the oracles of the shamans. There was no writing, no letters, but some of the more advanced tribes used pictographs, by means of which they could, to a limited extent, record historic events or other languages. They used their calendars, both astronomical (in a rude way) and ritual. The knotted strings, or guipus, of Peru were a more imperfect method, and their use, in a simpler form, was much more extended than is generally thought. The aboriginal languages of America are divided into three main groups, each divided into dialects. The number of these stocks is becoming gradually reduced as a result of philological study. There is an affinity between some of the idioms of western North America and some of eastern Asia, but further than that resemblances do not go. It is easier to follow the example set by British, and to subdivide the American idioms into geographical groups, each of which embraces a certain number of stocks. There is, however, an objection to this plan in that in some cases one stock is scattered and dispersed over more than one geographic section. There are, for instance, indications that the Shoshones of Oregon, the Pimas, Opatas, Yaqui of Arizona and Sonora, and the Mexicans (Aztecs, Tezucuans, etc.) and a part of the Indians of Nicaragua belong to one linguistic family, which is thus represented both among the North Pacific and Central groups.

The Eskimo, whose language may be classed as specifically Arctic, the most important groups are: in British America the Apatcachens, or Tinné; the Navajos, or Dinné, in Arizona and New Mexico, with their relatives the Apaches or Nédé: the Algonquins, ranging from Nova Scotia in the northeast, on the Atlantic, to New York Bay in the south, and from the headwaters of the Missouri River in the west, across the basin of the Great Lakes; of these Indians the Arapahoes, Blackfeet, Cheyennes, Chipeways, Delawares, Sac and Foxes, and Shawnees are the most generally known. Many tribes of this group (like those of New England for instance) lived originally by fishing and hunting; others, like those of northwestern New York, embracing the Hurons, Eries, Cherokees, etc.; the Muskogees, comprising the tribes along the southern Atlantic coast to part of Florida; the Catawbas, Natchez, and some of the Indians of Florida and Ochulua in Mexico; the Pawnees, Dakotas, and Kickapoos of Kansas; and of the watershed west of the Mississippi; in the West, on the Pacific coast, the north Pacific group extends from Alaska to southern California. The Yumas are scattered from the mouth of the Colorado through portions of Arizona, and a branch of them is said to live in the Mexican State of Oaxaca. The Pueblos of New Mexico and Arizona are looked upon as a separate linguistic cluster also. Of the great Shoshone group mention has already been made.

Mexico further contains a number of clusters linguistically distinct, like the Tafoacs, the Otomis, the Totonacos, Zapotecos, Mixes, Mixtecos, Mayas, Zenules, some of which have been grouped into one family, the Maya, for instance, embrace some of the more highly developed tribes of Guatemala, and the Huaxtecans of the State of Vera Cruz, far to the north of Yucatan. The farther south we go, the more indefinite become linguistic classifications for the reason that the material at hand has not been sufficiently investigated; also that there is, especially in regard to South America, much material still to be collected. It follows, therefore, that the idioms of the Isthmus can hardly be regarded as classified. A number are recognized as apparently related, but that relationship is but imperfectly understood. In South America, we here merely mention the Chibchas, or Muyscas, of Colombia, the extensive Arawak stock, and the Caribes, the former widely scattered, the latter limited to Venezuela, the Orinoco, and Guyana. Of the idioms of Ecuador little is known except that the Quichua language of Peru (mountains) may have supplanted a number of pre-Amerindian idioms. The language of South of the Quichua the great Aymara stock occupied the central plateau, but in primitive times it extended much farther north. In Brazil, the Tupi (Guarani) and Tapuya were, on the coast, the most widely diffused languages. We may further mention the idioms of Guaycurú, which may again be divided into two, the Guaycurú and the Guara, the former of which the Calchaqui were the most advanced, and the unclassified idioms of Patagonia and Tierra del Fuego. This sketch of the distribution of American languages cannot here be carried into greater detail. American linguistics are constantly progressing, and much of what is now apparent is established as liable to be overthrown in the future.

**ORIGIN OF THE ABORIGINAL RACES.**—The question of the origin of the Indians is as yet a matter of conjecture. Affinities with Asiatic groups have been observed on the north-western and western coast of North America, and certain similarities between the Peruvian-coast Indians and Polynesian tribes seem striking, but decisive evidence is still wanting. The numberless hypotheses on the origin of the primitive Americans that have flooded literature since the days of Columbus have no proper place here. The existing man in America during the ice age must still be a matter of research. Neither is there any proof of the coming of Christian missionaries in pre-Columbian times. There may be indications, but these lack, so far, the support of documentary evidence. If, however, we consider Greenland as an island belonging to the North American Continent, Christianity was introduced into America in the tenth century of our era. The tale of the voyage to “Vinland” attributed to a Bishop Jon, or John, in the fourteenth century, rests on slender foundations. In regard to the visits of Asians to the west coast of America, nothing is known, the Fu-Sang tale being long ago cleared up by the recent Japanese archipelago. Martin Behaim placed on his map of 1492 a note according to which seven Portuguese bishops in the ninth century fled from the Moors to a western island called Antilia and there founded seven towns. Other than this, there is no authority for the story. Finally, there is the tale of Atlantis, told by Plato in his “Timaeus” and his “Critias,” which is equally unsupported. Though the subject of much speculation, no trace of a submerged continent, or part of the American Continent, of which the Antilles would be the remnant, has so far been discovered. The attempts to establish traces of the Atlantean catastrophe in the folklore of Central American tribes have met with indifferent success.
AMERICA

ORIGIN OF THE NAME GIVEN TO THE NEW WORLD.

—The name "America" is the outcome not so much of an accident as of an incident. For nearly a century after Columbus, the Spaniards who had the first right to baptize the continent, having been its first European occupants, persisted in calling their vast American possessions the "Western Indies". That name was held in derision by the English and Dutch, while they were in search of Asia. The belief that America was a part of that continent was dispelled only by Balboa's journey across the Isthmus in 1513. Six years previous to that feat, however, the name America had been applied by some German scholars to that continent. It was not from a spirit of diminishing the glory of Columbus, nor of enforcing the claims of other explorers, but simply in ignorance of the facts. Amerigo Vespucci, a Florentine pilot, first in the service of Spain, then of Portugal, and again in Spanish employ, had made at least two voyages to the Western seas. It is not the purpose here to discuss the voyages Vespucci claimed to have made to the American coast, or that have been attributed to him. For these still somewhat enigmatic tales, and the documents relating thereto, see VESPUCCI, AMERIGO. It suffices to state that at least some of his letters were published as early as 1504. It was not until 1505, however, that Vespucci in a letter to his friend, Martin Waldseemüller (Hylacomylus), who occupied the chair of cosmography, struck by the alleged date of 1497 for Vespucci's first trip to the new continent, he concluded that to the Florentine belonged the honour of the first discovery, and that the New World should hence be named after him. So when, in 1507, a map was established at Basle, through the efforts, chiefly, of the secretary of the Duke of Lorraine, he published, together with Matthias Ringmann, professor of Latin, a geographical work of small compass, entitled "Cosmographie Introductio", in which he inserted the following passage: "I do not see why it may not be permitted to call this fourth part of the world America, the discovery of which is indebted to the curious mind, by the name of Amerige—that is to say, the land of Americans—or America, since both Europe and Asia have a feminine form of name, from the names of women". This suggestion might have had no further consequence, had not the name of America been placed on a map published by Hylacomylus in the same year, whether to designate only that part the discovery of which was credited to Vespucci, or the whole continent as far as known, is not certain. As the "Cosmographie Introductio" was a geographical treatise it was gradually accepted by cosmographers outside of Spain, although Las Casas persistently advocated the discovery of the Latin misermon and a slur on the name of Columbus. Foreign nations successively adopted the name proposed by Waldseemüller. Even Spain finally yielded, substituting "America" for "Occidental Indies" and "New World" as late as the middle of the eighteenth century. As Waldseemüller himself took no interest in the use of the name America. He never laid any claim to being the first discoverer of the new continent, except as far as the (dubious) date of his first voyage seems to do so. He was a personal friend of Columbus as long as the latter lived, and died (1512) with the fame of having been a useful and honourable man. Neither can Waldseemüller be charged with rashly giving Vespucci's name to America. More blame for not investigating the matter with care, and for blindly following a suggestion thrown out by Waldseemüller, attaches to subsequent students of cosmography like Martin Waldseemüller and Ortelius, who distinctly heard him on the command the original Spanish documents, having been for a time royal cosmographer. An attempt to trace the origin of the name to some obscure Indian tribe, said to have been called Amerique, has met with no favour.

—AMERICAN—L. SPANISH.—The European nations which settled the American Continent after its discovery by Columbus, and exerted the greatest influence on the civilization of the New World, were principally five. They rank, in point of date, as follows: Spain, Portugal, France, England, Holland. Sweden made an attempt at colonization, but, as the Swedish colony was limited to a very small fraction of the area of eastern North America and endured not more than seventeen years, it need only be mentioned here. Russian colonization of Alaska and the Danish occupation of one of the Lesser Antilles may also be passed over as unimportant. But the others began to lay the foundations of the New World. The rapidity with which she explored and conquered the territories discovered was amazing. Not sixty years after the landing of Columbus Spanish colonies dotted the continent, from northern Mexico as far south as central and southern Chile. Not only were they along the coast, but in Mexico and Central America they were scattered from the Atlantic to the Pacific, and in South America from the Pacific shore eastward to the crest of the Andes and to the La Plata River. Vast unsettled stretches of land intervened between the colonies in many sections, but these sections could be, and were, traversed from time to time, so that intercourse could be kept up. The entire northern coast of South America was under Spanish sway, and explorations had been carried on, approximately, as far as lat. 42° north along the Pacific; in the interior as far as lat. 40°; the southern United States had been traversed beyond the Mississippi, and Florida, Alabama; the last term of expedition of along the Atlantic shore. The whole Pacific coast, from lat. 44° to the southern extremity of Tierra del Fuego, was already known, settled in places, and frequently visited, and while the Orinoco River had been explored both from its mouth and from the west, expeditions from Venezuela penetrated into the Amazon and its tributaries, a man once reached a point which is now the Argentine frontier from the side of Ecuador. These extraordinary achievements were accomplished by a nation that, in the beginning of the sixteenth century, counted, so far as we can estimate, not ten millions of people.

Such extraordinary activity, energy and, it cannot be denied, in many cases sagacity also, was the outcome of the character of the Spanish people and of their formation. In the first place, the Spaniards are a much mixed race. Since the times of Roman domination, nearly every people of any consequence that overran Europe (Huns and Northern Germans in particular) and America or the Spanish soil, and left traces of their presence in language, customs, and, in some cases (the Visigoths) in laws and organization. Southern invaders from Africa, the Moors, had still further contributed to the mixture. Defence of the Spanish soil and, particularly, salvation of the Christian faith, the people's dearest patrimony, against these Mohammedan conquerors, had made of the Spaniards above all a warrior people. But seven centuries of incessant warfare neither fashioned a very tender-hearted race nor contributed to enrich the country. Spain had
POLYGLOT PSALTER, GENOA, 1516 (REFERENCE TO COLUMBUS'S DISCOVERY OF AMERICA)

ORIGINAL IN COLLEGE LIBRARY, WOODSTOCK, MD.
once been rich in precious metals, but the Romans impoverished the land by draining the mines. Still the tradition remained, and with the tradition the longing for fortune and the golden fleece, for gold and silver became a powerful incentive to seek and grasp the wealth of the New World. The thirst for gold was neither more nor less intense in the sixteenth century than it is now, but it was directed to much vaster regions. Furthermore, the precious metals were found among peoples to whom they were of no commercial value, much less standards of wealth. To deprive the Indian of gold and silver was, to him, a much less serious matter than to deprive him of his gathered maize or any other staple food. The earliest periods of Spanish colonization were spent in attempts to establish a modus vivendi with the aborigines, like all epochs of that kind, proved disastrous to the weaker—namely, to the Indian. Doubts as to whether the natives were human beings or not were soon disposed of by a royal decree asserting their essential human nature and certain rights necessarily flowing therefrom. They were, however, and (by a law of 1567) declared to be minors who required a stage of tutelage, before they might be made to assume the duties and rights of the white population. Before practically reaching this conclusion, one which once for all determined the condition of the Indian in most South American Republics, and partly in the United States and Canada, much experimenting had been done.

The primitive condition of man in the New World was a problem which European culture four centuries ago was not yet capable of solving. While in Spain the old communal rights of the original components of the realm were for a long time maintained, and a sort of provincial autonomy prevailed, which acted as a check upon growing absolutism, Spanish America was from the outset a domain of the crown. Discovery, by land and sea, and colonization were under the exclusive control of the monarch; only with his permission explorations could be made, and settlement. Personal patronage of the viceroy was placed ostensibly under a wholesome control, but it was also unfavourably hampered in many instances. Not so much, however, in the first century after Columbus as in the two following centuries. The royal patronage, at first indispensable, resulted in securing for Spanish interests an unjust ascendancy over those of the colonists. It was often, and not improperly, contended that the Creoles were in a worse position than the Indians, the latter, as special wards of the Government of Spain, enjoying more protection and privileges than the Spanish Americans. The latter complained particularly of the injustice of assigning two officials each to the exclusion of Creoles. It insured the home Government a strong position in the colonies, but only too often its administration was entrusted to men unfit for the positions through want of practical acquaintance with country and people. It is true that the system of residencia, or final account at the expiration of the terms of office, provided the means of investigation, with, sometimes, discretionary faculties, were a check upon abuses, but by no means sufficient. A code of laws for the Indies, as Spain called its American possessions for a long time, had been in contemplation since the middle of the sixteenth century, and only became effect at the end of the seventeenth. Much of the delay was due to the enormous number of royal Decrees on which legislation had to be based. These Decrees continued to be promulgated as occasion demanded, along with the Code, and they bear testimony to the solicitous attention given by the Spanish monarchs to the most minute details in their management. This was a so-called paternal autocracy, well intended, but most unfavourable, in the end, to the free development of the individual and of the colonies in general.

In the middle of the seventeenth century Spain definitively closed its colonies to the outer world, the mother-country excepted, and even the intercourse with that was severely controlled. It was a suicidal measure, and thereafter the American colonies began to decline, to the great detriment of Spain itself. Still, it should not be overlooked that the measure had, to a great extent, been forced upon Spain by the unrelenting attacks of other nations upon her colonies and her commerce with them, in times of peace as well as in war. Instruction and education were almost completely under the control of the Catholic Church. Secular institutions of learning sprang up late, although the Jesuits had taken the initiative in that direction. Considered the means at hand, much was done to study the geography of the new continent, its natural history, and other branches of science. In the eighteenth century scientific explorations were made on a large scale. Previous to that time, such investigations were mostly due to the Jesuits, especially by ecclesiastics. In the sixteenth century, the Emperor Philip the Second sent to Mexico his own physician Hernandez to study specially the medicinal and alimentary plants of that country. Nutritive plants were imported from Europe and Asia, as well as domestic animals, and it is to the Spaniards that the planting and cultivation of fruit and shade trees in South America is due. But all these improvements did not satisfy the legitimate aspirations of Spanish-Americans, for they were made for the benefit of the native Spaniards. Add to this a vellacitating and heavy system of taxation that weighed almost exclusively on the Creoles, heavy custom-house duties, stringently exacted, and the arbitrary conduct of officials, high and low, and we are not surprised that the colonies took advantage of the opportunity afforded by the weakening of Spain during the Napoleonic period to secure their independence. The magnificent exploitation of the abundant mines of precious metals, discovered everywhere and consequent exploration, was carried on in the sixteenth and seventeenth centuries according to methods that were certainly progressive, though the mines began to give out. At the same time, in the great mining centres, the Creoles became so rich that luxury and corruption rapidly spread amongst them. The great bulk of the treasure went to Europe without any profit for Spanish America. The statement that forced labour in the mines diminished the numbers of the Indians is greatly exaggerated. Individual and local abuses are undeniable, but the system established after the same Reino or Revenso had proved wise and salutary when properly administered. In general, the Indian policy of the Spanish Government was based upon the idea that the Indian should in time supply the labour needed in the colonies; it was a policy of solicitous preservation and slow patient education through the agency of the Catholic Church.

II. PORTUGUESE.—As Spain was securing its foothold in the New World, Portugal was rapidly pushing forward in the path of exploration. The outcome was rivalry between the two nations and disputes about the rights and limits of discovery. Both factions, Portuguese and Spanish, appealed to the Pope, who accused both of trespass. His verdict resulted in establishing a line of demarcation, the right of discovery on one side being allotted to...
Spain, on the other side to Portugal. The papal Bulls from 1493, while issued, according to the time, in the form of grants by Divine rights, are in fact, acts of arbitration. The Pope (Alexander VI) had not sought, but never accepted by request of the parties, the office of umpire, and his decisions were modified several times before both claimants declared themselves satisfied. The methods of colonization pursued by the Portuguese were in the main similar to those of Spain, with the difference that the Portuguese insisted on utilizing Africans to complete their pursuits. Again, the territory discovered and occupied (Brazil) was difficult uniformly of access, being mostly covered by vast forests and furrowed by gigantic watercourses, not always favourable to the penetration of the interior. Therefore the Portuguese reached the interior much less rapidly than the Spaniards, and confined their settlements mostly to the coast. The Indian population, thinly scattered and on a much lower level of culture than the sedentary natives in parts of Spanish America, was of little service for the exploitation of the vast and almost impenetrable land. In the beginning of the seventeenth century, Brazil belonged to the Spaniards, and might be conquered by the Dutch. The domination of the latter left no permanent stamp on the country, as it was brought to a close thirty years after its beginning. During the seventeenth and eighteenth centuries the Portuguese were the most dangerous neighbors for the Jesuit mission in the Mississippi Basin as well as in Paraguay. Their policy of en-slaving the Indians caused the ruin of more than one mission, and it was only with great effort that the Jesuit state of Paraguay, so beneficial to the aborigines, for a time held its own. The separation of Brazil from Portugal was due more to political disturbances in the latter country than to other causes. An empire was created, with a scion of the royal house of Portugal at its head. It is chiefly to the last Emperor, Pedro II, that Brazil owes its interior development, and to him was due the emancipation of the slaves. The Federal Republic since created has had to contend against many difficulties. III. FRENCH.—The French occupied three regions of the New World: (1) Eastern Canada, (2) Louisiana and the Mississippi Valley, (3) some of the Lesser Antilles and Guiana in eastern South America. The Antilles (Hayti, Martinique, Guadeloupe, etc.), benefited by the course of the warfare carried on against Spain from the sixteenth century. Guiana as a French possession was the fruit of European wars and treaties. Neither of the last two French colonies have exerted any marked influence on American civilization. The French occupation of a part of Hayti had more serious conse-quences. The uprising of the negroes on that island resulted in the establishment of a negro republic, an isolated phenomenon in the annals of American his-tory. The French occupation of Canada lasted two centuries, that of the Valley of the Mississippi a little more than one, and was of the highest importance in the history of the French and American people. It is to the French we owe the earliest acquaintance with these regions. French colonization was different from Spanish, inasmuch as it was attempted on a smaller scale and with less dependence on the home Government. Like Spanish and Portuguese coloniza-tion, however, it was essentially a race to found French Huguenot settlements in Brazil, Florida, and Georgia in the sixteenth century all failed; in Brazil because of mismanagement; in the latter countries because of the Spanish conquest. French colonization began on the banks and near the mouth of the Saint Lawrence. The first colonizers were venturesome mariners who approached the crown for authority as well as for aid and military assistance. But it was personal initiative that laid the foundation. Strange as it may seem, Catherine de Medici gave more support to Protestant than to Catholic undertakings. Political reasons on her part, chiefly the desire to supplant Spain by her American possessions, dictated this anomalous policy. The French settlements remained comparatively few, and hugged the shores of the Saint Lawrence, occupying points of the Lake basin and isolated posts among the Indians and on the seaboard. The necessity of military protection and the limited immigration led to the abandon-ment of the colony controlled by the crown, but for the most part indifferently supported. The French people had little confidence in the future of a domain that promised only furs and wood, showed no traces of precious metals, and where the climate was as forbidding as its Indian inhabitants. It is likely that, owing to the antipathy against the Canadian enterprise prevailing at court, Canada would have been abandoned had not two pertinent reasons prevailed: one, the secret hope of checking the growing influence of England on the new continent, and of eventually annexing the English colonies in North America; the other, the misfortunes of war, which, in the end, went hand in hand, for while the Jesuits were true to their religious mission, they were none the less Frenchmen and patriotic. They soon discovered that the key to the political and military situation was in the hands of the Iroquois Indians, or Six Nations, and that the French mission in the Iroquois and their permanent friendship would eventually secure the balance of power. To induce the Iroquois to become Christians and thereby allies of France, the Jesuits spared no sacrifice, no martyrdom, no efforts. Had the rulers of France been as sagacious as those of Spain in the appreciation of the Jesuit missions, and had they adequately supported them, the outcome might have been favourable. But, while both countries were equally autocratic, the French government was as unsystematic and careless in Canada as the Spanish was careful and methodical in administering its American possessions. The few governors, like Frontenac, capable of controlling the situation were poorly assisted by the mother-country, and inefficiency too often alternated with good administration. Even military aid was sparingly granted at the most critical periods. It is true, however, that the moral and material decay of France, and the other exhausting wants of the French, may be attributed in part to this neglect. The result was the establishment in the French possessions of a sparse population, scattered over so vast a territory that communication was frequently interrupted. That population, with the exception of the inhabitants of the official centres at Quebec and Montreal, where social conditions were partly modelled on those of the motherland, was rude and uneducated by reason of its isolation, though individually hardy and energetic, and their dispersion throughout such a vast territory prevented joint effort. The missionaries had their hands too full, in attending to the Indian missions, to carry out adequately the desire of conquest and utilization. Moreover, from the nature of their occupations, were often compelled to lead an almost migratory life. Thanks to the efforts of a trader and of a Jesuit, the connection between the Lakes and the Mississippi was established in the latter part of the seventeenth century; after the hunting journals of French settlements in Louisiana and Illinois, the English colonies were encompassed by a semi-circle of French possessions. La Salle did for the mouth of the Mississippi River and part of Texas what Champlain had done for the mouth of the Saint Law-rence. Individual enterprise began to make sig-nificant the French in northern Mexico. The conduct of France in its North American dominions towards other European
nations was of course guided largely by European political conditions, and the Canadians more than one cent of the other elements of international warfare. To a certain extent the French colonization of the Indian policy of Spain by utilizing the resources afforded by friendly Indian tribes, but these were always fickle and unstable. In the north, on the borders of the Arctic zone, the main element of stability—agriculture—played but a secondary rôle.

But in the Mississippi valley the balance of English supremacy against the French colonists should have proved an element of strength to the French in Canada, it turned to their disadvantage in the end. The incomparably more abundant resources of southern latitudes in a moist climate formed such a contrast with the cold, northern dominions of the English that the American colonists grew stronger. When Voltaire pronounced himself in favour of the Louisiana colony, a marked leaning to abandon Canada made itself manifest in France. The concentrated power of the English colonies, assisted by England's naval supremacy, rendered voluntary abandonment unnecessary.

IV. ENGLISH.—The methods of English coloniza-
tion in America are so widely known, and its literature is so extensive, that the matter may here be treated with comparative brevity. While in the southern Atlantic States discoveries and settlements were made with the assent of the Crown, under its patronage and by enterprise members of the nobility, the northern sections, New England especially, were colonized through personal initiative. There was no desire for independence, though political, and especially religious, autonomy were the ideals of the Puritan colonists. That religious autonomy has usually been regarded as synonymous with religious liberty. But it took long years of struggle and experimenting before the latter became established in New England. The English system of colonial expansion depended much more on individual enterprise than the Spanish; but there was much less regard for authority unless the latter was represented by law. English colonization was more akin to the Portuguese in its commercial tendency, and superior to the French in the faculty of combining and organizing for a given purpose. Independence of character was an heirloom of northern origin in general, respect for law a specifically English trait. There is no trace of the influence of New England that has greatly contributed to the remarkable growth of the United States. The unparalleled rise and expansion of the United States was due chiefly to personal initiative in the beginning, that afterwards voluntarily submitted to the requirements of organization, and to a political and (subsequently) religious tolerance which opened the country to all outside elements thought to be beneficial. These features, however, were not so much due to the English as to the American character that developed after the North American colonies had achieved their independence, and the Northern element of the population. There was a marked contrast between the position assumed by the Catholic Church towards the Indians and the attitude of Protestantism. The former, as soon as the administration of the Spanish dominions in America began to assume a character of stability, instituted concerted efforts for the conversion and civilization of the Indians. The introduction of the printing-press in Mexico (about 1536) was brought about specially to promote Indian education. The clergy, particularly the regular orders (Franciscans, Dominicans, and others, and later on, on a still larger scale, the Jesuits), became not only teachers, but the protectors of the natives, and in the aim of the crown (in some instances with the crown) to preserve the Indian and defend him from the inevitable abuses of lesser officials and of settlers. Hence, in Spanish America the Indian has held his own more than anywhere else, and has come to be a moderately useful element.

V. THE NEGRO.—The negro has assimilated himself much better than the American aborigine to post-Columbian conditions. Though his condition of life was for centuries deplorable, and though we absolutely condemn slavery in every form, it cannot be denied that it was for the negro a useful school, in which he was slowly introduced to civilized life and became acquainted with ideas to which the Indian has remained a stranger. Of the negro republic, Hayti, we have already spoken. The complete emancipation of the coloured race in the United States has presented to the people of that country a problem which still awaits its solution.

THE WAR OF AMERICAN INDEPENDENCE.—The emancipation of the American colonies from European control changed the political configuration of the continent, both north and south. Of the British possessions in North America as they existed in 1776 only the Dominion of Canada still belongs to the British crown. The other colonies have become the United States of America. Spanish America severed its connection with the mother-country and has been divided into the republic of Mexico, the Central American republics of Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica, Leon, and Panama; the republics of Hayti, the Antilles (the Antilles until Hayti revolted), Cuba, and the South American republics of Venezuela, Colombia, Brazil, Ecuador, Peru, Bolivia, Paraguay, the Argentine, and Chile. Jamaica remains a British possession; Porto Rico is a possession of the United States. The Lesser Antilles still belong to the powers which owned them prior to 1776, namely: England, France, Holland, Denmark, and Sweden. On the continent, England possesses British Honduras and British Guiana; Holland, Dutch Guiana, or Surinam; and France, French Guiana or Cayenne. Changes like these in the political aspect of a continent might be expected to have considerable influence on the Church in the New World. The Catholic Church, which is so intimately related with the history of civilization in the New World. Nevertheless, the independence of the European colonies has not greatly affected the position of the Church in America. In the United States the Church has flourished under the republican form of government. In Spain and in the other Spanish American States the new conditions have affected the Church more markedly, and not always beneficially. The lack of stability in the political conditions of Spanish American States has so often influenced the deportment of their governments towards the Church that sometimes persecution has resulted, as in Mexico. Attempts to give to the Indian a chance under the new conditions have often been in vain.
teacher, the Church, but have also fostered a racial desire to return to primitive uncivilized conditions. Happily, the material development of many of these countries has counteracted these tendencies, and to a considerable extent holds them in check to-day. The problem is brought into contact with the American Indian, clergy into direct relations with the Holy See, and has proved greatly advantageous to religion. The regular orders, especially the Jesuits, have suffered in some Spanish American countries. In Mexico they have been officially suppressed, but such extreme measures last only as long as their authors retain power.

We have not sufficient data to determine the Catholic population of America. Even in the United States the number usually given, "about 14,000,000", is a conjecture more or less accurate. Spanish-American peoples are Catholic. At least as many as the Catholics. The same applies to the Indians, but the numbers of the aborigines are but very imperfectly ascertained. Still we shall probably not go far astray if we assume that nearly one-half of the population of America are Catholics at least in name. The United States of America alone contain fourteen archbishoprics, thirty-eight bishoprics, and more than 400 vicariates-Apostolic. The remainder of America divides into 150 dioceses, 54 of which are seats of metropolitans. There are to-day two American cardinals: James Gibbons, Archbishop of Baltimore (created in 1886), and Joaquim Arcoverde de Albuquerque, Cavalcanti, Archbishop of Rio de Janeiro, Brazil (created in 1906). (For the achievements of the famous Catholic missionaries and explorers in the New World, see articles under their respective names. The alleged pre-Columbian discovery is also treated in a separate article.)

Only general works on American ethnography and linguistics can be placed here. The literature on these subjects embodied in monographs finds place in the articles on Indian tribes, languages, and on the biographical articles. The generalization of special monographs initiated by the late Major Powell, under the title of Reports of the Bureau of Ethnology (Washington) now embraces some twenty-five volumes, and their contents are not restricted to North American topics. This collection should be carefully consulted. The Dominican friar Gregorio García presented more fully than any of his predecessors, and in the form of an inquiry into the origin of the first words of American ethnology with reference to linguistics. The first edition of the Diccionario de los Índios appeared at Madrid in 1607, and a second edition was published at Seville, in 1619, much enlarged. In the sixteenth century a number of works on cosmography contain notices of the manners and customs of the American aborigines, but they are scattered and written in a foreign hand (except on Spanish America). The compilations of López de Velasco from 1571-74, Geography and Descriptions (Madrid, 1616), was made on the basis of personal observation and is superficial. In the seventeenth century, the great work of J. de Ibarluz was published (1653), but printed only at the end of the past century is highly important for the ethnology of Spanish America; the book of D. Ovando, General Americana, is mostly controversial. The rare work of the Rabino Manasse ben Israel on the Aborigines of the New Continent is devoted to establishing the descent of the Indians from the Hebrews, and James Adam's History of the American Indians (London, 1775) even improves upon his Jewish predecessor, as does Bouhours, an Encyclopaedia of the Languages of the American Indians (London, 1816). While such books are dedicated to the expounding of a single point of view, a more extensive and reliable scattered data, and are not limited to specific tribes or regions. Systematic investigation of American ethnography and linguistics was carried on by Adémar (Paris 1724). It is to be seen that real progress could be made only by special research and a division of the whole field. So linguistics were separated from ethnography as early as the close of the eighteenth century. In 1773-82 Cout de Gérans published the Encyclopédie des Moeurs du Monde, Paris. About the same time the Abbé Hervy wrote the Flora Americana (21 volumes, Ceesena, 1778-81), the 22d volume of which contains a description of the American aborigines known at the time, philological dissection, polyglot vocabulary, ariatics (numerals), etc. Vater's Abhandlungen (1809-17) continued the work of Adémar by developing in 1806 under the same title. In 1815 he published also Linguarum totius orbis Index Alphabeticus (Berlin, 1847). In 1826, Adrien Balbi published Atlas Ethnographique du Globe (Paris, in which the known American languages are tabulated, as well as those not yet tabulated, but of a general character are: Worley's, A View of the American Indians (London, 1836); McCulloch, Jr., American Indian Languages (Philadelphia, 1836). With the rapid increase of missionary work, and the increasing power and influence of the Church in America, the American languages became more and more hazardous and monographic treatment of special subjects and groups are, therefore, being properly taken under the ethnography and folk-ethnography. Systematic study of this branch, including, of course, linguistics, was begun in the United States by limited to tribes or groups, and the work was thrown open with practical observation. Albert Gallatin, A Synopsis of the Indian Tribes within the United States, East of the Rocky Mountains and in the British and Spanish Provinces of North America (Cambridge, 1836) was the first to initiate this systematic study of the American ethnological Society, (New York, 1845 and 1846) contain the early results of the improved method of study at the work. Schoolcraft, especially the Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States (Philadelphia, 1861-65) extended the field. On Mexico, the work of Ovando y Berra, Geografía de las Lenguas y Curiosidades geográficas de México (Mexico, 1894) is the most comprehensive and general work extant. Alcide d'Orbigny, L'homme américain (Paris, 1839) has dealt with the Indians of the United States, and has been adopted by many other American ethnologists as a kind of Bible. The student of American ethnography, as a whole, is treated in but few works. Watzek, Anthropologie der Naturvölker der Erde (Berlin, 1877, 4th edition: English tr. London and New York, 1876); and Katzen, History of Mankind (English tr. London, 1866; 2nd English tr. 1898): Anthropogeographische Zeitschrift (Cottbus, 1853), show a lack of practical acquaintance with the countries and peoples they describe. The most important recent general works on the American aborigines are the works of Conscandographic and Affinity in the Human Family (Washington, 1880), Ancient Society (London, 1877), and Brincom, The American Race (New York, 1891). The student, as well as the general reader will do well, however, to check these comprehensive works with the current growing monographic literature on the various groups and tribes of American Indians.

AD. F. BANDELLER.

America, Pre-Columbian Discovery of. Of all the alleged discoveries of America before the time of Columbus, only the bold voyages of exploration of the fearless Vikings to Greenland and the American mainland can be considered historically certain. Although there is an inherent probability for the fact of other pre-Columbian discoveries of America, all accounts of such discoveries (Phoenician, Irish, Welsh, etc.) rest on traditions of second or third hand (except on Phoenician), and are unable to justify a serious defence of them. For the oldest written evidence of the discovery of Greenland and America by the Northmen we are indebted to Adam, a canon of the Church of Bremen, who about 1087 went to Bremen where he devoted himself very rapidly to the study of history; and it is the work of the vigorous missionary activity of Archbishop Adalbert of Bremen (1043-72), this "Rome of the North" offered "the best field for such work, being the much frequented centre of the great northern missions, which were spread over Norway and Sweden, Iceland and Greenland. Moreover, Adam found a most trustworthy source of information in the Danish King, Sven Estrithson, who preserved in his memory, as though engraved, the entire history of the barbarians" (the northern peoples). Of the lands discovered by the Northmen in America, Adam mentions only Greenland and Vinland. The former he describes as an island in the northern ocean, and far from Norway as Iceland (five to seven days), and he expressly states that envys from Greenland and Iceland had come to Bremen to ask for preachers of the Gospel. The Archbishop granted their request, even giving the Greenlanders assurances of a speedy visit in person. Adam's information concerning Vinland was no less reliable because of his knowledge of Greenland. According to him the land took its name from the excellent wild grapes that abounded there. Grain also flourished there without cultivation, as King Sven and his subjects expressly assured him. Adam's testimony is of the highest importance to us, not only as being the oldest written account of
Norse discoveries in America, but also because it is entirely independent of Icelandic writings, and rests directly on Norse traditions which were at the time still recent. The second witness is Ari Thorgilsson (d. 1148), the oldest and most trustworthy of all the historians of Iceland. Like Adam, Ari is conscientious in citing the sources of his information. His authority was his uncle, Thorkel Gelisson, who in turn was friend and companion of the discoverer himself. Hence from his uncle, Ari learned the name of the discoverer, the origin of the name of the country, the date of settlement, and other welcome details as to the degree of civilization among the people. He was the greatest writer of the adventures of the invaders, the Northmen. The discoverer was Eric the Red, who named the icy coast Greenland, to induce his Icelandic countrymen to colonize the land. As to the date, Ari learned that it was the fourteenth or fifteenth winter before the formal introduction of Christianity into Iceland (1000), i.e., 985 or 986. Ari's information with respect to the civilization of the earlier population of Greenland is of peculiar importance, giving as it does a glimpse of conditions in Vinland. Besides traces of human habitation, Eric and his companions found in Greenland the remains of leather canoes and stone implements. From this Ari concludes, "it may be inferred that was once the dwelling place of the same people who inhabited Vinland, and were called by the Greenlanders Skraelings." Ari in his "Book of Settlements" (Landnámabók), as well as in his "Book of Icelanders," goes into detail concerning the discovery and colonization of Greenland, but mentions the discovery of Vinland only incidentally in connection with the genealogy of the famous Icelandic merchant Thorfinn Karlsefni, who "found Vinland the Good." In the Kristni saga and Snorri's Kings' saga (c. 1150), the discovery of Vinland is attributed in almost identical words to Leif, son of Eric the Red. On his homeward journey from Norway, near Greenland, where he had been commissioned by King Olaf of Norway to preach the Catholic Faith, he found Vinland the Good. As Leif on the same voyage rescued some shipwrecked mariners from certain death, he was named the Lucky. It is quite significant that the name of the God, everywhere spoken of as of a country universally known and needing no further explanation.

These historical data were happily completed in the middle of the twelfth century by a geographer, probably Nicholas, Abbot of Thingeyre (d. 1159). According to his chart, Greenland is shown next is Markland, and from there it is not a great distance to Vinland the Good. Leif the Lucky first discovered Vinland and then coming upon merchants in peril of death, he rescued them by the grace of God. He introduced Christianity into Greenland, and it made such progress that a diocese was erected in Gardar. It may be remarked in passing that this took place about 1125. We also learn from the well-informed geographer that Thorfinn Karlsefni, setting out later to seek Vinland the Good, came to a country "where this land was supposed to be," but was unable to explore and colonize Vinland as he had wished. It should be noted that this geographer speaks of only two voyages to Vinland, the accidental discovery of Leif, and Thorfinn's voyage of exploration; also that in addition to Vinland he mentions two other lands lying to the south of Greenland, which he calls respectively Helluland and Markland. The accounts just quoted are the earliest historical records of the Norse discoveries in Greenland and America, and have been for the greater part overlooked by earlier scholars, even by Einarsson. They were first given prominence, and justly so, by Storm and Reves. Although containing but brief allusions to Vinland, they still bear evidence to a consistent unanimity throughout, and forthright back to the eleventh century and give us certain positive evidence that Eric the Red in 985 or 986 discovered and colonized Greenland, that his son Leif, returning from Norway to Greenland where he was to introduce Christianity, discovered Vinland the Good (1000), that Thorfinn Karlsefni later attempted the colonization of Vinland, but found it too wild and inhospitable to make it a home, and the natives was obliged to resist, that these daring voyages brought to light two other countries lying south of Greenland, Markland and Helluland. In addition to these earliest records, three sagas come up for consideration inasmuch as they give detailed accounts of the first or second voyage of the Old Norsemen or Vikings. If we consider the age of the MSS, through which it has come down to us (or that now represent for us the original), the most important of these sagas is the Karlsefni saga in "Hauk's Book" (1305-35); next King Olaf's saga in the Flatey-book (c. 1387); the third is the saga of Eric the Red in a MS. dating from the beginning of the fifteen century. A comparison of these three sagas shows that the Thorfinn Karlsefni saga agrees with the saga of Eric the Red in all important points, but differs substantially from the King Olaf saga as found in the Flatey-book. According to the first two sagas Vinland was discovered by Eric the Red in 985 or 986 on a voyage from Norway to fulfill the commission of King Olaf to preach Christianity in Greenland. According to the Olaf saga the glory of having discovered America belongs to Bjarni, son of Herjulf, who was believed to have discovered Vinland, Markland, and Helluland as early as 985 or 986 on a voyage from Iceland to Greenland. As already observed, the Olaf saga is directly opposed both to the account of the twelfth-century geographer, who distinctly states that Leif discovered Vinland, and to the Kristni and Snorri sagas containing the same statement, with the additional information that it was during a voyage from Norway to Greenland whither he had been sent by King Olaf to preach Christianity. Unfortunately the Olaf saga, preserved in MS. only in the Flatey-book, was first used to narrate the discovery of America by the Northmen. This saga represents the old Northmen sailing the Atlantic with a confidence to be envied, and the当事的 by the modern mariner. Of the many captains, the leaders of seven different expeditions finding, apparently without difficulty, the bulber (huts) of Leif. This uncritical narrative, to which reference is constantly made, has long helped to discredit the discovery of America by the Northmen. What a conviction of the reality of the sagas of Thorfinn Karlsefni and of Eric, the former of which is preserved in twenty-eight MSS. The first attempt to find Vinland after its accidental discovery by Leif failed utterly. The second and last result after many difficulties in the discovery of a land which from its products might be the Vinland of Leif, but no mention is made of Leif's bulber. The results of historical criticism have, accordingly, given precedence to the Thorfinn and Eric sagas, but it must not be overlooked that the Olaf saga mentions in addition three lands discovered to the south-west of Greenland, of which the first was stony, the second wooded, and the third rich in fishes. These were therefore respectively named respectively Helluland, Markland, and Vinland. The same saga also records a futile attempt to colonize Vinland. Taking as a basis the more detailed and historically trustworthy account given in the sagas of Thorfinn Karlsefni and of Eric the Red, the voyages to Vinland may be briefly summarized. In the year 999, Leif, son of Eric, the Red, set out from Greenland to Norway. His course, though too far to the south, at last brought Leif to his destination and he entered the service of Olaf Tryggvason, King of Norway. Having been con
verted to Catholicism while at court, the daring mar-
ner was sent back to Greenland by Olaf in the year 1000 in order to co-operate with the priests of the ex-
pected mission in Greenland. In the second half of the
journey Leif was cast on the shores of a hitherto
unknown land where he found the vine and wheat in
a natural state, besides masur wood suitable for build-

ing purposes. The sailors took with them samples of all these products. Steering north-east they at
last reached Vinland. In the winter Leif and his
brothers Thorstein and Thorgeir built a settlement at
a place called Heirdal, i.e. stone land. Here a num-
ber of years passed before the home country heard
from them. In 1021, Thorstein the Younger, thor
Lawrence, geographical, historical, and philo-
sophical works presented views like those of
Torquemada (1703) in his "Historia de las Indias.
It is not a matter of surprise that men finally came to speak of a bishopric in Vinland and of
the fruitful work of Bishop Eric as of facts estab-
lished beyond doubt. In reply to such statements,
emission must be laid on the fact that the sources
say nothing about that Eric but speak only of the
winter journey Leif and his companions passed in
a region, which to his success, nor even reporting
that he found Vinland again. Nevertheless, those
who uphold the theory of a permanent colonization
of Vinland urge numerous arguments in support of
their position, many of which are long considered
inconceivable, as for instance the Norman stone
near Newport, Rhode Island. This, as a matter of fact,
is merely the ruin of a windmill built by Governor
Arnold (c. 1670). The Runic inscription on Dighton
Rock, so often misinterpreted, proves no more.
The inscription is merely Indian picture writing such as is
freely found far to the south. In answer to the
question what was the manner of Vinland, the
Brotherhood of Sankt Thomas, or the Irish, or by
St. Thomas the Apostle, or by Irish monks, or by
the Northmen. This is clearly proved by the fact
that the cross is found as a religious symbol among
pre-Christian peoples. When opponents of this view
point to the martyrdom of Bishop John of Ireland,
the answer is that John (d. 1066) met his death
not in Vinland the Good, but in the lands of the Wends
as I have elsewhere proved from original historical
sources. There is a twofold error in the statement
that a valuable cup of Vinland masur wood is men-
tioned among the tithes of the diocese of Gardar
dating from 1327. First, this (capita de nuce ultra-
marina) was not part of the tithes of the Greenland
diocese of Gardar, but of Skara, a Swedish diocese;
second, this goblet was not of masur but of cocoaanut.
Now are the arguments drawn from the amount and
the character of the tithes levied in the diocese of
Gardar for the Crusades more convincing. They
are based on a computation of the value of the tithes at triple their real amounts, and partly on a
mistaken conception of conditions in Greenland. As
the sources testify and modern excavations have
shown, the Northmen of Greenland, as well as their
Icelandic cousins, were active cattle breeders, and
raised horses, cattle, sheep, and goats, so that they
might easily pay their tithes in calf-skins. And
lastly, the story related by Zeno the Younger, of a
fisherman having seen Latin books in the library of
the King of Estotiland can no more be considered
historical than the rest of Zeno's romance. It is a
fiction, like the island of Estotiland itself and Plato's
Atlantis. The fact that Eric was in Vinland in
1121, but trustworthy accounts of Markland extend
to a later date. The Icelandic annals of 1347 have the
following record: "There came a Greenland ship to
Straumsfjord; the sail was set for Markland, but it
was driven hither (Iceland) over the sea. There was
a crew of eighteen men". The object of the voyage
was mentioned, but the most probable conjecture
is that the ship was bound for the forest land to
obtain wood, in which Greenland was entirely deficient.
But whatever the unfortunate sailors sought on
the shores of Markland, it is an undoubted fact that in
the middle of the fourteenth century Markland had
been forgotten by the Northern chroniclers. The
story of two sinking vessels off the coast of
Vinland; such are the meager statements found in
the Iceland annals. Lyschander, in his Greenland
chronicle, is the first to give a poetic expansion of this
story (1609). He represents Bishop Eric as bringing
"both emigrants and the Faith to Vinland. As
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more important in legend and song, in which its situation changes at will. The Helluland of history lay to the west, the Greenland of the sagas and the geographical Helluland was located in north-eastern Greenland. To reconcile both views, Björn of Skårdaz devised his theory of two Hellulands, the greater in north-eastern Greenland and the smaller to the south-west of Greenland. Raín arbitrarily located greater Helluland in Labrador and the lesser island in Newfoundland. His scheme of the arbitrary decision to deny wide acceptance, and in this way the site of Vinland was laid unduly far to the south.

For the approximate determination of the geographical position of Helluland, Markland, and Vinland, we find many clues in the original historical sources. "Helluland" in Norse colonization, which is closer to Markland, from which the distance is not great to Vinland the Good which some believe to be an extension of Africa. If this be true, then an arm of the sea must separate Vinland and Markland". If we accept the rash conjecture as to Vinland's connection with Africa, this view of the old twelfth-century Icelandic geographer corresponds to the details of the historical sagas concerning the situation of these lands with respect to Greenland and one another. The sagas, however, contain other clues. A detail in the Olaf saga with regard to the position of the sun at the time of the winter solstice (formerly led many to believe that the period was over) should be definitely determined. As a matter of fact the statement that "on the shortest day of winter the sun was up between eyktastarð and dagmalaustarð" is too vague to permit an exact determination of the position. Only this may be deduced with certainty, that Vinland lay south of 49° north lat., a position that might easily be identified with the situation of central Newfoundland or the corresponding section of Canada. To determine with accuracy the position of Vinland, it must be recalled that the members of Thorfinn's great expedition were looking for the region where Leif had found the vine growing wild. With this purpose in view, they sailed along the coast of America, and discovered first a land which impressed them on account of its long flat stones. They called it Helluland. Taking into consideration the starting point of the voyage, its length and direction, one may well agree with recent historians that the present Labrador coast is the site of Vinland. The saga, without, however, absolutely denying the claims of the northern peninsula of Newfoundland. Setting out from Helluland, after two runs of twelve hours each, the daring mariners came to a land remarkable for its wealth of timber, which they reached "with the help of the north wind on the second or third day the wished-for result. Vinland the Good should therefore be located in the northern part of the vine belt, or almost 45° north lat. Nova Scotia (inclusive of Cape Breton Island) seems to satisfy best the requirements of the sagas. Wild grapes and Indian rice (stiznia aquatica), which is probably meant by the wild wheat of the Northmen, all growing in a natural state, are repeatedly mentioned by eyewitnesses as characteristic of Nova Scotia and the region about the Bay of St. Lawrence, e.g. by Jacques Cartier (1534) and Nicholas Denys (c. 1650). Thorfinn was prevented from settling Vinland by the onslaught of the Skraelings, but his grandchildren, the first encounter with these wild dark-skinned men, remarkable for their uncomely hair, large eyes, and high cheek bones. Opinions differ widely as to the ethnographic classification of these Skraelings, some main-

taining that they were Eskimo, while others unhappily class them as Indians. The express mention of skin boats and the opening phase of the voyage indicate that the Markland Skraelings were most probably Eskimo, seems to support the theory that there were Eskimo in Vinland (Nova Scotia) at that period. They may have allied themselves with neighbouring Indians against the Norse invaders. A definitive determination of the position of Vinland, Markland, and Helluland definitely needs to be revisited, and the ruins, runic stones, or other ancient remains from the time of the Vikings. Unfortunately, in spite of the efforts of Horsford and other champions of the Northmen, such remains have not yet been found, and it is not unreasonable that those who deny a permanent Norse colonization lay stress on the absence of Norse remains to prove that Northmen did not succeed in establishing a permanent colony on the American mainland. The case is quite different with Greenland, where for some centuries there existed flourishing Norse colonies. Numerous ruins of churches, monasteries, and farm-buildings, together with miscellaneous remains, enable us to recognize clearly, even to-day, the position and character of the colonies of Greenland.

First as to the location of the colonies, ancient documents are unanimous in speaking of an eastern and a western colony, of which the first was by far the more important. The east, as the name seems to suggest, was formerly sought on the east coast of Greenland. Even after the researches of Grauh (1828-31) and Holm (1880-85), Nordenskjöld held fast to this view. It is true that even during his most successful journey of investigation (1883) did not find the ruins he expected on the eastern coast of Greenland, but this in no way shook his conviction. He simply declared that the old Norse settlements had disappeared, leaving no traces. As to the ruins, so plentiful on the western coast, which he himself had visited, he held that they did not date back to the ancient Northmen, but were of later origin. This dogmatic assertion shook the foundation of the view just then gaining ground, namely, that both eastern and western settlements were situated on the west coast of Greenland. What proof was there that the many ruins of Greenland, with or without remains in connection, owed their origin to the ancient Northmen? Was it right to ascribe the remarkably well preserved stone buildings to the Viking period, or did only the confused heaps of ruins belong to that time? The preliminary data for solving this question were furnished by Guðmundsson, a careful research into "the Church and Its Settlements in Iceland during the Saga Period". With the help of the original authorities, the Danish scholar Brunn and his learned collaborators were enabled to produce proof (1894) that the numerous ruins of Greenland in the neighbourhood of Julianehaab really dated from Norse times, and that in consequence the eastern settlement of the great migration was really located on the western coast of Greenland. Starting from these investigations, as thorough as they were interesting, Finnur Jónsson, a Dane, with the aid of the original sources, was able conclusively to reconstruct in all essential particulars the ancient topography of Greenland and represent it by means of a map. This chart of Jónsson's shows in the vicinity of Julianehaab the ruins of 117 churches and monasteries, large and small. The most remarkable are the episcopal See of Gardar and the manor of Eric the Red, renowned in the saga as the Brattahlid. The western settlement was situated within the limits of the present Godthaab, Greenland, as a matter of fact. Godthaab lies in 51° 30' west of Greenwich, while Julianehaab is approximately 49°. The less numerous ruins of the western district have not been thoroughly explored as yet but almost all their fjords have been
Cattle raising and the chase caused the inhabitants to explore their icy country on all sides. To quote from the "King's Mirror" the people have been noted in various places, "on the highest rocks to obtain an extensive view, and see whether they could find a place free from ice and suitable for habitation. Such a region, however, could not be discovered, except those parts already built up which stretched a long distance along the coast. They found that small mountain ranges and the snow-covered valleys, were twelve in the eastern settlement, and four in the western. In a list dating from the year 1300 the number of the former remains unchanged, but the number of churches in the western colony, which had been previously overrun by the Eskimo, was reduced to three, and in Ivar's list (c. 1370) is given as one, that of Steinesis, for a time the seat of "a cathedral and an episcopal residence". This statement of Ivar has given rise to the inference that there were two dioceses in Greenland, Gardar and Steinesis. According to the conjecture of Torfæus, only Eric, the missionary bishop, who there were but two monasteries in Greenland, one of the Canons Regular of the Order of St. Augustine dedicated to Sts. Olaf and Augustine, and a convent of Benedictine nuns. The Dominican monastery fantastically described by Zeno the Younger (1538) never existed in Greenland. During the most flourishing period the number of manors in Greenland amounted to 280, 190 in the eastern and 90 in the western settlement. Assuming that each manor had an average of ten to fifteen inhabitants, we have a sum total of 2800-4200 souls, which is probably near the truth. Dwelling houses were not stable but built to the contour of the land and sea. Generally the buildings for horses, cows, sheep, and goats were not adjoining. The chief occupations of the inhabitants were cattle breeding and the chase. The Kjökkenmöddings which are often to be found to a height of over three feet in front of dwellings, prove that the ancient Northmen were fearless in the pursuit of large game. In these heaps of bones and ashes, the greater part of the remains are those of seals. There are traces of the following domestic animals: a species of small horned cattle (bos taurus), goats (capra hircus), sheep (ovis aries), small horses (equus caballus) and well-developed dogs (canis familiaris). Of the seals native to Greenland, the harp seals show traces of the polar bear (ursus maritimus), the walrus (trichechus rosmarus), three species of seal (erignathus barbarus, phoca vitulina, and phoca jacta) and especially the hooded seal (cystophora cristata). It is not surprising then that the cruise tax levied on the inhabitants of Greenland, who had no currency, consisted of cattle hides, seal skins, and the teeth of whales. Gronlandia decima was termed in a letter of Pope Martin IV to the Archbishop of Trondheim (4 March, 1282): "Non percipitur nisi in bovinum et phocaenum corum ac dentibus et finibus basilicae." In a passage accorded with this is Ivar Bardson's emphatic mention, not only of the white bears and white falcons found everywhere in great abundance, but more particularly of the herds of cows, sheep, and goats, which were, next to the fisheries, the Greenlanders' principal source of income.
and thirteenth centuries. On one of these voyages of exploration in 1194 they reached Svalbard or Svalbarbi. According to Storm’s investigations this island is thought to be Jan Mayen or Spitzbergen. Almost a hundred years later (1285) two priests, sons of Helge, named Aldibrand and Thorvald, discovered Iceland in the year 1100. The correct map of Iceland is found in the great wall chart of the world (1507), “America’s certificate of baptism.”

The representations of Greenland were used by Martin Waldseemüller. The erroneous map of Nicholas Germanus he borrowed from the Ulm edition of Ptolemy, which is based on the Wolfegg parchment MS. of Ptolemy, and presented it in his great wall chart of the world (1507), “America’s certificate of baptism.” The correct map of Iceland is found in the great wall chart of the world (1507), “America’s certificate of baptism.”

The first scholar who inserted the daring Norse discoveries in America in Ptolemy’s map of the world was Claudius Clavus Niger (Swart), a Dane, who left two maps and two geographical descriptions of the northern countries of Europe in which Greenland appears as a peninsula of the continent. The first chart with subjoined description is preserved in the precious MS. of the Archduke Ferdinand (1427), in the city library of Nancy in France. In this MS. the learned cardinal expressly says of the eighth chart of Europe: “Ptolemy makes no mention of these lands (Norway, Sweden, and Greenland) and he seems to have had no knowledge of them. Hence a certain Claudius Cymbrius has described these northern parts, and represented them in charts.” This precious cartographic treasure has been preserved only in the Ptolemy codex of Nancy. Both chart and description have long been known and often reproduced.

As Claudius Clavus used the names of the runes to designate places in Iceland and the ordinal numerals, fursta, (the first), etc., on the map of Eastern Europe, so for Greenland he made use of the words of the runic alphabet, i.e. the word "esynh (a) mank (man) etc., to designate the succession of promontories and rivers which seemed to him most worthy of note. From Claudius Clavus the strange names were adopted by the cartographers Nicholas Germanus and Henricus Martellus. While Nicholas Germanus in his first copies retained the correct names of Iceland, in his second copy (1489), the Scandinavian peninsula, in his later works he transferred Greenland to the Scandinavian peninsula and east of Iceland. On his small charts of the world he completed Ptolemy’s map by first giving to Greenland its correct position, but afterwards he placed it in northern Europe and located north of Greenland the insula glacialis or insula glacies (Iceland). Both
fields which covered the *mare congelatum*. So men arrived at the conviction that there existed a land connection between Greenland and Bjarmeland or north-western Russia. Being uninhabited, this was called Ubygdcar or the "uninhabited land". Accordingly Bjarmeland is described as follows in the above-mentioned geographical description of the time: "Ubygdcar lies south of the Unalaska island, as far north as Greenland". A similar statement occurs in a thirteenth-century account: "To the north of Norway is Finnmarken whence the land extends north-east and east as far as Bjarmeland which is tributary to the Russian king. From Bjarmeland the land extends southward through the borders of Greenland". Finally the author of the "Historia Norwegiae" (thirteenth century) sums up what was known of Greenland in the following noteworthy sentences: "Some sailors wishing to return from Iceland to Norway were driven by adverse winds into the island and regions. At last they landed between Greenland and Bjarmeland in a country which, according to their report, has men of remarkable size, and in the land of the virgins who conceived by drinking water. Greenland is separated from them by rocks covered with ice; it was discovered, colonized, and converted to the Catholic faith by men; it is surrounded by isles of the south, and extends almost to the African islands". These words and others of similar import account both for the correct representation of Claudius Clavus who himself visited Greenland, as well as the faulty map of Nicholas Germanus who pursued his geographical and cartographical studies in Florence about 1470. The recollection of Greenland was kept alive by charts and geographical descriptions even at the time when all communication with the Norse colonies had been broken off. The eighteen sailors who were driven in 1347 from Markland to Iceland proceeded, according to Icelandic records, across Norway to Greenland. There seems at that time to have been no longer any direct communication between Iceland and Greenland. Intercourse was still kept up between Bergen and Greenland by the royal merchantman, the "Knorr", but only at irregular intervals. In the year 1346, according to Icelandic annals, the "Knorr" was laden with land "laden with a rich cargo," returned to Bergen from Greenland, which from 1261 had been like Iceland under Norwegian rule. Not until 1355 did the vessel undertake its next voyage to Greenland. For this journey extraordinary provisions were made and a fortune fitted out. The undertaking is said to have been the "preservation of Christianity" in Greenland which could only be attained by means of a conflict with the Skraelings (Eskimo). It cannot be exactly ascertained when the "Knorr" returned, but it was probably about 1363 or 1364, as about this time Ivar Bardsson who for many years administered the diocese of Gardar, makes his appearance in Norway.

We can gather from the original sources how the Northmen had gradually to retire before the advancing Eskimo. The first collision took place, according to the "Historia Norwegiae" (thirteenth century) in north Greenland. The "Thalbitzer" (i.e. Tholbitzer) reads as follows in literal translation: "Beyond the Greenlanders toward the north the hunters came across a kind of people called the Skraelings; when they are wounded alive their wounds become white, without any issue of blood, but the bloody wounds cease to smoulder when they are dead. They have no iron whatever and use whale teeth for missile weapons, and sharp stones for knives". In the chart of Claudius Clavus (1427), according to we find the Careli, in the extreme north of Greenland, and the accompanying description is as follows: "Tentem autem septentrionalis eius (Gronlandiae) Careli infeudes, quoquorum regio extenditur sub pole septentrionalis versus Seres orientales, quae polus [polar circle] nobis septentrionalis est eis meridionalis [in] gradibus 66°" (The north of Greenland is occupied by the pagan Careli whose country extends from the North Pole toward the eastern Seres; therefore the northern polar circle is to us south, to them north; at 66 degrees south). It is interesting to know that in this very part of Greenland near the Umanak fjord, there now exist a tradition among the Eskimo concerning a battle on the ice between Eskimo and Northmen. The Northmen were the attacking party, but the Eskimo were victorious. Thus Tholbitzer says. From the passage of Tholbitzer and Rink (Eskimoske Eventyr og Saga, Copenhagen, 1866): "The Normen had pursued some little girls who had been out to fetch water. These girls came running home and shouted 'they are attacking us'. The Greenlanders fled and hid themselves between the heaps of stones, yet the Normen managed to get hold of some of them and maltreated them. The Greenlanders, however, by means of artifice, lured their enemies out on the slippery fjord ice, where they could not stand firmly, and thus the Skraelings succeeded in overcoming them one at a time and killed them all". In the course of the fourteenth century the DELS (Danebrog) moved farther southward. About 1396 the western colony fell into their hands. Ivar Bardsson, an eye-witness, related how, under commission of the royal governor, he had taken part in an expedition to drive the Eskimo from the western settlement. But no human being either Christian or heathen was found. Cattle and sheep ran wild. Having put them on shipboard they returned home (Gardar). In 1397 the Icelandic annals report a new attack: The Skraelings assailed the Greenlanders, killing eighteen men, capturing and enslaving two boys. Undoubtedly the many wrecks which took place at this time hampered the catastrophe. The government ship went down north of Bergen. Moreover in 1392 "a great plague" visited the whole of Norway. In 1393 Bergen was conquered and pillaged by the Germans who took with them all ships and anchors. After this we hear of no more voyages of the "Knorr" to Greenland. The last record of Greenland under Norwegian rule dates from 1406. The first ship which appears under the name of a foreign vessel in Greenland is found under the date 1406. It was not till four years later that the ship which had been driven by storms to Greenland reached Norway. To the same period belongs a marriage certificate given 19 April, 1409, by a priest of Gardar to a pagan; the purpose of this marriage must have been the conversion of the pagans. According to the letter of Pope Nicholas V (c. 1448) to the bishops of Iceland, the Christians of Greenland were attacked by the heathens of the neighbouring coasts, and the country was laid waste with fire and sword, but all persons who were fit to become priests were made captives. The approximate date of the invasion is obtained by the mention of "thirty years ago" (1418). The efforts of Nicholas V were unfortunately without success, as appears from the letter of Alexander VI dated in the first year of his pontificate (1492-93). The inhabitants were deprived of religious assistance; there was no longer either bishop or priest and a great part of the population returned to paganism. Those who remained true to the Faith possessed as a memorial of Catholic times only the corporal on which a hundred years before the Lord's Body had been consecrated by the last priest of them who had been pagan. Once a year this corporal was exposed for generation. The date "forty years ago" is not entirely accurate, even if we agree with Storm in taking the last priest to mean the last resident bishop. The statement that "for eighty years no [European] ship had landed on the coasts of Greenland" is not positively made. Björnabo and Petersen
inform us of a journey to Greenland hitherto unknown. In the text intended to accompany his second map of Greenland Clavus expressly states: "Grolandie insule chersonesus demonstrat a terrâ inaccessiblei a parte septentrionis vel ignota propter glaciem. Venit enim maiori africani in Grolandia capio ex exercitu quod habesque dubio ex altera parte poli septentrionalis". (The peninsula of the island of Greenland projects from a land inaccessible to the North or unknown on account of the ice. However, the pagan Careli, as I have witnessed, invade Greenland every day with a numerous army and leave no part of the island uninhabited, excepting that of the polar circle.) Clavus, therefore, seems to have been one eye-witness of the last hostile attacks which finally resulted in the destruction of the eastern settlement, which was the last Norse colony in America. It is true that many attempts were still made to connect Alaska with the Norsemen, particularly by the predecessor of the last Catholic Archbishop of Trondhjem, Eric Walkerdorf (d. 1522), but all came to naught. So the last descendants of the old Vikings were left to their own resources and were gradually absorbed by native Eskimo population.

American College, THE, IN ROMÊ.-The American College in Rome, or to give the legal title, "The American College of the Roman Catholic Church of the United States, Rome, Italy", owes its existence chiefly to Archbishop Hughes, of New York, and Archbishop Kenrick of Baltimore, who were the most conspicuous supporters of Pius IX in founding Rome. To see this institution which has done so much for the half-a-century of it's existence to preserve the traditions and maintain unity between the See of Peter and the Church in the United States. When a number of American bishops went to Rome in 1854 to be present at the proclamation of the Dogma of the Immaculate Conception, they expressed to Pius IX the desire to found an American college established that should take rank with the other national colleges in that city. Bishop Michael O'Connor, of Pittsburgh, an alumnus of the Propaganda, seconded the efforts of the leading prelates already mentioned, and specially pressed the matter on the attention of the Pontiff. In his reply to the letter of the then archbishop of New York, the Propaganda, the First Provincial Council of New York, Pius IX proposed the establishment of a North American College in Rome. Archbishop Hughes, who had long fostered this idea, immediately wrote to the other archbishops of the United States and to his suffragans, extolling the Pope's design and asking their advice as to the best method of putting it into execution, and obtaining the necessary means to support the college when established. In the Eighth Provincial Council of Baltimore held from May 6 to May 16, 1855, it was resolved to appoint a committee of three bishops to report on the subject of the American College. Bishop O'Connor, of Pittsburg, Bishop Neumann, of Philadelphia and Dr. Lynch, Administrator of Charleston, were appointed. It was subsequently agreed that the Pope should be asked to select three bishops as a committee to carry out the idea; that the Archbishop of Baltimore should act as promoter of the project, and that an experienced clergyman should be sent to Rome to make the necessary preparations. Pius IX became so interested in the project that he offered to purchase and present a suitable building for the purpose, while the American bishops would furnish it and procure the funds necessary for its establishment. In 1857, the Pope bought for $42,000, the old Visitations Convent of the Umiltà, then occupied by soldiers of the French garrison in Rome. The free use of it in perpetuity was accorded to the American bishops. By reason of its military occupation the building was in bad condition. On 12 December, 1858, the Archbishop of New York ordered a general collection in all the churches of his diocese to procure funds for the necessary repairs and for the furnishing of the college. The people were most generous in their contributions, and the other American archbishops and bishops co-operated so liberally that in a short time the sum of nearly $50,000 was collected. Repairs were immediately begun on the building, and in the year following it was fit for occupancy. On the 8th of December, 1859, the college was formally opened with thirteen students who had for some time been waiting in the College of the Propaganda, for this event. On the first day of the term, the Rev. Monsignor Bedini, Secretary of the Sacred Congregation of Propaganda, consecrated the marble altar of the college chapel, and on the twelfth of the same month the feast of Our Lady of Guadalupe, to whom one of the side altars is dedicated, he celebrated Pontifical Mass in the college church. On the feast of St. Francis de Sales, 29 January, 1860, Pius IX visited the college. To commemorate this event, a tablet bearing the following inscription was put up: "On January 29, 1860, the feast of St. Francis de Sales, Pius IX, the Supreme Pontiff, father and founder of the American College, said Mass in this building, of the alumni with their families, for the special intentions of the college, and designed to give audience to all". His Holiness was assisted on the occasion by Bishop David Bacon, of Portland, Maine, and by Monsignor Goss, of Liverpool. The Rev. Bernard Smith, O.S.B., professor in the Propaganda College, and afterwards an abbot, was chosen by Pius IX to preside temporarily over the Propaganda College until his own consecration. On his appointment, in March, 1860, of the Rev. William George McCloskey, who was then an assistant at the Church of the Nativity, New York City, and later Bishop of Louisville. During the administration of Father McCloskey the college flourished, the number of students increasing rapidly from thirteen to fifty, of whom six came from New York, four from Newark,
two from Brooklyn, five from Philadelphia, and the remainder from the New England States, the South, and the West. The first ordination of an alumnus to the priesthood was on the 14th of June, 1862, in the Church of St. John Lateran, by Cardinal Patrizi. The finances of the college were not, however, on a sound basis; the rector, therefore, in 1868, appealed to the American bishops in session at the second Plenary Council of Baltimore. The appeal was successful, for Archbishop Spalding, who as Delegate of the Holy See, convoked and presided at the Council, in his letter promulgating its decrees, commended the college to the good will of the bishops. In consequence, the Rev. George H. Doane, a clergyman and treasurer of the Diocese of Newark, was appointed as assistant to the rector for the purpose of Newburgh to collect funds for the college. After making a tour of the country, he succeeded in collecting $150,000, which at once placed the college on an excellent financial footing.

During the Vatican Council, the American prelates in Rome decided that the property of the college should remain in the hands of the Sacred Congregation of Propaganda. With regard to the bursars or scholarships founded, it was agreed that when they were vacant, one-half of the proceeds should go to the college and the other half to the diocese to which the benefactors belonged. However, thirty-five bursars were founded in the college. The Rev. Dr. McCloskey was made Bishop of Louisville, Kentucky, in 1868, and was succeeded by the Rev. Dr. Francis Silas Chatard, who remained rector until 12 May, 1878, when he was consecrated Bishop of Vincennes, Indiana. The Rev. Dr. Louis Hostetler, rector of the college, succeeded Dr. Chatard, and remained in office till his death, 1 February, 1884. Then for a time the Rev. Dr. Augustin J. Schulte governed the college, until the election of the Rev. Dennis J. O'Connell, D.D., now Rector of the Catholic University at Washington. He resigned in July, 1885, and was succeeded by the Rev. William H. O'Connell, D.D., who became Bishop of Portland, Maine, in 1901. The Right Rev. Monsignor Thomas F. Kennedy, of Philadelphia, succeeded him. Under Dr. Kennedy's rectorship property adjoining the college was purchased, in November, 1903, at a cost of $20,000. In 1906, at a cost of $25,000, the Villa Santa Catarina, at Castel Gandolfo, as a summer residence for the students. At the present time (May, 1906) their number is one hundred and fifteen, the largest number the college has ever had. The college has an Alumni Association in the United States, and two hundred and seventy-five members, out of four hundred and fifty students who have been ordained priests in the college. This association made a contribution of $25,000 to the fund for the recent acquisition of new property by the college. Besides the late Archbishop Corrigan, of New York, the following American prelates, who are still living, studied theology in the college: Archbishop Farley, of New York; McWeeney, of Cincinnati; O'Connell, of Boston; Bishops Richter, of Grand Rapids; Burke, of St. Joseph, Mo.; Horstmann, of Cleveland; McDonnell, of Brooklyn; Hoban of Scranton; Ronan of Jaro; P. I.; Dowling of Nueva Segovia; P. I.; Morris, Coadjutor, of Little Rock. Archbishop Riordan, of San Francisco, and Archbishop Seton, as well as Bishops Byrne, of Nashville, Kelley, of Savannah. O'Connor, of Newark, N. J., and Northrup, of Charleston, S. C., are partially indebted to this institution for their training. By his bull of 20 October, 1884, Leo XIII raised the American College to the rank of a Pontifical College. The administration of the college is controlled by a board composed of the archbishops of Baltimore, Boston, New York, and Philadelphia. Its internal management and discipline are entrusted to the rector, who is assisted by the vice-rector and by the spiritual director. The students attend the lectures, and are subject to the academic regulations, of the Urban College of Propaganda. The curriculum of the last-named institution comprises a two-years' course in philosophy and a four-years' course in theology. Supplementary courses are given at the American College on the subjects treated in Propaganda.

The most interesting incident in the history of the American College was the attempt of the Italian government, after the taking of Rome, to seize the college property. Italian statutes of 15 August, 1866, and of 7 July, 1867, confiscated to the State property of religious corporation. An Act of Law of 1873 applied the general law to the City of Rome. The Propaganda had for ten years contended in the courts that these laws did not apply to its property; but the highest Italian court on the 29th of January, 1884, decided the case in favour of the State. Cardinal McCloskey and Archbishop Corrigan, his coadjutor, wrote a joint letter on the 3d of March, 1884, to the President of the United States, Chester A. Arthur, begging him to "ask the King of Italy for a stay of proceedings, if it be not possible further to exempt the institution as virtually American property from the Italian law," and the Bishop Corrigan, who, for a long time, was secretary of the board of bishops, having charge of the affairs of the American College, sent special letters to the Secretary of State, Mr. Frelinghuysen, who wrote on the 6th of March, 1884, to Mr. Astor, the American Minister at Rome, urging him to use his influence with the Italian government to save the college property because "although technically the American College is held by the Propaganda, it is virtually American property, and its reduction would be attended with the sacrifice of interests almost exclusively American." The efforts of President Arthur, Secretary Frelinghuysen, and Mr. Astor, suggested and urged by the cardinal and his coadjutor, saved the college; and on the 28th of March, 1884, Mr. Astor sent a telegram from Rome, announcing that the college had been exempted from the effect of the Italian statutes of confiscation. A report compiled from documents given to the rector by the late Archbishop Corrigan. See also Annual Reports of the Alumni Association.

HENRY A. BRAIN.

American College, The, at Louvain, an institution for the education of priests. Its official title is "The American College of Pontifician Students of the Blessed Virgin Mary." It was founded in 1857, with the cordial support of the Belgian hierarchy, by two American bishops, the Rt. Rev. M. J. Spalding, then Bishop of Louisville, Ky., later Archbishop of Baltimore, and the Rt. Rev. F. P. Lefevre, Administrator of the Diocese of Detroit, Mich. Its purpose was, on the one hand, to enable American-born students to pursue thorough courses of theology in Europe, while familiarizing themselves with the languages, usages, and customs of the Old World; on the other hand, to afford young men of various European nationalities an easy means of preparation for the work of the ministry in America, thus presenting to the bishops an opportunity of adopting well-trained subjects for their several dioceses. Originally, the college was established only for the instruction of students in elementary and advanced theology. They were supposed to have studied philosophy, either in America or in one of the preparatory seminaries of the United States. The curriculum was later extended to what is now the two-years' course in philosophy. In 1896, a faculty of philosophy was organized providing a two-years' course for students who have successfully completed their classical studies.

Although the bishops mentioned above took the
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initiative in establishing the college, its field of action has by no means been confined to their two dioceses. The co-operation of all the dioceses of the United States has been requested, and several ecclesiastical persons in Britain and elsewhere have taken part in the work. These include the Archdiocese of Victoria, B. C., with the suffragan see of New Westminster, and the Archdiocese of Port of Spain, Trinidad, with the suffragan see of Roseau. Among the American bishops who enjoy special rights in connexion with the college and who have contributed to its fund the sum of $1,000, becoming thereby Patrons of the College. To them the constitutions approved by the Holy See in 1895 accord precedence in the matter of sending students to the college, as also in the adoption of its graduates for their dioceses. In the event of the college being closed, they would have certain claims upon its property. The patronal dioceses are at present seventeen in number: Detroit, Louisville, Natchez, Oregon City, Baltimore, Nesqually, Victoria, B. C., Hartford, Buffalo, Port of Spain, New Orleans, Richmond, Newark, Leavenworth, Helena, Belleville, and Tucson. It would be difficult to set a valuation upon the interest held at present by the college. It may, however, be safely stated that since its foundation $110,000 has been expended in the purchase of ground and in the erection of buildings which provide ample accommodation for 150 students. As it was found impossible for the bishops to exercise permanent and effectual control of the college by their collective action, the Third Plenary Council of Baltimore resolved to appoint a committee of three bishops duly qualified to represent the American hierarchy in the management of the college. The members of the committee are at present the Right Rev. C. P. Maes (Covington), Chairman; Most Rev. P. W. Riordan (San Francisco); Right Rev. J. L. Spalding (Peoria). The rector of the college is also subject, as regards both spiritual and temporal administration, to the Congregation of Propaganda. This Congregation appoints the rector on the recommendation of the committee of the bishops and after consultation with the college faculty; and gives him ample authority in the matter of ordaining students. His annual report on the condition of the college must be sent to Propaganda as well as to the committee of bishops.

As to the courses followed by the students, that of advanced theology has been taken, from the first, by students sufficiently well trained to try for the degrees given at Louvain. Of these, Bishop Riordan and Bishop Spalding were made licentiates of theology in 1865 and 1866. Most of the students, however, take the elementary course of theology which, until 1877, was given, partly at the Catholic University and partly at the college, by professors appointed by the rector. The course having been abolished at the university in 1877, the students were allowed to follow the lectures given by the Jesuit Fathers on such subjects as were not treated in the college, namely, moral theology (in part), and Holy Scripture. In 1888 the Belgian hierarchy, at the request of the committee of American bishops, established a full course of elementary theology at the university, which is now followed by the students of the American College, and by those of various other seminaries and religious communities. Certain branches, how ever, as pastoral theology, liturgy, sacred eloquence, and modern languages, are taught at the college by professors belonging to the institution.

From its foundation to the present day, the college has given four archbishops to the hierarchy of the Church: Charles John Seghers (Oregon City), d. 1886; Fr. J. J. O’Connor (Newark); B. Riordan (San Francisco); B. Orth (Victoria, B. C.); and eleven bishops, namely: A. Junger (Nesqually), d. 1895; J. Lemmens (Vancouver Island), d. 1897; J. B. Brondel (Helena), d. 1903; A. J. Glorieux (Boise); C. P. Maes (Covington); J. L. Spalding (Peoria); A. Van de Vyve (Richmond); T. Meerschaert (Oklahoma); J. J. O’Connor (Newark); Wm. Stang (Fall River); Joseph J. Fox (Green Bay). It has sent 661 priests to America, 506 of whom are living and who are distributed as follows in the various provinces: Baltimore, 25; Boston, 35; Chicago, 69; Cincinnati, 122; Dubuque, 19; Milwaukee, 31; New Orleans, 65; New York, 61; Oregon City, 68; Philadelphia, 25; St. Louis, 74; St. Paul, 20; San Francisco, 4; Santa Fè, 23; Victoria, B. C., 16; Port of Spain, 4. There were 72 students entered on the rolls of the college in 1906; 62 in advanced or elementary theology, and 10 in philosophy.

The college has had four rectors since its inception, namely: the Very Rev. P. Kindekens, 1857-60; the Right Rev. Monsignor J. De Neve, 1860-91; the Right Rev. Monsignor Willemsen, who held the office from 1891 to 1898, when the present incumbent, the Very Rev. J. De Becker, assumed the charge. During the ill health of Monsignor De Neve the Right Rev. Monsignor Dumont acted as pro-rector from 1871 to 1873, and the Rev. J. Pulsers from 1873 to 1881. Moreover, since the approval of the constitution of the college by the Holy See in 1895, the exact definition of the duties of a vice-rector, this office has been held, first, by the Very Rev. Wm. Stang, D.D. (1891-92); now Bishop Wm. Stang, Fall River, and by the Rev. P. Masson, who is also professor of pastoral theology, liturgy, and sacred eloquence. There are 21 professors who give, at the University and at the College, the lectures attended by all, or some of the students.

Am. Rev. Rev., March, 1867; Oraison funèbre de Mon. Jean de Neve (Louvain, 1886); L’Ecole des États-Unis (Louvain, 1903); Le Collège Américain et son action au point de vue économique (Mons, 1905); Monographie de l’Ecole du Brescat; American College Bulletin (Louvain, 1903-07); Annaire de l’Université Catholique (1906).

J. A. M. DE BECKER.


—The Rev. Ignatius Victor Eyzaguire, after having spent many years in Chile, his native country, in different works for the salvation of souls, went to Rome, in 1857, and proposed to the Pope the erection of a college for students, from “Latin” American countries, i. e. where the Spanish and Portuguese languages are spoken. Pius IX, who had been Apostolic Delegate in Chile, granted letters of approbation, and urged the bishops to send students and to help the foundation by procuring funds for the maintenance of the seminary. Father Eyzaguire went back to South America, collected some money, and returned to Rome with a few students. He rented a small house for these students and some others who arrived later. They were fifteen in all. Pius IX ordered the Fathers of the Society of Jesus to direct the new college, and they opened the college on 21 November, 1858. In December, 1859, Pius IX helped to purchase a larger house, belonging
to the Dominicans, near their Church of the Minerva. He also bought with his own money a villa and a vineyard for the use of the college, and made Monsignor Eyzaguirre protonotary-apostolic. Towards the beginning of 1860 he sent this prelate back to South America as delegate of the Holy See, to urge the bishops again to co-operate on a larger scale in providing the necessary means for the support of the college. At the same time he himself contributed a large sum of money to the new house. During the year 1864 Pius IX sent to the college a great variety of books from his own private library, ordered a new chapel to be erected at his own expense, and furnished it with magnificent vestments, and on 13th November, the 20th anniversary of its foundation, visited the college in person. For all this and many other favours he is considered the principal, if not the first, founder of the South American College. The number of students continually increasing, the superiors had to look for another dwelling. Through the assistance of His Eminence Cardinal Sacconi, protector of the college, part of the old novitiate of the Jesuits, on the Quirinal, which since the year 1848 had been used for a French military hospital, was secured, the house near the Minerva sold, and the new residence opened on 14th April 1867, through the aid of St. Joseph, to whom the college had been dedicated. As the centenary of the martyrdom of Sts. Peter and Paul occurred in this year, many South American bishops visiting Rome brought new students, and the number reached fifty-nine. After the festivities of the centenary Pius IX, almost unannounced, went to the new college, assisted at an "academy", and allowed his name to be added to its legal title, making it "Collegio Pio-LatinoAmericano". In 1870 the bishops attending the Vatican Council increased the number of students to eighty-two. In 1871, the Italian government having expelled the Jesuits from the small part of the novitiate they occupied, acceded to the request of the Brazilian Emperor and permitted the South American College to remain where it was until a suitable house should be found. The new rector, the Rev. Agostino Santinelli, S.J., bought a new site, a palace di Conte, from the Marquis Carafa, near and near the Tiber. The foundation stone was blessed on 29 June, 1884, by the protector, Cardinal Sacconi, in presence of a large assembly, among whom was the Most Rev. Father Peter Beckx, General of the Society of Jesus, then living in the Antwerp House. The work of building began immediately, and Father Santinelli, putting in execution the plans for a grand college he had fostered for very many years, saw the splendid building finished in 1887–88. During this last year the new house received ninety students, but it can accommodate more than 150. It has a splendid chapel, an assembly hall with a capacity for 400 persons, a very spacious dining room for the students, and several small apartments for American bishops visiting Rome. It was there that the first General Council of Latin America (23 May—9 July, 1899) was held. There were present fifty-three prelates, archbishops, and bishops, of whom twenty-nine took up their quarters in the college, together with their secretaries and servants. The solemn opening took place in the college chapel, and all the sessions were held there. In the same chapel on 26 March, 1905, the Cardinal Protector, Joseph C. Vives y Tuto, solemnly proclaimed the Apostolic Constitution "Sedis Apostolicae PROVIDENTIAE", by which the title of "Pontific"! to the college and committed its direction in perpetuum to the Society of Jesus. This constitution, which had been solicited by the bishops during the council, and promised by Leo XIII, has been completed and given by Pius X; it fixes the fundamental rules of the college already tested by so many years of experience, and on this account it is recognised as the Bull of foundation of the college. There were 104 alumni present at the ceremony besides many others; the Very Rev. Aloysius Caterini, S.J., Provincial of the Roman Province, accepted the charge in the name of the college. The bishop of the northern district of Brazil was present. The college, during its existence of nearly fifty years, has seen twenty-five of its former students made archbishops or bishops in their native countries, besides many others created doctors in philosophy, theology, and canon law. The influence of all these on the development of religion has been immense. A member of the college, the first ecclesiastical university in Latin America, have taken their professors exclusively from the alumni of the college. Finally, in 1906, the high tribute of esteem was paid the college by the Holy See, in the choice, from amongst the students formed within its walls, of the first cardinal of Latin America: Monsignor Jean-Baptiste de Albuquerque-Cavalcanti, Archbishop of Rio de Janeiro, Brazil. P. X. Vella.

American Party
See Know-Nothingism.
American Protective Association
The American Protective Association, or, as it was usually known, "the P. A. A."., was a secret and exclusive society in the United States, which became a disturbing factor in most of the Northern States during the period 1891–97. Its purpose was indicated clearly enough by its open activity in arranging lectures by "ex-priests", distributing anti-Catholic literature and opposing the election of Catholics to public offices. Of the A. P. A. rules and obligations there was frequent publication during the years 1893–94, now divulged by spies, and now admitted by ex-members. What purports to be a full exhibit of these oaths may be found in the "Congressional Record", 31 October, 1893, in the petition of H. Y. Youmans for the unseating of Representative-in-Congress William S. Linton. These oaths bound members "at all times to endeavour to place the political positions of this government in the hands of Protestants to the entire exclusion of the Roman Catholics" etc. The first Council of the A. P. A. was established 15th March, 1893, in St. Louis. The person who was Henry F. Bowers, a lawyer of that town, a Marylander by birth, and then in his sixtieth year. The order seems to have spread slowly. Its first outbreak in local politics occurred in 1891 at Omaha, Neb., where it endorsed the Republican ticket and swept the town (before Democratic) by a large majority. Thus, the A. P. A. seems to have moved down the Missouri river from Omaha. In Missouri, Kansas City was its first conspicuous base. After the fall election of 1892, a delegation representing the A. P. A. of Kansas City asked Governor-elect Stone to black-list all Catholics when making appointments. "Your association," replied Governor Stone, "is inextricably and un-American, and I am opposed to it. I haven't a drop of Know-Nothing blood in my veins". The following cities are among the more important which were generally regarded as under A. P. A. political dominance during all, or a portion, of the period of 1893–96: Omaha, Kansas City, Rockford (Ill.), Toledo, Duluth, Saginaw, Shreveport; in addition, to some extent, Detroit, St. Louis, and Denver. In New York its principal activity was at Buffalo and Rochester. Pennsylvania (where the so-called patriotic societies were numerous), Massachusetts, Connecticut, and Rhode Island were also overrun typically, by these new forces. The A. P. A. became militant in California. If we except Kentucky and Tennessee, the A. P. A. made but little impression in the South, although there were mild outcroppings in Georgia and Texas.

The most interesting aspect of the movement, the
CATHEDRAL OF NOTRE DAME, AMIENS
course and methods of its early growth, the conditions and provocations, if any, which gave it such a widespread and numerous following are precisely the aspects which are most hidden, and most difficult to determine. A marked loosening of party ties in 1882, and the hard times and industrial unrest of 1883 undoubtedly hastened the A. P. A.'s decline. Its founder, Henry F. Bowers, informs the writer that the coming of Monsignor Satolli, papal delegate, was the greatest single stimulus the movement received. Capital was also made out of parochial-schools questions, then much current in the public press, the Patobon assault in Illinois, the Edwards law in Illinois, and the Bennett law in Wisconsin. From Boston a "Committee of One Hundred" flooded the press and the legislatures, from 1888 to 1892, with "anti-Romanist" documents. Writing in "The Century Magazine" for March, 1894, the Rev. Washington Gladden tells us that the A. P. A. movement began operations in each locality where it spread by "the furtive distribution of certain documents calculated to engender fear and distrust of the Catholics". Of these documents there were, he says, two: one purporting to be instructions to Catholics, apparently bearing the signature of eight peaceable clergy; and the other a "papal bull", or encyclical, calling for the massacre of the Protestants "on or about the feast of St. Ignatius in the year of our Lord, 1893". The A. P. A. movement began to develop a press early in 1893, and in 1894 seventy A. P. A. weeklies were in existence. Nearly all of these were publications of very limited circulation, few of them printing, except around election time, more than a thousand copies. They used "plate matter" and kept "standing" several columns of reading defamatory of the Catholic Church, such as alleged Jesuit and Cardinal seats, as "fact"; and used and circulated "quotations" ascribed to Catholic sources. What Ignatius Donnelly said in the course of his discussion with "Prof." Sims aptly applied to this matter: "I want to say, my friends, that I do not believe in some of the authorities quoted by the professor [Sims]; I doubt their authenticity. When he comes up here and admits that the A. P. A. organization sent out an encyclical of the Pope that was bogus and published documents which were forgeries, he casts doubt on every document he may produce. False in one thing, false in all". Very naturally, Catholic citizens vigorously opposed the A. P. A., and there was a battle in the battle, the battle, the battle. Their press was unremitting in its assaults upon the new movement. Public meetings and anti-A. P. A. lectures and pamphlets were among the means employed. Here and there associations were formed for purposes of defense; and in many places the council met with the A. P. A.'s were systematically watched, and lists of the members procured and circulated. Under the stress of public discussion the secret movement was at a disadvantage, and time and again A. P. A. leaders confessed the desirability of discarding their secret methods and coming out in the open, and also casting aside the intolerant features of their movement.

Professor Johnston, explaining in "The American Encyclopedia of Politics" the failure and sudden collapse of the American party after 1854, says: "The existence of a secret and oath-bound party was always an anachronism in an age and a country where free speech and congress in an age and a country where freedom of congress and in a period of national digit openly acknowledged fealty to the order. In 1895 the A. P. A. was overthrown in the earliest stronghold, Saginaw, Mich., and in 1896 its defeat here was further emphasized by the failure of Representative-in-Congress Linton to secure a re-election. The Bryan wave cleared Omaha and the Nebraska field of A. P. A.-ism, and in Toledo "Golden Rule" Jones deprived it of its last local citadel, in 1897. The A. P. A. leaders had already made a stout effort to prevent the nomination of William McKinley in 1896, and when the futility of this effort was apparent the plan was to secure recognition in the Republican national platform for one or more of the principles of the order, preferably for that opposing appropriations to sectarian institutions. This also failed. President-elect McKinley's appointment (March, 1897) of a Catholic (Judge McKenna, of California) in his first cabinet probably best illustrates the subsequent estimate that the Republican leaders had of the importance of the A. P. A., or of the necessity of being respectful of its sentiments; and, though this act was not a direct blow, as well as the appointment of Bellamy Storer to an important diplomatic mission, and of Terence V. Powderly as Commissioner of Immigration, drew forth bitter protests from the proscriptive leaders, there was not a ripple of antagonism in either house of congress or in any of the states. This was the test the A. P. A. had of the strength of the party. It may have been that many Republican leaders rather enjoyed the discomfiture of the A. P. A., in view of the swaggering tone its followers had assumed in its more prosperous days. For not a few prominent Republicans, like Senators Hoar and Hawley, Thomas B. Reed, Levi P. Morton, and John Sherman, had been made the targets of its bitter at-
tack and innuendo. In fact, it seems probable that during the years 1894-96, A. P. A. was considerably more of a vexation to the leaders of the Republican party than to the prelates of the Catholic Church. The loss of prestige due to these several notable discomfitures in national politics told on the membership of the A. P. A. Its councils failed to meet, its state organizations fell into desuetude, and, although it preserved its national organization by election up to 1900, its history may be said to have closed for all purposes of general interest. H. F. Bowers was re-elected its national president in 1898, an office which he still holds (1906). Although the A. P. A. had a platform calling for not a few changes in the laws, and in the policies of government, it failed to accomplish any of its aims in bringing into our history any new departure in statecraft. Upon two matters only did the A. P. A. leave a record, though a rather ineffectual one, in Congress. It joined in the opposition prevalent for a time against further grants of federal money to the Catholic In- stitute schools; and it sought to prevent by Congress the Marquette statue, presented by the State of Wisconsin to the nation, pursuant to a law of Congress.


Humphrey J. Desmond.

Americanism. See TESTIM BEVERLANTIS.

Amherst, Francis Kerril, D.D., Bishop of Northampton; b. at London, 21 March, 1819; d. 21 August, 1883. He was the eldest son of William Kerril Amherst, of Parrondo, County Essex, Essex, and of Mary Louisa, daughter of Francis Fortescue Thurlow, of Bosworth Hall, County Leicester, England. He was sent to Oscott College in 1830, and after eight years left it with no intention of entering the ecclesiastical state. He returned to Oscott, however, in 1841, and was ordained priest by Cardinal (then Bishop) Wiseman, 6 June, 1846. Shortly after, he joined the Third Order of St. Dominic, but resigned, 1855, to become professor. After eleven months in this position he was appointed to the mission of Stafford, and thence, on Bishop Wareing's resignation, to the See of Northampton. He was consecrated 4 July, 1853. He was appointed Assistant at the Pontifical Throne 8 July, 1853. He resigned in 1879, due to ill health, and the following year was translated to Soruna. He died at his residence, Fieldgate, Kenil- worth, County Warwick, 21 August, 1883.


John J. A. Becket.

Amias, John, Venerable, an English Martyr; b. at Wakefield; d. at York, 16 March, 1589. He exercised the trade of a cloth merchant in Wakefield until the death of his wife, when he divided his property among his children, and became a priest at Reims in 1581. Of his missionary life we know little; he was arrested at the house of a Mr. Morton in Lancashire, taken to York, and tried in company with two other martyrs, Dalby and Dibdale. Anthony (Dean) Champney was present at their execution, of which he has left an account in his history. Other accounts note that he went to death "as joyfully as if to a feast." He was declared Venerable in 1866.

Chawaker; Folkes, Records S.J., iii, 739; Pollien, Acts of English Martyrs (London, 1891), 331.

Patrick Ryan.

Amice, a short linen cloth, square or oblong in shape and, like the other aeralceral vestments, needing to be blessed before use. The purpose of this vestment, which is the first to be put on by the priest in vesting for the Mass, is to cover the shoulders, and originally also the head, of the wearer. Many of the old religious orders have retained this fashion which prevailed in the Middle Ages; that is to say, the amice is first laid over the head and the ends allowed to fall upon the shoulders, then the other vestments from the alb to the chasuble are put on, and finally, on reaching the altar, the priest will pull the hood back and draw the ends around the neck and over the chasuble like a small cowl. In this way, as will be readily understood, the amice forms a sort of collar, effectively protecting the precious material of the chasuble from contact with the skin. On leaving the sanctuary, the amice is again pulled up over the head, and thus both in entering and going out it is kept in place as the mark of the modern berretta. This method of wearing the amice has fallen into desuetude for the clergy at large, and the only surviving trace of it is the rubric directing that, in putting it on, the amice should for a moment be laid upon the head before it is adjusted round the neck. The subdeacon at his ordination receives the amice from the hands of the bishop, who says to him "Receive the amice, by which is signified the discipline of the voice" (costitatio vocis). This seems to have reference to some primitive use of the amice as a sort of muffler to protect the throat. On the other hand, the word "amice" is directed to say in assuming this vestment speaks of it as galeam salutis, "the helmet of salvation against the wiles of the enemy", thus emphasizing the use as a head covering. Strictly speaking, the amice, being a sacred vestment, ought not to be worn by clerics below the grade of subdeacon.

In tracing the history of the amice we are confronted by the same difficulty which meets us in the case of most of the other vestments, viz. the impossibility of determining the precise meaning of the expressions used by early writers. The word amicatus, which is still the Latin name for this vestment, and from which our word amice is derived, seems clearly to be used in its present sense by Amalarius at the beginning of the ninth century. He tells us that this amicatus is the first vestment put on, and it enfolds the neck (De Eccles. Offic., II, xvii, in P. L., CV, 1094).

We may also probably feel confidence in identifying with the same vestment the anagolagium, or first Ordo Romanus, a document which belongs to the middle of the eighth century or earlier. Anagolagium seems to be merely a corruption of the word anabolitum (or anaboladitum), which is defined by St. Isidore of Seville as a sort of linen wrap used by women to throw over their shoulders, otherwise called a sinon. There is nothing to indicate that this last word was a liturgical garment, hence we must conclude that we cannot safely trace our present amice farther back than the above-mentioned reference in the first Roman Ordo (P. L., LVIII, 940). It is curious that this anagolagium, though it was also worn by the papal deacon and subdeacon, was put on by the Pope over, not under, the alb. To this day the Pope, when pontificating, wears a sort of second amice of striped silk called a fanon, which is put on after the alb and subsequently folded back over the upper part of the chasuble. The amice, moreover, in the Ambrosian Rite is also put on after the alb. At what date the amice came to be regarded as an indispensable part of the priest's liturgical attire is not quite clear; for both Bishop Theodulph of Orleans (d. 821) and Walafrid Strabo (d. 849) seem to ignore it under circumstances in which we should certainly have expected it to be mentioned. On the other hand, the "Admonitio Symbold" of an uncertain date, but commonly referred to the ninth century (see, however, Revue bénédictine, 1892, p. 99), distinctly enjoins that no one must say Mass without amice, alb, stole, maniple and chasuble. Early
AMIOCO

liturgical writers, such as Rabanus Maurus, were inclined to regard the amice as derived from the ephod of the Jewish priesthood, but modern authorities are unanimous in rejecting this theory. They trace the origin of the amice to some utilitarian purpose, though there is considerable difference of opinion whether it was in the beginning a neck cloth introduced for reasons of seemliness, to hide the bare throat; or again a kercif which protected the richer vestment from the perspiration so apt in southern climates to stream from the face and neck, or perhaps a winter muffler protecting the throat of those who, in the interests of church music, had to take care of their voices. Something may be said in favor of each of these views, but no certain conclusion seems to be possible (see Braun, Die priestlichen Gewänder, p. 5). The variant names, humera(le (i.e. “shoulder cloth”), Germ. Schultertuch), superhumera(le, anagogologium, etc., by which it was known in early times do not help us much in tracing its history.

As in case of the alb, so for the amice, linen woven from the fibre of flax or hemp is the only permissible material. A little cross must be sewn to, or worked upon the amice in the middle, and this the priest is directed to kiss in putting it on. Approved authorities (Braun, Luthers Lehrbuch, p. 618) direct that the amice ought to be at least 32 inches long by 24 inches broad. A slight lace edging seems to be permitted by usage in case of amices intended for use on feast occasions, and the strings may be of white or coloured silk (Barbier de Montault, Costumes de la France, 1833). In Middle Ages when the amice was turned back over the chasuble, and thus exposed to view, it was commonly ornamented by an “apparel”, or strip of rich embroidery, but this practice is no longer tolerated.

BRAUN, DIE PRIESTERLICHEN GEWÄNDEN (Freiburg, 1897), 1-15, suffices for the best historical account, with appropriate illustrations: ROHault de Fleury, LA MESSA, VII, also gives drawings of ancient amices; Thurot in The Monks (Sept. 1886), 282 seq. See also the works mentioned above in the bibliography of ALB: GHIR, THE HOLY SACRIFICE OF THE MASS, (tr. St. Louis, Mo., 1903), 273-277, which supplies a full account of the symbolism attributed to this and other vestments by medieval liturgists.

HERBERT THURSTON

Amico, Antonio, canon of Palermo, and ecclesiastical historian of Syracuse and Messina (d. 1641). He wrote also on the royal house and the admirals of Sicily, and his works are a “Brevia et narration... Siciliae regum annales ab anno 1600 usque ad prsesem seculum” (Giraud, Bibli. Sacr., I, 438).—Bernardino (d. 1590), a Neapolitan Franciscan, prior of his convent at Jerusalem, and author of a Trattato delle piante ed immagini de’ sacri edifizi in Jerusalemme (Rome, 1609; 2d ed. Florence, 1620), of value for the appearance of the Holy Places in the sixteenth century. The drawings are by Callot (Vigouroux, Dict. de la Bible, I, 483).

THOMAS J. SHAHAN

Amico, Francesco, one of the greatest theologians of his time, b. at Cosenza, in Naples, 2 April, 1578. He entered the Society of Jesus in 1596. For twenty-four years he was professor of theology at Naples, Aquila, and Gratz, and, on the professorial throne of the academy of the last named place. To his eminent science he united a profound humility. He was scholastic in his method, adapting his treatises to a four years' course of teaching. He wrote “De Deo Uno et Trino”, “De Natura Angelorum”, “De Unitate Dei Fide, Spe, et Charitate”, “De Justitiæ et Iure”, which was printed, 16 June, 1651 “dono corrigit”, on account of three propositions in it, which Alexander VII and Innocent XI objected to. The corrected edition of 1649 was permitted. He wrote also on the Incarnation, and the sacraments. In a complete edition, it is said, in the preface, that “his doctrine is according to St. Thomas, and is brief, clear, subtle, and solid.”

T. J. CAMPBELL

AMIDA (DIARBEKIR), THE DIOCÈSE OF (ARMENIAN) Rite in Mesopotamia, Asiatic Turkey.—The foundation of the city of Amida has been attributed to Tigranes I, or Tigranes III (the Great), Kings of Armenia; it has been identified with either Tigranocerta or Dikranagherd. It got from the Greeks and the Romans the name of Amida, and is known in Turkish as Kars-Amid, i.e. “Amida the Black”, which gives more genealogical hint to its Amida or Diarbekir (Land of the Virgin). The town rises on the left bank of the Tigris, about 75 miles from its source and about 900 miles from the mouth of that river. An interior citadel overlooks the double enclosure of the town with its seventy-two towers, and dates back undoubtedly to the Armenian epoch; it was repaired by Valens (a. d. 364-378) and was finished by Anastasius I (491-518). In this citadel is the old Byzantine church of St. John, now used for Musulman worship, and known as Olow Djami, the Long Mosque. In 638, Amida was taken by the Arabs who called it Diarbekir. Later on it passed under Persian dominion. Since 1514, it has been a part of the Ottoman empire and is the chief city of the vilayet of the same name. It has about 35,000 inhabitants, of whom 20,000 are Musulmans (Arabians, Turks, Kurds, etc.), 2,300 Catholics (Chaldeans, Armenians, Syriacs, Melchites, Latins), 8,500 Georgian Armenians, 900 Protestant Armenians, 950 Jacobite Syriacs, 900 Orthodox Greeks, and 300 Jews. Diarbekir possesses an Armenian Catholic bishop, a Syrian Catholic bishop, a Syrian Jacobite bishop, a Chaldean Catholic archbishop, and a Greek Orthodox metropolitan under the jurisdiction of the Patriarch of Antioch. The Latin Mission of Diarbekir, founded by Pope Jean-Baptiste de Saint-Aignan (1667), remained in the hands of the French Capuchins during nearly a century and a half. Its founder converted (1671) the Nestorian Bishop Joseph, with whom Innocent XI inaugurated (1681) the series of the Chaldean Catholic patriarchs. The town suffered much during the French invasion.

In 1803, at the death of the last French Capuchin, it was entrusted to Italian religious. In 1841, Spanish missionaries took charge of it, but eventually it passed again into the hands of Italian missionaries. The Capuchin Fathers direct a school for boys. Near them the Franciscans built a girls' school for 180 openers (since 1802) and a school for girls. An American Protestant mission, working especially among the Armenians, keeps up three schools: two for boys and one for girls. Besides these foreign establishments Diarbekir possesses fifty-four others. The Turks have 4 madressas, 3 secondary and 23 elementary schools, one of which is for girls. The Gregorian Armenians have 5 elementary schools, one of which is for girls. The Catholic Armenians have an elementary school for boys, the Catholic Chaldeans 3 elementary schools, one of which is for girls. The Catholic Syriacs have an elementary school for boys, and the Israelites an elementary school for girls.

S. PÉTRIDÉS

Amideus of Amidi. See Servitius.

Amiens, Diocese of (Ambianiæ) comprises the department of the Somme. It was a suffragan of the Archdiocese of Reims during the old regime, of Paris from 1802 to 1822, and of Reims again, since 1822. Abbé Duchesne denies any value to the legend of the two Saints Firmin, honoured on the first and twenty-fifth of September, as the first and third Bishops of Amiens. The legend is of the eighth century and full of incoherences. Even on the sup-
position that St. Firmin, native of Pampeluna, was martyred during the persecution of Diocletian, it is certain that the first bishop known to history is St. Eulogius, who defended the divinity of Christ in the councils held during the middle of the fourth century. Among the bishops of Amiens are counted: Jersuabene, an important part in the Frankish Church; Charles, archbishop, who consecrated Charles the Great in his monastery of Saint-Denis; and Loup I, in 1254, and deposed under Louis the Pious; William of Macon, at the end of the thirteenth century, called the greatest jurist of the University of Paris; Jean de Largrane, known as the Cardinal of Amiens (d. 1402), who figured prominently in the growth of the University; Francois Ruffin, preacher at the court of Louis XIV, who converted to Catholicism the Duke de Montausier and James II, the future King of England; Bonneville, ambassador to Venice under Louis XVI, who, after the Revolution, became a priest, and was Bishop of Amiens from 1781 to 1792. The cathedral (thirteenth century) is an admirable Gothic monument, and was made the subject of careful study by Ruskin in his "Bible of Amiens." The nave of this cathedral is considered a type of the ideal Gothic. The church of St. Achel, near Amiens, and formerly its cathedral, was, in the nineteenth century, the home of a valuable art institute. The bombed churches of St. Riquier and Corbie perpetuate the memory of the great Benedictine abbeys and homes of learning founded in these places in 570 and 662. The Diocese of Amiens, at the end of the year 1905, counted 357,848 inhabitants, 60 cures, or parish. 600 succoureuses, or mission churches, and 49 vicarates, with salaries formerly paid by the State.

Gallica Christiana (Vetus, 1658), II., 110-554; MILOGAD, Actes de l'Eglise d'Amiens (Amiens, 1846); CORELBAT, Histoire du doceho d'Amiens (1868-70).

GEORGES GOYAU.

Amiot, Joseph Maria, a missionary to China, b. at Toulon, 8 February, 1718; d. at Pekin, 8 or 9 October, 1793. He was admitted into the Society of Jesus in 1737. Sent to China as a missionary in 1740, he soon won the esteem and confidence of the Emperor, Kien Long, whose language, the Tatar, he spoke fluently. His thorough mastery of this tongue as well as the Chinese, and his extensive knowledge of physics, literature, history, mathematics, and music, enabled him to give to the European world, in a voluminous correspondence, much striking and curious information concerning the Chinese. Many of his most important works of Amiot are found in the collection: "Memoires concernant l'histoire, les sciences, les arts, les mœurs et les usages des chinois, par les missionnaires de Pekin" (Paris, Nyon aîné, 1776-89). He composed a Tatar-Manchu grammar and dictionary in French, and a chronological table of the Chinese Emperors from the sixty-first year of the Empire to 1769. There are also articles from his pen on the weights and measures of the Chinese, their military science, music, language, teaching of their books, the geography and climate of their country, and the social conditions of the Tatars-Tourgouthes. These and other works, and where they can be found, are noted by Sommervogel in his "Bibliothèque de la Compagnie de Jésus," I., 294 sqq.


JOSEPH M. WOODS.

Amisus, a titular see of Pontus in Asia Minor. It was a rich commercial centre under the kings of Pontus, and was the site of a most important fortress of Mithridates, and included in its territory the dwelling place of the fabled Amazons.

LEGEND, Oriens Christianus (1740), I., 533-536; SMITH, Dict. of Greek and Roman Geog., I., 122. Arians, a See of Pontus in Asia Minor. It was a rich commercial centre under the kings of Pontus, and was the site of a most important fortress of Mithridates, and included in its territory the dwelling place of the fabled Amazons.

LEGEND, Oriens Christianus (1740), I., 533-536; SMITH, Dict. of Greek and Roman Geog., I., 122.

Ammanati, Giacomo. See PICCOLOMINI.

Ammen, Daniel, American naval officer and author, b. in Brown County, Ohio, 15 May, 1820; d. in Washington, D. C., 11 July, 1898. His father, a soldier of the war of 1812, migrated to Ohio from Virginia. He was appointed midshipman, 7 July, 1834, and ordered to West Point, where he studied for three months, under his brother Jacob Ammen, later a brigadier general in the United States Army. After serving at sea for several years, he was sent to the Naval School, then near Philadelphia. He was appointed lieutenant 4 November, 1849, and became rear admiral 11 December, 1877. During the Civil War, he was engaged in blockaded duty as Admiral Dupont's executive. He was chief of the Bureau of Yards and Docks from 1 May, 1869, to 1 October, 1871, and chief of the Bureau of Navigation from 1 October, 1871, until his retirement, 4 June, 1878. He devoted much time to work on harbour defences, and designed the ram Katahdin, also the "Ammen balsa," or life-raft, used in the navy. In 1872 he was appointed member of a commission to examine and report on the feasibility of constructing a canal through Nicaragua. The commission reported in favour of the Nicaraguan route, which he strongly advocated. In 1878 he went as a delegate to congress in Paris to discuss Isthmian canal questions. He also served on the board for the location of the new Naval Observatory. After his retirement he purchased a farm twelve miles from Washington, at a station named in his honour Ammendale, the seat of the Normal School of the Brothers of Christian Schools, where through his generosity St. Joseph's church was built. Among his works are "The Atlantic Coast" (New York, 1883); "Recollections of Grant" (1885); "The Old Navy and the New" (autobiographical) (Philad., 1891); "Country Homes and Their Improvements," "Les Failles of the Intercean Transit Questions", and various communications to current literature.

MILTON E. SMITH.

Ammon (Egypt. Amun or Amen, "the hidden one"). Heb. 'Amon, Gr. Amun). The supreme divinity of the Egyptian pantheon. He was originally only the chief god of the city of Thebes, but later his worship became predominant in Egypt and extended even to Lydia and Ethiopia. Thebes, however, always retained the centre of his worship, when it was called Ne Amun, "the city of Ammon". In Heb. 'Amon (Nah. iii, 8, Heb. text), and the god himself is designated by Jeremias (xvi, 25, Heb. text) as 'Amon min Nö, Amnon of No, i.e. Thebes. Ammon was worshipped under several names with different attributes. As Ammon-Ra, he was the sun-god, with his chief temple at Thebes; as Khem or Min, he was the god of reproduction; as Khnum, he was the creator of all things, "the maker of gods and men". In the latter character he was represented with the head of a ram, the animal sacred to him, or simply with ram's horns; under this form Ammon is known as the "Theban god," who always attributes horns to him. The chief temple of Khnum was in the oasis of Ammon (now Siwa). There Alexander the Great worshipped him. The Greeks and Romans identified Ammon with Zeus or Jupiter (Zeus Ammon, Jupiter Ammon), whence the name Dioneopolis, City of Zeus, given to Thebes by the Greeks.


F. BECHTEL.

Ammon, Saint sometimes called Amun or Amus, b. about 350; an Egyptian who, forced into marriage when twenty-two years old, persuaded his wife on the bridal night to pronounce a vow of chastity, which
they kept faithfully, though living together for eighteen years; at the end of this time he became a hermit in the desert of Nitria, and she formed a congregation of religious women in her own native city. Nitria, which Ammon bestowed upon himself, is a mountain surrounded by a desolate region, seventy miles south of Alexandria, beyond Lake Mareotis (which Palladius calls Maria). At the end of the fourth century there were fifty monasteries there inhabited by 5,000 monks. St. Jerome called the place "The City of the As Four Gospel"; it was the name given by a church that was built in a monastery there, authorities disagree, but it is certain that the fame of his sanctity drew many anchorites around him, who erected cells not only on the mountain but in the adjacent desert. St. Anthony came to visit him and induced him to gather his scattered flocks into monasteries. When Ammon died at the age of 62 Anthony, though thirteen days' journey distant, saw his soul entering heaven. He is honoured on 4 October.

Acta SS., II, October; Butler, 4 October

T. J. Campbell

Ammonian Sections.—Divisions of the four Gospels indicated in the margin of nearly all Greek and Latin MSS. They are about 1185 in number; 355 for St. Matthew, 355 for St. Mark, 343 for St. Luke, and 232 for St. John: the numbers, however, vary slightly in different MSS. Until recently it was commonly believed that these divisions were devised by Ammonius of Alexandria, at the beginning of the third century (c. 220), in connection with a Harmony of the Gospels, now lost, which he composed. If divided the four Gospels, it was said, into small numbered sections, which were similar in content to the three last Gospels, or simply the section numbers with the name of the respective evangelist, in parallel columns opposite the corresponding sections of the Gospels of St. Matthew and St. John, which have been chosen as the basis of his Harmony. Of late, however, the view has obtained among scholars that the work of Ammonius was restricted to what Eusebius states concerning it in his letter to Carpianus, namely, that he placed the parallel passages of the last three Gospels alongside the text of St. Mark; and that the sections hitherto ascribed to Ammonius are now ascribed to Eusebius (A. D. 265-340). At any rate the Harmony of Ammonius suggested to Eusebius, as he himself tells us (loc. cit.), the idea of drawing up ten tables (καθένας) in which the sections in question were classified as to show at a glance which sections were common or differed in other sections. In the first nine tables he placed in parallel columns the numbers of the sections common to the four, three, or two evangelists; namely: (1) Matt., Mark, Luke, John; (2) Matt., Mark, Luke; (3) Matt., Luke, John; (4) Matt., Mark, John; (5) Matt., Luke; (6) Matt., Mark; (7) Matt., John; (8) Luke, Mark; (9) Luke, John. In the tenth he noted successively the sections special to each evangelist. The usefulness of these tables for the purpose of reference and comparison soon brought them into common use, and from the fifth century the Ammonian sections, with references to the Eusebian tables, were inserted in the margin of the MSS. (It need hardly be said that our chapters and verses were not then in existence; the first date from the thirteenth, the latter from the sixteenth century.) Opposite each section was written its number, and underneath the number the number of the Eusebian table to be consulted in order to find the usual text or text; a reference to the tenth table would of course show that this section was proper to that evangelist. These marginal notes are reproduced in several editions of Tischendorf's New Testament.


F. Becktel.

Ammonites.—Origin and Race.—The Ammonites were a race very closely allied to the Hebrews. One of the most prominent traits in the ancient Hebrew belief of this near relationship, for they are called Ben'dammim or "Son of my people", meaning that that race is regarded as descended from Israel's nearest relative. This play of words on the name Ammon did not arise from the name itself, but presupposes the belief in the kinship of Israel and Ammon. The name Ammon itself cannot be accepted as proof of this belief, for it is obscure in origin, derived perhaps from the name of a tribal deity. A strong proof of their common origin is found in the Ammonite language. No Ammonite inscription, it is true, has come down to us, but the Ammonite names that have been preserved do not diadect very nearly akin to the Hebrew; moreover, the close blood relationship of Moab and Amnon being admitted by all, the language of the Moabite Stone, almost Hebrew in form, is a strong witness to the racial affinity of Israel and Ammon. This linguistic argument indicates the belief that Israel always entertained of his kinship with the Ammonites. The belief itself has found expression in an unmistakable manner in Gen. xix, where the origin of Ammon and his brother, Moab, is ascribed to Lot, the nephew of Abraham. This revolting narrative has usually been considered to give literal fact, but of late years it has been interpreted, e.g. by Father Lagrange, O.P., as recording a gross popular error by which the Israelites expressed their loathing of the corrupt morals of the Moabite and Ammonite peoples. It may be doubted, however, that such an error would be directed against Lot himself. Other scholars see in the very depravity of these peoples a proof of the reality of the Biblical story of their incestuous origin. Ethnologists, interpreting the origin from the nephew of Abraham by the canons usually found true in their science, hold it as indicating that the Israelites are considered the older and more powerful tribe, while the Ammonites and Moabites are regarded as offshoots of the same stem. The character of Genesis, which at times seems to preserve popular traditions rather than exact ethnology, is taken as a confirmation of this position. But it is not denied, at any rate, that the Hebrew tradition of the near kinship of Israel, Ammon, and Moab is correct. All three, forming together a single group, are classified as belonging to the Aramean branch of the Semitic race.

Their Country and Civilization.—The Ammonites were settled to the east of the Jordan, their territory originally comprising all from the Jordan to the wilderness of the River Arnon and the River Arnon (Judg. xii, 13-22) which later fell to the lot of Reuben and Gad. "It was accounted a land of giants; and giants formerly dwelt in it, whom the Ammonites called Zomsommin" (Deut. ii, 20), of whom was Og, King of Bashan, who perished before the children of Israel in the days of Moses. The Ammonites were overrun by the Israelites before the invasion of the Hebrews under Josue, driven away by the Amorites from the rich lands near the Jordan and retreated to the mountains and valleys which form the eastern part of the district now known as El-Belka. They still continued to regard their original territory as rightfully theirs, and at later times regained it and held it for a considerable period. Their land, in general, while not very fertile, was well watered and excellent for pasture.
Jeremiah speaks of Ammon glorying in her valleys and trusting in her treasures (Jer. xlix). Her chief city, Rabbath, or Rabbath-Ammon, to distinguish it from a city of the same name in Moab, lay in the midst of a fertile and well-tilled valley. It was the royal city; in the time of David it was flourishing under a wealthy king and was well fortified, though it suffered a great deal from the attack of Joab (II K., xi-xii). Later rebuilt by Ptolemy II (Philadelphus) and called after him Philadelph, it still retains something of its original name, being known at present to the Arabs as Amman. Its ruins to-day are among the most imposing beyond the Jordan, and, despite the thick overgrowth of the city, to lend light and vividness to the already vivid narrative of Joab's assault. The Ammonites had many other cities besides Rabbath (see Jud., xi, 33, and II K., xii, 31), but their names have perished. They indicate, at least, a considerable degree of civilization and show that the Ammonites should not be placed, as is sometimes done, almost on the plane of nomads. In religion they practised the idolatries and abominations common to the Semitic races surrounding Israel; their god was called Milcom, supposed to be another form of Moloch. They seem with the Moabites to have been held in special loathing by the Hebrews, as is shown by the New Testament when converted to the religion of Jehovah, was allowed to enter the Tabernacle; nor his children, even after the tenth generation (Deut., xxiii). 

AMMON AND ISRAEL.—This distinction against his nearest relatives was due to the treatment accorded by them to Israel during the march to Palestine, when Israel was struggling towards nationhood. The Hebrews had no intention of taking the land of the children of Lot, either of Moab or of Ammon and were expressly warned against it; this special friendliness and recognition of consanguinity obtained no return from either, who refused provisions to the Israelites and hired Balaam, who was an Ammonite, or at least dwelt among the Ammonites, to curse the host of Israel; though, as is well known, Balaam was forced to deliver instead a blessing (Deut., xxiii, 4, 5; Num. xxiii-xxiv). For this lack of brotherly spirit, the ban was put upon the Ammonites, but upon their appeal was made to spare their land, the Israelites turning aside when they reached the border of the Ammonites. The stretch of land along the Jordan, however, to which they laid claim, was taken from the Amorites who had dispossessed them. Half the land of Ammon, too, is said to have been allotted to the tribe of Gad (Num. xxvii, 17); but there is no record of its alienation from the Ammonites, which moreover would be in contradiction with the divine command already mentioned. It appears to have been territory from which they were already driven. Shortly after the death of Josue, when the Israelites were established beyond the Jordan, the Ammonites allied themselves with the Moabites under King Eglon in a successful attack upon Israel; but the Moabites were in turn defeated and a long peace set in (Jud., iii, 30). Later, after the judgeship of Jair, the Hebrews were simultaneously attacked by the Philistines from the southwest and the Ammonites from the east. Gad, especially, whose dwelling was east of the Jordan, suffered from the incursions of the Ammonites which continued eighteen years; but the victorious enemy pushed beyond the Jordan and laid waste the country of Juda, Benjamin, and Ephraim (Jud., x). At this crisis Ammon, the Ammonites, and Israel, in turn, placed in the person of Jephth, who was chosen leader. The Ammonites demanded the cession of the territory beyond the Jordan, from the Amon to the Jabboek, of which they had been dispossessed; but Jephth refused, since the Israelites had, three hundred years previously, taken the land from the Amorites and not from the Ammonites; he boldly carried the war into the invaders' country, and completely defeated them, taking as many as twenty cities (Jud., xi, 33). By the time of Saul, the Ammonites had again grown to great power and under their King Naas (Nahash) had laid siege to Jabea Galaad. Saul had been chosen king by Samuel only one month before and his election was not ratified by God until as soon as he heard of the siege, he summoned a large army and defeated the Ammonites, inflicting heavy loss (I K., xi). This victory established him in the monarchy. Further operations by Saul against the Ammonites are mentioned without detail (I K., xii, 47), as alike the kindnesses and the cruelties of Saul against the Ammonites (I K., x, 2), probably before his accession. David signalized the beginning of his reign by military exploits and is said to have dedicated to the Lord the spoils of Ammon (vii, 11); however, there is no mention of a war, which seems inconsistent with the friendliness of David to Hanon, the successor of Naas (x, 2). David's proffer of friendship to Ammon was suspected and rejected and his ambassadors maltreated. War ensued. The Ammonites were joined by the Syrians, and both were attacked and routed by Joab, David's leading general. The next year Joab again invaded the territory of the Ammonites, and, either raising his standard on Rabbath and laying siege to the royal city. It was during this siege that the incident of David and Bethsheba happened, which resulted in David sending the faithful Uriah to his death at Rabbath and incurring the deepest stain upon his character. When Joab had reduced the city to the point of surrender, he sent for David who came and reaped the glory of it, transferred the king's massive crown to his own head, sacked the city and slaughtered its inhabitants; and did likewise to all the cities of the Ammonites (x-xii). The power of the Ammonites was now broken, Ammon apparently becoming a vassal of Israel later, towards the end of David's reign, another son of King Naas, either through lack of spirit or genuine humanity, heaped kindness upon David, when the distressed old king was at war with his son Absalom (xvii). Some of the Ammonites seem to have enrolled themselves in David's service; one is mentioned among his thirty-seven valiant warriors (xxxiii, 37). No hostilities are narrated during the reign of Solomon; he chose Ammonite women as his wives, worshipped their god and built a high- place in his honour (III K., xi), which Josias destroyed (IV K., xxiii, 15). When Solomon died the Ammonite king (Jos. xiv, 22) regained his independence and allied themselves with the Assyrians, joining with them in an attack on Gilead by which their territory was increased. Their barbarous cruelty on this occasion called forth the denunciation of Amos, who foretold the destruction of Rabbath (Amos, x, 13). During the Assyrian invasion under Thgealtilaphalsaar, when their neighbours, the Reubenites and the Gadites, were carried into captivity, they regained some of their old territory along the Jordan (IV K., xv, 29; Jer., xlix, 1-6). In the time of Josaphat, King of Judah, when the Israelites were greatly weakened, the Ammonites put themselves at the head of a confederacy of nations for the subjugation of Israel; but suspicions awakening among the allies, they turned to destroying one another and Israel miraculously escaped (II Par., xx, 23). After nearly one hundred and fifty years, Joatham, King of Judah, ventured an attack on Ammon, deeply discrediting the deliverer when he demanded from them a yearly tribute (II Par., xxvii), which, however, was enforced for only three years. But the doom of the Hebrew monarchy was approaching and the Ammonites had a part to play. With others of the surrounding nations, they were employed by Nabuchodonosor, King of Babylon, to overrun the
AMMONIUS

Ammonius Baccas, See Neo-Platonism.

Amor-bach, former Benedictine abbey in Lower Franconia (Bavaria), about twenty-five miles south of Aschaffenburg. It was founded in the early part of the eighth century by St. Pirmin, who had been called to that region by Count Ruthall to preach the Gospel. The Saint, with his disciple Amor, first took up his abode at what is now called Amorbunnern, but later built an abbey near by, in the Oden forest, in the valley of the Muda, a tributary of the Main. The abbey, which was consecrated in 734, became the centre of Christianity and civilization in the Oden forest. The town of Amorbach, which in 1900 had 2,173 inhabitants, grew up about its walls and its monks not only laboured in the neighbouring districts but also penetrated into northern Germany, where they aided in the conversion of the Saxons. Several of the first bishops of Verden, the scene of the missionary activity of these monks, were former abbots of Amorbach. In the early days of its history the abbey received generous gifts from Charles Martel and his sons. Pepin united it to the Diocese of Würzburg, though in modern times it was transferred to Mainz. It suffered much in the tenth century from the invasion of the Huns, and later, in 1521, during the Peasants' War, and in 1631, from the Swedes. In the seventeenth century the abbey buildings and the beautiful church, long famous for its paintings, were rebuilt. Amorbach was suppressed in 1803 and passed into the possession of the house of Leiningen. In 1816, the town and abbey came under the jurisdiction of Bavaria.

Groß, Endliche Annalen des heiligen (Frankfurt, 1736); Hilberlein, Amorbach, ein Ehemaliges Benediktsquantel Aschaffenburg (1883); Stammung der Kirchenzeiten.

H. M. Brock.

Amorios (also Amorium), a titular see of Phrygia in Asia Minor, now known as Hergan Kaleh. It was a see as early as 431.

Lequien, Oriens Christ. (1740), I, 853 sq.; Gams, I, 447.

Amorrites, a name of doubtful origin and meaning, used to designate an ancient people often mentioned in the Old Testament. It is by many supposed to be derived from a word akin to the Hebrew ’Amir and to mean “mountaineers”, “highlanders”; but ’Amir is “summit”, not “mountain”. The name is much older than any part of the Bible and even much older than the Hebrew people itself; the attempt, then, to fix its meaning by Hebrew usage and the local habitation of the Amorrites in Hebrew times can only be regarded as misdirected effort. The variations of the name, and the fact after the name came to be used, dwelt in mountains can no longer be judged as serious proof that Amorrite means highlander; its significance still remains obscure. It is worthy of note, nevertheless, that the Amorrites of biblical and pre-biblical times have usually been found in mountainous districts, although those best known are the Amorrites of the Jordan Valley, whose sway, however, extended to the mountains east of the Jordan.

I. Extent.—In application, the name has a wider and narrower extent in the Bible, varying in a manner the reason for which cannot often be discovered. (1) At times it seems conterminous with Chanaanite, and to designate all the inhabitants of the Land of Chanaan before the advent of Israel. Thus the Prophet Amos calls Palestine the land of the Amorrite, and the race which Israel cast out was the Amorrite (ii, 9, 10); this usage prevails also in Gen., xlviii, 22, and Jos., xxiv, 15, 18. The same name is gathered from various races and tribes of the main Chanaanitish races or tribes have at one time or another a specific name and at another are classed as Amorrite; thus, the inhabitants of Gabaon are called indifferent-ly Hevites and Amorrites (Jos., xi, 19; II Kings, xxii, 2); and of Jerusalem, either Jebusites or Amorrites (Jos., xv, 63, xviii, 28; Judges, i, 21, and Jos., xx, 6, 6, and Esth., xvi, 3). The Amorrites of Gen., xiv, 13, are Hethites (Hittites) in Gen., xxiii, and the Philistines are likewise deemed Amorrites (I Kings, vii, 14). While the name therefore seems applicable to all the non-Israelish peoples of Chanaan, it is to be noted that it generally has a narrower extension than that of the Hebrews, and sometimes is regarded as only a branch of the Chanaanite family (Gen., x, 16). (2) Another usage distinguishes sharply between Chanaanites and Amorrites, putting both on a level as tribes dwelling with several others in Palestine, the Amorrites, when located, inhabiting the mountains of central and southern Palestine (Deut., i, 7, 19, 27, 44; Gen., xiv, 7, 13; xv, 21; Jos., x, 5, 12, xxiv, 8; Ex., iii, 8, etc.). There is no evidence that the Amorrites at any stage of their history occupied the coast lands. (3) Again, the name is applied to the race living on the east of the Dead Sea and the Jordan, from the Arnon to Mt. Hermon, and extending eastward to Jazer and Hesebon (Num., xxi, 13, 24, 32; Deut., iii, 8, 9), comprising the territory of Sehon, King of Hesebon, and Og, King of Baan (Bashan), which later constituted the entire possessions of the Hebrews east of the Jordan.

These variations in the biblical use of the term Amorrite—as designating all the ancient inhabitants of Palestine, or only one part or tribe dwelling in the mountainous districts of the centre and south, or, finally, those east of the Jordan—are found often side by side, and cannot easily be accounted for; it may be remarked, however, that the Hebrew name, in all the inhabitants of Palestine generally occurs when it is question of the idolatrous rites of the ancient inhabitants, or when they are viewed together as a people doomed for their iniquities to be supplanted by the Israelites, in which cases the Amorrites may be taken as the most formidable though they are but part of the population and in reality confined to the districts implied by the other usages of the term. The name of the Amorrite also lingered in Hebrew tradition as representative of gigantic stature and warlike character, and is likely to be employed when the writer is thinking of the ancient inhabitants as Israel’s foes in battle (Deut., ii, 11, 20; iii, 11, 13), while precisely the same population under peaceful conditions is called Chanaanite. It has been noted by upholders of the documentary theory that the writer of the Elohist document seems to use both terms as coextensive. This is the usual account of the Amorrite variations, and is noteworthy in that it is the Amorrite history which it embodies; yet it may well be that the name, instead of being first the name of a southern or trans-Jordanic tribe and extended in time to many various peoples, is on the contrary a survival of an ancient usage for all the inhabitants of Palestine and bordering peoples. As early as 3800 b. c., some believe, the Babylonians called Syria
and Palestine the land of the Amorrite. Centuries later (1400 B.C.), in the Tel el-Amarna tablets, the name is applied to the inland country north and north-east of Palestine; Egyptian inscriptions use the term for the same territory, but extend it to the countries eastward as far as the Orontes. In ninth-century Assyrian inscriptions northern and southern Palestine are included under the name. The Amorrites, then, may originally or very early have been applied to all this territory; or more likely it was used first to designate the country north of Palestine and later extended south and east. If these Amorrites of the north, however, are to be considered one in race with the tribes of the Bible, no light has yet been shed upon their migrations into central and southern Palestine or beyond the Jordan. For the present, that part of their history rests in obscurity, though conjectures are plentiful.

II. RACE. — The close relationship of the Amorrite with the races or tribes usually classed as Chanaa- nitish is asserted in Gen., x., 15, 16, and implied in the numerous passages where Amorite is used in place of Chanaanite, Jebusite, or a cognate name. That these tribes are Semitic in origin is doubted by many, but their language, religion, and institutions are unquestionably Semitic. The Amorrite is represented as the Chanaanitish core of the Chanaanite nation of the Bible. Some tribes to connect them with a North African Hamitic race, the Libyans, mainly on the strength of the facial resemblance he discovers between them in one Egyptian sculpture of the time of Rameses III. This resemblance is not elsewhere borne out and in any case must be considered a precarious foundation for such an hypothesis. No details have come down to us which will enable us to distinguish the Amorrites from their kinsfolk (see CHANAAN), except that they seem to have been remarkable for their stature, strength, and wickedness. They dwelt in walled cities and were warlike in spirit.

III. AMORRITES AND ISRAEL. — Though a very ancient race, the Amorrites have left but a slight mark on history in pre-biblical times. They were not the original inhabitants of Palestine, though the time and circumstances of their advent are unknown. They first appear in the Bible as inhabitants of southern Palestine, where they are defeated by Chedorlahomer and his allies (Gen., xiv, 7). The Israelites find them in the same region when they attempt, contrary to the divine command, to enter Palestine from the south and are repulsed (Num., xiii and xiv). About this period certain tribes of Amorites are mentioned as possessing the land east of the Jordan; so there the Israelites next come in contact with the Amorites and ask permission of Sehon, their king, to pass through his dominions, promising to do no damage and to pay for whatever they take on the way. The request being refused, war follows. Sehon is defeated and slain, and the Israelites take possession of his territory from the Arnon to the Jecob. Crossing the Jecob, they inflict the same fate upon Og, King of Bashan, and his territory (Num., xxi; Deut., ii and iii). These lands, which were awarded to the tribes of Ruben and Gad and the half-tribe of Manasseh, extended from the Arnon as far north as the Jabbok and Heshbon (Deut., iv, 46–49). When Joesue had crossed the Jordan and with divine aid had gained several signal victories, fear fell upon the neighbouring Amorrites. The inhabitants of Ga- baon (Gibeon), an Amorrite city, yielded to Joesue, which enraged their brethren. They were accordingly assaulted and besieged by the Amorrite kings (the five kings of Jerusalem, Hebron, Jericho, Lachis, and Eglon), and sent to Joesue for aid. Joesue, coming to their rescue, put the Amorrites to flight, cut off them in great numbers, captured and slaughtered the five Amorrite kings and hung their bodies upon trees till the evening (Joe., x). It was on this occasion that Joesue commanded the sea and moon to stand still (for various opinions on this passage, see JOSUE). This victory secured to Israel the tenure of Palestine. The Amorrites were not driven out of Palestine nor exterminated. Many of them intermarried with the Hebrews and continued them by their idolatries and practices (Judges, i. 1–2). The remaining tribes of Solomon, and even of Esdras and Nehemias, they are still distinguished from their conquerors, but are finally merged into the general population of Palestine.

Amort, Eugenius, philosopher and theologian, b. at Bibermühl in Bavaria, 15 November, 1682; d. at Polling, 6 February, 1776. He was educated by the Jesuits at Munich and at an early age joined the Canons Regular in the convent of Polling, where he spent most of his life as a teacher of philosophy, theology, and canon law, a tireless student in many departments of ecclesiastical lore, and an investigator of natural phenomena. He was foremost among the Catholic philosophers of the Enlightenment; was a guide and an inspirer of ecclesiastical youth, and may be considered a model of lifelong devotion to all the sciences that befit an ecclesiastic. As early as 1722 he founded, and with some interruptions carried on for several years, an influential review, "Parapsus Bolcius, oder Neueröffner Musenberg". An academy formed by him at Polling became in time the model on which was based the Academy of Sciences of Munich. He spent the years 1733–35 at Rome, whence he returned to Bavaria enriched with precious knowledge acquired by intense study in the libraries of the Eternal City and by intercourse with many learned men. Thenceforth he counted among his correspondents such scholars as Benedict XIII and Benedict XIV, Father Concina, Cardinals Leccari, Galli, Orsi, St. Alphonse Liguori, and others. For a period of forty years his pen was never idle, and from it unceasingly poured forth learned volumes and treatises filled with wisdom and choice learning.

It has been truly said that his seventy volumes, if distributed in an orderly collection, would resemble a general encyclopedia. As a philosopher, he is best known by his solid work "Philosophia Pollingana" (Augsburg, 1730) and by his "Widows Judge", in which he was the author of the land east of the Jordan; so there the Israelites next come in contact with the Amorrites and ask permission of Sehon, their king, to pass through his dominions, promising to do no damage and to pay for whatever they take on the way. The request being refused, war follows. Sehon is defeated and slain, and the Israelites take possession of his territory from the Arnon to the Jecob. Crossing the Jecob, they inflict the same fate upon Og, King of Bashan, and his territory (Num., xxi; Deut., ii and iii). These lands, which were awarded to the tribes of Ruben and Gad and the half-tribe of Manasseh, extended from the Arnon as far north as the Jabbok and Heshbon (Deut., iv, 46–49). When Joesue had crossed the Jordan and with divine aid had gained several signal victories, fear fell upon the neighbouring Amorrites. The inhabitants of Ga- baon (Gibeon), an Amorrite city, yielded to Joesue, which enraged their brethren. They were according-
moderni” (Ulm, 1757), both valuable for their wealth of historical material. In the latter he defends ecclesiastical jurisdiction against the attacks of contemporary jurists and statesmen. The best known of his works is entitled “De revelationibus, visionibus et apparitionibus privatis regulae tute ex Scripturis, Conclusis, Sanctis Patribus et alicubi opiniosis auctores follet, repellente atque exemplis illustrata” (Augsburg, 1744). It was directed against the “Mystic City of God,” the famous work of the Spanish Franciscan nun, Maria de Agreda, and brought him into conflict with several of her Franciscan defenders. This learned scholar found time to prepare for the press a number of other equally valuable works. His prayer-books, “Kurz und Gut” and “Brevier eines guten Christen,” went through many editions. He also compiled select lives of the saints and wrote a German treatise (Venice, 1756) on the invocation of the saints, besides a smaller and a larger catechism. In the discussions waged during the first half of the eighteenth century concerning the authorship of the “De Imitatione Christi” Amorist stood forth as an ardent supporter of the claims of Thomas à Kempis, though his seven works on the subject, besides the claims for the “rare learning and judgment,” have failed to silence the Brethren and the champions of Jean Gerson. The more important are: “Scutum Kempense” (Cologne, 1725); “Plena et succincta informatio de statu totius controversiae” (Augsburg, 1725); and “Certitudo moralis pro Th. Kempens” (Ratisbon, 1764). On his portrait by Jungwirt, who painted “Litterarum maxime sacra- runt per Bavarian restaurator eximium.” The visitor to Bibermühl may now contemplate a marble monument erected in honour of a theologian in whom industry, erudition, critical skill, and piety were united in a high degree.  

I. NAME. The third among the Minor Prophets of the Old Testament is called, in the Hebrew Text, “Amos.” The spelling of his name is different from that of the name of Isaias’s father, “Amos’; whence Christian tradition has, for the most part, rightly distinguished between the two. The prophet’s name, Amos, has been variously explained, and its exact meaning is still a matter of controversy.

II. LIFE AND TIMES. — According to the heading of his book (i, 1) Amos was a herdsman of Thecua, a village in the Southern Kingdom, twelve miles south of Jerusalem. Besides this humble avocation, he is also spoken of in vii, 14, as a simple dresser of sycamore-trees. Hence, as far as we know, there is no sufficient ground for the view of most Jewish interpreters that Amos was a wealthy man. Thecua was apparently a shepherd’s town, and it was while following his flock in the wilderness of Judah, that, in the reigns of Oziás and Jeroboam, God called him for a special mission: “Go, prophesy to My people Israel” (vi, 15). In the eyes of the humble shepherd this must have appeared a most difficult mission. At the time when the call came to him, he was “not a prophet, nor the son of a prophet” (vii, 14), which implies that he had not yet entered upon the prophetic office, and even that he had neither learned the school where young men in training for a prophet’s career bore the name of “the sons of a prophet.”

Other reasons might well cause Amos to fear to accept the divine mission. He, a Southerner, was bidden to go to the Northern Kingdom, Israel, and carry to its people and its leaders a message of judgment to which, from their historical circumstances, they were particularly ill-prepared to listen. Its ruler, Jerobeam II (c. 781–741 B. C.), had rapidly conquered Syria, Moab, and Ammon, and thereby extended his dominions from the source of the Orontes on the north to the Dead Sea on the south. The whole northern empire of Solomon thus practically restored had enjoyed a long period of peace and security, marked by remarkable artistic and commercial development. Samaria, its capital, had been adorned with splendid and substantial buildings; riches had been accumulated in abundance; comfort and luxury had reached their highest standard; so that the Northern Kingdom and its entire population felt since the disruption of the empire of Solomon outwardly, religion was also in a most flourishing condition. The sacrificial worship of the God of Israel was carried on with great pomp and general faithfulness, and the long enjoyment of national prosperity was popularly regarded as an undoubted token of the Lord’s favour towards His people. It is true that public morals had gradually been infected by the vices which continued success and plenty too often bring in their train. Social corruption and the oppression of the poor and helpless were very general and widely spread. But the degeneracy could be readily excused on the plea that they were the necessary accompaniments of a high degree of Oriental civilization. Again, religion was debased in various ways. Many among the Israelites were satisfied with the mere offering of the sacrificial victims, regardless of the inward dispositions required for their worthy presentation to a thrice-holy God. Others availed themselves of the thongs which attended the sacred festivals to indulge in immoderate enjoyment and tumultuous revelry. Others again, carried away by the freer association with heathen peoples which resulted from conquest or from intercourse, even went so far as to fuse with the Lord’s worship that of pagan deities. Owing to men’s natural tendency to be satisfied with the mechanical performance of religious duties, and owing more particularly to the great proneness of the Hebrews of old to adopt the sensual rites of foreign cults, so long as they did not give up the worship of their own God, these irregularities in matters of religion did not appear objectionable to the Israelites, all the more so because the Lord did not punish them for their conduct. Yet it was that most prosperous people, thoroughly disposed that God was well-pleased with that which Amos was sent to deliver a stern rebuke for all their misdeeds, and to announce in God’s name their forthcoming ruin and captivity (vii, 17).

Amos’s mission to Israel was but a temporary one. It extended apparently from two years before to a few years after an ear-wax, the exact date of which is unknown (i, 1). It met with strong opposition, especially on the part of Amasias, the chief priest of the royal sanctuary in Bethel (vii, 10–13). How it came to an end is not known; for only late and untrustworthy legends tell of Amos’s martyrdom under the ill-treatment of Amasias and his son. It is more probable that, in compliance with Amasias’s threatening order (vii, 12), the prophet withdrew to Juda, where at leisure he arranged his oracles in their well-planned disposition.

III. ANALYSIS OF PROPHETICAL WRITING. — The book of Amos falls naturally into three parts. The first opens with a prophetic title giving the author’s name and the general date of his minis- try (i, 1), and a text or motto in four poetical lines (i, 2), describing under a fine image the Lord’s power over Palestine. This part comprises the first two chapters, and is made up of a series of oracles against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, and, finally, Israel. Each oracle begins with the same
numerical formula: "For three crimes of Damascus [or Gaza, or Tyre, etc., as the case may be], and for four, I will not revoke the doom"; it next sets forth the chief indictment; and finally pronounces the penalty. The chosen nation is denounced because of their ignorance of the true God, because of their breaches of the elementary and unwritten laws of natural humanity and good faith. As regards Juda and Israel, they will share the same doom because, although they were especially cared for by the Lord who drew them out of Egypt and conquered for them the land of Chanaan, and gave them prophets and Nazarites, yet they have committed the same crimes as their pagan neighbours. Israel is rebuked more at length than Juda, and its utter destruction is vividly described.

The second part (chaps. vii-vi) consists of a series of addresses which expand the indictment and the sentence against Israel set forth in ii, 6-16. Amos's indictment bears (1) on the social disorders prevalent among the upper classes; (2) on the heartless luxury and self-indulgence of the wealthy ladies of Samaria; (3) on the too great confidence of the Israelites in their moral superiority; (4) on the religious duties which can in no way secure them against the approaching doom. The sentence itself assumes the form of a dirge over the captivity which awaits the unrepenting transgressors, and the complete surrender of the country to the foreign enemy.

The third section of the book (chaps. vii-ix, x.), apart from the historical account of Amasias's opposition to Amos (vii, 10-17), and from a discourse (viii, 4-14) similar in tone and import to the addresses contained in the second part of the prophecy, is wholly made up of visions of judgment against Israel. In the first two visions—the one of devouring locusts, and the other of consuming fire—the foretold destruction is stayed by divine interposition; but in the third vision, that of a plumb-line, the destruction is permitted to become complete. The fourth vision, like the foregoing, is symbolical; a basket of summer fruit points to the speedy decay of Israel; while in the fifth and last the prophet beholds the Lord standing beside the altar and threatening the Northern Kingdom with a chastisement from which there is no escape. The book concludes with God's solemn promise of the glorious renovation of the house of Israel, and the wonderful prosperity of the purified nation (ix, 8c-15).

III. LITERARY FEATURES OF THE BOOK.—It is universally admitted at the present day that these contents are set forth in a style of "high literary merit". This literary excellence might, indeed, at first sight appear in strange contrast with Amos's obscure birth and humble shepherd life. A closer study, however, of the prophet's writing and of the actual circumstances of its composition does away with that apparent contrast. Before Amos's time the Hebrew language had gradually passed through several stages, and was not so much merely the result of the oral tradition, as the result of an elaborate form. Finally, to associate inferior culture with the simplicity and relative poverty of pastoral life would be to mistake totally the conditions of Eastern society, ancient and modern. For among the Hebrews of old, as among the Arabs of the present day, the vernacular was the language of their oral utterances, with their prevailing tendency to become written and elaborately composed.

V. RELIGIOUS TEACHINGS OF AMOS.—Two facts contribute to give to the religious doctrine of Amos a special importance. First, the prophecies are wellnaigh universally regarded as authentic, and on the other, his work is probably the earliest prophetic writing which has come down to us. So that the book of Amos furnishes us with most valuable information concerning the beliefs of the eighth century B.C. and, in fact, concerning those of some time before, since, in delivering the Divine message to his contemporaries, the prophet always takes for granted that they are already familiar with the truths to which he appeals. Amos teaches a most pure monotheism. Throughout his book he nowhere appears to have been swayed by any of the false notions of the nations. He is no preacher to the heathen nations or to the chosen people. The prophet repeatedly inveighs against the false notions which are current among his contemporaries and are used of God's relation to Israel. He does not deny that the Lord is their God in a special manner. But he argues that His benefits to them in the past, instead
of being a reason for them to indulge with security in sins hateful to God's holiness, really increase their guilt and must make them fear a severer penalty. He does not deny that sacrifices should be offered to the Divine Majesty; but he most emphatically declares that such offerings of their own free will are not pleasing to God and cannot placate His anger. On the day of the Lord, that is on the day of retribution, Israelites who shall be found guilty of the same crimes as the heathen nations will be held to account for them severely. It is true that Amos argues in a concrete manner with his contemporaries, and they consider the cases he brings up to be mere principles. Nevertheless, his book is replete with truths which can never become superfluous or obsolete.

Finally, whatever view may be taken of the authorship of the concluding portion of the book of Amos (xii.10), the Messianic bearing of the passage will be readily admitted by all who believe in the existence of the supernatural. It may also be added that this Messianic prophecy is worded in a manner that offers no insuperable objection to the traditional view which regards Amos as its author.

For an Introduction to the Old Testament, Bibliography to Aggadah; Recent Commentaries on Amos by Trochon (1886); Knabenbauer (1886); Bachelier (Eng., 1889); De Longpérier (1888); Smith (1886); Smith (2d ed., 1900); Nowack (2d ed., 1903); Martin (1903); Horton (1904).

F. E. Groot.

Amovibility, a term applied to the condition of certain ecclesiastics in regard to their benefices or offices. While it is true that holders of so-called perpetual or irremovable dignities can in certain specified cases be deprived of their offices, yet the term "amovibility" is generally restricted to such cases as are removable at the will of the bishop. Such are most of the rectors of churches in the United States and England, as also in general and universal, where those who have charge of succursal churches or are parish assistants. Under the head of removables, dignitaries, canonists generally class also vicars-general, archdeacons, and rural deans. Such an office or benefice is designated manumissum, as opposed to titulare or perpetuum. The interpretation of amovibility has caused considerable controversy. Many canonists have argued that because the possessor of an office holds it ad nutum, he can therefore be deprived of it without cause. Otherwise, they declare, the word amovibility would have no meaning. They note as examples thereby, to this power of the bishop, cases in which he acts from open hatred, or injures the good name of the ecclesiastic, or damages the parish. Likewise, they say, if the person removed were not given another office, he could have recourse to a superior authority, as this would be equivalent to injuring his good name. These canonists also add that the bishop would sin if he removed an ecclesiastic without cause, as his action would be without a proper motive, and because frequent changes are necessarily detrimental to churches. Other canonists seem to maintain for removable rectors (see Rector; Fanum Parish) practically the same rights as to perpetuities, which are possessed by irremovable ecclesiastics. Perhaps, however, the difference between these opinions is little more than verbal. Amovibility must not be confounded with arbitrary removal, which the Church has always condemned. It is opposed rather to the perpetual tenure of those benefices, for removal from which the canons require a cause greater than that provided in canonical process or trial. But there may be other very grave causes that justify a removal besides those named in the canons. Nor does it follow that, because a regular canonical process is not to be observed, all formalities are to be neglected in the removal of rectors who hold their office ad nutum, episcopi; there are also extra-judicial forms which are practically equivalent to a canonical process.

A removable rector is, therefore, one who may be removed without cause expressed in law, but not without a just cause; one who may be removed without canonical process, but not without certain specified formalities, and usually justly although "extra-judicial" as regards the canons. Since, however, removable ecclesiastics have no strict and perpetual right to their offices, any revocation made by the superior ad nutum is valid, though it might be gravely illicit and reversible. Such an officer may be removed by the authority, although an ordinary appeal in the strict sense is barred. In the United States the method of procedure is laid down principally in the Second Plenary Council of Baltimore (1886) and the Roman Instructions "Quamvis" of 1878 and "Cum Magnopere" of 1894.


William Windsor Fanning.

Amos, The Vicariate Apostolic of, in China, created in 1883, and entrusted to the care of the Dominicans. It includes the island of Formosa, with neighbouring small islands. The native population is about 4,500,000, of whom 2,000,000 are native Catholics. The Catholics number 3,930 (in Formosa, 1,014). There are 11 European and 8 Chinese priests, 32 churches or chapels, 3 orphanages, and 13 schools with 242 pupils.


Ampère, André-Marie, physicist and mathematician, b. 22 January, 1775, at Lyons, France; d. at Marseilles, 10 June, 1836. His father was a prosperous and educated merchant, his mother a woman of culture and piety, while himself combined the traits of both. The mathematical bent of his mind showed itself very early. Before he knew his letters and numbers he is said to have performed complex arithmetical computations by means of pebbles and beans. His childhood days were spent in the village of Poleymieux-les-Mont-d'Or, near Lyons. His father began to teach him Latin, but, on discovering the boy's thirst for mathematical knowledge, he provided him with the necessary books. It was not long before he had mastered the elements of his chosen study, so that his father was obliged to take the boy to the library of the presbytery, where he would read works of Bernoulli and Euler. On being informed that these books were written in Latin, and that he would need a knowledge of the calculus, he resumed the study of the one and applied himself to that of the other, and at the end of a few weeks was able to take up the serious perusal of difficult treatises in applied mathematics. During the revolution his father returned to Lyons, in 1793, expecting to be safer in the city. After the siege, however, he fell a victim and was executed. This death was a great shock to the delicate, sensitive boy, who for more than a year was in a state bordering on idocy. For this he was suddenly aroused by the reading of two works: J. J. Rousseau's "Letters on Botany" and Horace's "Ode to Licius", which led him to the immediate study of plants and of the classic poets. In 1799 he married Julie Carron, who lived only five years longer, leaving a son who afterwards became a writer of great literary merit. Ampère was obliged to support himself by his father's profession. At first he gave private lessons in Lyons; later, in 1801, he left his wife and child to take the chair of physics at the Ecole Centrale in Bourg. There he wrote the article that attracted the attention of Lalande and Delambre: "Considérations sur la théorie mathématique du jeu". In this he attacks and solves the
problem of showing the chances of the gambler are always against him. It is noted for its elegant and polished, though simple, application of the calculus of probabilities. The favourable appreciation of his work by men like Delambre resulted in his call to Lyons and later, in 1805, to the Ecole Polytechnique at Paris, where, in 1809, he rose to the position of Professor of Mathematics in the Académie des Sciences of the Legion of Honour, and where his work alternated between mathematics, physics, and metaphysics. He published a number of articles on calculus, on curves, and other purely mathematical topics, as well as on chemistry and light, and even on zoology. Ampère's fame rests on two remarkable works in electro-dynamics. It was on 11 September, 1820, that an academician, returning from Geneva, repeated before the Academy the epoch-marking experiments of the Danish savant Oersted. A wire through which an electric current passed was shown to deflect a magnetic needle, causing it to place itself at right angles to the direction of the current. The connexion between electricity and magnetism was indicated by these experiments, and the foundation was laid for the science of electro-magnetism. Only a week later, on the 18th of the same month, Ampère demonstrated before the Academy another remarkable fact. He showed by the repulsion or attraction of two wires carrying currents, according as the currents are in the same or in opposite directions. This laid the foundation of the science of electro-dynamics.

Ampère continued his experiments, published the results in 1822, and, finally, developed his 'Mathematical Theory of the Phenomena of Electro-dynamics' in 1830. In 1831 he suggested an electric telegraph, using separate wires for every letter. His final work, published after his death, was the ambitious "Essai sur la philosophie des sciences, ou exposition analytique d'une classification naturelle de toutes les connaissances humaines". His prediction for哲学, psychological, and metaphysical speculation was very marked. His arduous task as teacher, together with the ingrossing functions of a government official—he was Inspector-General of the University—prevented him from devoting himself more to the work of the experimenter. He was a member of the Institute of France, the Royal Societies of Berlin, Stockholm, Brussels, and Lisbon, and other scientific societies. In 1872 Madame Chevereux edited his "Journal et Correspondance". In 1881 the Paris Conference of Electricians honoured his memory by naming the practical unit of electric current the "ampère". His religious life was one of extraordinary sanctity, as the fact that at eighteen years he found three culminating points in his life, his First Communion, the reading of Thomas's "Eloge de Descartes", and the taking of the Basilil. His marriage to the pious Julie Carron was secretly performed by a priest, her family refusing to recognize the competency of the consolitional"دواهjaeja;w2s; in this fact impressed him very deeply. On the day of his wife's death he wrote two verses from the Psalms, and the prayer, "O Lord, God of Mercy, unite me in Heaven with those whom you have permitted me to love on earth". Serious doubts harassed him at times, and made him very much a sceptic. He became a defence in the hearing of the Bible and the Fathers of the Church. "Doubt", he says in a letter to a friend, "is the greatest torment that a man suffers on earth."

His death took place at Marseilles, in his sixty-second year.

AMPHIBOLISM. See CHASUBLE.

Amphibus of Iconium, a Christian bishop of the fourth century, son of a Cappadocian family of distinction, b. perhaps at Cesaerea, c. 339 or 340; d. probably some time between 394 and 403. His father was an eminent lawyer, and his mother Livia remarkable for gentleness and wisdom. He was probably first cousin to Gregory of Nazianzus, and was brought up in the temple, and in the public sphere of the Christian aristocracy of his native province. He studied for the bar, practised at Constantinople, but soon retired to lead a religious life in the vicinity of his friend and relative, the "theologian" of Nazianzus. He was soon drawn within the circle of Basil's friends, and it is said to have been for a while a member of the Christian "City of the Poor" that Basil had built at Cesarea. Early in 374 he was bishop of the important see of Iconium, probably placed there by Basil, whom he continued to aid in Cappadocian ecclesiastical affairs until Basil's death (379). Thenceforth he remained in close relations with Gregory of Nazianzus, and accompanied him to the Synod of Constantinople (381), where St. Jerome met and conversed with him (De Vir. Ill., c. 133). In the history of theology he occupies a place of prominence for his defence of the divinity of the Holy Spirit against the Macedonians (381). It was to the Bishop of Cesaerea that Basil's friend wrote "On the Holy Spirit". He wrote a similar work, now lost. We know, however, that he read it to St. Jerome on the occasion of their meeting at Constantinople. His attitude towards Arianism is illustrated by the well-known anecdote concerning his audience with Theodosius and his son Arcadius. When the Emperor reproved him for ignoring the presence of his son, he reminded him that the Lord of the universe abhorred those who are ungrateful towards His Son, their Saviour and Benefactor. He was very energetic against the Messalians (q. v.), and contributed to the extinction of that heresy. His contemporaries rated him very high as a theologian and a scholarly writer. Not to speak of his admirers and friends already mentioned, St. Jerome says (Ep. 70) of the Cappadocian triad (Basil, Gregory; and Amphibus) that "they cram their books with the lessons and sentences of the philosophers to such an extent that you ought to admire most in them, their secular erudition or their scriptural knowledge". In the next generation Theodoret described him in very flattering terms (Hist. Eccl., Iv, x; V, xvi), and he is quoted by councils as late as 787. His only genuine extant work is, "An Apology for the Christian Religion", his "Epistulae" (pp. 249), the "Epistola Synodica", a letter against the Macedonian heresy in the name of the bishops of Lycozia, and probably addressed to the bishops of Lycoxia (Goldhorn, S. Basili., Opp. Sel. Dogm., 630-633). The spurious "Jambics to Seleucus" offer an early and important catalogue of the canonical writings. Others spurious fragments, current under his name, are taken from scriptural discourses, dogmatical letters and controversial writings (P. G. XXXIX, 13-130). "FASSELER-JENEMANN, Inst. Patrolog., I, 600-604; LIGHTFOOT in Dict. of Christ. Biog., I, 102-107.

THOMAS J. SHAHAN.

Amphophilus of Side (Sida), in Pamphylia, a bishop of the first half of the fifth century, member of the Council of Ephesus (431), where he vigorously opposed the Messalians and subscribed to the condemnation and deposition of Nestorius. He does not seem to have been any other than a later editor. Even if he did not assist at the "Robber Council" of Ephesus (449), he showed great sympathy for Dioscorus of Alexandria at the Council of Chalcedon, and consented with reluctance to his condemnation. He subscribed to the "tomus" of Pope Leo, and the
canons of Chalcedon, although later he wrote to the Emperor Leo (448) that he did not acknowledge the authority of that council. Photius quotes (Bibl. Cod., 230) Eulogius of Alexandria (579–607) in evidence of a later acceptance and subscription by Amphilochius. Only one brief letter-fragment has reached us (P. G., LXXVII, 1515–16).

THOMAS J. SHAHAN.

**Amphora**, vessels generally made of clay, and furnished with ears or handles. Amphora were used for various purposes, but especially for holding wine. Several monuments of the catacomb of St. Calixtus contain representations of amphora. A fragment of one of these represents a boat with sails attached to a trident, and a cargo consisting of two amphora; on the prow a dove is perched, with the usual olive branch. A fresco also, of the catacomb of Pontianus, represents a boatman on the Tiber with a cargo of amphora. Both representations evidently allude to the calling of the deceased; the dove in the former case with the branch of olive is a symbol expressing the belief that the deceased was already in possession of everlasting peace. Fragments of amphora have been found in the catacombs, one of which, now in the Lateran museum, is inscribed with the words: “Vivas in Deo”. The handle of an amphora in the Kircherian Museum at Rome has the monogram of Christ. The same monogram, engraved between two palms, appears on the neck of an amphora discovered in excavations on the Via Nazionale, at Rome. Altogether about sixty of these utensils have been found inscribed with emblems peculiar to the Christians. A few of the most interesting of this category, containing the monogram, belong to the collection of amphora found in the cellar of the house of SS. John and Paul on the Colian.

Maurice M. Hasset.

**Ampleforth.** The Abbey of, in the County of Yorkshire, England, belongs to the English Congregation of Benedictines and has a line of continuity with the pre-Reformation Abbey of Westminster through Father Sebert Buckley, last surviving monk of that community. The present abbey was founded in a basement is taken up by the monastic library, consisting of some 30,000 volumes, many of them of extreme rarity. The refectory, lecture halls, and the abbot’s rooms are on the first floor; above are the cells of the monks, forty-eight in all. The public rooms are on the scale of the larger abbeys of pre-Reformation times”. According to the English “Catholic Directory” for 1906, there are fifteen priests in the abbey; but there are a number of dependent missions served by monks of the community. The titular abbeys of Westminster and York and the Cathedral priories of Durham, Worcester, Chester, and Rochester are attached to the abbey.

Almond, The History of Ampleforth Abbey.

FRANCIS AVELING.

**Amphulla.**—Among the smaller objects discovered in the catacombs are a number of fragments of vessels ordinarily used for domestic purposes. Some of these fragments are, probably, portions of the drinking cups used in the celebration of the funeral agape, or banquet, while others again are the remains of
vases which contained the unguents that the Christians, like the Jews and the pagans, often interred with the dead. A third class of vessels, ordinarily referred to as blood-ampullae, has been the subject of considerable speculation by archaeologists. Portions of these vessels have been found in the cement employed to enclose certain graves in the catacombs. These vessels contained the sediment from which the red colour they contain, from which they derive the name, blood-ampullae, on the theory that the sediment is the remains of the blood of a martyr. This theory was for a time rather generally accepted, and the presence of a blood-vase was regarded as one of the most typical characteristics of a Christian tomb. However, in the second edition of his "Dict. des antiquités chrétiennes" (Paris, 1877), Leclercq expressed himself as dissatisfied with the proofs put forward by its supporters. Professor Kraus, also, in a work devoted to this subject, pronounced against the unconditional acceptance of the blood theory. The reasons for this conclusion are as follows: (1) the so-called blood-ampullae have been found on tombs of the latter half of the fourth century, a time when the era of persecution was long over; (2) the monogram of Christ, which in practically all cases indicates the age of Constantine, is frequently represented on what are supposed blood-ampullae; (3) the fifth of the tombs with ampullae of this class contained the remains of children under seven, and it is difficult to admit that so large a proportion of martyrs were mere infants; (4) a chemical analysis made at Greenwich of the contents of sixty ampullae has shown that the sediment contains a quantity of oxide of iron, twenty or more, times greater than would have existed in blood.

These results of later investigation are wholly negative, and the theories advanced in place of that formerly accepted are by no means satisfactory. Kraus regards vessels of this class as having been, as a rule, receptacles for holy water; in six instances, however, it seems that they probably contained blood. The Bollandist Victor De Buck conjectures that the wine left after the celebration of Mass was placed in them, but this view is not borne out by the Greenwich analysis. Leclercq concludes his remarks on this matter by calling attention to the fact that ampullae have been found on Jewish tombs fastened in the same way as in the Christian cemeteries, in the catacombs of the Vigna Randanini and the Via Labicana. In relation to this subject two decisions of the Sacred Congregation of Rites are of interest. The first of them, given 10 April, 1668, states that when on a tomb (vas illorum sanguine tinctum) are evidences of a martyr's grave. The second decision, dated 10 December, 1683, is formulated in substantially the same terms (Phialae . . . sanguine tinctae). These decrees require no modification, even at the present time, but it is now necessary to determine by chemical analysis whether the content of a vase is really blood or not. The term ampulla was applied also to the vessels of terra-cotta, metal, or glass in which the holy oils were kept (Opat. Mil., Contra Donatist., II, 19; ampulla chrismatis). The "Sainte Ampoule" used at the consecration of the kings of France in the Cathedral of Reims, is an object of great reverence in medieval France (see REIMS), and was popularly believed to have been brought from Heaven by a dove at the baptism of Clovis (496). In the Cathedral of Monza are preserved several of the ampullae sent to Queen Theodolinda by Pope Gregory the Great; they contained oil from the tombs of the most famous Roman martyrs. This custom of obtaining ampulla filled with oil from the lamps at the shrines of martyrs was generally observed in the Middle Ages; those from the tomb of St. Menas in Egypt, brought to Europe by pilgrims, are especially numerous. Ampullae usually bore the image or symbol of the saint from whose tomb the oil was obtained.

**Kraus, Die Blutampullen der roman. Katakomben (Frankfort, 1868); Leclercq in Diction. arch. chrét., I, 1747-78.**

**Arnulf**, M. Mauric, M. MAURICE M. ARNAM.

**Ampurias** (or CASTELBADO and TIPPO), THE DIOCESE OF.—An Italian diocese in Sardinia, suffragan of Sassari. The Right Rev. Antonio Maria Contini, b. 6 Nov., 1839, was appointed Bishop of Ogliastra, 26 Sept., 1882, and transferred to this diocese, 16 Jan., 1893. Ampurias was erected in 1113; Civitá, now Tempio, in 364 by St. Simplicius. Civitá, now Tempio, was united to Ampurias in 364 by Emperor Julian in 364; in 1515 the see was transferred to Terranova. Gregory XVI suppressed the cathedral there by the Bull "Quamvis aqua", 26 Aug., 1839, and raised the Collegiate Church of St. Peter, in Tempio, to a cathedral, uniting Tempio and Ampurias, so that one bishop should govern both. The see was vacant from 1854 to 1871. Ampurias, or Castelbando, has 11,200 Catholics, 8 parishes, 25 secular priests, 5 seminarians, 34 churches or chapels. Tempio has 26,200 Catholics, 17 parishes, 44 secular priests, 6 seminarians, 71 churches or chapels.

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**John A. B. BECKET.**

**Arna**. The name of certain ancient Irish elegies or panegyrics on native saints. The most famous of these which have reached us is known as the Arna of Columb Cille (Columbkill). It was printed with a translation by O'Beirne Crowe in 1871 from the imperfect text in the Leabhar na h'Uidhre; also in his edition of the "Liber Hymnorum" by Professor Atkinson, and in his "Goidelica" by Whitley Stokes, from a perfect, imperfect text in Tadhg O'Coileain Collection. These editions may, however, be considered as superseded by the Bodleian text (Rawlinson B. 502) edited, with a translation, for the first time (Rev. Celt., vols. XX-XXI) by Stokes. According to the traditional account this eulogy was composed about the year 575 by Dallan Mac Forgail, the chief minister of that time, in gratitude for the services of St. Columbkill in saving the bards from expulsion at the great assembly of Druim Cett in that year. "The Arna is not", says Stokes, "as Professor Atkinson supposed, a fragment which indicates great antiquity." Strachan, however, on linguistic grounds, assigns it as present form to about the year 800 (Rev. Celt., XVII, 14). Stokes, too, seems to favour this view (ibid., XX, 16). But linguistic grounds are somewhat uncertain, and Strachan adds "perhaps something more may be learned from a prolonged study of this and other such as the Arna Sasan and the Arna Conrai." Dallan was the author of the former, "held in great repute", says Colgan, "on account of its gracefulness", and also of another Arna on Consall of Iniskeel in Donegal, with whom he was buried in one grave.

**Decoules HIDE, A Literary History of Ireland (New York, 1890), 405, 406.**

**Arthur UA CHERLICH.**

**Arna.**—Central Syria has preserved for us an unquelled series of Christian monuments. From an early period, the insecurity of a land overrun, at intervals, by armies or by brigands, has driven the inhabitants away from a soil, the very fertility of which has made it the prey of armed nomads. The scarcity of wood suggested to architects the possibility of a form of construction in which stones alone should be used, and blocks, placed with wonderful skill and science, should obviate the need of woodwork. This, indeed, explains the long endurance of buildings which have suffered little at the hands of time and not much more from earthquakes.
AMRAHEL

The Syrian houses in the region of Hauran were inhabited, from the third century to the seventh, by small families. A house of this kind in perfect preservation is still to be seen at Amrah. It is a huge dwelling built round three sides of a courtyard. The chief room is a great hall running to the height of two stories. Each of the bedrooms on the ground floor, which were in number, had a kind of small dais covered by a highly ornamented, semicircular canopy, and forming an alocve. A closet, adjoining the room, had cupboards all round it, taken out of the thickness of the walls, and divided by slabs of stone.

A stone house at Amrah had a story which was reached by an exterior staircase. The floor, which serves as ceiling to the ground floor, is made of flagstones resting on arches or on corbels fastened to the wall, and the stone doors turn on stone hinges. In this house, as in other Syrian houses, a large, central hall was the most honourable part of the dwelling, where family meetings were held, and the stranger who was allowed to enter it was as greatly favoured as the guest whom a Roman admitted to his fireside. At the present day this house has found caretakers among the natives themselves. It was found suitable for a quick and inexpensive fitting-up, and the sheik of the village of Dounias has made it his home. The women and children (the baram) live exclusively in the upper story, the sheik's administrative functions are carried on in the ground-floor rooms, while the great hall has been kept for its ancient uses.

Zkuck, Surve Centrale (Paris, 1886); DE BEYLET, L'Aubarisation byzantine (Paris, 1902).
H. LECLERCQ.

AMSTERDAM

Amraphel, King of Sennaar (Shinar), or Babylon, one of the four Mesopotamian kings—the other three being Arioch, King of Pontus (Elassar); Chedorlamarom, King of Elam, and Thadai (Tedal), King of Nations (Goyim)—who, according to the fourteenth chapter of Genesis, jointly invaded Chasna and defeated the five kings of the plains, capturing Lot and his family, together with a rich booty. On their way home they were assailed and routed in a single night by Abraham and his 318 men in the vale of S Side (Siddim), near the Dead Sea. Abraham's prisoners were Lot and his family. Abraham, furthermore, while on his way back from his victorious attack, was met by Melchisedech, the High-Priest of El-Eliion, at Jerusalem, who celebrated Abraham's victory by a thanksgiving offering of bread and wine, taking from him, as his sacerdotal share, the tenth part of the booty. To Biblical scholars and theologians the personality of Amraphel is of considerable interest, owing to the fact that he has been long ago identified by the majority of Assyriologists and Biblical critics with the great Babylonian king, Hammurabi, the sixth monarch of the first Babylonian dynasty, who reigned as such from 1792 to 1750 B.C. This ruler's famous Code of laws of the world, was discovered in 1901-2, in Susa, the ancient capital of Elam, by the French archeological expedition, and was for the first time deciphered and translated by the French Dominican scholar, Father Scheil, of Paris.

The identity of Amraphel and Hammurabi is now generally accepted by Biblical critics. Phonetically, the two names are identical. The variants of the second form are Ammi-rabi, Ammurabi, and Hammum-rabi, etc. Hammurabi, or Ammu, was in all probability the name of a god, as it is found in many compound names such as Sumu-ammu, haammu, and others. The element rabi is very common in Babylonia, and it means "god"; the full name, consequently, means "the god Ammu is great"; on the same analogy as names like Sin-rabi, Sama-rabi, and many others. According to Dr. Linsell, followed by Sayce, and others, the name was pronounced Ammurabi, and, as Dr. Pinches was the first to point out, the form Ammu-rapi is also met with by the side of Hammu-rabi, and like many of the Babylonian kings of that period he was deified, being addressed as ilu-Ammu-rabi or Ammurabi-ilu, i.e. "Ammurabi the god", thus being the equivalent of the Hebrew El, which means "god". Now Ammurabi-ilu or Ammurapili is letter for letter the Amraphel, or Amrapel, of Genesis. According to another hypothesis, suggested by Dr. Huyguy, the 1 at the end of the form Amraphel' is superfluous, for he would join it to the root word, and read it as days of Amraphel, as Arioch king of Elassar was over Shinar, that Chodorlamarom ...." Another, and according to Dr. Pinches perhaps more likely, explanation is that this additional letter 1 is due to a faulty reading of a variant writing of the name, with a polyphoneous character having the value of gut, as well as 1, which form may, in fact, still be found. But whichever hypothesis we adopt, the identity of Amraphel and Hammurabi is phonetically beyond dispute.

The political situation presupposed in Gen. xiv, reflects, furthermore, with a remarkable degree of probability, the condition of the times of Hammurabi's reign. The leader of the forces and the suzerain to whom the Chanaanitish princes were subject, was a king of Elam. Elam, therefore, must have been the predominant power at the time, and the Babylonian king must have been its vassal. The narrative, nevertheless, is dated in the reign of the Babylonian king, and not in that of the King of Elam, and it is to the reign of the Babylonian king that the events described in it are attached. Babylonian, however, was not a united country; there was another king, Arioch of Elassar, who divided with the Amraphel of Sennaar the government of it, and, like Amraphel, acknowledged the supremacy of Elam. Finally, the "nations" (goyim), whatever they were, were also subject to Elam, as well as the distant province of Chasnaa. If we turn our glance to the political condition of Hammurabi's times and period, we shall find that the contemporary monuments of Babylon are in perfect accord with the situation presupposed by Gen. xiv.


GABRIEL OUBANSI.

AMSTERDAM

Amsterdam, the capital, and second residential city of the Kingdom of the Netherlands, lies, in a semi-circle, on the IJ (Wye), the southwestern part of the Zuidersee, at the mouth of the Amstel, and is joined to the North Sea by the Nordse Canal, constructed between 1865 and 1879. An estimate in 1899 gave the population as 510,853, with 120,701 Catholics and 59,600 Jews; that of 1906 gives a total of 548,000, with over 122,000 Catholics.

The origin of the name "Amsterdam" dates back to the year 1204, when Gijsbrecht II, Lord of the Amstel, built a fortress on this spot. A considerable settlement soon grew up around it, which, in 1296, came into the possession of the Count of Holland. In 1301, it was raised to the rank of a city, and grew prosperous through the influx of large numbers of merchants. To the Merchants' Guild and the Bricklayers Guild most of the city developed on a large scale; at the end of the fifteenth century there were more than twenty monasteries in it, only one of which, however, the Beguinage, has survived the storm of the Reformations in its original form. Of the churches and churches the most famous is the Church of the Holy Offercings; the "Miracle of Amsterdam". It was a place resorted to by countless pilgrims, among others by
the Emperor Maximilian, and the street which led to it is still known as the "Holy Way".

The Reformation found an early entrance into Amsterdam. In 1535 occurred the bloody rising of the Anabaptists, and in 1566 the destruction of holy images. The city long remained true, however, to the Catholic cause, despite the lapse of the Netherlands into apostasy. It was only in 1578 that the Calvinists gained the upper hand, drove out the officials who were loyal to the Spanish Government, and, in 1579, joined the Utrecht Union, which stipulated in its fourteenth article that no other public exercise of religion except the reformed should be allowed. The city authorities of Amsterdam, however, were, in the interests of their trade with Catholic nations, more tolerant in the enforcement of this regulation than most of the cities of the Netherlands. Certain orders, such as the Franciscans and the Jesuits, were able, in consequence of the prevailing toleration, to remain there for a long time, practically unmolested, and even in offices of State. Negotiations were, indeed, opened at Rome for the conclusion of a Concordat, and Amsterdam was to have been made a bishopric, but the Calvinistic-Orangist party were able to prevent the execution of the Concordat. The situation, however, improved under William II. The new Constitution of 1848 brought the Catholics complete liberty, and equality with the Protestants, while the year 1853 witnessed the restoration of the Catholic hierarchy, by which Amsterdam became a deanery subject to the Diocese of Haarlem. Catholic progress has kept pace since then with that of the city, which has once more risen to be the chief mercantile city of the Netherlands and one of the most important in Europe. The Catholics, who, in 1817, were 44,000, had risen, in 1885, to over 68,000.

Amsterdam has eighteen Catholic parishes; the most important churches being: the Romanesque Byzantine church of St. Nicholas, with its three towers; the Gothic churches of the Most Sacred

Church of St. Nicholas, Amsterdam

the plague which raged in the latter half of the seventeenth century, openly to administer the consolations of religion to the Catholic faithful. Amsterdam, indeed, was at this period rising to the position of the first trading city of the world, a rise due to the fall of Antwerp in 1585, the blockade of the mouths of the Scheldt, and a series of glorious battles with England. The city became, on the contrary, less tolerant under the influence of the Jansenists. In 1660 the public exercise of the Catholic religion was forbidden, on which account the churches dating from that period have the outward appearance of private houses. The religious houses which still existed in 1708 were done away with, and their churches closed.

It was not until the end of the eighteenth century that Catholics gained any considerable measure of religious liberty, which was chiefly due to the founding by Napoleon of the Kingdom of Holland, of which Amsterdam became the capital, 1808–10. The fall of the Napoleonic dynasty and the accession of William I meant the practical cessation of this liberty, and Catholics were debarred from all the Heart of Jesus and of Our Lady of the Immaculate Conception; the church of St. Willibrord, with its seven towers, the largest in the country; and the Jesuit Church of St. Francis Xavier, on the Krijtberg. The following orders of men have houses in Amsterdam: the Jesuits, who also conduct a classical college; the Franciscans, Dominicans, Redemptorists, Augustinians, and Brothers of Mercy; of women, among others, the Béguines, whose convent dates from the fourteenth century; the Franciscan Sisters, Sisters of Our Lady of Tibrug, Dominican Sisters, Sisters of St. Charles Borromeo, Daughters of Mary and Joseph, and others. The most noted Catholic benevolent institutions are the orphanage for boys and girls, the St. Bernard's almshouse for old men and women; that of St. Nicholas, for girls; of St. Aloysius, for abandoned orphans, "Our Dear Lady's Hospice" (hospital and polyclinic); a second hospital, the Catholic Juniorate for the Diocese of Haarlem, St. James's almshouse for old people, etc. The following Catholic societies should also be mentioned: the Netherlands Catholic People's Union,
AMULA

St. Joseph's Journeymen's Union, the Saint Vincent's Society, the Catholic Guild (for master-workmen), the "Faith and Science" Union, which possesses a library of over 4,000 volumes; the St. Hubert's Society, which supports a home for girls; the St. Willibrord's Society, for the distribution of good books, etc. Amsterdam has three Catholic daily papers, and among her famous Catholic citizens, we may name Holland's greatest poet, Vondel; in later times, Father Roothaan, General of the Society of Jesus from 1829 to 1853; the poet and historian Alberdingk Thijm, and the architect Cuypers.

Johannes van der Schoenlesseim (Amsterdam, 1761-94); Van der Vyver, Geschichte und Beschreibung der stad Amsterdam (ibid., 1844); Witkamp, Amsterdam in den Vegetabilis (Amsterdam, 1880); Jansen, De zeventiende eeuw (The Hague, 1897-1900); Allard, De Nieuwe Francken, Xaverius-Kerk en de Krijgslust te Amsterdam (2d ed., Amsterdam, 1904); Het Jaarboekje van Alberdingk Thijm (annual).

JOSEPH LINN.

Amula. See Am.

Amulet (Gr. φαλακρύον; Lat., amuleta), an object generally inserted with mysterious formulae and used by pagans as a protection against various maladies with which they were acquainted (XXXIX. 4, 15). Moses was the earliest writer who mentions amulets (τενεφεροντα amuleta). The derivation of the word is doubtful, but it probably comes from the Arabic kamala, "to carry," amulets being borne on the person. The Oriental peoples were especially addicted to superstitious practices, and with their description into the Roman Empire the use of amulets became equally common in the West. Following the example of Moses, who sought to turn the minds of the Jews from the superstitious emblems to which they were accustomed in Egypt, by substituting for them symbols of an elevating character, the Church, while forming a different system of amulets, limited the use of objects which would remind the bearers of some doctrine of Christianity. Thus St. Clement of Alexandria (Pead., III, 3) recommended the use of such symbols as the fish, the dove, and the anchor on seals and rings. A devotional medal of lead, attributed to the fourth century, represents a martyr extended on a gridiron; one of the fifth or sixth century bears the monogram of Christ and a cross between the letters A and Ω; while a third represents the sacrifice of Abraham, and on the reverse a father offering his son before the confessor of a martyr. Pope St. Gregory the Great and St. Ambrose, on the production of the birth of her son, two phylacteria, one of which contained a fragment of the wood of the True Cross, the other a sentence of the Gospel. The custom of carrying portions of the Sacred Scriptures as phylacteries is mentioned by St. Jerome and St. John Chrysostom (St. Jerome, in Matt. iv, 24; St. John Chrysostom, in Matt. iv, 73). But especially from the fourth century, when imperial favour brought large numbers into the Church, superstitious abuses in the use of devotional emblems became so common that the ecclesiastical authorities were obliged frequently to inveigh against the use of amulets. The Council of Laodicea (latter half of fourth century) prohibited ecclesiastics from making amulets and made the penalty for wearing them excommunication (canon 36). St. John Chrysostom, preaching at Antioch, denounced as a species of idolatry the wearing of amulets, which seems to have been common among his auditory. St. Ambrose denounced the numerous charlatans who dispensed charms, and a collection of canons made by St. Cessarius of Arles (d. 542), formerly supposed to have been canons of the Fourth Council of Council, imposed the penalty of excommunication on those who patronized augurs (can. 89; see Hefele, Con-ciliengesch., II, 76). From one of the sermons (P. L., XXXIX, 2272) of St. Cæsarius it appears that the dispensing of amulets was a regular profession; each disease had its appropriate amulet. These and similar superstitions practices survived to some extent; in one form or another, through the Middle Ages, and their suppression has always been a difficulty with which the Church has had to cope. The most ancient Christian amulet known, from Beirut, is attributed to the second century. It is made of gold and has a ring by which it was attached to the neck. The inscription on it, which is of more than ordinary interest, reads: "I exorcise thee, Satan (O cross, near me) in the name of the living God, that thou mayest never leave thy abode. Pronounced in the house of her whom I have anointed!". Leclercq sees in this invocation proofs of (1) belief in the virtue of the sign of the cross to put demons to flight, (2) of the conferring of extreme unction, (3) of the use of exorcisms", whereas we have here a formula. A favourite Christian amulet in the Orient during the fourth and fifth centuries bore on one side the image of Alexander the Great. St. John Chrysostom, in one of his Antioch instructions (Ad Illumin., Cat., II, 3), censures the use by Christians of amulets with the portrait of the Macedonian conqueror. Several amulets of this class, in the Cabinet of Medals at Paris, show, on one side, Alexander in the character of Hercules, and, on the other, a she-ass with her foal, a scorpion, and the name of Jesus Christ. An amulet in the Vatican Library with the picture of Alexander, bears on the reverse the monogram of Our Lord. Magic nails also, with inscriptions were interred with the dead; one of them for Christian use has the legend "ter dio, ter incanto, in signu Deo et signu Salomonis et signu de nostrâ Art(e) mix". The Gnostics were especially notable for their employment of amulete; the names found most frequently in their invocations are Adonai, Sabaohi, Jao, Michael, Raphael, Sourid (Urtel), and Gabriel. Leclercq in Dic. d'archéol. chrét. (Paris, 1905), I, 1783-1859; Kraus, Realencyclopadie (Freiburg, 1882), I, 49-51; Ploegmeyer in Dic. Christ. Ant., 1897, 76-78; Realencyclopadie für prot., Theologie u. Kirche (Leipsig, 1890), I, 467-470.

MAURICE M. HASSETT.

Amulets, USE and ABUSE OF.—The origin of the word amulet does not seem to have been definitely established. See Amulet. It has been used as a safeguard against mishap or danger, or witchcraft, and invoked as a guarantee of success in enterprises. Among the Greeks it was variously known under the designations phylacterion, periamma, and periaptom, whilst to the Arabsians and Persians it was familiar as talisman, possibly derivable from the later Greek, teleisma. Amulets have had quite a general vogue among all peoples of all times and have been characterized by a bewildering variety as to material, shape, etc. St. Ambrose described the number of charlatans who dispensed charms, and a collection of canons made by St. Cessarius of Arles (d. 542), formerly supposed to have been canons of the Fourth Council of Council, imposed the penalty of excommunication on those who patronized augurs (can. 89; see Hefele, Con-
upon one side with many devices. Among the Greeks and Romans amulets seem to have been largely employed as a defence against certain evil powers to whom they attributed no inconsiderable part in the government and control of the world.

The Jews, so far as escape from this superstition was concerned, enjoyed an advantage not possessed by the pagan peoples of antiquity. They had the knowledge of the true God, and the Mosaic law, which gave such minute directions for the government of their religious and social life, contained severe prohibitions of magic and divination. That nevertheless, even in patriarchal times, they were not altogether free from this contamination seems fairly deducible from some passages in Genesis, xxxi, 19, xxxv, 4. Later on there is no doubt but that through their contact with the Egyptians and Babylonians, amongst whom the use of amulets was widespread, they had recourse to talismans in many ways. Whether the tephillin, that is, the small leathern pouches containing passages of the law, and later known as phylacteries, were regarded as amulets at all times, is not susceptible of determination from the references to them in the Pentateuch. In the beginning, at any rate, they do not appear to have had any such purpose; subsequently, however, they unquestionably were employed as such, as is proven by the Targum (Canticle of Canticles, viii, 3) as well as Buxtorf (Synagoga Jud., ed. 1757). There is no doubt but that some of the ornaments used in the apparel of Jewish women were really amulets. This seems to be the proper interpretation of the phrase “little moons” which occurs in Isaiah, iii, 18, as well as the “earrings” mentioned in verse 20 of the same chapter. This superstition dominated even more strongly the Jews of post-Biblical times, partly as a result of their freer intercourse with other people, and partly because of the extreme formalism of their religious life. The Talmud contains evidence of this.

The reliance placed upon amulets, like other forms of superstition, grew out of popular ignorance and fear. With the coming of the Christian religion therefore, it was destined to disappear. It would have been too much, however, to have expected the victory of Christianity in this matter to have been an easy and instantaneous one. Hence it is intelligible that in the newest converts from paganism there remained a disposition, if not to cling to the forms they had of necessity abjured, at all events to attribute to the Christian symbols of worship something of the power and value of the amulets with which they were so generously supplied in heathenism. From the beginning the Church was on the alert to detect the first signs of this abuse and set her face sternly against it. Thus, for instance, we find the Council of Laodicea, in the fourth century, after forbidding the clergy to be sorcerers, conjurers, etc., or to make amulets, deciding that those who wear amulets are to be excommunicated. Epiphanius (Expositio fidei Catholicae, c. 24) witnesses pointedly to the prohibition by the Church of amulets. Objects dear to Christian piety, such as in the early days the representation of the Good Shepherd, the Lamb, palms, relics of the martyrs, and in later days, pictures of the saints, medals, Agnus Dei, etc., were venerated in a relative sense. They were, in the mind of the Church, in no wise thought to have any latent power or divinity in them, or to be calculated to assure, as of themselves, to their possessors, protection against harm or success in undertakings. The Council of Trent (Sess. XXIV) is at some pains to formulate the authoritative teaching of the Church with regard to the honour paid to images of Christ, the Blessed Virgin Mary, and the Saints. It does not deal professedly with the subject of amulets, but the words in which it sets forth its mind upon the worship of images describe with a peculiar appositeness the attitude of the Church towards all that array of pious objects, approved or tolerated by her, which have so improperly been stigmatized as amulets. “The Holy Synod commands that especially are images of Christ, of the Virgin Mother of God and of the other Saints to be had and kept in churches; and that due honour and veneration be accorded to them: not because it is believed that any divinity or virtue is in them for which they are to be revered; or that anything may be asked from them; or that any confidence can be placed in the images as was done of old by the Gentiles... but because the honour which is exhibited to them is referred to the prototypes which they represent”, etc. Thus they are sharply and definitively differentiated from the amulets and talismans of popular superstition whether of antiquity or of a later period.

Joseph F. Delany.

Amulea, a titular see of Peloponnesus in Greece, in the ecclesiastical province of Hellas, a suffragan of
Corinth, and in the Middle Ages a Latin see known to the French rulers of Achaia as Micles, or Nicea, afterwards united with the see of Wulkanus and Leonardi (Megalopolis). It was one of the most ancient towns of Greece, and said to have been the home of Tyndarus and of Castor and Pollux (Amyclae fratres). It is mentioned by Homer (IIad, II, 384). It was situated quite close to Sparta in a fertile and wooded district, not far from the river Euromus.

Le Quien, Ormes Christianus (1740), II, 229-229, III, 1031-32; Smith, Dict. of Greek and Roman Geog., I, 127-128.

Amyot, Jacques, Bishop of Auxerre, Grand Almoner of France, and man of letters, b. 30 October, 1513; d. 6 February, 1593. He studied in Paris at the College of France, where he earned his living by performing menial services for his fellow students. Although naturally slow, his uncommon diligence enabled him to accumulate a large stock of classical and general knowledge. He took his degree of Master of Arts at the age of nineteen. A secretary of State engaged him as tutor to his children and recommended him to Marguerite d'Angouleme, the only sister of Francis I. He was appointed Professor of Greek and Latin in the University of Bourges. During the ten years in which he held this position, he translated into French the Greek novel "Theogones and Charicles" and several of Plutarch's "Vies", of which the latter had been translated into Latin by the Jesuits. The first four of these were dedicated, conferred upon them, the abbey of Bellozane. After the death of Francis I Amyot accompanied the French ambassador to Venice, and later went to Rome. Cardinal de Tournon, whose favour he had won, sent him with a letter from Henry II to the Council of Trent. On his arrival the king named him tutor to his two younger sons. He now finished the translation of Plutarch's "Vies", and afterwards undertook that of Plutarch's "Morals", which he finished in the reign of Charles IX. The latter made him Bishop of Auxerre, Grand Almoner of France, and Curator of the University of Paris. Notwithstanding his success, Amyot did not neglect his studies; he revised all his translations with great care. His translation of Plutarch is the basis of North's English translation, the source of Shakespeare's three Roman plays. During his closing years, France was the scene of civil war. The Armagnacs, the Guises were murdered, Amyot was falsely accused of having connived at the assassination. This charge greatly afflicted the aged Bishop. It is the general opinion of scholars that, by his translation of Plutarch, Amyot contributed greatly to the refinement of the French language. His style is always simple, charming, picturesque, and pithy. Amyot's works are: translations of Heliodorus (1547) and of Diodorus Siculus (1554), "Amours pastorales de Daphnis et Chloe" (1559), "Vies des hommes illustres de Plutarque" (1565-75), "Oeuvres morales de Plutarque" (1572).

Jean Le Bar, "Bibliographie, Essai sur Amyot" (Paris, 1851); Sainte Beuve, Cours des Lectures, IV.

ANABAPTISTS

Anabaptists (Gr. ἀναβάπτειν, again, and βάπτισις, baptism; rebaptizers), a violent and extremely radical body of ecclesiastico-civil reformers which first made its appearance in 1523 at Zwickau, in the present kingdom of Saxony, under the following forms.

I. NAME AND DOCTRINAL PRINCIPLES. — The name Anabaptists, etymologically applicable, and sometimes applied to all Christian denominations that practice re-baptism, is, in general historical usage, restricted to those who, denying the validity of infant baptism, came out of the Church of France, with the Zwickau movement of the sixteenth century. The designation was generally repudiated by those to whom it was applied, as the discussion did not centre around

the question whether baptism can be repeated, but around the question whether the first baptism was valid. The Six Articles of the Catholic Church in which the Anabaptists generally agreed were the following: (1) They aimed at restoring what they claimed to have been primitive Christianity. This restoration included the rejection of oaths and capital punishment and the abetment from the exercise of magistracy. (2) In a more consistent manner than the majority of Protestant reformers, they maintained absolute supremacy and sole sufficiency of the canonical Scriptures as a norm of faith. However, private inspiration and religious sentiment played an important role among them. (3) Infant baptism and the Lutheran doctrine of justification by faith alone were condemned as contrary to natural religion. (4) The new Kingdom of God, which they purported to found, was to be the reconstruction, on an entirely different basis, of both ecclesiastical and civil society. Communism, including for some of them the community of women, was to be the underlying principle of the new state.

II. ORIGIN AND HISTORY. — The question of the validity of baptism appears in two great phases in ecclesiastical history. The first controversy raged at an early date (third and fourth centuries) and regarded the minister of the sacrament (baptism conferred by heretics). It was at a much later date that the second controversy, which were not only contained, were not contested, was the object of infant baptism was the point controverted. In the eleventh and twelfth centuries the Petribusians rejected infant baptism and they and many subsequent medieval heretics (Henricians, Waldenses, Albigeneses, and Bohemian Brethren) held views resembling in some respects the tenets of the Anabaptists. There is, however, little if any historical connection between the Anabaptists and those earlier sects. Luther's principles and examples exercised more influence over the new movement. Private interpretation of the Scriptures, however, and inward teaching by the Holy Ghost could be claimed by any individual, and logically led to the extreme Anabaptist views. (a) Anabaptism in Saxon and Thuringia (1521-25). — Nicholas Storch, a weaver (d. 1525), and Thomas Münzer, a Lutheran preacher (c. 1490-1525), together with the other self-styled "Prophets of Zwickau" made, the basis of the Zwickau movement. The doctrines of the absolute equality of all men and complete community of goods and the resulting disturbances soon brought them into conflict with the civil authorities of Zwickau. Storch, before any repressive measures were taken against him, left with two associates for Wittenberg (1521), where he continued his preaching. Carstadt was soon gained over to the cause. The combined agitation of Carstadt and Storch at Wittenberg, and Carstadt's iconoclastic proceedings forced Luther to leave the Wartburg and appear on the scene. He preached against the new apostles as much vehemently as they had done against him. Storch until his death at Munich travelled through Germany, spreading his doctrines, especially in Thuringia (1522-24) where he was one of the principal instigators of the Peasants' War. Münzer rejected infant baptism in theory, but retained it in practice. He was expelled from Zwickau (1521) and went to Bohemia, where he had but little success as a propagandist. In 1525 he came as preacher to Alsted and married a former nun. He was soon surrounded by a large following, introduced a German religious service and attacked Luther as well as the then existing order of things. He was finally burned at Mulheim in 1525. His movement was interrupted by a journey through the south of Germany, was equally successful. Henry Pfeifer, an apostate monk, who became his co-labourer at
Mühlhausen, had prepared the ground for the new gospel. Münzer and Pfeifer became absolute masters of the city, and crowds of peasants andburghers who, discontented with prevailing conditions, flocked around them, pillaged and devastated the surrounding country. To quell the insurrectionary movement John, the Elector of Saxony, Philip, Landgrave of Hesse, and Duke Henry of Brunswick, assembled forces and attacked the peasants, led by Münzer at Frankenhausen (1525). The insurgents were utterly defeated. After the battle Münzer was discovered at Frankenhausen in a bed in which he had hidden, and was delivered up to the executioner. He remained a convert of the Christian Church before his death, while his associate Pfeifer, still impenitent, underwent the death penalty (1525).

(6) The Swiss Anabaptist Movement (1523–25).—Like Luther, Zwingli, the originator of the Reformation in Switzerland, soon found more radical competitors. In 1525 some of his associates separated from him and preached reformation and communism. The party found two capable leaders in John Denk and Balthasar Hubmaier. Its following, recruited especially from the working classes, became considerable, not only in Switzerland, but also in southern Germany and Austria. Augsburg, Nuremberg, and at Wittenberg, stirred the centre of the movement. Resistance to its spread came from two sources. The Anabaptists' teaching added substantially to the causes of the Peasants' War which broke out (1524) in the very territory where the Anabaptists had carried on their propaganda. As a consequence the defeat of the peasants (1525) meant, to a great extent, the dispersion of the Anabaptists. On the other hand, some town councils as that of Zürich (1526) decreed the severest penalties against their adherents. Still in spite of defeat and constant repression, the sect continued to live.

(c) The Anabaptists in Münter (1533–35).—The ascendancy of the Anabaptists in lower Germany and the Netherlands must largely be ascribed to the activity of Melchior Hofmann, a widely travelled friar. The arrival of some of his disciples (Melchiorites) at Münter in Westphalia (1533–34) marks the beginning of the most extraordinary period in the history of Anabaptism. In Münter, Augustine Gottfried became the city of the faith, to which all looked as of one person. Tertullian omits him altogether. To add to the confusion, the order is different. Thus Irenaeus has Linus, Anacletus, Clement; whereas Augustine and Optatus put Clement before Anacletus. On the other hand, the "Catalogus Liberianus", the "Carlist contra Marcionem" and the "Liber Pontificalis" make no mention of Clement. To make their antiquity, make Cletus and Anacletus distinct from each other; while the "Catalogus Felicianus" even sets the latter down as a Greek, the former as a Roman. Among the moderns, Herrenröther (Hist. de l'Eglise, 1, 542, note) pronounces for their identity. So also the Bulliard De Smidt (Dissert. vii, 1). Dollinger (Christenth. u K., 215) declares that "they are, without doubt, the same person"; and that the 'Catalogue of Liberius' merits little confidence before 230." Duchesne, "Origines chrétiennes", ranges himself on that side also; but Jungmann (Dissert. Hist. Ecol., 1, 123) leaves the discussion in doubt. The chronology is, of course, in consequence of all this, very undetermined, but Duchesne, in his "Origines", says "we are far from the day when the years, months, and days of the Pontifical Catalogue can be given with any guarantee of exactness. But is it necessary to be exact about the chronology at this little stage in the history? The list of Irenaeus, Linus, Anacletus, Clement, Evaristus, Alexander, Xystus, Telephorus, Hyginus, Pius, and Anicetus. Anicetus reigned certainly in 154. That is all we can say with assurance about primitive pontifical chronology." That he ordained

Anacletus, Saint and Pope, was the second successor of St. Peter. Whether he was the same as Cletus, who is also called Anacletus as well as Anacletus, has been the subject of endless discussion. Irenaeus, Eusebius, and Athanasius speak of an Anacletus of Rome as different from the Cletus of the Acts of Peter. Tertullian, Augustine, and Optatus speak of Cletus and Anacletus as the same person. Tertullian omits him altogether. To add to the confusion, the order is different. Thus Irenaeus has Linus, Anacletus, Clement; whereas Augustine and Optatus put Clement before Anacletus. On the other hand, the "Catalogus Liberianus", the "Carlist contra Marcionem" and the "Liber Pontificalis" make no mention of Clement. To make their antiquity, make Cletus and Anacletus distinct from each other; while the "Catalogus Felicianus" even sets the latter down as a Greek, the former as a Roman. Among the moderns, Herrenröther (Hist. de l'Eglise, 1, 542, note) pronounces for their identity. So also the Bulliard De Smidt (Dissert. vii, 1). Dollinger (Christenth. u K., 215) declares that "they are, without doubt, the same person"; and that the 'Catalogue of Liberius' merits little confidence before 230." Duchesne, "Origines chrétiennes", ranges himself on that side also; but Jungmann (Dissert. Hist. Ecol., 1, 123) leaves the discussion in doubt. The chronology is, of course, in consequence of all this, very undetermined, but Duchesne, in his "Origines", says "we are far from the day when the years, months, and days of the Pontifical Catalogue can be given with any guarantee of exactness. But is it necessary to be exact about the chronology at this little stage in the history? The list of Irenaeus, Linus, Anacletus, Clement, Evaristus, Alexander, Xystus, Telephorus, Hyginus, Pius, and Anicetus. Anicetus reigned certainly in 154. That is all we can say with assurance about primitive pontifical chronology." That he ordained
A certain number of priests is nearly all we have of positive record about him, but we know he died a master priest around 912. Acta SS., July, III; Hergenrother, Hist. de l'Apocalypse. J. Jungmann, Disser. Hist. Ecol., I; De Smet, Dissert., I; Hesse, Origines christiennes; Butten, Lives of the Saints, 13 July.

T. J. Campbell.

Anacleto II, the title which was taken by Cardinal Pietro Pierleone at the contested papal election of the year 1130. The date of his birth is uncertain; d. 31 January, 1138. Though the Pierleoni were conceded to be one of the wealthiest and most powerful senatorial families of Rome, and though they had staunchly supported the Popes throughout the fifty years of their term on the坛, yet it was a matter of forgotten that they were of Jewish extraction, and had risen to wealth and power by usury. The Cardinal's grandfather, named Leo after Pope Leo IX, who baptized him, was a faithful adherent of Gregory VII; Leo's son, Peter, from whom the family acquired the appellation of Pierleoni, became successor of the faction of the Roman nobility which was at enmity with the Frangipani. His marble coffin may still be seen in the cloisters of St. Paul's, with its pompous inscription extolling his wealth and numerous offspring. His attempt to install his son as Prefect of Rome in 1116, though favoured by the Pope, was resisted by the opposite party, and the latter won the battle of the river; the Cardinal was killed, his son and the other son, the future Antipope, was destined for the Church. After finishing his education at Paris, he became a monk in the monastery of Cluny, but before long he was summoned to Rome by Pope Paschal II and created Cardinal-Deacon of SS. Cosmas and Damian. He accompanied Pope Gelasius on his flight to France, and was employed by successive pontiffs in important affairs, including legations to France and England. If we can believe his enemies, he degraded his high office by gross immorality and by his greed in the accumulation of lucre. Whatever exaggeration there may be as to other charges, there can be no doubt that he was determined to buy or force his way into the Papal Chair. When Honorius lay on his deathbed, Pierleone could count upon the votes of thirty cardinals, backed by the support of the mercenary populace and of every noble family in Rome, except that of the Frangipani. At this juncture, Cardinal-Bishop of the Sacred College numbered only sixteen, headed by the energetic Chancellor, Haymaric, and the Cardinal-Bishop of Ostia. These equidromists, as they would have been called in later days, resolved to rescue the papacy from unworthy hands by a coup d'état. Though in a hapless minority, they had the advantage that four of their number were cardinal-bishops, to whom the legislation of Nicholas II had entrusted the leading part in the election. Moreover, the commission of eight cardinals, to which, in apprehension of a schism, it was decided to leave the election, one of them being Pierleone, five were chosen, and the Antipope, Vascon, to whom the Frangipani, under the lead of the Cardinal of San Giorgio, Gregory of Rome, on the pretext of excommunication, to accept the pontifical mantle. He took the name of Innocent II. Later in the day the party of Pierleone assembled in the Church of St. Mark and proclaimed him Pope, with the name of Anacleto II. Both claimants were consecrated on the same day, 23 February, Anacleto in St. Peter's and Innocent in S. Maria Maggiore. How this rival would have been healed, had the decision been left to the canonists, is hard to say. Anacleto had a strong title in law and fact. The majority of the cardinals with the Bishop of Porto, the Dean of the Sacred College, at their head, stood at his side. Although the whole population was against him, his victory seemed complete, when, shortly after, the Frangipani, abandoning what appeared to be a lost cause, went over to him. Innocent sought safety in flight. No sooner had he arrived in France than his affairs took a favourable turn. "Exiled from the city, he was welcomed by the world," says St. Bernard, whose influence and exactions made him the adhesion of practically the entire Christian world. The Saint states his reasons for deciding in favour of Innocent in a letter to the Bishops of Aquitaine (Op. cxvi). They may not be canonically cogent; but they satisfied his contemporaries. "The Pope was and charged sin before the ears of the antipope by any attack, even of his rival; while the other's are not safe even from his friends. In the second place, if you compare the elections, that of our candidate at once has the advantage over the other as being purer in motive, more regular in form, and earlier in time. The last point is out of all doubt; the other two are proved by the merit and the dignity of the electors. You will find, if I mistake not, that this election was made by the more discreet part of those to whom the election of the Supreme Pontiff belongs. There were cardinals, bishops, priests, and deacons, in sufficient number, according to the decrees of the Gallican Church, to make the election of the Pope. The other was performed by the Bishop of Ostia, to whom that function specially belongs." Meanwhile Anacleto maintained his popularity in Rome by the lavish expenditure of his accumulated wealth and the plundered treasures of the churches. His letters and those of the Romans to Lothair of Germany remaining unanswered, he secured a valuable confederate in Duke Roger of Apulia, whose ambition he satisfied by the gift of royalty; on Christmas Day, 1130, a cardinal-legate of Anacleto anointed at Palermo the first King of the Two Sicilies, a momentous event in the history of Italy. In the spring of 1133, the German King conducted Innocent, whom two great synods, Reims and Piacenza, had proclaimed the legitimate Pope, to Rome; but as he came accompanied by only 2,000 horse, the Antipope, safe within the walls of Castle St. Angelo, looked on undismayed. Unable to open the way to St. Peter's, Lothair and his followers entered the church of the Lateran with armed crown in the Lateran. Upon the Emperor's departure Innocent was compelled to retire to Pisa, and for four years his rival remained in undisturbed possession of the Eternal City. In 1137 Lothair, having finally vanquished the insurgent Hohenstaufens, returned to Italy at the head of a formidable army; but since the main purpose of the expedition was to punish Roger, the conquest of Rome was entrusted to the missionary labours of St. Bernard. The Saint's eloquence was more effective than the imperial weapons. When Anacleto died, the preference of the Romans for Innocent was so pronounced that even Ambrone, Vihier, and Baudoin, his successor, soon came as a penitent to St. Bernard and by him led to the feast of the Pope. Thus ended, after eight years of duration, a schism which threatened serious disaster to the Church.

James F. Louglin.

Anæsthesia (from Greek ἀνα, privative, and ἀέρ, feeling), a term in medicine, and the allied sciences, signifying a state of insensibility to external impressions, consequent upon disease, or induced arti-
Anagni

by the employment of certain substances known as anesthetics, or by hypnotic suggestion. In 1688, the American physician, George Cheyne, carefully observed certain patients who had lost the feeling abruptly limited by a line such as would be followed in an amputation, but not according to the distribution of nerves to the part. In both functional and organic nervous diseases anesthesia may occur in conjunction with hyperesthesia and paresthesia in other parts of the body. Complete sensory anesthesia, with no sensations from cutaneous, or, occasionally, in those who are in a trance. Artificial anesthesia by the use of drugs or the inhalation of vapours only came into general use during the last half of the nineteenth century, but there is abundant evidence to show that its practice is very ancient. Homer mentions nepenthe, "an antidote to grief and rage inducing oblivion to all ills". Herodotus relates that the Scythians inhaled a kind of hemp to produce insensibility. Dioscorides alludes to the employment of mandragora to produce anesthesia when patients are cut or burnt. Pliny refers to the effect of the addition of alcohol as a catalyst in England, if it was taken "before cuttings and puncturings lest they be felt". Lucian speaks of mandragora as used before the application of the cautery. Galen has a short allusion to its power to paralyze sense and motion. Isidorus is quoted as saying: "A wine of the bark of the root is given to those about to undergo operation that being asleep they may feel no pain."

The first mention of anesthesia, in comparatively modern times, is connected with the name of Ugone da Lucca, who was born a little after the middle of the twelfth century. He had discovered a soporific which, on being inhaled, put patients to sleep so that they were insensible to pain during the operations performed by him. The drug he employed is also known to have been mandragora. There are mentions of anesthetics in the literary works of practically every century since that time. Boccaccio in the fourteenth century, in the story of Dionysius, gives an account of effects on the part of the person whom "being drunk would throw a person asleep as long as the doctor judged it necessary". In the fifteenth century William Bulleis described a concoction of an herb which "brings sleep, and casteth man into a trance, until he shall be cut out of the stone". In the sixteenth century Shakespeare, as will be remembered from "Romeo and Juliet," refers four times to the anesthetic plant under the name of mandrake, and twice under the name of mandragora. In the beginning of the seventeenth century Thomas Middleton wrote of "the pits of old surgeons who cast one asleep, then cut the diseased part". Before this Dürer in his engraving showed a man in an anesthetic state "bringing his patient in a senseless slumber before he put in his violent engine". Notwithstanding this continuity of tradition, very little was generally known about the use of anesthetics, and it seems probable that their effects were rather uncertain. About the beginning of the nineteenth century the task of finding a reliable anesthetic was taken seriously. In 1800 Sir Humphrey Davy described the effects of nitrous oxide, or laughing gas, in allaying pain or toothache. He suggested its employment in surgery. Ether began to attract attention at the end of the eighteenth century. It was used by inhalation in England, in relief of asthma, and by Dr. Warren, of Boston, in the treatment of the later stages of consumption. In 1818, Faraday proved that the inhalation of the vapour of ether produced anesthetic effects similar to those of nitrous oxide. This fact was also demonstrated by the American physician, Gorham, in January, 1833; and Wood and Bache, in 1834. The first practical use of anesthesia, however, was delayed until December, 1844, when Horace Wells, a dentist, of Hartford, Conn., had a tooth extracted while under the influence of nitrous oxide, or laughing gas. He had been resolved to make this patient painless by this means, but was deterred from pursuing the purpose by an unfortunate failure in experiments in Boston. About two years later Dr. William Morton, also a dentist of Boston, made use of the vapour of ether for anesthesia in the extraction of teeth. Subsequently he employed it in cases requiring severe dental operations, and on the 4th of February, two months the news of his discovery reached England, and before the end of 1846 operations on anesthetized patients were performed in London. At the beginning of the year 1847, Sir James Y. Simpson, the distinguished surgeon and obstetrician of the University of Edinburgh, employed ether to allay labour-pains. In November, 1847, Simpson announced his discovery that chloroform was as effective an anesthetic as ether, and lacked many of its inconveniences. Ives, in Connecticut, had used chloroform for difficult breathing in 1832. After Simpson's announcement it came to be used especially in Scotland, in England, and America, as the favourite anesthetic, though ether continued to be employed here to a considerable degree. A series of investigations, in the last quarter of the nineteenth century, showed that chloroform had a much greater mortality than ether, and now the latter has replaced it almost entirely for anesthetic purposes. Other substances, such as the chloride of ethyl and bromide of ethyl, have also been employed. Recent years have seen the development of local anesthesia to replace general anesthesia for minor operations. It has been demonstrated that even extensive operations can be performed without causing pain, by the injection of cocaine and similar substances in the neighbourhood of the site of the operation, or into the nerves leading to the part. Spinal anesthesia, which is a form of local anesthesia, consists in injecting substances into the spinal cord which paralyse all the sensory nerves below the point of the injection. For a time, about the end of the nineteenth century, it was very popular, but it proved to have many inconveniences and some serious results, and was not always reliable. General anesthesia always involves some risk. Even in the most careful hands deaths occasionally occur. Usually the fatal termination comes at the very beginning of the administration of the anesthetic, and seems to be at least partly due to shock. It is impossible to foresee such fatalities, and they occur not infrequently in the young and apparently strong and vigorous. It is important, therefore, that clergymen should take precautions by arranging the administration of the sacraments before anesthesia, even though it may be but for a slight operation. Surgeons should warn patients of the risks, even though they are but slight, since the reassurance from the due performance of Christian duties will usually make the patient more composed, and less subject to the influence of shock.

For, Anesthetics, Ancient and Modern (London, 1888); More-Madden, Notes on the probable employment of Anesthesia at ancient times in Ireland (Irish Arch. and Soc. for the Advancement of Science (December, 1874); Bigelow, Anesthesia and other Addresses (Boston, 1894).
church in Anagni claims an Apostolic origin. Anagni as a bishopric appears in history in the fifth century. Felix its bishop was present at the Lateran Synod held in 457 (Mansi, VII, 1171), and Fortunatus was amongst those who signed the Acts of the Synod of 499 (Mansi, VII, 1175). Anagni is, therefore, both in itself, and in consequence, a very ancient and venerable See.

In later centuries the Bishopric of Anagni attained great importance because its occupants received special consideration from the popes. Zachary of Anagni was the legate of Nicholas I at the Synod held in Constantinople in 851 to decide as to the validity of the election of Photius to the patriarchate. In 1032, Nicholas II sent the Bishop of Anagni to Rome to get the privilege of voting in the Papal Conclave. In 1110, five popes, all related to one another: Innocent III (1198-1216); Gregory IX (1227-41); Alexander IV (1254-61); Boniface VIII (1294-1303). St. Thomas Becket in his flight was received at Anagni by the canons, and a chapel erected to him in the basement of the cathedral at the request of Henry II of England, is now used as a place of sepulture for the canons. Boniface VIII was violently attacked at Anagni by Guillaume Vogare and Sciarra Colonna, emissaries of Philippe le Bel. Various privileges have been conferred on the diocese and the canons by different popes. The canon of the cathedral has several rights, such as chests and vestments. There are 31,200 Catholics, 26 parishes, 59 secular priests, 52 regulars, 45 seminarists, 50 churches or chapels.

Anagni, Council of (1160). At this council, surrounded by his cardinals and bishops, Alexander III solemnly excommunicated the Emperor Frederick (Barbarossa), the Pfalzgraf Otto, and their followers, and renewed the excommunication of the Antipope Octavian (Victor III). The Emperor's subjects were declared absolved from their oath of allegiance.

II. ANALOGY IN PHYSICAL AND NATURAL SCIENCES.

I. In Physical and Natural Sciences.

Analogy, a philosophical term used to designate, first, a property of things; secondly, a process of reasoning. We have here to consider its meaning and use: I. IN PHYSICAL AND NATURAL SCIENCES; II. IN THEOLOGY; IV. IN RELATION TO THE MYSTERIES OF FAITH.

I. ANALOGY IN PHYSICAL AND NATURAL SCIENCES. — Analogy means certain similarity mixed with difference. This similarity may be founded entirely or chiefly upon a conception of the mind; in this sense we say that there is analogy between the light of the sun and the light of the mind, between a lion and a courageous man, between an organism and society. This kind of analogy is the source of metaphor. The similarity may be founded on the real existence of similar properties in objects of different species, genera, or classes; those organs, for instance, are analogous, which, belonging to beings of different species or genera, and differing in structure, fulfill the same physiological functions or have the same connections. As a process of reasoning, analogy consists in concluding from some analogical properties or similarity under certain aspects to other analogical properties or similarity under other aspects. It was by such a process that Franklin passed from the analogy between the effects of lightning and the effects of electricity to the identity of their causes. Cuvier founded the analogy between certain organs of fossils and these organs in actual species to the analogy of the whole organism; that we infer from the analogy between the organs and external actions of animals and our own, the existence of consciousness in them. Analogical reasoning is a combination of inductive and deductive reason-
in itself, it is necessarily conceived to some extent through the beings which depend on it and are related to it. It is not an Unknown or Unknowable. It can be known in different ways. We remark in finite things a manifold dependence. These things are produced; they are produced according to a certain plan and in view of an end. We concede that they have a cause which possesses in itself a power of efficiency, exemplarity, and finality, with all the elements which such a power requires: intelligence, will, personality, etc. This way of reasoning is called by the Schoolmen the "way of causality" (via causalitatis). (Cf. Pseudo-Dion., De Div. Nom., in P. G., III, 496, et alium; St. Thomas, Summa Theol., I, Q. iii, a. 3; Q. xiiii, a. 12.) When we reason from the effects to the First, or Ultimate, Cause, we eliminate from it all the defects, imperfections, and limitations which are in its effects just because they are effects, as change, limitation, time, and space. This way of reasoning is "the way of negation or remotion" (via negationis, remotionis). (Cf. Pseudo-Dion., ibid.; also, St. Thomas, Summa Theol., I, Q. iii, xiii, a. 1; C. Gent., lib. i. xiv.) Finally, it is easily understood that the perfections affirmed, in these two ways, of God, as First and Perfect Cause, cannot be the same as that which we assume in that they have in finite beings, but only in an absolutely excellent or supremum way (via eminentia, excellentia). (Cf. Pseudo-Dion., Div. Nom., c. i, § 41, in P. G., III, 516, 590; c. ii, §§ 3, 4, in P. G., III, 664, 689; St. Thomas, ibid.)

What is the value of our knowledge of God acquired by such reasoning? According to Agnosticism this attribution of perfections to God is simply impossible, since we know them only as essentially limited and imperfect, necessarily relative to a certain species or genus, while God is the essentially Perfect, the infinitely Absolute. Therefore all that we say of God is false or at least meaningless. He is the Unknownable; He is infinitely above all our conceptions and terms. Agnosticism admits that these conceptions and names are a satisfaction and help to the imagination in thinking of the Unthinkable; but on condition that we remember that they are purely arbitrary; that they are practical symbols without objective value. According to Agnosticism, to think or say anything of God is necessarily to fall into Anthropomorphism. St. Thomas and the Schoolmen ignore neither Agnosticism nor Anthropomorphism, but declare both of them false. God is not absolutely unknowable, and yet it is true that we have not an adequate knowledge of Him; we have not the concepts and name Him in an "analytical way". The perfections manifested by creatures are in God, not merely nominally (equivoce) but really and positively, since He is their source. Yet, they are not in Him as they are in the creature, with a mere difference of degree, nor even with a more specific or generic difference (univocè), for there is no common concept including the finite and the Infinite. They are really in Him in a supremum manner (eminentia) which is wholly incomensurable with their mode of being in creatures. (Cf. St. Thomas, Summa Theol., I, Q. xiii, a. 3; C. Gent., lib. i, c. xxii, xxxvii, in I Sent., Dist., iii, Q. xii, a. 1, ad 4am.) We must experience and express these perfections only by analogy; not by an analogy of proportion, for this analogy rests upon a participation in a common concept, and, as already said, there is no element common to the finite and the Infinite; but by an analogy of participation of these perfections in God, and they are in Him in the same relation to His infinite essence that they are in creatures in relation to their finite nature. (Cf. St. Thomas, Summa Theol., I, Q. iv, a. 3; Q. xiii, a. 5; Q. ii, De verit., a. 11, in corp. ad 2am; ibid., c. xxii, a. 7, ad 9am.) We must affirm, therefore, that all perfections are really in God, infinitely. This infinitely we cannot define or express; we can say only that it is the absolutely perfect way, which does not admit any of the limitations which are found in creatures. Hence our conception of God, though very positive in its objective content, is, as represented in our mind and expressed in our words, more negative than positive. We know what God is not more than what He is. (Cf. St. Thomas, Summa Theol., I, Q. iii, the whole question; Q. xiii, a. 2, 3, 5, 12; Q. ii, De veritate, a. 1, ad 9am, ad 10am.) Such a conception is evidently neither false nor meaningless; it is clearly inadequate. In a word, our conception of God is, as a human conception and it cannot be other. But if we necessarily represent God in a human way, if even it is from our human nature that we take most of the properties and perfections which we predicate of Him, we do not conceive Him as a man, not even as a perfected man, since we eliminate from those properties, as attributes of God, all limits and imperfections which in man and other creatures are a very part of their essence.

IV. ANALOGY IN THE KNOWLEDGE OF THE MYSTERIES OF FAITH. The Fathers of the Church always emphasized the inability of the human reason to comprehend adequately the mysteries of faith, and insisted on the necessity of using analogical conceptions in their representations and expressions. St. Thomas, after the Pseudo-Dionysius and Albertus Magnus, has given the theory of analogy so applied to the mysteries of faith. (Cf. St. Thomas, Summa Theol., I, Q. i, a. 9; Q. xxii, a. 1; Liber Brevior 9, vi. 1; Liber Brevior 12, vi. 1.) The Vatican Council set forth the Catholic doctrine on the point. (Cf. Const., Dei Filius, cap. iv; cf. also Conc. Colonienses, 1860.) (1) Before Revelation, analogy is unable to discover the mysteries, since reason can know of God only what is manifested to us in His created things. (2) In Revelation, analogy is necessary, since God cannot reveal the mysteries to men except through conceptions intelligible to the human mind, and therefore analogical. (3) After Revelation, analogy is useful to give us certain knowledge of the mysteries, either by comparison with natural things and truths, or by consideration of the mysteries in relation with one another and with the destiny of man.

PSEUDO-DIONYSIUS, Opera Omnia: St. Thomas, Summa Theol., I, Q. iii, iv, xiv, xxii, xiii, xii; Quaest. prim. De veritate, Q. ii, xiii, xxii; De potentia, Q. vii; In Ioh. De Trinitate, de propositione; In Regim., de spe, in S. Th. Metaphys., de ente et essenz, in Quaestiones dogmaticas S. Oecumenici Concilii Vaticanorum (Freiburg, 1892); Heinrichs Stochern (ibid., 1898); De la Barre, La vie du dogme catholique (Paris, 1881); Chollet in Dict. de théol., cath., v.; Bertillier, Agnosticisme ou anthropomorphisme en Rev. de philosophie, 1 Feb., 1 Aug., 1906; Garabde, L'Étre Divin in Rev. de phil., July, 1906.

G. M. SAUVAGE.

Analysis (dén "up" or "back", and neglect, "to loose") means a separation; it is the taking apart of that which was united, and corresponds exactly to the Latin form "resolution" (re + solving). Its opposite is synthesis (syn, "together", and ribeum, "to put together", hence, a "putting together, combination"). According to this etymology, analysis, in general, is the process by which anything complex is resolved into simple, or, at least, into less complex parts or elements. This complex may be: (1) Concrete, that is, an individual substance, quality or property, in either the De Trinitate mental order; (2) Abstract and ideal; incapable, therefore, of existing apart from the mind that conceives it.

(1) In the case of a concrete object, we must distinguish three degrees of analysis. Sometimes a real separation or isolation is effected. To resolve a chemical compound into its elements, or white
light into the elementary colours, to dissect an organism, to take a machine to pieces, is to proceed analytically. But frequently actual isolation is impossible. Thus the factors of a movement or of a psychological proposition may be set apart and be set separately. If the process occurs at all, it must be a complex one. We may, however, reach an analytical result by means of different successive syntheses, i. e. by variations in the grouping of the elements or circumstances. In order to ascertain the individual nature of any determined element, factor, or circumstance, we must go beyond it, leave it, and study the state of permanency, while the accompanying elements, factors, or circumstances are eliminated or changed; or, on the contrary, it may be eliminated or modified, while the others remain constant. The four methods of induction belong to this form of analysis. It is also in a large measure the method of psychological experiment and of introspective analysis. Finally, it may be impossible to effect any real dissociation of a concrete thing or event, either because it cannot be reached or controlled, or because it is past. Then mental dissociation and abstraction are used. In a concrete statement the mind can separate part or feature which cannot in reality be separated. Analogy and comparison of such cases with similar instances in which dissociation has been effected are of great value, and the results already ascertained are applied to the case under examination. This occurs frequently in physical and psychological science, in the method of the statistician or the sociologist in the study of events and institutions.—(2) When the complex is an idea, analysis consists in breaking it up into simpler ideas. We are in the abstract order and must remain therein; consequently, we do not take into consideration the extension of an idea, that is, its range of application to concrete things, but its intension, or connotation, that is, its ideal contents. To analyze an idea is to single out in it other ideas whose ideal complexity, or whose connotation is not so great. The same must be said of analytical reasoning. The truth of a proposition or of a complex statement is analytically demonstrated by reverting from the proposition itself to higher principles, from the complex statement to a more general truth. And this applies not only to mathematics, when a given problem is solved by showing its necessary connection with a proposition already demonstrated, or with a self-evident axiom from all the simpler things, the causes, the effects, and the condition under the law, the cause, and the condition. Principle, law, cause, nature, condition, are less complex than conclusion, fact, effect, action, conditioned, since these are concrete applications and further determinations of the former. A physical law, for instance, is a simplified expression of all the facts which it governs. In one word, therefore, we may characterize analysis as a process of resolution and regression; synthesis, as a process of composition and progression.

The confusion that has existed and still exists in the definition and use of the terms analysis and synthesis leads to the divergence of the separately complexes which have to be analyzed. Moreover, the same object may be analyzed from different points of view and, consequently, with various results. It is especially important to keep in mind the distinction between the connotation and the denotation of a word. As the two vary in inverse ratio, it is clear that, in an idea, the connotation of the connotative elements implies an increase in extension. Hence connotative analysis is necessarily an extensive synthesis, and vice versa. Thus, if my idea of a child is that of "a human being under a certain age", by connotative analysis I may omit the last determination "under a certain age", what remains is less complex than the idea "child", but applies to a greater number of individuals, namely: to all human beings. In order to restrict the extension to fewer individuals, the connotation must be increased, that is, further determinations must be added. In the same manner, a fact, when reduced to a law, either in the physical, the mental, or the historical order, is reduced to something which has a greater extension, since it is assumed to rule all the facts of the same nature, but the law is less complex in connotation, since it does not share the individual characters of the concrete events.

The necessity of deriving from the fact that knowledge begins with the perception of the concrete and the individual, and that whatever is concrete is complex. Hence the mind, unable to distinctly grasp the whole reality at once, must divide it, and study the parts separately. Moreover the innate tendency of the mind towards unification and classification leads it to neglect certain aspects, so as to reach more general truths and laws whose range of application is larger. The relative usefulness of analysis and synthesis in the various sciences depends on the nature of the problems to be solved. The knowledge can be had in the right attitude, and on the stage of development of the science. Induction is primarily analytic; deduction, primarily synthetic. In proportion as a natural science becomes more systematic, i. e. when more general laws are formulated, the synthetic process is more freely used. Previous analysis then enables the mind to "compose" by deduction the law. Where, on the contrary, the law has to be discovered, observation and analysis are dominant, although, even then, synthesis is indispensable for the verification of hypotheses. Some sciences, such as Euclidean geometry, proceed synthetically from simple to complex truths. Analysis has the advantage of adhering more strictly to the point under investigation; synthesis is in danger of going astray, since from the same principle many different conclusions may be drawn, and a multitude of real or possible events are governed by the same law. For this same reason, however, synthesis, in certain sciences at least, is likely to prove more fruitful than analysis. It also has the advantage of starting from that which has a natural priority, for the conditioned presupposes the condition. When the result is already known, and the relation between a principle and its consequences is given in which facts are connotated, synthesis is a great help in teaching others. In synthesis the strictness of logical reasoning is required. Accuracy and exactness in the observation of phenomena, attention to all their details, the power of mental abstraction and generalization are qualities indispensable in the analytic process.

The literature of analysis includes all works on logic and on the methods of the sciences. We give only some few references. DUGALD STEWART. Philosophy of the Human Mind, P. II, iv, § 3; WUNDT. Logik (2 ed. Stuttgart, 1896), ii, 1; DUMAS. Des méthodes dans les sciences de la connaissance (Paris, 1535-73); BAIN, Logic, London, 1873; ROBERTSON, art. Analysis in Encyclopedia Britannica, 9th ed.—On psychological analysis, see, among others, ROTCH, Outlines of Psychology, iv, §§ 40-48 (Cambridge, 1894). C. A. DUBRAY.

Anan. See CARATAS.

Anaphora (Gr., anaphorē, offering, sacrifice), a liturgical term in the Greek Rite. It is variously used in the liturgies of the Greek Orient to signify that part of the service which corresponds substantially to the Latin Canon of the Mass. It also signifies the offering of Eucharistic bread; the large veil (see AER) that covers the same, and the procession in which the offering is brought to the altar (Brightman).—1. In the Greek Rite the Anaphora are numerous, while in the Roman Rite the Canon of the Mass is from time immemorial quite...
invariable. The Greek Anaphora is substantially of apostolic origin, though in its present form it dates from the end of the fourth or the beginning of the fifth century; noญ, no reference and impressive ceremony than the Roman Rite. The priest accompanied by the deacon and the acolytes and censer-bearers, goes to the prothesis (a small side altar where the proskenias is performed) and they solemnly bring the blessed bread and wine through the small diaconal door of the iconostasis and proceed to the centre of the church or at least directly in front of the royal doors, where, turning to the people and holding the sacred gifts in their hands they pray successively for the ecclesiastical and secular authorities. In the Greek Orthodox Church prayers are said for the emperor as king, the Holy Synod, as worthier instrument of the divine government. In the Greek Catholic Church these prayers are said for the Pope, the Archbishop, Emperor, King, etc., using the same words. The priest and deacon then proceed solemnly to the altar bearing the Sacred Elements through the royal doors. This part of the Greek Mass is called the Greek Exposition. After the chalice has been placed on the altar the priest completes the Offertory with this prayer: "Receive also the prayer of us sinners and cause it to approach Thy Holy Altar, and strengthen us to present gifts and spiritual sacrifices unto Thee for our sins and the ignorances of the people, and count us worthy to find grace before Thee; that our sacrifice may be acceptable unto Thee; and that the spirit of Thy grace may rest upon us and upon these gifts presented, and upon all Thy people". (See CONSECRATION; MASS; PREPARATIONS; GREEK RITE.)

Many of the Oriental Anaphoras may be read in REMBOUT, Liturgiarum Orientalium Collectio (Frankfort ed., 1847); GOAN, Buchologum, seu Ritualia Grecorum (2d ed., Venice, 1790); J. A. BENNING, Codex Liturgicus (Rome, 1784). Cf. also LEIBNIZ, Explication du rite, etc., de la messe (Ligur, 1781); LEA, A History of the Christian Church (London, 1875); See also Anaphora, Eastern and Western (Oxford, 1906), passim; FROMENT, Liturgie der drei ersten christlichen Jahrhunderte (Freiburg, 1877); BAOULIER, Liturgie, Eastern and Western (Oxford, 1906); also, in Froment, Liturgie, Eastern and Western (Oxford, 1895); FREISCHIEF, Diet. d'arch. chr., 1, 1898-1919; PARRINO, La Messe Grecque, (Palermo, 1904) 35.

ANDREW J. SHIPMAN.

Anarchy.—(4 private, and 420, rule); anarchy means an absence of law. Sociologically it is the modern theory which proposes to do away with all existing forms of government and to organize a society which will exercise all its functions without any controlling or directive authority. It assumes as its basis that every man has a natural right to develop all his powers, satisfy all his passions, and respond to all his instincts. It insists that the individual is the best judge of his own capacity; that justice, well understood, tends to the securing of general conditions; that each one recognizes the advantage of justice in economic relations; and that mankind, in the man, is right in what it does. As a human being is a free, intelligent agent, any restraint from without is an invasion of his rights and makes him tyrannized. Proudhon (1809-1865), whose writings are diffuse, obscure, and paradoxical, is regarded as the father of the system; but Diderot is claimed by some, and also the association of the Enragés, or Hébertistes of the French Revolution. According to Proudhon, "anarchy is order" and, borrowing from J. J. Rousseau, "man is naturally good, and it is only submitting to him, all property is theft". As crime is mostly committed against property, abolishing one is preventing the other. Criminals are not to be punished, but treated as lunatics, or sick men. There are to be no rulers in Church or State; no king, no president, no judges; they are all, because it introduces God as the basis of authority, and degrades man by inculcating meekness and submission, thus making him a slave and robbing him of his natural dignity. Free love is to take the place of marriage, and family life, with its restraints, is to cease.

To the objection that men cannot live together without society, both because of the implied contradiction in such a claim, and because of the social instinct in man, the answer is: We do not destroy society, but exclude authority from it. Anarchy supposes an association of individual sovereigns acting independently of any central or collective power. It aims at a society in which all the members are federated in free groups or corporations according to the professions, arts, trades, business, etc., which happen to suit the fancy of each, so that not only will all be co-proprietors of everything—land, mines, masts, trades, businesses, professions, exchange, etc.—but every one will thus be able to follow his own individual bent. Moreover, as all are united in a harmony of interests, all will labour in union to increase the general welfare, just as is done in business corporations, in which union is based on mutual advantage, and is free from all prejudice from within or without.

As to the means to be employed to bring about this ideal condition, opinion is divided, some holding for the evolutionary, some for the revolutionary method; the former proposing to realize their Utopia by the means now at their disposal, chiefly universal suffrage; while the latter are determined to effect it at once by violent methods. In this respect the first class shades off into collective socialism, the second remaining pure anarchists. Both, however, differ from socialism on one very important point. For while agreeing with anarchists in the desirability of abolishing all existing institutions, socialism aims at what it calls "socialized society". It postulates a central power which will assign occupations, distribute awards, and supervise and direct the collective interests. It absorbs the individual in favour of the State; anarchy does the very opposite. Generally speaking, according to Duruy, also, socialism strives to create a classless society and seeks its end by gradual evolution from present conditions. Its public alienation from anarchical methods is evidenced in its treatment of the Russian Bakounin, who was conspicuous for his activity in the French Revolution of 1848, and who, when handed over to Russia, escaped from Siberia and fomented the Russian disorders of 1866, chiefly through his agent Netschaeff, and was finally associated with Cluceret and Richard in the atrocities of the French Commune of 1871. In 1868 he had established the International Alliance of Social Democracy, and endeavoured to unite it with the National Association of Workingmen established by the socialist Marx in 1864. The coalition was of short duration. A violent schism began at the Congress of the Hague, in 1872, and then the party of anarchy may be said to have begun as a distinct organization. Bakounin subsequently organized the Fédération Jurassienne. He issued a paper called the Le Génie du GouVERNEMENT, but nothing much was done until the founding of La Révolte by Elisée Reclus and Kropotkin.

The principles of anarchy were again repudiated in the Socialist Congress of Paris in 1881 (from which the anarchists were expelled) and in congresses at Zürich, in 1883, and at Hamburg and London, in 1889.

It was in the Congress of Paris held in Geneva in 1863, that the distinctive term of Anarchist was applied to an autonomous soc-
tion of that Convention. But how far the theories and practice of each run into those of the other is difficult to determine. For independently of official pronouncements by the various congresses, the lines of demarcation between the two movements are not unfrequently obscure. Thus, according to some writers, anarchists may be classified first as extreme Individualists; those, namely, who regard the individual as the "true" state and such is the term employed—which is to be reduced as soon as possible to a minimum. This was the position of Herbert Spencer and Auberon Herbert, who would probably have resented being placed in the category of anarchists. Spencer's doctrine about the minimizing of government authority was borrowed from Giuseppe Piazzi. Justus J. 1785. A class might be described as Expectants; those who are willing to admit a central control until public opinion is sufficiently educated to dispense with it. William Morris left the Social Democrats when he found himself drifting in that direction. Finally there are the Universal Negatives, or Nihilists, who believe in the assassination of rulers and in other violent manifestations of hatred of present conditions. The first so-called scientific exposition of this nihilistic anarchism seems to have been made by the eminent French geographer Elisee Reclus and the Russian Prince Kropotkin, who built it into a definite system, typical of its form and influence in the Russian repressed liberty of speech, liberty of conscience, which are claimed as rights, and are regarded as essential in modern civilization, no matter to what extravagance they may be carried—even to the propagation of the most revolutionary and immoral doctrines—have magnified the importance and sacredness of the individual until he has become a law unto himself in ethics and religion, and is practically persuaded of his absolute independence of his Creator in his conduct of life. In much of the literature of the day there exists almost an idolatry of human power, no matter with how much crime it is associated. In Russia, the methods in the suppression of those who question the name of God from the schools, and which absolutely debar even the mention of the name of God from the schools, and which admits no religious instruction, or only an ethical code without sanction or authority, could not fail to develop a generation of anarchists. Their fathers have some memories of religion and a sense of obligation clinging to them; the rising generation will have none. Finally, the excessive accumulation of wealth in the hands of a few by supposedly dishonest methods, and its alleged use in corrupting legislatures to perpetuate abuses, furnish material for unprincipled demagogues to arouse the worst passions of the multitude. Moreover, even if the condition of the poor is not as bad as formerly, the contrast with the luxury of the rich is sufficient to excite impatience and anger, while the absence of religious motives makes poverty and suffering not only insupportable, but, in the eyes of the victims, unnecessary and unjust.

The theory of anarchy is that the state is unnecessary. Apart from the fact that it runs counter to some of the most cherished instincts of humanity, as, for instance, family life and love of country, it is evident that society without authority could not stand for a moment. Men whose only purpose would be to satisfy all their inclinations are by the very fact at the level of the animal creation. The methods they already employ in the prosecution of their designs show how the animal instincts quickly assert themselves. The only remedy of the disorder is evidently a return to right reason and the practice of religion; and, as a protection for the future, the profession of Christian morality in the education of youth.

Bakoumin, Dieu et l'état (Paris, 1896); PROUDHON, Oeuvres (Paris, 1851); HERRER, L'Économie politique jugée par la science; ELIZEE RECLUS, Evolution et Révolution (Paris, 1881); SPENCER, The Individual vs. the State; EMILE GAUTIER, Propos anarchistes: Heures de travail; KROPOTKIN, Aujourd'hui jeunes gens; PAROLE D'UN REVOLTE; TUCKER, Instead of a Book (New York, 1883); ELY, The Labor Movement in America (London: Socialist (London, 1893); Revue des Deux Mondes (Nov. 15, 1883).

T. J. CAMPBELL.

Anastasia, SAINT, CHURCH OF. See Rome.

Anastasia, SAINT, MARTYR. This saint enjoys the distinction, unique in the Roman liturgy, of having a special commemoration in the second Mass on Christmas day. This Mass was originally celebrated not in honour of the birth of Christ, but in commenc-
eration of this martyr, and towards the end of the fifth century her name was also inserted in the Roman canon of the Mass. Nevertheless, she is not a Roman saint, for she suffered martyrdom at Sirmium, and was not venerated at Rome until almost the end of the fifth century. It is true that a later legend makes her a Roman, though even in this legend she did not suffer martyrdom at Rome. The same legend connects her name with that of St. Chrysogonus, likewise not a Roman martyr, but put to death in Aquileia, though he had a church in Rome dedicated to his honour. According to this "Passio", Aquileia was the daughter of a Roman, named Romanus, and had Chrysogonus for a teacher. Early in the persecution of Diocletian the Emperor summoned Chrysogonus to Aquileia where he suffered martyrdom. Anastasia, having gone from Aquileia to Sirmium to visit the faithful of that place, was beheaded on the island of Palmaria, 25 December, and her body interred in the house of Apollonia, which had been converted into a basilica. The whole account is purely legendary, and rests on no historical foundations. All that is certain is that a martyr named Anastasia gave her life for the faith in Sirmium, and that her memory was preserved in that church. The so-called "Martyrology Hieronymianum" (ed. De Rossi and Duchesne, Acta SS., 2 November) records her name on 25 December, not for Sirmium alone, but also for Constantinople, a circumstance based on a separate story. According to Theodorus Lector (Hist. Eccles., II, 65), during the patriarchate of Gennadius (438-471) the body of the martyr was transferred to Constantinople and interred in a church which had hitherto been known as "Anastasia" (Gr. Ἀναστασία, Resurrection); thenceforth the church took the name of Anastasia. Similarly the cultus of St. Anastasia was introduced into Rome from Sirmium by means of an already existing church. As this church was already quite famous, it brought the feast of the saint into especial prominence. There existed in Rome from the fourth century, at the foot of the Palatine and above the Circus Maximus, a church which had been adored by Pope Damasus (366-384) with a large mosaic. It was known as "titulus Anastasii", and is mentioned as such in the Acts of the Roman Council of 499. There is some uncertainty as to the origin of this name; either the church owes its foundation to and was named after a Roman nun named Anastasia, as in the case of several other churches of Rome (Duchesne); or it was originally an "Anastasia" church (dedicated to the Resurrection of Christ), such as existed already at Ravenna and Constantinople; from the word "Anastasia" came eventually the name "titulus Anastasii" (Grisor). Whatever way this happened, the church was an especially prominent one from the fourth to the sixth century, being the only titular church in the centre of ancient Rome (see ROME, EARLY CHRISTIAN), and surrounded by the monuments of the city's pagan past. Within its jurisdiction was the Palatine where the imperial court was located. Since the veneration of the Sirmian martyr, Anastasia, received a new impetus in Constantinople during the second half of the fifth century, we may easily infer that the intimate contemporary relations between Old and New Rome brought about an increase of devotion to St. Anastasia at the foot of the Palatine. At all events the insertion of her name in the Roman Canon of the Mass towards the end of the fifth century, and the celebration of the second Mass on Christmas day in her honour during the sixth century, show that she then occupied a unique position among the saints publicly venerated at Rome. Thenceforth the church on the Palatine is known as "titulus sanctae Anastasii"; and the martyr of Sirmium became the titular saint of the old fourth-century basilica. Evidently because of its position as titular church of the district including the imperial dwellings on the Palatine this church long maintained an eminent rank among the churches of Rome; only two churches preceded it in honour: St. John Lateran, the mother-church of Rome, and St. Mary Major. This ancient sanctuary stands to-day quite isolated amid the ruins of Rome. The commemoration of St. Anastasia in the second Mass on Christmas day is the last remnant of the former prominence enjoyed by this saint and her church in the life of Christian Rome.

Anastasiopolis, name of four ancient episcopal sees located respectively in Galatia (suffragan of Acryna), in Phrygia (suffragan of Laodicea), in Caria, and in Thrace (Garnes, 441, 446, 458).

Anastasius, Saint, Bishop of Antioch, a.d. 559, distinguished for his learning and austerity of life, excided the enmity of the Emperor Justinian by opposing certain imperial doctrines about the Body of Christ. He was to be deposed from his see and exiled, when Justinian died; but Justin II carried out his uncle's purpose five years later, and another bishop, named Gregory, was put in his place; on the death of that prelate, in 593, Anastasius was restored to his see. This was chiefly due to Pope Gregory the Great, who interceded with the Emperor Maurice and his son Theodosius, asking that Anastasius be restored to Rome, if not to Antioch. From some letters sent to him by Gregory, it is thought that he was not sufficiently vigorous in denouncing the claims of the Patriarch of Constantinople to be universal bishop. He died in 608, and another bishop of the same name is said to have succeeded him in 599, to whom the translation of Gregory's "Regula Pastoralis" is attributed, and who is recorded as having been put to death in an insurrection of the Jews. Nicephorus (Hist. Eccl., XVIII, xiv) declares that these two are one and the same person. The same difficulty occurs with regard to certain Sermones de orthodoxia fide, some assigning them to the latter Anastasius, but thinking that there was but one bishop of that name.

Anastasius I, Saint, Pope, a pontiff who is remembered chiefly for his condemnation of Origenism. A Roman by birth, he became pope in 399, and died within a little less than four years. Among his friends were Augustine, Jerome, and Paulinus. Jerome speaks of him as a man of great holiness who displayed in his poverty a spirit that was during the time of the barbarian invasions.

Anastasius II, Pope, a native of Rome, elected 24 Nov., 496; d. 16 Nov., 498. His congratulatory letter to Clovis, on the occasion of the latter's consecration, is now deemed a forgery of the seventeenth century (J. Kavet, Bibl. de locr. des Chartres, 1885, XLVI, 258-59). He insisted on the removal from theписание of the name of Acacius, Patriarch of Constantinople, but recognized the validity of his sacramental acts, an attitude that displeased the Romans. He also condemned Traducianism.
ANASTASIUS


Anastasius III, Pope, the one hundred and twenty-third occupant of the Holy See, elected September, 911; d. November, 913. He was a Roman by birth, of certain southern origin. His reign was marked with moderation, but beyond this history gives no details of his life, except that he was active in determining the ecclesiastical divisions of Germany. He succeeded Sergius III (904-911), and reigned, at most, about two years and two months.


Anastasius IV, Pope, crowned 12 July, 1153; d. in Rome, 3 December of the following year. It was during his pontificate and owing to his exertions that the Pantheon was restored. He also granted special privileges to the Order of the Hospitaliters of St. John of Jerusalem. He is chiefly known for his attitude towards Frederick Barbarossa and recognition of him as Emperor, as Bishop of Magdelenburg, which he terminated an ecclesiastical quarrel. His extant works consist of some letters and a treatise on the Trinity.


Anastasius, Saint, once a magician, became a convert of the Holy Cross and was martyred in 628. He was a soldier in the army of Choezoes when that monarch carried the Cross from Jerusalem to Persia. The occasion prompted him to ask for information; then he left the army, became a Christian, and afterwards a monk in Jerusalem. His Persian name, Magundat, he changed to Anastasius. After seven years of ascetic observance, he was appointed Bishop of the city which he thought, by the Holy Ghost to go in quest of martyrdom and went to Cæsarea, then subject to the Persians. Reproaching his countrymen for their magic and fireworship, both of which he had once practised, he was taken prisoner, cruelly tortured to make him abjure, and finally carried down near the Euphrates, to a place called Barsaloe, or Bethsaloa, according to the Bollandists, where his sufferings were renewed while at the same time the highest honours in the service of King Choezoes were promised him if he would renounce Christianity. Finally, with seventy others, he was strangled to death on the feast of January 628. His body, which was thrown to the dogs, but was left untouched by them, was carried thence to Palestine, afterwards to Constantinople, and finally to Rome.


T. J. CAMPBELL.

Anastasius Aposciarius. See MAXIMUS, Saint.

Anastasius of Saint Euthymius. See John Damascene, Saint.

Anastasius Sinaites, Saint, a Greek ecclesiastical writer, b. at Alexandria in the first half of the seventh century; d. after 700. He was abbot of the monastery of Mt. Sinai, and so active an opponent of the Monophysites, Monothelites, and Jews that he was known as "the new Moses". His principal work is the "Hodegos" (Οδηγός), or "Guide", written in defence of the Catholic Faith against the attacks of the aforementioned heretics. It was a popular manual of controversy among the medieval Greeks. The (154) "Questions and Answers on Various Theological Subjects" is so copious and copious.

He also wrote a "Devout Introduction to the Hexameron" in twelve books, the first eleven of which have reached us only in a Latin translation.

These and other minor writings are found in Migne (P.G. LXXXIX); Le Quen attributed to him, without sufficient reason, the "Antiquorum Patrum Doctrinae de Verbi Dei Incarnatones".

BARDENHOWER, Patrologie (1902), 512, 482; KOPMÖLLER, De Anastasio Sinaitae (Würzburg, 1866); KRAUMACHER, Gesch. d. byz. Lit. (2d ed.), p. 64.

THOMAS J. SHAHAN.

Anathema (Gr. ἀθημα, or ἀνάθημα, literally placed on high, suspended, set aside), a term formerly indicating offerings made to the divinity which were suspended from the roof or walls of temples for the purpose of being exposed to view. Thus anathema according to its etymology signifies a thing offered to God. The word anathema is sometimes used in this sense in the Old and New Testament. In Judith, xvi, 23, it is said that Judith, having taken all the arms of Holofernes which the people had given him, and the curtain of his bed which she herself had brought, offered them to the Lord as an anathema of oblivion. In 11 Mach., ix, 18, Antiochus promises to adorn with precious gifts (anathemata) the temple he has pillaged; and in Luke, xxii, 5, mention is made of the temple built of precious stones and adorned with rich gifts (anathemata). As obdurate objects were also exposed to view, e.g. the head of a criminal or of an enemy, or his arms or spoils, the word anathema came to signify a thing hated, or execrated, or detested by the public; hence the word is used in the New Testament, e.g., "To understand the word anathema", says Vigouroux, "we should first go back to the real meaning of herem of which it is the equivalent. Herem comes from the word haram, to cut off, to separate, to curse, and indicates that which is cursed and condemned to be cut off or exterminated, whether a person or a thing, and in consequence, that which man is forbidden to make use of." This is the sense of anathema in the following passage from Deut., vii, 26: "Neither shalt thou bring anything of the idol into thy house, lest thou become an anathema like it. Thou shalt detest it as dung, and shalt utterly destroy it as uncleanness and filth, because it is an anathema." Nations, individuals, animals, and inanimate objects may become anathema, i.e. cursed and devoted to destruction. It was thus that the people inhabiting the Promised Land were anathematized as Moses says (Deut., vii, 1, 2): "When ... the Lord thy God shall have delivered them unto thee, thou shalt utterly destroy them." When a people was anathematized by the Lord, they were to be entirely exterminated. Saul was rejected by God for having spared Agag, King of the Amalecites, and the greater part of the booty (I X v, 9-23). Anyone who spared any of the spoils belonging to an anathema, became himself anathema. There is the story of Achan who had charge of the spoils of Jericho: "The anathema is in the midst of thee, O Israel: thou canst not stand before thy enemies till he be destroyed out of thee that is defiled with this wickedness. Achan, with his family and herds, was stoned to death, because it is cities that are anathematized. When the anathema is rigorous all the inhabitants are to be exterminated, the city burned, and permission denied ever to rebuild it, and its riches offered to Jehovah. This was the fate of Jericho (Jos., vi, 17). If it is less strict, all the inhabitants are to be put to death, but the herds may be divided among the victors (Jos., viii, 27). The obligation of killing all inhabitants occasionally admits of exceptions in the case of young girls who remain captives in the hands of the conquerors (Num., xxxi, 18). The severity of the anathema in the Old Testament is explained by the fact that there was a cry against the pagans and protecting them against the idolatry professed by the neighbouring pagans.

In the New Testament anathema no longer entails death, but the loss of goods or exclusion from the society of the faithful. St. Paul frequently uses this.
word in the latter sense. In the Epistle to the Romans (ix, 3) he says: "For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh", i. e. "I should wish to be separated and rejected of Christ, by that means I would procure the salvation of my brethren to whom I am an anathema in the same sense," he says (Gal, i, 9): "If any one preach to you a gospel besides that which you have received, let him be anathema." But he who is separated from God is united to the devil, which explains why St. Paul, instead of anathematizing, sometimes delivers a penalty to Satan (2 Cor. xi, 3). Anathema signifies also to be overwhelmed with male dicions, as in I Cor., xvi, 22: "If any man love not our Lord Jesus Christ, let him be anathema." At an early date the Church adopted the word anathema to signify the exclusion of a sinner from the society of the faithful; but the anathema was pronounced chiefly against heretics. All the councils, from the Council of Nicea to that of the Vatican, have worded their dogmatic canons: "If any one says... let him be anathema." Nevertheless, although during the first centuries the anathema did not seem to differ from the sentence of excommunication, beginning with the second century the priest was separated from the laity, and excommunication was made a distinct corpus. A Council of Tours desires that after three warnings there be recited in chorus Psalms against the usurper of the goods of the Church, that he may fall into the curse of Judas, and that he may die not only excommunicated, but anathematized, and that he may be stricken by the sword of Heaven. This distinction was introduced into the canons of the Church, as is proved by the letter of John VIII (872-82) found in the Decree of Gratian, (c. III, q. V, c. XII): "Know that Engel trude is not only under the ban of excommunication, which separates her from the society of the brethren, but also under anathema, from the body of Christ, which is the Church." This distinction is found in the earliest Decretals, in the chapter Cum non ab homine. In the same chapter, the tenth of Decretals II, tit. I, Celestine III (1191-98), speaking of the measures it is necessary to take in proceeding against a cleric guilty of theft, homicide, perjury, or other crimes, says: "If, after having been deposed from office, he is incorrigible, he should first be excommunicated; but if he perseveres in his contumacy he should be stricken with the sword of anathema; but if plunging to the depths of crime he be rejected from the society of the faithful, he should be given over to the secular arm." At a late period, Gregory IX (1227-41), bk. V, tit. xxxix, ch. lix, St quem, distinguishes minor excommunication, or that implying exclusion only from the sacraments, from major excommunication, implying exclusion from the society of the faithful. He declares that it is major excommunication which is meant in all texts in which mention is made of excommunication. Since that time there has been no difference between major excommunication and anathema, except the greater or less degree of ceremony in pronouncing the sentence of excommunication.

Anathema remains a major excommunication which is to be promulgated with great solemnity. A formula for this ceremony was drawn up by Pope Zachary (741-52) in the chapter Debeti duodecim sacramentis, Cause xii, quest. iii. The Roman Pontiff classifies it in the form of communicandis et absolvendi, distinguishing three sorts of excommunication: minor excommunication, formerly incurred by a person holding communication with anyone under the ban of excommunication; major excommunication, pronounced by the Pope in reading a sentence; and anathema, or the penalty incurred by crimes of the gravest order, and solemnly promulgated by the Pope. In passing this sentence, the pontiff is vested in amice, stole, and a violet cope, wearing his mitre, and assisted by twelve priests clad in their surplices and holding lighted candles. He takes his seat in front of the altar or in some other suitable place, and pronounces the formula of anathema, which ends with these words: "Wherefore in the name of God the All-powerful, Father, Son, and Holy Ghost, of the Blessed Peter, Prince of the Apostles, and of all the Saints, in virtue of the power which has been given us of binding and loosing in Heaven and on earth, we deprive N— of the Communion of the Body and Blood of Our Lord, we separate him from the society of all Christians, we exclude him from the bosom of our Holy Mother the Church in Heaven and on earth, we declare him excommunicated and anathematized and we judge him condemned to eternal fire with Satan and his angels and all the reprobate, so long as he will not burst the fetters of the demon, do penance and satisfy the Church; we deliver him to Satan to mortify his body, that his soul may be saved on the day of judgment." Whereupon all the assistants respond: "Fiat, fiat, fiat." The pontiff and the other clerics, on the steps of the altar, pour the candles they have been carrying, and notice is sent in writing to the priests and neighbouring bishops of the name of the one who has been excommunicated and the cause of his excommunication, in order that they may have no communication with him. Although he is delivered to Satan and his angels, he can still, and is even bound to repent. The Pontifical gives the form for absolving him and reconciling him with the Church. The promulgation of the anathema with such solemnity is well calculated to strike terror to the criminal and bring him to a state of repentance, especially if the Church adds to it the censures of the Marana thatha.

At the end of the first Epistle to the Corinthians, xxvi, 22, St. Paul says, "If any man love not our Lord Jesus Christ, let him be anathema, marana thatha," which means, "The Lord is come." But commentators have regarded this expression as a formula of excommunication very severe among the Jews. This opinion, however, is not sustained by Viguours, "Dict. de la Bible" (s. v. Anathème). In the Western Church, Maranatha has become a very solemn formula as anathema, by which the criminal is excommunicated, abandoned to the judgment of God, is set apart from the communion of the faithful and from the coming of the Lord. An example of such an anathema is found in these words of Pope Silverius (536-38): "If anyone henceforth deceives a bishop in such a manner, let him be anathema maranatha before God and his holy angels." Benedict XIV (1740-58—De Synodo clericum X., l c) cites the anathema marana thatha formulated by the Fathers of the Fourth Council of Toledo against those who were guilty of the crime of high treason: "He who dares to despise our decision, let him be stricken with anathema marana thatha, i. e. may he be damned at the coming of the Lord, may he have his place with Judas Iscariot, he and his companions. Amen." There is frequent mention of this anathema maranatha in the Bulls of erection for abbeys and other establishments. Still the anathema maranatha is a censure from which the criminal may be absolved; although he is delivered to Satan and his angels, the Church will not refuse to hear the penitent. Or, as the Pontiff Ordo of the 20th century says, he will turn him once more into the communion of the faithful. More than that, it is with this purpose in view that she takes such rigorous measures against him, in order that by the mortification of his body his soul may be saved on the last day. The Church, animated by the spirit of God, does not wish the death of the sinner, but rather that he be converted and
live. This explains why the most severe and terrifying formulas of excommunication, containing all the rigours of the Mataratha have, as a rule, clauses like this: Unless he becomes repentant, or gives satisfaction, or is compelled.

Joseph N. Gignac.

Anatoth, possibly plural of Anath, a feminine Chaldean deity, worshipped in Chanaan [Enc. Bib. s. v. Anath; Lagrange, "Juges" (Paris, 1903), 62-63]. (1) Anatoth is identified with Anath, a city half miles north-east of Jerusalem and everything favours that identification; around Anata are found the names of the villages mentioned in Isaias, x, 28. From its height (2235 ft.), Anata, which seems to have been fortified in the past, commands a fine but desolate view east and south-east; the north end of the Dead Sea and the Lower Jordan are visible across the hills of the wilderness. Between Jerusalem and Anata rise the heights of the Scopus (Mesarif), where Titus and his legions encamped when besieging Jerusalem. On those heights is built the village of El 'Tawiyeh (2390 ft.), perhaps the Laia mentioned with Anatath in Isaiah, (ii. 11). Geography des alten Palast. (175). Anatoth is reckoned among the Levitical cities of Benjamin (Jos., xxx, 18; I Par., vi., 60). Abiazer, one of David's valiant men, was from that city (II K., xxii, 27), which had also given to David one of his first followers in the person of Jehu (I Par., xii, 3). There Abiathar the priest, had lands, to which he was banished by Solomon, suspicious of the understanding between his brother Adonias and Abiathar (III K., ii, 26). One hundred and twenty-eight men of Anatoth returned from Babylon, according to the list in I Esd. (Ezra), ii, 23 and II Esd. (Neh.), vii, 27. But its chief interest lies in the fact that it was the home of Jeremia family (Jer., i, 1; xxxii, 27; xxxii, 7-9). But there he also, "the type . . . of the incomparable One", experienced that "no prophet is accepted in his own country" (Jer., xi., 21-23). (2) One of the sons of Becher (Becher in the genealogy of Benjamin) I Par., vii, 8. (3) One of the subscribers to the covenant [II Esd. (Neh.), x, 19].


Edward A. Birks.

Anastolie, Saint, Virgin and Martyr in the time of Decius, was put to death in the city of Thyrum, or Tharum, or Thora. About the identity of the place there is considerable discussion among the critics. She was living in retirement with her sister when the persecution was raging, and was sought in marriage by a youth named Aurelius. That she was actually espoused, the Ballondists do not; the point of yielding because of the solicitations of her sister Victoria, she was strengthened by the vision of an angel. Banished to Thora she was denounced as a Christian. The executioner Audax shut her up in a room with a venomous serpent, but she prayed to God for mercy and then was beheaded. She was put to death by the sword. Her feast is kept 9 July.

Acta SS., July 11.

T. J. Campbell.

Anastolius, Saint, Bishop of Laodicea in Syria, d. 283; a foremost scholar of his day in the physical sciences and in Aristotelian philosophy. There is a fragment left by him, written in Greek, and also a treatise on the time of the Paschal celebration. A very curious story is told by Eusebius of the way in which Anastolius broke up a rebellion in a part of Alexandria known as the Bruchium. It was held by the forces of Zenobia, and being strictly beleaguered by the Romans was in a state of starvation. The saint, who was living in the Bruchium at the time, made arrangements with the besiegers to receive all the women and children, as well as the old and infirm, continuing at the same time to let as many as wished by the means of escaping. It broke up the defence and the rebels surrendered. It was a patriotic action on the part of the saint, and was as one of great benefit to saving so many innocent victims from death. In going to Laodicea he was seized by the people and made bishop. Whether his friend Eusebius had died, or whether both occupied the see together, is a matter of much discussion. The question is treated at length by the Ballondists. His feast, like that of his namesake the Patriarch of Constantinople, is kept on 3 July.


Anastolius, Saint, Patriarch of Constantinople in the time of Theodosius the Younger. The heretic Dioscurus had favoured his appointment as patriarch, hoping for his support, but he found in Anastolius a determined enemy, who in the Council of Chalcedon condemned him and his followers. How he died is disputed, but it would appear that the heretics put an end to his career. This was accomplished after eight years in the patriarchate. The great annalist condemns him in a somewhat violent manner, for conniving with Dioscurus for his appointment to the see; for demanding in contravention of the statutes of Nicaea, the supremacy of Constantinople over Antioch and Alexandria; for meanness in opposing a new formula of doctrine; for declaring that Dioscurus was not condemned at Ephesus on account of the faith; for removing the meritorious Eustathius from the archidiaconate, and naming the unworthy Andrew; for weakness, if not connivance in dealing with the heretics. All of these serious accusations are discussed by the Ballondists, who give a verdict in favour of Anastolius. He is held by them to be a true Catholic, a saint, and a prophet. The Pope blamed him, not for error but because he permitted himself to be consecrated by a schismatic. One enthusiastic biographer narrates that his miracles were multiplied until he could stand on the sea. He was born at Alexandria, and before becoming patriarch distinguished himself at Ephesus against Nestorius, and at Constantinople against Eutyches, though the profession of faith which he drew up was rejected by the papal legates. When he was in danger of death he was restored to health by St. Daniel the Styliote, who came to Constantinople to see him. His feast is kept 3 July.

Acta SS., 3 July; Smith in Dict. of Christ., Eccl.; Hergenrother, Hist. de l'Eglise, T. J. Campbell.

Anatomy (Gr. ánatomos) literally, cutting up, or dissection; now used to signify the science of the form and structure of living beings. It is a department of biology that is divided into animal and vegetable anatomy. Animal anatomy is further divided into comparative anatomy, that is, the study of different animals for purposes of comparison, and special anatomy which forms any application of the structure of a single animal. This last embraces the departments of embryology, the study of the formation of living beings, and morphology, the study of the form and structure. Further important divisions are: physiological anatomy, the study of parts in relation to their functions; surgical or topographical anatomy which relates to the relations of different parts, and pathological anatomy which treats of
the changes brought on by disease, in various organs or tissues.

**History: Greek and Latin Period.**—Anatomical knowledge had its beginnings very early in the history of the race. Animal sacrifices led to a knowledge of animal anatomy. The works of Galen and Erasistratus applied to these facts.

The art of embalming also necessitated a knowledge of the position of blood vessels and certain organic relations. Even Homer used many terms which indicate a much deeper knowledge of human structures than might be expected thus early. The first record of anatomy is the description of the circulation of blood. The knowledge of the venae cavae did not come until the time of Hippocrates of Cos, about 400 B.C. The Greek Father of Medicine knew the bones well, probably because of the ready opportunities for their study to be found in tombs, but did not know the distinction between veins and arteries, and uses the term ἀποζύλον in reference to the trachea. He used the term нерв to signify a sinew or tendon. Until the time of Aristotle, about 330 B.C., no additions were made to anatomical knowledge. There seems to be no doubt that this Greek philosopher frequently dissected animals. His description of the sora and its branches is succinct. This is the first time in the history of anatomy that the word sora, Greek δόρυ, a knapsack, was used. His knowledge of the nerves was as little as that of Hippocrates, but he was thoroughly familiar with the internal viscera, and he distinguished the jejenum or empty part of the small intestine from the cecum, or blind gut, so called because it is a sort of cul-de-sac; the colon, and the sigmoid flexure. The word rectum is the literal translation of his description of the straight process of the bowel to the anus. A contemporary of Aristotle, Praxagoras of Cos, was the first who distinguished the arteries from the veins and spoke of the former as air vessels because after death they always contained only air.

All of this knowledge had been gained from dissections of animals. It was at Alexandria in the beginning of the third century before Christ that two Greek philosophers, Herophilus and Erasistratus, made the first dissections of the human body. None of their writings have come down to us. We know what they discovered, however, from the references to them made by Galen, Oribasius, and other medical writers. Erasistratus discovered the heart valves and called them, from their forms, sigmoid valves. He should be studied by the student of the brain and recognized the nature of nerves which he described as coming from the brain. He seems even to have appreciated the difference between nerves of motion and sensation. There is a claim that he discovered the lymph vessels in the mesentary also. Herophilus applied the name of twelve inch portion of the intestine to the part which has since been called the duodenum. He described the straight venous sinus within the skull which is still sometimes called by his name. He is also said to have given the name of calamus scriptorius to the linear furrow at the lower part of the fourth ventricle.

Needless to have distinguished the semi-circular canals of the ear. After Celsus, who lived during the half-century before Christ, the next important name is that of Galen, who was born about A.D. 120. Galen was not only an investigator but a collaborator of all the medical knowledge down to his time. His work was destined to rule anatomical science down to the sixteenth century, and even beyond it, that is, for nearly fourteen hundred years. Galen's osteology is almost perfect. His knowledge of muscles was more incomplete, but it was far beyond that of any of his predecessors. He did not add much to the previous knowledge with regard to blood vessels, though he made a great contribution to the study of the veins. Blood of living animals arteries contained not air but blood. His description of the veins and arteries, however, is rather confused and here his knowledge is most imperfect. His additions to the knowledge of the nervous system are very important. He described the falk and exposed by successive sections the ventricles and the choroid plexus. In general, his description of the gross anatomy of the brain is quite advanced.

**Medieval Period.**—With the fall of the Roman Empire and the invasions of the barbarians there came an end for at least five or six centuries to all anatomical study. Within the first signs of a reawakening of interest in anatomy after this long sleep showed themselves at the famous medical school at Salernum. There is no doubt that even during the tenth century Salernum had a reputation as the best place for invalids with ailments that could not be cured elsewhere. Many distinguished members of reigning families found their way down to this little town and its reputation soon attracted medical students. There is a tradition connecting the rise of the school at Salernum with the Benedictine monks whose great monastery of Monte Cassino was not far away. Definite details are, however, lacking. In the thirteenth century the medical courses at Salernum began to be regularly organized. At the beginning of the twelfth century regulations for the first State examinations in medicine were made. Anatomy was a required subject, but was studied by means of the pig which was thought to be closely related to man in anatomical structure. Curiously enough this animal is now reasserting a place in medicine as a favourite subject for research and instruction in embryology.

About the middle of the thirteenth century Frederick II made it a rule that the students at Salernum be at the universities at the end of each year. Salernum was one of the earliest to make a name for itself, but both Paris and Bologna were not far behind. At Paris beyond the end of the thirteenth century the famous Heronemusville was giving a series of demonstrations on human cadavers that attracted students from all over Europe, and William of Salicet, at Bologna, attracted quite as much attention. There appears to be no doubt that he made many human dissections, and there is a definite tradition of his having made more than one dissection on the body of a nobleman in order to determine whether death was due to poisoning. This fact of itself would seem to show that this was not an unusual procedure, since if William were not accustomed to seeing bodies dissected frequently he would scarcely be trusted as an expert in determining the cause of death or absence of death in such a case.

It is very commonly accepted that there was an interruption in the development of anatomical knowledge about the beginning of the fourteenth century because of a papal decree forbidding dissection. The statement that such a decree was promulgated at the Council of Vienne is not to be found in nearly every history of medicine published in English, and, as been made
much of in books on the supposed apposition of science and religion. There was no such decree, however, and the declaration that the development of anatomy interfered with the powers of the Church, as required by the pope, is founded on nothing more substantial than a misunderstanding of the purport of a decree of Pope Boniface VIII. In the year 1300 this Pope issued the Bull "De Sepulturis," the title of the Bull runs as follows: "Persons cutting up the bodies of the deceased and purposely cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries are by the very fact excommunicated." The only possible explanation of the misunderstanding that the Bull forbade dissection is that some one read only the first part of that Bull and disregarded the second part which said that the methods of preparing bones for study in anatomy was by boiling them in order to be able to remove the flesh from them easily, that this decree forbade such practices thereafter.

The first authoritative history in which this interpretation of the Bull appeared was the "Histoire littéraire de la France," which originally issued by the Benedictines of Saint-Maur, but continued by the members of the Institute of France, and it is in one of the volumes of the continuation that the declaration with regard to the interruption of anatomical studies by dissection is made. Not only the Bull, but also the aforementioned edict of the Benedictines is cited by authors of the history of anatomy just after its issuance shows that it was not misinterpreted so as to hamper anatomical progress. Within the decade after the date of the Bull, Mondino began to perform at Bologna the series of public dissections of human bodies on which was founded his text-book of anatomy. This was to be the authority on this subject for the next two centuries in Europe. It is sometimes said that Mondino dissected only a few bodies, but Guy de Chauliac, himself a distinguished anatomist later in the fourteenth century, declares that Mondino dissected human bodies a number of times (nullitas in his word). In 1319 there is the record of a criminal prosecution for body-snatching at Bologna, and it is clear that a number of such events had happened before the criminal courts were appealed to in the matter. At this time, according to the statutes of the university, teachers of anatomy were required to make a dissection of the body of a criminal who had been executed, and that gave the first good description of the thymus gland. His dissections of the eye and of the ear made anatomical knowledge of these structures, also, much more definite.

Modern Anatomy. The time was evidently ripe for the coming of the great father of modern anatomy, Vesalius. He was a Fleming, educated originally at the University of Louvain, where he acquired, besides his classical studies, a taste for scientific investigation. He went to Paris to study under Dubois, better known by his Latin name of Sylvius. Though the Sylvian fissure is named after him, Dubois did not accomplish very much while he was there, because most of the dissections were always made on dogs, but Vesalius eked out his knowledge by studying human bones from the cemeteries at Paris. From Paris Vesalius went to Padua where he became professor of anatomy when only twenty-one. After teaching at Padua for some years he was invited to give courses in anatomy at Bologna which was then a papal city. After a time Pisa also called him to a professorship and he seems to have lectured successfully in each of these universities for several years. At the age of twenty-eight he had completed his book "De Fabrica Corporis Humani" which was forever to remain a classic of anatomy. The Middle Ages neither interfered with the portions of the human body on which Vesalius did not throw new light. His new additions to anatomical knowledge are so numerous that they cannot even
be mentioned briefly here. Besides the new information he conveyed there was still a more important feature of Vesalius’s work. His methods definitely did away with the old dependence on authority in anatomy which had for so long made men cling to Galen, and prevented progress. After the preliminary opposition on the part of the over-conservative, his discoveries proved an incentive to many younger men who proceeded to carry his methods into the investigation of every part of the body. The story is often repeated that he was hampered in his researches by the Inquisition and by the ecclesiastical authorities has no foundation in fact.

Contemporary with him were Eustachius, whose memory is perpetuated in the name of the Eustachian tube which he first described, and Fallopian, who corrected certain of the mistakes of Vesalius with regard to the bones and the muscles, but who will be known for his discovery of the ureteric appendage which bears his name, and finally Columbus, who succeeded Vesalius and corrected certain details of his description of the heart and its appendages, tracing the course of the blood from the right to the left side of the heart, so that he has often been claimed as the original discoverer of the circulation of the blood. Columbus was afterwards called to Rome to be the professor of anatomy in the Papal University. Eustachius was for some years before this pope, and was the Pope and a professor at the University. Italy continued to be for centuries the most fruitful field of anatomical investigation. Fallopian was succeeded by Fabricius who is perhaps best known as the professor under whom Harvey, the English discoverer of the circulation of the blood, made his anatomical studies in Italy. Harvey’s discovery was not published until 1628, though he had known it for nearly ten years before that. In the meantime Aselli at Pavia, in 1622, had described the lacteal vessels in the mesentery.

Outside of Italy the distinguished anatomists are rare. Servetus who was burnt by Calvin, in 1533, for his errors with regard to the Trinity in his book on that subject, gave an astonishingly clear description of the lesser or pulmonic circulation. This was published nearly a century before Harvey’s work on the circulation. The most important work done outside of Italy was accomplished by Steno, or Sumen, who demonstrated the existence of the sphenoid sinus and, in the second half of the century, described the lachrymal glands, and gave clear notions as to the ovaries. Besides this he demonstrated that the heart was a muscle and not the seat of the emotions that it had hitherto been considered. He became a convert to Catholicism, and eventually a Catholic bishop. Though he was a Dane his work was done in the Netherlands, the second centre of the anatomical interest in Europe. Here during the first half of the seventeenth century Bartholin, Swammerdam, and Blee made important discoveries. Bartholin’s name is perpetuated in the glands described by him; while the latter two added much to our knowledge of the structure of the veins. In the second half of the century Ruyysch, in Amsterdam, first employed injections for anatomical study, while Brunner and Peyer described their glands in the small intestine. Some important work was done in England and in the second half of the seventeenth century. Wharton studied the glands of the mouth, Glisson studied the liver and especially the capsule which has since borne his name, and Willis, after whom the arterial circle at the base of the brain is named, made successful investigations of the brain and nerve. The main current of advance in anatomy, however, remained in Italy. Malpighi’s work is the greatest of the century, with a possible exception of Harvey’s discovery. Malpighi described the movements of the blood corpuscles, the structure of bone and of the teeth, the Malpighian layer in the skin, and the Malpighian bodies in the spleen and kidney. He also did work in botany, in which the Englishman, Grew, was his rival. A great contemporary of his was Danzi, who discovered the corpuscles in milk and in blood, and also had some idea of the cellular nature of the skin.

The eighteenth century saw the rise of another great series of Italian anatomists. Four names are especially deserving of mention; those of Danzi, who combined clinical and anatomical knowledge; Valvasor, famous for his work on the ear; Santorini, who added much to our knowledge of the face and its appendages, and Morgagni whose main work was concerned with morbid anatomy, but who also added greatly to our knowledge of normal anatomy. In France, Winsten like Stenon, a Dane like Here, who, as a convert to Catholicism, wrote the first treatise of descriptive anatomy founded on observation alone, and began the series of text-books which made this century famous, Haller, the first great German anatomist, flourished about the middle of this century. His contributions, with wonderful engravings, represent a distinct advance in the methods of studying and teaching anatomy. Two distinguished contemporaries in Germany were Meckel who discovered the diverticulum and Lieberkuhn after whom the glands are named. In Great Britain, the Hunters, William and John, did excellent work in this century, and Hewson contributed not a little to comparative anatomy.

At the beginning of the nineteenth century the most important name is that of Bichat, who unfortunately was cut off at the beginning of his thirties when giving promise of being the greatest anatomical genius that ever lived. In England, the Monroes at Edinburgh, and Sir Charles Bell, famous for his differentiation of the nerves of motion and sensation, did excellent work. The important advances in anatomy, however, in this century were destined to be made with the microscope. Schwann discovered that all animal tissues were made of cells and thus opened up a new outlook in anatomy. Not long after, Max Schultz demonstrated that all cellular material, plant or animal, was composed of protoplasm. Following these up, Virchow, studying morbid anatomy rather than normal tissues, still more emphasized the vast differences in the parts of the body. A Dane, a teacher of Schwann and Virchow, Johann Muller, though not as illustrious as either of his great disciples, is the man to whom Germany owes the introduction of methods of investigation that were to be so fruitful for the medical sciences during the next half century. Muller, and Schwann, Weismann, and the other Catholics, and Schwann continued his work in the Catholic Universities of Louvain and Liege creating special interest in anatomical studies in these places. At Louvain the biological journal of the University, La Cellule, has proved the medium for the publication of many important anatomical advances, especially in the present century. Among its contributors is the name of Ramon-y-Cajal who added so much to the knowledge of brain anatomy. There are many other names that deserve mention in the nineteenth century, such as Kolliker, Retzius, Henle, Corts, Hecker, Richard Owen, Goodsir, Huxley, Billroth, and Wackery who cannot be omitted from any adequate account of this period.

Anatomy in America.—The first courses in human anatomy in America were offered in New York City by Drs. John Bard and Peter Middleton, about 1750, and at nearly the same time by Dr. Thomas Cadwalader in Philadelphia. In 1762 Dr. Shippen gave a medical lecture in Philadelphia. In 1783, with Dr. John Morgan, he organized a school of medicine as a department of what is now the University of Pennsylvania. Medical schools were founded.
ANAGNORAS

at Columbia College, New York, in 1768; at Harvard in 1783; Dartmouth, 1797; University of Maryland, 1807; Yale, 1810; Brown, 1811; Transylvania University, Lexington, Ky., 1817. Until the last quarter of the nineteenth century very little more than the training of medical students for their work as general practitioners was accomplished in the anatomical departments of American medical schools. Certain names, as those of the elder Warren, Isaac Wistar, William Horner, deserve to be mentioned.

The important names in the development of anatomy in America are concerned more with comparative than with human anatomy. Cope and Marsh, Agassiz and Leidy, made names for themselves that were known all over the world. Harrison Allen, Thomas Dwight, and Charles Minot, with J. A. Ryder represent in their various departments distinct in the least importance. In brain anatomy there has been some excellent work from Burt Wilder, E. A. Spitzka, Llewellys Barker, and W. C. Spiller. In general, however, the period of successful investigation into anatomical problems seems to be only just opening up. Definite arrangements for the carrying on of research and now generally termed as necessary appendages of university anatomical departments and much can be expected in the very near future. (See Boniface VIII.)

DUPONT, Medicine in the Middle Ages (Chap., 1898); FUCHS, Medical Education (London, 1861); COSTA, Anatomia in Italia nel medio evo (Padua, 1873); Medicina, Studi e tradizioni nel campo della Fisica Fisica (Cambridge, 1901); WALLIS, The Popes in the History of Medicine, in the Messenger, October, 1903; Kees, Skilled Surgeons: The History of the Medical School of the University of Pennsylvania and The Philadelphia School of Anatomy (Philadelphia, 1875); BARDEEN, Anatomy in America (Bulletin of the University of Wisconsin, 1900). See also standard Histories of Medicine by Spengel, De Ruzi, Darenberg, Bage, Besler, Pagen, and Fuchsen.

THOMAS D. MERRIGAN.

ANACHORAS. See Ionian School.

ANAXIMANDER. See Ionian School.

ANASARBUS, a titular metropolitan see of Cilicia (Lesser Armenia), suffragan of Antioch, known also to the ancients as Nova Troas, to the crusaders as Naxera, and to the Arabs as Aln-Zarba. Councils were held there in 431 and 435.


AFASCO, PEDRO DE, b. at Chachapoyas (Peru) in 1560; d. at Atunc, Paraguay, 1605. His father was Pedro de Afasco, a Spanish captain, companion of Belalazar in the conquest of Ecuador; and through him, it is said, the first notice of the "Dorado" of Gustavit reached the Spaniards in Ecuador. In the age of twenty-two Afasco became a Jesuit. In 1577 he was sent to Jul, on Lake Titicaca. Thence he passed to the Chaco tribe among the Abipones and, in 1593, to Paraguay, where he died. He was an indefatigable missionary and a zealous student of Indian languages. Highly respectable authorities, like Gonzalez Davila and Legrand, credit him with having composed grammars, "doctrines," and catechisms in nine different Indian languages of South America.

DÁVILA, Teatro etnologico de la primitiva Iglesia de los Indios occidentales (Madrid, 1649); DIAZ, Descripcion del gran Chaco (Lund, 1733); MENDEBUCO, Dicionario; TORRES BALDAMONDO, Antonio, Jornadas de la Nueva Granada (Lima, 1882); Relaciones geograficas de la tierra de Independencia (Madrid, 1897). IV. none of Afasco's linguistic works have been published, and it is to be feared that, most if not all, of his catechisms are lost.

AD. F. BANDELER.

ANCARANO, JACOBO. See JACOBUS DE TERAMO.

ANCHETE, JOSEPH, a famous Jesuit missionary, commonly known as the Apostle of Brazil, b. on the island of Tenerife, in 1539; d. in Brazil, 1597. After studying at Coimbra, he entered the Society of Jesus, at the age of seventeen, and when a novice nearly ruined his health by his excessive austerity, causing an injury to the spine which made him almost a hunchback. He was sent to the New World, with no idea of making him a missionary, but in the hope of restoring his shattered health. He reached Brazil in 1553, and laboured there among the colonists and savage natives for forty-four years. His first work was teaching Latin to some of the junior members of the Society and to a certain number of externs. Very likely it was the first classical school in America. He was a perfect master of Latin, Castilian, and Portuguese, and quickly acquired a knowledge of the native tongue, in which he composed a grammar and dictionary as well as two books of religious instruction, to assist the missionaries in the work of converting the natives. He was a poet, and wrote canticles which immediately became very popular among the savage and Portuguese. To effect a reformation of morals, he composed and directed a drama which was acted in the open air at Bahia. By means of interludes in Brazilian the Indians were able to grasp its meaning. This also was possibly the first attempt at dramatic art in the New World. At the time he was a priest, he accompanied the missionaries on their apostolic journeys, and on one occasion remained a willing hostage among the wild Tamious who were waging a fierce war against the settlers; twice he was on the point of being killed and eaten. During his captivity he is said to have composed a poem of nearly five thousand verses, and, as there were no means of putting it on paper, he committed it to memory, and wrote it out after he returned to the colony. It was during the last military operations to suppress the Tamuin uprising that he was recalled from the expedition, and ordained a priest by Peter Leitao, the first bishop who arrived in Brazil. Apart from his supernatural gifts, he was remarkable for his captivating eloquence and gracefulness of speech. He had a fair knowledge of medicine, which he made use of in helping his Indians, and he displayed an unusual skill in the details of business when, later in life, he was called to the office of rector and provincial.

But it is chiefly as a thaumaturgus, as a daring missionary, and as a man of extraordinary holiness, that Anchete is remembered. He is narrated of him that the birds of the air and even the beasts of the forest submitted to his caress; the waters of the sea formed a wall about him while he was praying; the touch of his garments restored health to the sick. He possessed the gift of prophecy, and frequently described events that were occurring at great distances. Though suffering from bodily infirmities, he undertook the most laborious missions, and thus at times seemed to have a supernatural power to do without sleep or rest. The districts which he evangelized were always the most exhausting and dangerous. His power over men, both savage and civilized, was irresistible. His prayers were constant, and he was often, though unaware of it himself, surrounded by a dazzling light. He was almost absolutely without any earthly possessions, and went barefoot on his apostolic expeditions. Even before he was a priest he was entrusted with the investigation of houses of the Society; and when he could not prevent from these missions, he was made rector of the College of St. Vincent, and, subsequently, Provincial of Brazil, relinquishing this post only when his failing strength made it impossible for him to fulfil its duties. The people clamoured for his canonization, and he was declared Venerable by the Church. The process of his beatification is now continuing.
ANCHOR (AS SYMBOL).—The anchor, because of its great importance in navigation, was regarded in ancient times as a symbol of safety. The Christians, therefore, in adopting the anchor as a symbol of hope in a future existence, merely gave a new and higher signification to a familiar emblem. In the teachings of Christianity the virtue of hope occupies a place of great importance; Christ is the unfailing hope of all who believe in Him. St. Peter, St. Paul, and several of the early Fathers (Cabrol, Dict. d'arch. chrét., col. 2000) speak in this sense, but the Epistle to the Hebrews for the first time connects the idea of hope with the symbol of the anchor. The writer says that we have "as an anchor of the soul, sure and firm" (Heb., vi, 19-20). The hope here spoken of is obviously not concerned with earthly, but with heavenly things, and the anchor as a Christian symbol, consequently, relates only to the hope of salvation. It ranks among the most ancient of Christian symbols. The well-known fragment of the inscription discovered in the cemetery of St. Domitilla, which De Rossi reads (sepulcrum Flaviorum) contains the anchor, and dates from the end of the first century. During the second and third centuries the anchor occurs frequently in the epitaphs of the catacombs, and particularly in the most ancient parts of the cemeteries of Sts. Priscilla, Domitilla, Calixtus, and the Cemeterium major. About seventy examples of it have been found in the cemetery of Priscilla alone, prior to the fourth century. In the oldest of these (second century) the anchor is found associated with such expressions as "pax tecum, pax tibi, in pace," thus expressing the firm hope of these inscriptions that their friends have been admitted to Heaven. The anchor is also found in association with proper names formed from the Latin or the Greek term for hope—spect, swtv. St. Ambrose evidently had this symbol in mind when he wrote in Ep. ad Heb. vii, "As an anchor thrown from a ship prevents this from being borne about, but holds it securely, so faith, strengthened by hope," etc.

VARIOUS FORMS OF THE ANCHOR.—Different forms of the anchor appear in the epitaphs of the catacombs, the most common being that in which one extremity terminates in a ring adjoining the cross-bar while the other ends in two curved branches or an arrowhead. There are, however, many deviations from this form. In a number of monuments of Sts. Calixtus and Priscilla the cross-bar is wanting, and in others the curved branches are replaced by a straight transversal. These departures from regularity do not appear to have any especial significance, but the cruciform anchor marks an interesting symbolic development. The rare appearance of a cross in the Christian monuments of the first four centuries is a well-known peculiarity; not more than a score of examples belong to this period. Yet, though the cross is of infrequent occurrence in its familiar form, certain monuments appear to represent it in a manner intelligible to a Christian but not to an outsider. The anchor was the symbol best adapted for this purpose, and the one most frequently employed. One of the most remarkable of these disguised crosses, from the cemetery of St. Domitilla, consists of an anchor placed upright, the transverse bar appearing just beneath the ring. To complete the symbol, two fishes are represented with the points of the curved branches in their mouths. A real cross, standing on a sort of pedestal to the right of this, is sufficient indication that the author of the figures intended a symbolic representation of the Crucifixion (Cabrol, loc. cit., fig. 557). Of even greater interest in this connection is the representation of a cross-anchor with two fishes suspended from the cross-beam, also found in the cemetery of St. Priscilla. There can scarcely be any doubt that the author of this and similar representations intended to produce a symbolic picture of the crucifixion: the mystic Fish (Christ) on the suggested cross (the anchor). To the same category of symbols, probably, belongs the group of representations of the dolphin and trident. The anchor as a symbol is found only rarely in monuments from the middle of the third century, and early in the fourth century it had disappeared.

Maurice M. Hassett.

ANCHORITES (ἀνάχως, I withdraw), also hermits (ἀνυματιμοί, desert-dwellers, Lat., eremitas), in Christian terminology, men who have sought to triumph over the two unavoidable enemies of human salvation, the flesh and the devil, by depriving them of the assistance of their ally, the world. The natural impulse of all earnest souls to withdraw temporarily or forever from the tumult of social life was sanctioned by the examples and teachings of Scripture. St. John Baptist in the desert and Our Lord, withdrawing ever and anon into solitude, were examples which incited a host of holy men to imitate them. Since these men despised and shunned the world, it cannot surprise us that the world answered with corresponding contempt. The world is an imperious
tirant, and thoroughly selfish; niggardly in its gratitude to those lofty souls whose lives are entirely devoted to its betterment without regard to its praise or censure. It pursues as rebels, and derides as fools, those who shake off its yoke and scatter to the winds its riches, honors, and pleasures. In its extremest isolation, the life of the Christian anchoret is no No Man's Land, but the abode of God. From the first, freed from all distracting cares leads an existence most consonant to man's rational nature, and consequently productive of the highest type of happiness obtainable on this earth. Moreover, no matter how deeply the hermit buries himself in the thicket or wilderness, he is always within easy reach of the call to the service of Thee, and to the rest of all who call upon Him. Hundreds of cells will cluster about his; his experience will be invoked for the drawing up of rules of order and for spiritual guidance; in short, his hermitage is gradually transformed into a monastery, his solitary life into the cenobitic. If he again longs for solitude, and plunges deeper into the desert, the same process will begin, as we see in the case of St. Anthony of Egypt. Furthermore, though these saintly men have thrown off the yoke of the world, they remain subject to the authority of the Church, at whose command, in critical times, they are forth from their hermitage to strengthen the ranks of her spiritual army. Thus did Anthony (286-356) come to Alexandria on the appeal of Athanasius; thus did the sons of Benedict, and Romuald, and Bruno, and Bernard, do yeomen's work in the medi-
val struggle with barbarism. Indeed, it would be difficult to point out a single great champion of Christian civilization who was not trained to the spiritual combat in the wilderness.

The chief resorts of the earliest of these fugitives from human society were the vast deserts of Egypt and Syria, whose caves and tombs soon housed an incredible number of Christian ascetics. The first attempts at self-discipline by this untutored host were sometimes crude, and tinctured with Oriental fanaticism; but before long the authority of the Church and the wise maxims of great spiritual masters, notably Pachomius, Hilianor, and Basil, fashioned them into a well disciplined armory of distinct aims and methods. Soon the rule obtained, that those only should be authorized to live solitary lives who had previously spent a time of probation in a monastery, and had been permitted by their abbot to withdraw. Between the monks, who lived and worked in common (the so-called cenobites) and those who lived in absolute solitude, there were many gradations. Some lived in separate cells and met only for prayer, some for meals, some only on Sundays. The strangest form of asceticism was that adopted by the Stylians (q. v.), men who lived for years on the tops of high columns, from which they exhorted and instructed the asta-
stricted populace. Coming to more modern times, canonists distinguish four different species of Hermits: (1) Those who have taken the three monastic vows in some religious order approved by the Church. Such are the Hermits of St. Augustine, the Hermits of St. Jerome, etc. (2) Those who live in common but are not approved by the monastery of their own choice. (3) Those who without vows or community life adopt a peculiar habit with the approval of the bishop, and by him are deputed to the service of a church or oratory. (4) Those who, without any ecclesiastical authority, adopt the habitus eremiti and live without any ecclesiastical authority. To obviate the possible abuses on the part of this last class of hermits, the Holy See has at different times issued stringent legis-
sation, which may be read in Benedict XIV "De Syn. Dicete." VI, iii, 6, or in Ferraris, "Biblotech", s. v. "Eremita".

JAMES F. LOUGHLIN.

Ancient of Days, a name given to God by the Prophet Daniel, vii, 9, 13, 22, in which he contrasts His eternal powers with the frail existence of the empires of the world. It is from these descriptions of the Almighty that Christian art derived its general manner of representing the first person of the Holy Trinity. Ancient of Days is expressed in Aramaic by Atty yodmin; in the Greek by divine or kósmou, and in the Vulgate by Antiqua

dierum. A. J. Maas.

Ancient Order of Hibernians. See HIBERNIANS.

Ancilla Dei.—In early Christian inscriptions the title ancilla Dei is often given to a deceased woman. From the first century, attesting spiritus, from the 6th century in the Middle Ages it has sometimes been assumed, without sufficient proof, that the persons so qualified in the first age of Christianity were consecrated virgins. The inscriptions containing this formula are of two classes: one, in which it is merely stated that a given person was ancilla Dei; the other, from which it is clear that this title was sometimes given to persons who certainly were not religious. It is with the latter class that we are concerned. The former class is the more numerous, but one of the latter is quite explicit. This informs us that a certain monument was erected by a woman of the name of Lucilla, who styled herself ancilla Dei. (Laur)entius Rufine coagi Dei ancilla (Lucilla) . . . " (De Rossi, Roma Sott., III, p. 11, n. 4). In a Roman inscription of the first quarter of the sixth century a certain Guttus is referred to as ancilla Dei, and it is further stated that she was nonness—"in possession of the nun Guttus, a handmaid of God" (and present is nonness Guttus ancilla Dei). This reference proves that even in the sixth century, ancilla Dei was a title not peculiar to religious; the author regarded it as necessary to state explicitly that she was nonness (Cabrol, Dict. d'arch. chret., 1902). From the pontificate of St. Gregory the Great (590-604), however, only nun as a rule, were qualified by this title: "ancillas Dei quas vos Graecia lingua monastrias dicitis" (Greg. M. Ep., vi, 23).

Leclercq in Dict. d'arch. chret., col. 173; De Rossi, Roma Sotteranea (Rome, 1864-77). MARC H. HASSETT.

Ancona, CIRIACO D'ANCONA, an Italian antiquary, whose family name was Pizzicoli, b. at Ancona about 1391; d. about 1455 at Cremona. During voyages of commerce throughout the Orient he collected a great store of inscriptions, manuscripts, and other antiquities. Returning in 1420 after a trip to the United Rhine, Beirut, Damascus, Cyprus, Mitylene, Thessalonica, and other places. He enjoyed the patronage of Eugenius IV, Cosmo de' Medici, and the Visconti of Milan. In 1443 he visited Morea in Greece, where he copied inscriptions mentioned in the correspondence of Filippo, Trissino, Donato Ariutino, and others. He is accounted the best equipped, most learned, and accurate worker in the province of epigraphies during the period of the Renaissance. His accuracy in copying ancient inscriptions is said by De Rossi (op. cit. below, 377) to be 'the chief credit and undying glory of Ciriaco'. Most of his manuscripts have been lost; those published after his death are "Itinerarium" (Florence, 1742); "Epigrammata reperta per Illyricum a Kyriaco Anconi-
tano" (Rome, 1664), the latter very rare. Mazzu-
chelli mentions other works in his "Scrittori d'Italia" (iv.).

T hazırlan, Storia della Let. Ital., VI, 5. For an ex-

Thomas Walsh.

Ancona and Umiana, an Italian diocese in the Archdiocese of Ancona, comprising ten towns in the province of Ancona. It is an important seaport
town, favourable for commerce between the East and Italy, across the Adriatic. Ancona must have had a Christian community within its walls at a very early date. Excavations made in the village of Varano, near Ancona, in 1890, have yielded a chalchal stone with a Christian inscription. The character of the writing of the epitaph shows that it belongs to the end of the third century, and we are justified in believing that the church at Ancona did not possess catacombs, but an open burial place. For the purpose of preserving the remains of the organized Christian community before the time of Constantine, Harnack [Die Mission, etc., (Leipzig, 1902), 501, 502] advances arguments that seem perfectly legitimate. Eusebius says (VI, 43) that the Roman Bishop Cornelius, in the year 250, held a synod of sixty Italian bishops against Novatian. It may be assumed that the jurisdiction of Rome as a metropolitan see, about the year 250, embraced not less than two hundred bishoprics, since all the bishops of a given territory did not attend the synods. It follows that Christians were found in all the more important cities, amongst which, of course, was Ancona. The church was under the patronage of saints, Primanius and Cyriacus, evidently very ancient, but their rank and the time they flourished are uncertain. In the year 462, Mark of Ancona came to the synod held under Pope Hilary; and in 465, to the new synod convoked by the same Pope under the conduct of Numistius, united in 1422, at the time of Pope Martin V. From an archeological point of view, besides the place of sepulture mentioned above, the cubiculum of the veteran Flavius Eventius, with a singular inscription and a magnificent mosaic of the fourth century, is worthy of mention, as is also the sarcophagus of Flavius Gorgonius, comes privatarum lartitionum (count of the emperor's private largesse), of the same century. There is also an "Evangelium Sancti Martellini" in uncial characters, of the seventh century, preserved in the Chapter Library. The Cathedral of Ancona, dedicated to St. Cyriacus, and standing in the highest part of the city, is in a style of architecture that has felt the direct influence of Oriental art. It was finished in the eleventh century and has a cupola with a quadrangular base like St. Fosca on the Venetian lagoons and St. Anthony at Padua.

Ancona contains 37 parishes; 86 churches, chapels, and chapels of the secular parishes; 50 regular clergy; 8 lay brothers; 70 religious (women); 50 confraternities; 4 schools for boys (400 pupils); 5 schools for girls (250 pupils). Population 81,662.

ERNESTO BUONAIUTI.

Anconae Ripio, or RIREA INCUSARUM, is the name given to a thirteenth-century code of rules for the life of anchorites, which is sometimes called "The Nuns' Rule." In Middle English the word anchorize is for solitariness or the authorizes of the sexes: but in this case it refers only to ladies who had left the world and were established in a secluded place, in order to lead a life devoted to the practices of religious observance. Of the text of this "Rule" several copies are extant in the English libraries. One of the commercial (Imperial) scrolls, is entitled "Anconae Wise" and is thought by some to be an abridgment, or adaptation, of the Latin tract of Simon of Ghent who was Bishop of Salisbury (1297-1315). The British Museum possesses five copies, three of which were collated for the printed edition published for the Camden Society by the Rev. James Morton in 1852. Besides reading the modern English version or translation which was reprinted in a small volume in 1905. Mr. Morton, in his introduction, has given many reasons for rejecting the notion that the English version is a translation of Simon of Ghent's tract, and considers that the British Museum Cott. MS. is, probably the original English version of the "Anconae Ripio." Moreover, in the opinion of many experts, the curious Anglo-Saxon language in which the code of rules is written seems to require an earlier date than the close of the thirteenth century. It is thought probable that the real author of the little book is Bishop Richard Poore, who held the see of Salisbury from 1217 to 1229, when he was translated by the Pope to Durham. It is right, however, to mention the fact that some writers consider that the time of the composition of the "Rule" must be put at a later date. Although there is nothing whatever in the work to warrant the assertion, it has usually been taken for granted that it was composed for the nuns who dwelt at Tarrent in Dorsetshire. Bishop Poore was born in that place, and a sister of his is said to have become a nun in that convent. Be that as it may, it is certain that the Bishop, for some reason, came to be regarded as the author of the convent and that in his last sickness he journeyed to Tarrent and died there in 1237.

The "Anconae Ripio" contains many interesting details of the life led by the solitary ladies for whom it was written. Although the "ancreste" was alone in the strict sense, that is, she inhabited her cell or cells alone, except for the "maidens" or servant who attended to her wants, still, in this case, there were three or more of these solitary ladies living under the same roof. "I know not," says the author of the rule, "any anchorises that with more abundance, or more honour, hath all that is necessary to her than we three have." We also learn that the convent, or house, of these ladies was adjoining the church, and that through windows in the cells of each they were enabled to practise their devotions and to follow the services and especially the Holy Sacrifice, as well as pay their homage to the Blessed Sacrament hanging over the altar. Under the avaries of the nuns, according to this rule, is simplicity itself. After having begun the day by a visit to the Blessed Sacrament, the sisters were instructed to fall on their knees before their crucifixes and occupy themselves with salutations to Our Saviour represented before their eyes on the Cross. They were then to sing Our Blessed Lady with "five ayes", before beginning the Hours of her Office, which were to be followed by a Litany and the Office for the Dead. The day was mostly occupied by prayer. The author admits that this and the keeping of "the ten old Commandments" constitute a hard fashion of life, but adds that "nothing is ever so tedious, the love doth not make it tender and soft and sweet." MS.,—C. C. C., CAMBRIDGE, MS. 402; B. MUSEUM, COTT. MSS. NERO xiv; TINT A. xvii; CHAP. C. VII, VI. VII, PRINTERS:—Anconae Ripio, ed. and tr. MORTON (Camden Soc. 1852; De la More Press reprint, 1905).

FRANCIS AIDAN GASKET.

Ancyra, the modern Angora, a titular see of Galatia in Asia Minor, suffragan of Laodicea. It was said to have been founded by Mida, was a chief place of the Gallic conquerors of Asia Minor (c. 277, b. c.), and in imperial times a centre of commerce. It is famous for the official record of the Acts of Augustus, known as the "Monumentum Aniceranum," an inscription cut in marble on the walls of an ancient temple, sev-
THE ANCREN RIWLE
(EARLY XIII CENTURY) COTTON MSS., BRITISH MUSEUM
eral times copied and edited since the sixteenth century. The ruins of Ancyra furnish today valuable bas-reliefs, inscriptions, and other architectural fragments. Its episcopal list is given in Gams, "Series episc. Eccl. cath.;" also of that of another Ancyra in Pliny, "Hist. Nat."

Ancyra, DICT. OF GREEK AND ROMAN GEOGR., I. 133; LEQUN, Oriens Christ. (1740), I, 455-474; BARKLEY, A Ride through Asia Minor and Armenia (London, 1801), 105.

ANCYRA, COUNCILS OF.—Three councils were held in the former capital of Galatia (now Angora) in Asia Minor, during the fourth century. The first great orthodox plenary synod, was held in 314, and its twenty-five disciplinary canons constitute one of the most important documents in the early history of the administration of the Sacred of Penance. Nine of them deal with conditions for the reconciliation of the lapsi; the others, with marriage, alienations of church property, etc. The synod of 358 was a Semi-Arian concilium, presided over by Basil of Ancyra. It condemned the grosser Arian blasphemies, but set forth for what was the first time in a council a heretical doctrine in the proposition that the Son was in all things similar to the Father, but not identical in substance. In 375, Arian bishops met at Ancyra and deposed several bishops, among them St. Gregory of Nyssa.


JESSE H. SHABAN.

Andalusia.—This appellation is derived from Al-Andalus, the name given by the Arabs to the portion of Spain subject to their dominion. According to the opinion of D. E. Saavedra, the name was applied after the battle of Las Naves in 1212 (when the Sierra Morena became the dividing line between the Basques and the Moorish). The limits of the territory under the control of the Moors, the limits of which were approximately the same as those of the present Andalusia, this country is situated in the southern part of the Iberian peninsula, and is bounded on the north by the provinces of Badajoz and New Castle, on the south by the Mediterranean Sea and the Atlantic Ocean, on the east by the provinces of Albacete and Murcia, and on the east by Portugal. Its total area is about 33,950 square miles, and the number of its inhabitants, according to the latest census (verified in 1900), 3,435,893. The principal mountain ranges that traverse this country are the Sierra Morena in the north, the Sierra Nevada in the south, and Sierra Almargrera and Sierra de Gador to the east. The largest rivers are the Guadalquivir, the Guadalete, Rio Tinto, the Guadalmedina, and the Genil, a tributary of the Guadalquivir. The climate in general is temperate, the section bordering directly on the sea being hot. The soil is very fertile in almost all the level country, especially in the flat arable land around Cordova and Seville, and in the wide open plain of Granada; it is poor in other sections, because of the scarcity of water—as in certain parts of the province of Cadiz—or because of saline properties of the soil—as in Alpujarras. The most important products are cereals, olives, beet-root, and sugar-cane in the low lands; grapes, figs, oranges, and pomegranates in the vega (irrigated lands). The oils of Cordova and Seville, and the wines of Jerez and Malaga are famous; also the raisins of Malaga. Much attention is given in Cordova and Seville to the breeding of fine horses, and these provinces are also famous for their breed of bulls.

At the present time there are in Andalusia two archbishoprics: Seville and Granada; and five bishoprics: Cadiz, Cordova, Jaen, Malaga, Almeria, and Guadix. The military department is represented by a capitania general, with headquarters at Seville and eight stations, one in each province. The judiciary is divided into two districts (audencias territoriales), that of Seville and that of Granada; the political and administrative department is divided into eight provinces, each named from its capital: Seville, Cadiz, Huelva, Cordova, Jaen, Malaga, Granada, and Almeria. The Andalusian speak a dialect of the Spanish language, the chief difference being the pronunciation of the letter h, giving s the sound of z, and c the sound of s (in the syllables ce, ci), and the suppression of the final s. Many strangers visit Andalusia every year, especially in the spring, attracted by the beauty of the many historic monuments—pre-eminently, the cathedral and Alcazar of Seville, the cathedral of Cordova, and the Alhambra—and also by the typically national character of the Holy Week services at Seville, and of Corpus Christi at Granada. Fairs of great local interest are held in both cities in the week following these services. Andalusia was inhabited in early historic times by a people of Iberian origin; the Tartedani occupied what are now the provinces of Seville and Huelva; the Tarduli, Jaen, Cordova, and part of Granada; the Basuli, Malaga, and the coast of Granada; and the Saccetani, Jaen, Guadix, Baen, and Almeria. To this region, called Tartesos by the Greeks, Tartessus by the Phoenicians came, about the year 1100 B.C., settling in what is now Cadiz, and later spreading to Malaga, Adra, and Jete, all three celebrated for their deposits of salt. The Carthaginians succeeded the Phoenicians in power, and ruled over almost the whole of Andalusia until their expulsion by the Romans. Under the Roman dominion Andalusia formed a part of Farther Spain (Hispania Ulterior) during the Republic, and an independent province, called Botica, in the time of the Empire. With the Germanic invasion came the Vandals, who possessed and inhabited the country, followed by the Visigoths when the Vandals passed over into Africa. When Atanagild called the Byzantines to his aid, he gave them as a compensation the most southerly portion of Andalusia, but Leovigild, Suintila, and Sisebut succeeded in reuniting it to the monarchy of the Visigoths. Under the rule of the Emirs, subordinates of the Caliph of Damascus, and in the time of the Caliphate of Cordova, Andalusia was the centre of the political life and literary and artistic culture of the Arab people. At the downfall of the Caliphate (1030), it was subdivided into eleven independent states, some extremely small: Cordova, Jaen, Seville, Carmona, Marbella, Malaga, Ronda, Granada, and Almeria. The Almoravides (1086-1129) and the Almohades (1129-1272) subjugated all this territory to their dominion. Ferdinand III, the Saint, King of Castile and Leon, in the middle of the thirteenth century, reconquered Jaen, Cordova, and Seville, leaving to the Arabs only the kingdom of Granada, which comprised the greater part of the present provinces of Malaga, Granada, and Almeria. Finally, after a war which lasted nine years, Ferdinand and Isabella, the Catholic, obtained possession of Granada, entering the capital city in triumph, 2 January, 1492. Andalusia has produced many illustrious men, poets, painters, and the profession of arms. It will be sufficient to mention the philosopher Francisco Suarez, the ascetic writer Fray Luis de Granada, the painter Murillo, and El Gran Capitan, Gonzalvo de Cordova.

EDUARDO DE HINOJOJOA.

Andersen, William Henry, English Jesuit and writer, b. in London, England, 26 December, 1816;
d. 28 July, 1890. After three years at King's College, London, he matriculated at Oxford, when about nineteen, and entered Balliol. Soon after, he won a scholarship at University College and took a degree in 1840. He received Anglican ordination, became Vicar of Wrentham, and in 1846 of St. Margaret's, Leicester. In 1856 he was received into the Church in Paris by Father de Ravignan. Ordained at Oscott by Bishop Ullathorne in 1853, he was appointed a lecturer at Ushaw College and afterwards preacher and confessor at the University Church in Dublin. During his stay in Ireland the Franciscan convent of Drumshambo was founded, mainly through his efforts. In 1856 he was called to London by his uncle, Cardinal Manning, whose secretary he remained till he joined the Jesuits in 1872. From 1875 to 1889 he lived in Manchester, doing excellent work as preacher, spiritual guide, and writer.

Father Anderson began his literary apostolate by writing Catholic tales: "Bonneval, a Story of the Fronde" (1857), "Owen Evans, the Catholic Crusoe" (1862), "Afternoons with the Saints" (1883), "In the Snow, Tales of Mt. St. Bernard" (1866). All these stories, save the first, went through nine or ten editions, and were translated into German and French. Out of valuable works from his pen, "Papist Apostolici" (1882), "Evenings with the Saints" (1883), and "Britain's Early Faith" (1887). His controversial writings are the very best of the kind, his method being to undertake rather than to exaggerate. Among his works the best known are: "Is Ritualism Honest?", "Controversial Papers" (1878), "Luther's Words and the Word of God" (5th thousand, 1883), "Luther at Table", "What sort of a man was Luther?" (13th thousand, 1883), "What do Catholics Really Believe?", "Confession to a Priest" (1881).

His newspaper work displayed a fine sense of irony in treating the polemics of the day. He was ever busy writing for the "Weekly Register", the "English Messenger of the Sacred Heart", the "Xaverian", "Merry England", the "Month", the "Irish Monthly", and other serial publications. His last works were: "The Old Religion of Taunton" (1890); and "Five Minutes' Sermons" the latter completed only in part when he heard the Master's summons.

Anderley, Anthony Maria, General of the Society of Jesus, b. in Berisl, Canton Valais, Switzerland, 3 June, 1819; d. at Fiesole, Italy, 18 January, 1892. He entered the Society at Breg in 1839 and, after his novitiate, taught the classics at the college of Freiburg, where he was admired as a finished Latin scholar. When the Jesuits were expelled from Switzerland in 1848, young Anderley, with nearly fifty others came to the United States. He was sent to St. Louis to complete his studies, and was ordained priest there, 29 Sept., 1848, by Archbishop Kenrick. Father Anderley was appointed procurator of the German congregation of Green Bay, Wisconsin, where he devoted himself with great energy to his flock for two years. He was recalled to Germany in 1850, and assigned to one of the missionary bands of the German Province. In 1853, he was chosen to be rector of the students of the Society in Paderborn and remained in charge of their studies until 1859, when he was appointed Provincial of the German Province. During Father Anderley's term of office, which lasted six years, he purchased the splendid medieval abbey of Maria-Laach where he established the province-house of higher studies. In 1866, he was sent to Maria-Laach as professor of moral theology. In 1870, he was called to Rome and made Assistant-General of the Society, for the German-speaking provinces. Father Anderley was elected Vicar-General, with the right of succession to the venerable Father Beckx in 1883, by delegates from the whole Society. He died in Rome on the death of Father Beckx, in 1887, Father Anderley assumed all the duties of General of the Society of Jesus. He edited and published a new edition of Reuter's "Neo-Confessarius" which he enriched with valuable notes. In his administration of the Society of Jesus, Father Anderley was remarkable for great firmness of character.

Anderson, Henry James, scientist and educator, b. in New York City, 6 February, 1799; d. at Lahore, India, 19 October, 1875. He graduated at Columbia College in 1818, and afterwards studied medicine at the College of Physicians and Surgeons, New York. He did not practise long, but devoted himself to scientific and literary pursuits. When twenty-six years old he was appointed professor of mathematics and astronomy in Columbia College. He retained this chair for twenty-five years, and in 1866 became emeritus professor. In 1848 he accompanied as geologist, the United States Deep Sea exploration expedition commanded by Captain William F. Beech, U. S. N. There he observed, and in 1850, he became a convert to the Catholic Faith and was ever after one of its most zealous adherents. He joined the St. Vincent de Paul Society, and when the Particular Council of New York was instituted in 1856 he was made its president. When the Supreme Council was organized in 1860, he was chosen its head. To his example, influence, and labours the Society in New York City is greatly indebted for its subsequent success. The New York Catholic Protector was founded and built under his inspiration. Pope Pius IX received him in Rome several times, and made him a Knight Commander of the Order of St. Gregory the Great in recognition of his merits and zeal for religion. He was organizer and president of the Catholic Union, having for its special objects the defence of the rights of the Holy See, and the promotion of the Faith. In the Spring of 1875 he went to Lourdes and Rome as a pilgrim, and later on travelled extensively in Europe, in expense, to observe the transit of Venus. On his homeward journey, by way of India, where he accomplished an ascent of one of the Himalayan peaks, he was, soon after reaching Lahore, stricken with a malignant disease which proved fatal. His body was brought to New York, and buried in a vault, 19 March, 1876, in a vault under the Church of the Madonna, which he had been instrumental in building, at Fort Lee, New Jersey. His requiem was sung in St. Patrick's Cathedral, and Cardinal McCloskey, in the sermon, said: "I remember to have heard from the lips of a distinguished Oxford scholar that he never met a man in England with such humility." His principal writings were early contributions to the New York "Quarterly Review" and to mathematical journals, and in 1848 and 1849 two geological reports by him on the Dead Sea Expedition, "Geological Reconnaissance of Part of the Holy Land," were published by the U. S. government.

Edward Spillane.

Anderson, Lionel Albert, an English Dominican, b. about 1625; d. 21 October, 1710. The son of a Lincolnshire gentleman, he suffered much for his faith. He became a convert, entered the order of St. Dominic at Paris in 1638, was ordained priest in 1665, and returned to London, where he was known under the assumed name of Munson. He was later accused by Titus Oates of being a conspirator against the King and Parliament, was indicted for being a priest.
contrary to the law of England, was tried and condemned to death at the Old Bailey, in 1679 or 1680, by the notorious Soggs. He was pardoned by Charles II, after undergoing a year's imprisonment in Newgate, and was exiled for life. In 1684, after a voyage to Holland, he returned to England with a free pardon from James II, fled with that to the Continent in 1688, returned again to England in 1689, and died at the patriarchal age of 91. "Gillow, Bib. Dict. of Eng. Cath. I, 20; Palmer, Obituary Notices of Dominicans." THOMAS J. SHAHAN.

Anderson, Patrick, a Scotch Jesuit, b. at Elgin in Morayshire in 1575; d. in London, 24 September, 1624. He was the nephew of Dr. John Leslie, Bishop of Ross, a faithful adherent of Mary Queen of Scots, and her ambassador at the French Court. After completing his education at the University of Edinburgh, he entered the Society of Jesus at Rome, in 1597, and in due time acquired a reputation as a linguist, mathematician, philosopher, and divine. In 1600 he was appointed to the Scotch mission, where his labours were highly successful and his hairbreadth escapes served to marvellously edify his countrymen. He left Scotland for Paris to meet his superior, Father James Gordon, late in 1611. Father Anderson undertook to supply the great dearth of missionaries in his native country by collecting nearly one hundred youths in Scotland, all of them most eager to serve God. In 1615 he became the first Jesuit Rector of the Scots College in Rome, founded fifteen years before by Pope Clement VIII. Returning to Scotland he was soon after betrayed by a pretended Catholic, and committed to the Tolbooth jail, Edinburgh, where, in the daily expectation of torture and death, he displayed the heroic intrepidity of a true martyr. He was finally set at liberty on the petition, it is supposed, of the French Ambassador, who requested to have him for his confessors. Father Anderson has left us some valuable and interesting letters relating to his missionary labours in Scotland; these letters may be found in part in the London "Month," for December, 1870. No one was better qualified to bear witness to the state of the Church in Scotland during the reign of James the First. In 1623 he published "The Ground of the Catholicke and Roman Religion in the Word of God," a work which shows that he had carefully studied the written argument for the Catholic Faith. While imprisoned in Edinburgh he also compiled the "Memoirs of the Scotch Saints," formerly in manuscript at the Scots College in Paris.

Letters of Father Patrick Anderson, 1611-20, in Letters and Narratives Illustrating the Biography of the Scotch, English and Irish Members of the Society of Jesus (London, 1845); Forbess, Life of Edward Nesly of Tyldesley and Morley, and, following his father's profession of the law, succeeded him in 1592 as Prothonotary of the Duchy Court at Lancaster. Both his mother and wife remained faithful to the Church, but James himself seems to have followed his father's example, and temporized so far as to attach his name to an address (1618) for the "disarming of recusants," and to perform other official duties repugnant to a true Catholic. He died about 1618. Father John Clark, rector of Liche College, in his eulogy of Father Henry Holland, S.J., makes the erroneous statement that James Anderson, under the pseudonym "John Brelename, priest," was the author of a valuable work entitled "The Protestant's Apology," an assertion that has been accepted generally. It has been shown, however, that the works of "John Brelename, priest," were from the pen of Father Lawrence Anderson, S.J., a nephew of James, who, however, is thought to have sheltered the press with which the work was printed. "Gillow, Bib. Dict. of English Catholics." THOMAS WALSH.

Anderton, Robert, Venerable, an English priest and martyr, b. in the Isle of Wight about 1560; d. 25 April, 1588. He matriculated at Brasenose College, Oxford, in 1578. He afterwards went abroad, was converted, and then entered the college at Reims in 1590. It was there that he and Marsden began that companionship which was not broken even in death. Having completed their course, they set sail for England, but were overwhelmed in a storm. They prayed that they might die on land rather than on sea, and their prayer was granted. Driven ashore, they were at once seized and immediately after tried and condemned. They now pleaded that they had not transgressed the statute, as they had been cast on shore forerce. This led to their being summoned to London, where they were examined upon the celebrated "bloody question", whether they would fight against the Pope, even if the quarrel were for purely religious causes. Though they acknowledged Elizabeth as their lawful queen in all temporal matters, they would not consent to the required test. The sentence was then confirmed, and a proclamation was published explaining their guilt. They were taken back and executed near the palace where they had been cast ashore, being hanged, drawn, and quartered. Challoner, Memoirs; Politen, Acts of English Martyrs (1891), 60-62. PATRICK RYAN.

Anderton, Roger, a Catholic layman, son of Christopher Anderson of Lostock, brother of James and uncle of Lawrence Anderson. His name often appears on the Recusant Roll of London, and of his numerous family four became nuns. For a long time it was customary to attribute to him the authorship of the works written by his nephew Lawrence, under the name of "John Breiname, priest," and by other hands, although they seem to have been merely edited by him, the press maintained and protected by different members of the Anderton family. A list of these publications is among the Bindles of Crosby MSS. Roger Anderton is thought to have re-established this press at Birchley after the inquisition post-mortem of James Anderson of Lostock and the seizure of his books. He is said to have died in 1640. "Gillow, Biographical Dict. of Eng. Catholics." THOMAS WALSH.

Anderton, Thomas, an English Benedictine, b. in Lancashire in 1611; d. 9 October, 1671. He was the sixth son of William Anderton, Esq., of Euxton, Lancaster, and Isabel, daughter of William Hancock of Pendle Hall, Lostock. Having been educated with his parents remained faithful to the Church in spite of persecution. Thomas made his profession in 1630, at the Benedictine monastery of St. Edmund, in Paris, and in 1636 was ordained priest, and successively became Novice-Master, Sub-Prior, and, in 1640, Prior of St. Edmund's. In 1641 he was Definitor, and in 1657 secretary to the chapter. From 1661 to 1666 he was Prior of St. Benedict's I-30
Andlaw, Heinrich Bernhard, Freiherr von, a famous Catholic statesman of the nineteenth century, b. 20 August, 1802, at Freiburg im Breisgau; d. 3 May, 1871. His chief sphere of activity was in the Church, where he was the archbishop of Freiburg im Breisgau. He was the younger son of Baron Konrad Karl, Frhr. von Andlaw-Birseck, who had emigrated from Switzerland and entered the Austrian service, and who, after the union of Breisgau with Baden (1806), worthily filled official and ministerial positions in the latter State. The son received a good state-school education, studied at Landshut and Freiburg, served for a short time as an officer of dragoons, travelled in France and Italy, and was then received into the Baden service as a councillor in a department of the State. He remained there, however, only until the year 1835, when he was appointed to the seat of the government巡查员 in the neighbourhood of Freiburg, and acted thenceforward, until the day of his death, as an independent in politics. In 1835 the landed nobility of Murge elected him to the Lower House of the Baden legislature, of which, except for two short intervals, he remained a member until his sixtieth year.

What especially characterized Andlaw among the many contemporary leaders of German Catholicism was the charm of his knightly bearing, his manly, honest faith, the tone of his discourse, and the rich music of his voice. He has been rightly called the German Mostaembert. If, on the one hand, he lacked the Frenchman's youthful fervour, on the other, he was a more profound statesman, who thought in true statesmanlike fashion not only in matters affecting the local administration of his own State but in those connected with the national policy of Germany. For this reason he deserves to be better known by the present generation. There is some ground for this in the fact that Andlaw never found an opportunity, as head of a State government, to put his views into practice. He experienced an invincible aversion to Baden methods of government both before and after the Reichsgründung. He stood for the bureaucratic and to the liberal-constitutional. Twice, in 1848 and in 1856, he went so far as to move the impeachment of the leading ministers. It was under these conditions that he set out, with the Catholics of his country, from Egypt to the land of liberty. He renounced all attempts at direct offensive action against the Baden government, and sought to perfect the reorganization of the Catholic Church of Baden in conformity with the principles of the constitution of the Catholic Church in Germany and to assure their participation in the political-ecclesiastical affairs of the fatherland on the basis of the common law and the lines of modern parliamentary methods. In these two things he held a middle position, for the purpose social and political transformation of Germany. He devoted himself especially to the education of the clergy and to charitable undertakings. He was four times president of the Catholic Congress: at Linz in 1850, at Munich in 1861, at Trier in 1865, and at Fulda in 1870. The centre of his activity remained till the end in Baden, where, since 1837, he had been helpful in all ecclesiastical matters to Archbishop von Wicari, whom he held in high honour. It was this devotion which moved the chairman of the First Catholic Congress at Mainz (1848) to hail Andlaw as "preeminently a man of action and conflict, at a time when few Germans dare to espouse the cause of the Church". His writings are: "Über die Stiftungen im Grossherzogtum Baden" (Freiburg, 1845); "Offenes Sendschreiben an Dr. J. B. v. Hirscher zur Abwehr gegen dessen Angriffe auf die katholische Vereine" (Mainz, 1850); "Der Aufbau und Umbau in Baden, als eine natürliche Folge der Landesgesetzgebung" (Freiburg, 1850); "Offenes Sendschreiben über politische und religiöse Freiheit an den Grafen Theodor v. Scherer" (Freiburg, 1881); "Offenes Sendschreiben an Herrn Dr. Joh. von Kuhn über die Frage der freien katholischen Universität" (Frankfurt, 1868); "Die Lehre der Wirren im Lichte der modernen Gesetzgebung und Bundesgesetze" (Freiburg, 1865); "Gedanken meiner Muse" (in two parts; a portion of the first part published in 1859; the whole work, at Freiburg, in 1860, 1865).

LITERARY AND BIOGRAPHICAL NOTICES CONCERNING ANDLAW

Of a very superficial character, are to be found in Badische Biographien, 1 (1875). BINDER IN KIRCHENLIT., 2D EDITION.

Andleby, William, Venerable, martyred at York on 4 July, 1587. He was born at Etton in Yorkshire, of a well-known gentle family. A young priest he went abroad to take part in the Dutch War (see ARMADA, SPANISH), and called at Douay to interview Dr. Allen, whom he attempted to confute in argument. Next day he recognized that Allen was right, was converted, and eventually became a priest. Mention is found of his having served at Mr. Tyrwhitt's, in Lincolnshire, and also of his having succoured the Catholic prisoners in Hull block-house. "His zeal for souls was such as to spare no pains and to bear no dangers. For the first four years of his mission he travelled always on foot, meantly attired, and carrying with him in usually in his vestments and a silver spoon to say Mass; for his labours lay chiefly amongst the poor, who were not stocked with such things. Afterwards, humbly yielding to the advice of his brethren, he used a horse and went somewhat better clad. Wonderful was the austerity of his life in frequent watchings, fastings, and continual prayer, his soul so absorbed in God that he often took no notice of those he met; by which means he was sometimes exposed to suspicions and dangers from the enemies of his faith, into whose hands he at last fell after twenty years' labour in the vineyard of the Lord" (Challoner). He was condemned for his priestly character, and suffered the terrors of the block. Laymen, John Abbot, Thomas Warr, and Edward Fulthorp.

ANDORRA. See Urgel.

Andradon, Alonso, biographer and ascetic writer, b. at Toledo, 1590; d. at Madrid, 20 June, 1672. Before entering the Society of Jesus (1612) he read philosophy in Toledo, was afterwards rector of Plasencia and minister in foreign countries. In his declining years he wrote some thirty-four volumes on different subjects, some worthy of note for their learning, excellence of doctrine, and pleasing style, which to some extent conceal his carelessness and excessive simplicity. He is chiefly known as the continuator of Nuremberg's "Varones Illustres", biographies of distinguished members of the Society of Jesus. His "Guia de la Virtud é Imitacion de Nuestro Señor" deserves special mention.

Andrade. Antonio de, the pioneer missionary and explorer of Tibet in the seventeenth century, b. at Oleiros, Portugal, 1560; d. at Goa, 19 March, 1634. He entered the Society of Jesus in 1596. From 1600 to 1624 he was the chief missionary in
the Indies. In 1624, after almost incredible hardships he succeeded in penetrating into Thibet. Kindly received by the head sovereign of the country, Andrade returned to Agra for other workers like him. He established a missionary center at Chaparanga. Recalled to Goa to act as superior of the Indies, he died there, poisoned for the Faith. Andrade has given in letters to his superiors and others a graphic and accurate account of his discoveries and labours. These have been published in Spanish and French and are incorporated in the works of P. J. Darde, S.J., "Histoire de ce qui s'est passé en Ethiopie" (Paris, 1628), and "Histoire de ce qui s'est passé au royaume du Thibet" (Paris, 1629).

Sommervogel, "Bibliothèque de la compagnie de Jésus, 1", col. 330, 333; Albani, "Mortes illustres, 428; Franco, "Imagen de virtude en o noviciado de Lisboa, 375-418."

JOSEPH M. WOODS.

Andrade, Thomas. See Thomas of Jesus.

Andrade de Payva, Diego, a celebrated Portuguese theologian of the sixteenth century, b. at Coimbra, 26 July, 1528; d. 1 December, 1575, at Lisbon. After finishing his course at the University of Coimbra, he entered Holy Orders and remained a professor of theology. So great was his reputation that King Sebastian appointed him theologian at the Council of Trent, 1561. Here he merited the special thanks of the Pope by an able work in defence of the papal authority. While at the council he wrote his "Decem libri orthodoxarum explicationum" (Venice, 1564, 1594; Cologne, 1564, 1574) against the work of Chemnitz, "Theologia Jesu trium capitum". In this book he discusses and defines the chief points of doctrine attacked by the heretics. Chemnitz answered by his well-known "Examen Conc. Trid.", in reply to which Andrade published "Defensio Tridentinorum Cath." (Lisbon, 1578 and 1595). He published also three volumes of sermons in Portuguese. Andrade de Payva had not only a grasp of theological questions which won for him an important position among sixteenth-century theologians, but he was also so clear and convincing in the exposition of his arguments that he proved an admirable apologist, and it was matter of regret that his untimely death prevented the completion of his great work, the "Defensio Trid. fidei." This had progressed as far as the fifth session, inclusive of the doctrine upon the Eucharist and on the conception of divine in which it marshalled an imposing array of authorities.

HURTER, NOMENCLATOR; TOURNAY in Dict. de théol. cath.

ARTHUR J. McCARRAY.

André (Andreus), Bernard, native of Toulouse, Austin friar, poet laureate of England, and chronicler of the reign of Henry VIII (1485-1509). He was his tutor to Prince Arthur, and probably had a share in the education of Henry VIII. He was also a tutor at Oxford, and seems to have been blind. His "Historia Henrici Septimi" was edited (1858) by Mr. James Gairdner, who says of André's chronicle of events to the Cornish revolt of 1497 that it is valuable "only as one of the very few sources of contemporary information in a partially obscure period." His writings are mostly in Latin, and betray in a marked and typical way the influence of the contemporary Renaissance, both as to thought and diction.

For André's Life of Henry VII, see J. Gairdner, "Memoranda of Henry VII in Rolls Series" (London, 1858); IDEM in Dict. of Nat. Biog., 1, 398, 390; GARDNER and MULLINGER, "Intro. to the Study of English History" (4th ed., 1903), 301, 304.

THOMAS J. SHAHAN.

André, Yves Marie, mathematician, b. 22 May, 1675, at Chateauneuf, in Lower Brittany; d. at Caen, 25 February, 1704. He entered the Society of Jesus in 1693. Although distinguished in his scholastic studies, he was, on account of his Gallicanism, Carthusianism, and Jansenism, assigned to scientific studies and made royal professor of mathematics at Caen where he remained for thirty-nine years. A literary essay on "The Beautiful" won him great fame, and is considered a classic. During his lifetime the Society was suppressed, and the philosophical and religious errors which he could not express as a Jesuit were openly espoused when he was secularized. He condemned his former associates for their action against Cardinal de Rohan, but was not himself a strong anti-Ultramontane. He was intimately associated with Malebranche, and kept up an extensive correspondence with him. While in the Society his Gallicanism and Jansenism made it impossible to appoint him to any responsible office. He obstinately refused to change his views. On the suppression of the Society he withdrew to the Canons Regular of Caen, and the Parliament of Rouen provided him with a pension. Although his best work by far is his "Essay on the Beautiful", there is considerable ability in his "Traité de l'homme". He wrote a poem on the "Art of Conversation", which was translated into English in 1777. Several other works were published, among which was one with the curious title, "Man as a Static Machine; a Hydraulic Machine; a Pneumatic Machine; and a Chemical Machine". Though the work was never found, it is pretty certain that he wrote a "Life of Malebranche." Victor Cousin had much to do with publishing the posthumous letters of Father André to whom we owe as many as eighteen works, some of them in folio, on metaphysics, hydrography, optics, physics, civil and military architecture, along with treatises on literary subjects, sermons, catechetical instructions, etc.

MICHAEL, BIOG. UNIV.; QUÉRARD; DE BACKER, "Bibliothèque de la c. de J., I, 152-154.

T. J. CAMPBELL.

Andres, Giovanni D., canonist, b. at Mugello, near Florence, about 1275; d. 1348. He was educated by his father and at the University of Bologna, where he afterwards became professor of canon law, after having taught at Padua and Pisa. His period of teaching extended over forty-five years. Trithemius, Baldus, Forster, and Bellarmino pay him the highest tributes and on his death during the plague in 1348 his name is said to have been inscribed in the San Domenico at Bologna. His career is summed up in the epitaph: "Rabbi Doctorum, Lux, Censor, normaque morum. His works are "Glossarium in VI decretalium librum" (Venice and Lyons, 1472); "Glossarium in Clementinae; Novella, sive Commentarius in decretales epistolas Gregorii IX" (Venice, 1581); "Mercuriales, sive commentarius de canonicis sexi; Liber de laudibus S. Hieronymi; Additamenta ad spectulum Durandi" (1347).

SCHERRER in Kirchenlex., s. v.

THOMAS WALSH.

Andrea Dotti, Blessed, b. 1256, in Borgo San Sepolcro, Tuscany, Italy; d. there 31 August, 1315. He was of noble parentage, being the brother of Pietro Dotti Dotti, master of the body-guard of Philip the Fair. Andrea grew up as many other noblemen of his time, was ever distinguished for eminent piety as well as for courage in the field. In 1278 St. Philip Beniti delivered a sermon at the opening of the general chapter of his order in Borgo, and young Dotti was so struck by its eloquence and sanctity of manner that he once asked to be admitted to the Servite Order. He was received by the General, and by reason of his piety and brilliant attainments was soon after ordained to the priesthood. His zeal manifested itself principally in preaching and penance. He occupied various positions in the city of Rome and was consecrated Blessed Bartholomew, and by his charity and zeal won over to the Order a large number of hermits.
living at Valluccia. Many visions were vouchsafed him, and he worked a great many duly authenticated miracles. After long years of preaching, he retired into a hermitage and renewed his penances, and died there. He was buried in a church of his native town. Pius VII authorized his cult.

Augustine McGinnis.

Andrea Pisano, or da Pisa (the name by which Andrea da Pontevaria is known), an Italian sculptor and architect, b. 1270; d. 1348. He was a pupil of Giovanni Pisano, and first learned the trade of a goldsmith, which was of benefit to him in his later work. He is said to have helped his master on the sculpture for St. Maria della Spina, in Pisa, and to have worked on St. Mark's and the Doge's palace, at Venice, before he went to Florence. Here he achieved the one work indisputably his; the first of the three bronze doors for the baptistery of the Duomo at Florence, the one on the south side. He spent years on it before it was finally set up in 1336. The date 1330 on the door refers to the wax model and not to the casting. The door has a number of quatrefoils, each with a single figure, and the others have scenes from the life of St. John the Baptist. Pisano's mature style was due to the influence of Giotto. After Giotto died, Pisano built two stories of niches above Giotto's work on the Campanile, quite possibly from Giotto's designs. From 1347 to 1349 he was chief architect of the Duomo of Orvieto, which was designed and begun by Lorenzo Maitani. Andrea Pisano had two sons, Nino and Tommaso, who were also sculptors, but his most distinguished pupil was Andrea da Cione, who is known as Orcagna.

Larino, La tre porte del Battistero; Reymond, La Scultura Florentina.

John J. A'Becket.

Andreas I, King of Hungary. See Hungary.

Andreas of Ratisbon, or Regensburg, historian of the later fourteenth and earlier fifteenth century. All that is known concerning him is gathered from the scanty particulars given in his works. He was ordained priest at Eichstädt in 1406, and joined the Canonry of the Church of St. Agnes, a college-chapel where he devoted himself to historical studies. His principal works are "De statu urbis Ratisbon. antiquo et de variis Heresibus", the "Chronicon Generale", and the "Chronicon de Ducibus Bavariae", to 1439, which gained him the title of the "Bavarian Livy", and which he afterwards translated into German, and continued to 1452. He is the principal forerunner of the famous Bavarian historiographer, Aventinus.

Hunter, Nomenclator, IV, 701; Lorenz, Deutsches Geschichtsquellen (Berlin, 1880); Stammer in Kirchenler. Francis W. Grey.

Andreas, Felix De, first superior of the Congregation of the Mission (Lazarists) in the United States and Vicar-General of upper Louisiana, b. at Demonte, in Piedmont, Italy, 15 December, 1775; d. at St. Louis, Missouri, U. S., 15 October, 1820. After making his preparatory studies in his native place he entered the novitiate of the Congregation of the Mission, at Mondovi, 1 November, 1797, and was ordained priest at Piacenza, 14 August, 1801. When only four years a priest he conducted the retreats for those about to be ordained. His constitution was not robust and in 1806 he was sent to Monte Carlo, but to the surprise of all he did not succumb to the climate that seemed least likely to be affected by the rigorous religious persecutions of the time, which for a while drove Pius VII from Rome. Here Father De Andreas was constantly engaged from 1810 to 1815 in giving missions, and retreats for the clergy or the seminarians. He also gave many missions in the suburbs of the city. When the religious houses in Rome were suppressed, the Propaganda students attended his lectures on theology. It was no unusual thing for him to preach four times a day on different subjects. In view of later events, it is worth of reflection that Father De Andreas at this time received such a conviction that he was destined to a mission involving the need of English that he resolutely mastered that language. In 1815 Father Dubourg, Apostolic Administrator of the Diocese of Louisiana (which then extended along both sides of the Mississippi from the Gulf of Mexico to the Canadian Lakes) arrived in Rome to secure priests for that immense vineyard. As soon as he knew of Father De Andreas he applied to Father Sicardi, his superior, to let him go to Louisiana, and when the latter declared it impossible, as his place could not be filled, he exposed the situation to Pius VII, who appointed the young priest to this mission. In company with five others, Father De Andreas embarked from France, 12 June, 1816, and reached Baltimore, 26 July. They remained there at St. Mary's Seminary, as guests of Father Bruté until 3 September, and then started on a tedious journey to the west arriving at Louisville, 19 November, where at Bishop Flaget's suggestion they remained in his seminary of St. Thomas at Bardstown until Bishop Dubourg should arrive. Father De Andreas gave up his duties at Bardstown and laboured at improving his English. Bishop Dubourg reached there with thirty priests, 29 December, 1817, and they went to St. Louis in 1818. There the Congregation had its first establishment. Father De Andreas had charge of two schools, one for religious students, another for temporary students, established by Bishop Dubourg. Land for a seminary was given at "The Barrens," a colony eighty miles south of St. Louis, in Perry County, and when the bishop allowed his residence to be used for a novitiate, Father De Andreas became master of novices. Exhausted by the hardships of missionary work, he died, after a short life of forty-two years, greatly esteemed for sanctity. The process of his canonization, begun in St. Louis in 1900, was completed in August, 1902, when the evidence was presented to the Congregation of Rites, at Rome.

John J. A'Becket.

Andres, Juan, a Spanish canonist, b. at Xativa, or San Felipe, in Valencia. Of Moorish extraction, he became a Christian in 1587 and entered the priesthood. On the fall of Granada Ferdinand the Catholic invited him to labour in that city for the conversion of the Mohammedans. He wrote a translation of Spanish of the Koran and a work entitled "Confusión de la secta mahometana" (Seville, 1537). It is a work frequently quoted against Mohammedanism. The English version is by Joshua Nottstock (London, 1652). According to Fuster, Andres

Very Rev. Felix De Andreas, C. M.
was also author of a rare work entitled “Práctica de Arithméticas” (Valencia, 1515; Seville, 1537).


THOMAS WALKER.

Andrew, SAINT.—The name Andrew (Gr., Ἀνδρέας, manhood, or valour), like other Greek names, appears to have been common among the Jews from the second or third century A. D. St. Andrew, the Apostle, son of Jonah or John (Matt., xvi, 17; John, i, 42), was born in Bethsaida of Galilee (John, i, 44). He was brother of Simon Peter (Matt., x, 2; John, i, 40). Both were fishermen (Matt., iv, 18; Mark, i, 16), and at the beginning of Our Lord's public life occupied the same house at Capernaum (Mark, i, 21, 29). From the fourth Gospel we learn that Andrew was a disciple of the Baptist, whose testimony first led him and John the Evangelist to follow Jesus (John, i, 35-40). Andrew at once recognised Jesus as the Messiah, and hastened to introduce to Him his brother, Peter (John, i, 41). Thenceforth the two brothers were disciples of Christ. On a subsequent occasion, prior to the final call to the apostolate, they were called to a closer companionship, and then they left all things to follow Jesus (Luke, v, 11; Matt., iv, 19, 20; Mark, i, 17, 18). Finally Andrew was chosen to be one of the Twelve; and in the various lists of Apostles given in the New Testament (Matt., x, 2-4; Mark, iii, 16-19; Luke, vi, 14-16; Acts, i, 13) he is always numbered among the first four.

(See APOSTLES.)

The explicit reference to him in the Synoptists occurs in Mark, xiii, 3, where we are told he joined with Peter and John in putting the question that led to Our Lord's great eschatological discourse. In addition to this scanty information, we learn from the fourth Gospel that on the occasion of the miraculous feeding of the five thousand, it was Andrew who said: “There is a boy here who has five barley loaves and two fishes; but what are these among so many!” (John, vi, 8, 9); and when, a few days before Our Lord's death, certain Greeks asked Philip that they might see Jesus, Philip referred the matter to Andrew as to one of greater authority, and then both told Christ (John, xii, 20-22). Like the majority of the Twelve, Andrew is not named in the Acts except in the list of the Apostles, where the order of the first four is Peter, John, James, Andrew; nor have the Epistles or Apocalypse any mention of him. From what we know of the Apostles generally, we can, of course, supplement somewhat these few details. As one of the Twelve, Andrew was admitted to the closest familiarity with Our Lord during His public life; he was present at the Last Supper; beheld the risen Lord; witnessed the Ascension; shared in the graces and gifts of the first Pentecost, and helped, amid threats and persecution, to establish the Faith in Palestine. When the Apostles went forth to preach to the nations, Andrew seems to have taken an important part, but unfortunately we have no certainty as to the extent or place of his labours. Eusebius (H. E., III, 1, in F. G., XX, col. 216), relying, apparently, upon Origen, assigns Scythia as his mission field: Ἀνδρέας ἔτεκεν Σκύθες τὴν Ἑλλάδα; while St. Gregory of Nazianzus (Or. 32, in F. G., XXXVI, col. 228) mentions Egypt as his field (Ecy.

ed Marcell., P. L., XXII, col. 589) Achasia; and Theodoret (on Ps. cxvi, P. G., LXXX, col. 1805) Hellas. Probably these various accounts are correct, for Nicephorus (H. E., II, 39, P. G., CXVI, col. 860), relying upon early writers, states that Andrew preached in Cappadocia, Galatia, and Bithynia, then in the land of the anthropophagi and the Scythian deserters. Afterwards in Byzantium itself, where he appointed St. Stachys as its first bishop, and finally in Thrace, Macedonia, Thessaly, and Achasia. It is generally agreed that he was crucified by order of the Roman Governor, Δῆσας or Αὐγάθα, in Achasia, and that he was bound, not nailed, to the cross, in order to prolong his sufferings. The cross on which he suffered is commonly held to have been the decussate cross, now known as St. Andrew's, though no evidence for this view seems to be no older than the fourteenth century. His martyrdom took place during the reign of Nero, on 30 November, A. D. 60; and both the Latin and Greek Churches keep 30 November as his feast. St. Andrew's relics were translated from Patre to Constantinople, and deposited in the church of the Apostles there, about A. D. 357. When Constantinople was taken by the French, in the beginning of the thirteenth century, Cardinal Peter of Capua brought the relics to Italy and placed them in the cathedral of Amalfi, where most of them still remain (Ugelli, Italia Sacra, VII). St. Andrew is honoured as their chief patron by Russia and Scotland.


J. MAC RORY.
Andrew, SAINT, a martyr of the Faith in Lampasacus, a city of Mysia, in the persecution of Decius. He and two companions were brought before the proconsul and interrogated about their belief. One of the three, Nichomachus, presumptuous and over confident, unfortunately apostatized under torture. Andrew and his companion Paul, after having undergone the sufferings of the rack, were thrown into prison. Meantime a girl of sixteen, named Dionysia, who had reproached Nichomachus for his fall, was seized and tortured, and then subjected to the approaches of three libertines, but was protected by an angel, who appeared in the morning. After the agony of a saintly death, she was taken out and stoned to death. As they lay in the arena, Dionysia, escaping from her captors and hurrying to the place of execution, asked to be alined. She was carried away by force, and suffered death by the sword. The feast of these martyrs is kept on 15 May.

Acta SS., III May; BUTLER, Lives of the Saints, 15 May.

T. J. CAMPBELL.

Andrew Avellino, SAINT, b. 1521 at Castronuovo, a small town in Sicily; d. 10 November, 1608. His baptismal name was Lancelotto, which out of love for Christ Andrew changed into Andrew when he entered the Order of Theatines. From his early youth he was a great lover of chastity. After receiving his elementary training in the school of Castronuovo, he was sent to Venice to pursue a course in the humanities and in philosophy. Being a handsome youth, his chastity was often exposed to danger from female admirers, and to escape their importunities he took ecclesiastical tonsure. Hereupon he went to Naples to study canon and civil law, obtained the degree of Doctor of Laws and was ordained priest at the age of twenty-six. For some time he held the office of lawyer at the ecclesiastical court of Naples, treating the cases of the clergy. His sudden death at twenty-five from a fall in the stairs of his cell is said to have been preceded by visions of saints and angels. Shortly thereafter he was received into the Carmelites. He was a model of asceticism, asceticism and fervent devotion. He received the Holy Eucharist daily and kept watch and ward in the church. He was also known as a preacher and a confessor. He was a great admirer of St. Francis of Assisi and often compared himself to him. He was canonized by Pope Pius VII in 1847.

Michael Ott.

Andrew Bobola, BLESSED, MARTYR, b. of an old and illustrious Polish family, in the Palatinate of Sandomir, 1590; d. at Janów, 16 May, 1657. Having entered the novitiate of the Society of Jesus at Wilna (1611), he was ordained in 1622, and appointed preacher in the Church of St. Casimir, Wilna. After making his solemn vows and returning to Rome, he was assigned to teach at Bobruisk, where he wrought wonders by his preaching and distinguished himself by his devotion during an epidemic of the plague. In 1636 he began his work in the Lithuanian missions. During this period Poland was being ravaged by Poles, Russians, and Tartars, and the Catholic faith was made the object of concerted attacks by Protestants and schismatics. The Jesuits, in particular, had much to endure. Bobola's success in converting schismatics drew upon him the rage of those high in authority, and the adherents of the Greek Pope decided to centralize their forces in Poland. A Catholic nobleman of this province offered the Jesuits a house at Pinsk, and here Father Bobola was stationed. The schismatics vainly endeavored in every manner to hinder him in the exercise of his apostolic duties, extending their persecutions to attacks upon his person. On 16 May, 1657, he was seized by two Cossacks. They dragged him to the scaffolding, then tying him to their saddles, they dragged him to Janów where he was subjected to incredible tortures. After having been burned, half strangled, and partially flayed alive, he was released from suffering by a sabre stroke. His body was interred in the collegiate church of the Society at Pinsk, where it became the object of great veneration. It was later transferred to Polosk, where it is still held in honour, even by the schismatics. Father Bobola was declared Blessed by Pius IX in 1853, and his feast is kept by the Society of Jesus, 23 May.


F. M. RUDGE.

Andrew Corsini, SAINT, of the illustrious Corsini family, b. in Florence, in 1302; d. 1373. Wild and dissolute in youth, he was startled by the words of his mother about what had happened to her before his birth, and, becoming a Carmelite monk in his native city, began a life of great austerity and mortification. He was sent as a novice to Paris and Avignon, and, on his return, became the Apostle of Florence. He was regarded as a prophet and a thaumaturgus. Called to the See of Fiesole, he fled, but was discovered by a child, and compelled to accept the honour. He redoubled his austerities as a bishop, was lavish in his care of the poor, and was sought for everywhere as a peace-maker, notably at Bologna, whither he was sent as
papal legate to heal the breach between the nobility and the people. After twelve years in the episcopacy, he died at the age of seventy-one, and miracles were so multiplied at his death that Eugenius IV permitted a public cult immediately, but it was only in 1609 that Urban VIII canonized him. His feast is kept on 4 February.

Butler, Lives of the Saints, 4 February.

**Andrew of Cesseaux.** Bishop of that see in Cappa- dea, assigned by Krummacher to the first half of the sixth century, though he was only placed by others from the fifth to the ninth century. His principal work is a commentary on the Apocalypse (P. G., CVI, 215–458, 1387–94), important as the first commentary on the book that has come down to us, also as the source from which most of its later commentators have drawn. This writer differs from most of the Byzantine commentators by reason of his extensive acquaintance with early patristic literature.


A. J. Maas.

**Andrew of Constantinople.** See Andrew of Rhodes.

**Andrew of Crete.** Saint (sometimes called Andreas in English biography), theologian, homilist, hymnographer, b. at Damascus about the middle of the seventh century; d. 4 July, 740 (or 720), on whose behalf a feast is celebrated in the Greek Gospels. At the age of fifteen he repaired to Jerusalem, entered a monastery, was enrolled amongst the clerics of Theodore, Bishop of Jerusalem (whence he is also commonly styled Andrew of Jerusalem), rose to some distinction, and was finally sent by Theodore in 685 to felicitate the Emperor, Constantine Porphy- rius, on the holding of the Sixth General Council. His embassy fulfilled, he remained at Constantinople, received deaconship, again distinguished himself, and was finally appointed to the metropolitan see of Gortyna, in Crete. At first an opponent of the Monothelite heresy, he nevertheless attended the concilium of 712, in which the decrees of the Council were abolished, but in the following year amended his course, and thenceforward occupied himself in worthy functions, preaching, composing hymns, etc. As a preacher, his twenty-two published and twenty-one unpublished discourses, a treatise on the hypostatic union, the doctrine of the Trinity, the Fifteenth Article of the Creed, etc., are seen to consist of clauses or phrases separated by cesuras. Some hymnologists look on them as illustrations merely of modulated prose; but Cardinal Pitta considers the clauses as truly metrical, and discovers sixteen rules of prosodical government. The prosodical quantity of syllables seems to be disregarded (a feature of the evolution of Latin hymns as well), although the number of the syllables is generally equal, while accent plays a great part in the rhythm. These troparia are built up into an ode, the first troparion being a hymus, a strophe which becomes a type for those following in regard to melody, tone (or mode) and rhythmic structure. The odes, in turn, are built up into canons, and are usually eight in number (theoretically nine, the second being usually omitted, although the numeration remains unaltered). A hymn of two odes is a diatessaron, of three, a triodion; the form for Lenten Office, whence the name of "Tri- dion" for the Lenten Office Book. The himar, a troparion indicating the Greek tone or mode, which then prevails throughout the canon, may be bor- rowed by a different canon if this be in the same tone. It should be added that the Greek tones do not correspond with the Latin in their octaves. Some of St. Andrew's odes have more than one himar; thus, in the Great Canon the second and third odes have each two; the Long Canon (180 strophes) in honour of Sts. Simeon and Anne the Prophetess, has three in the first, second, third, sixth, seventh, eighth, fifteenth, and twenty-five; and four in the fourth. Altogether, the sufficiently authentic work of St. Andrew furnishes no fewer than one hundred and eleven himars: a fertility beyond that of any other hymnographer.

To return to the canon. In addition to the nine already referred to, wrongly ascribed to him by fifteenth others, yet unpublished, are perhaps too hastily assigned to him. Leaving all these aside, however, we have the following in the first tone: (a) on the resurrection of Lazarus, still sung on the Friday before Palm Sunday, at the apodeison (a prayer after the service), corresponding to our Com- mon Prayer (9 Dec.); (b) St. Constantine, 17 Oct.; (c) St. Machabees martyrs (1 Aug.); (d) St. Ignatius of Antioch (2 Dec.). The titles affixed will serve to...
indicate the variety of themes. In addition to these, ten other canones and four triodia furnish illustrations of his work in the second, third, and fourth Authentic, and the second and fourth plagal tones. He is also credited with the authorship of many idiomela (short, detached troparia, somewhat similar to modern canticles). He is found especially early in lists of the feasts of the Greek calendar, usually as dozasticha and aposticha at Lauds and Vespers, and in processional and vesperal stichera. (The word idiomela is variously interpreted as suggesting that each idiomela has its own proper melody, or, understanding melos poetically, rhythm. Sometimes idiomela is used in a sense of 'idiomela of the stichera idiomela; but in this case they seem to preserve no structural similarity or affinity, and have been compared to irregular verses in English.)

P. G., LXVII, 706-1444; FETT APOSTILOGI, 191; HINZ, Hymnolog of the Eastern Church, for translations of portions of the Great Canon and Idiomela.

H. T. HENRY.

Andrew of Lonjumeau, Dominican missionary and papal ambassador, b. in the Diocese of Paris; d. c. 1253. He first appears in the company of missionaries sent to the East by Blessed Jordan of Saxony in 1228. On this journey he gained great proficiency in several Oriental languages. When Baldwin II gave over the Crown of Thorns to King Louis IX, Andrew was commissioned, together with the Legate to the present James of Paris, to bear the sacred treasure to France. But on reaching Constantinople, they were asked by the barons, who ruled in the vacancy, to carry the relic to the Venetians, to whom it had, in the meantime, been sold. Both set out about Christmas, 1238. At Venice Andrew remained behind in custody of the Crown of Thorns and James hastened to King Louis for further instructions. Were the latter willing to guarantee two hundred thousand pounds of gold, the impoverished Venetians were ready to dispose of the relic. In 1239 the two Friars had reached Troyes with the Crown. From that place King Louis carried it on his shoulders to the newly built chapel at Aix. In 1245 Andrew was sent as papal ambassador by Innocent IV to the Oriental schismatic patriarchs, to induce them to unite with the See of Rome. Contrary to all expectation he found them orthodox as is evident from their joint letter to the King of Cyprus (Ann. Ecle., 1247). Andrew was probably the bearer of this letter to the Holy Father. On his journey to the patriarchs Andrew halted to treat with the Mogul Khan Baihoitni, and, after his death, with Ercoilti. Though this diplomatic mission utterly failed, as Bernard Guidonis expressly declares (Chronicon, ad an. 1249) we have the testimony of subsequent missionaries to show that many converts were made to the Faith. Andrew died some time after 1253, for that year he was active as missionary in Palestine. The Franciscan, Rubruquis, in his work On Oriental customs, declares that everything he had heard from Andrew on the subject, was fully borne out by his own personal observations.


THOMAS M. SCHWERTNER.

Andrew of Rhodes (sometimes, of Colobus), theologian, d. 1440. He was a Greek by birth, and born of schismatic parents. In early youth he had no opportunities for education, but afterwards devoted himself to Latin and Greek, and to theology, especially the questions in dispute between the Latin and Greek Churches. The study of the early Fathers, both Greek and Latin, convinced him that, in the disputed points, truth was on the side of the Latin Church. He therefore solemnly abjured his errors, made a profession of faith, and entered the Dominican Order about the time of the Western Schism. He led thenceforth an apostolic life. He joined Andrew of Crete in his efforts to induce his fellow-Greeks to follow in his footsteps and reunite with Rome. In 1413 he was made Archpriest of Rhodes. The Dominican biographer, Echard, credits him with having taken an active part in the twentieth session of the Council of Constance (1414-18). Others maintain that there is here a confusion with Andrew of Capece who was the friend of Basle, he delivered an oration in the name of the Pope (Mani, XXIX, 465-481). He took part in the Council of Ferrara-Florence, and was one of the six theologians appointed by the Papal Legate, Cardinal Julian, to reply to the objections of the Greeks. He preferred to become a missionary among the Ethiopians, and under the guidance of another Andrew, bishop of Ethiopia, he was consecrated a bishop by Eugene IV, and succeeded in establishing peace. He also succeeded in overcoming the local forms of the Nestorian, Eutychian, and Monothelite heresies. The heretical bishops abjured and made a profession of faith at a synod held at Nicosia; some of the prelates went afterwards to Rome, to renew their profession before the Holy See. There are preserved in the Vatican manuscript copies of his treatise on the Divine essence and operation, compiled from the commentaries of St. Thomas Aquinas, and addressed to Cardinal Bessarion, also a little work in the form of a dialogue in reply to a letter of Mark Ephraem against the rites and ceremonies of the Roman Church (P. C., CL, 862).


J. L. FINNERTY.

Andrew the Scot, SAINT, Archbishop of Fiesole, b. probably at the beginning of the ninth century; d. about 877. St. Andrew and his sister St. Bridget were born in Ireland. There they seem to have studied under St. Donatus, an Irish scholar, and when the latter decided to make a long pilgrimage to the holy places of Italy, Andrew accompanied him. Donatus and Andrew arrived at Fiesole when the people were assembled to elect a new bishop. A heavenly voice indicated Donatus as the most worthy of the duties and rights attached to that office, he made Andrew his archdeacon. During the forty-seven years of his episcopate Andrew served him faithfully, and he was apparently encouraged by Donatus to restore the church of St. Martin a Mensola and to found a monastery there. Andrew is commemorated by his own personal visions. He had a personal vision to the church of St. Martin a Mensola and to found a monastery there. Andrew is commemorated by his own personal visions. He had a personal vision of the holy places of Ireland and to boundless charity to the poor. He died shortly after his master St. Donatus; and his sister St. Bridget is believed to have been miraculously conducted from Ireland by an angel to assist at his death-bed. After St. Andrew's holy death, Bridget led the life of a recluse for some years in a remote spot among the Apennines. St. Andrew is commemorated on 22 August.

Acta SS., Feb., I (St. Bridget), Aug., IV (St. Andrew), Oct., II (St. Donatus); COLGAN, Acta SS.; STOKES, The Irish Saints (Dublin, 1882); XIII: LANTON, Ecclesiastical History of Ireland (Dublin, 1827); THOMAS, St. Andrew of Scias (Florence, 1870); STOKES, Six Months in the Apennines (London, 1891), 227-276.

HERBERT THURSTON.
Andrews, William Eubenhus, editor and author, b. at Norwich, England, 6 December, 1773; d. London, 9 April, 1837. His parents, who were converts to the Catholic faith, he was brought up in that persuasion and entered the printing office of the "Norfolk Chronicle" as an apprentice. He rose to be editor of the paper, which post he held from 1799 to 1813. In 1815 he went to London to devote himself to advancing the Catholic cause by means of the press, and in July of that year he established "The Orthodox and Catholic Monthly Intelligencer." He was materially aided by Bishop Milner, but in 1820 he was obliged to suspend publication. During this period he began the publication in Glasgow of a weekly pamphlet, "The Catholic Indocator," but pecuniary inability forced him to suspend it after one year. With the assistance of Bishop Milner he established in December, 1820, a weekly newspaper, "The Catholic Advocate of Civil and Religious Liberty," which was discontinued nine months later. In January, 1822, two periodicals were established, one, "The Catholic Miscellany," devoted to Catholic interests but under the control of Andrews; the other, "The People's Advocate," exclusively political, under his avowed editorship. The "Advocate" lived only seven weeks, and after two months the sole editorship of the other devoted on Andrews. He continued it under serious financial strain until it was abandoned in 1825, when it passed into the hands of another. The same year he revived the "Orthodox Journal" and continued it for several months. In September, 1824, he established a weekly paper, "The Truth Teller," which lasted for twelve months, and was afterwards continued as a pamphlet, but finally discontinued in 1829 through lack of support. "The Truth Teller" is notable for the vigour with which it assailed O'Connell.

It would seem that his zeal for starting Catholic papers makes him, either directly or indirectly, responsible also for the inception, 2 April, 1825, of "The Truth Teller," New York's first distinctly Catholic paper. There is no direct information extant now as to the details of his connection with the New York paper, or whether the idea was to have it as a sort of local edition of the London publication. The first six issues, however, bear the imprint of "William E. Andrews & Co."

In 1826 and 1827, Andrews was, in effect, the publisher of "The Catholic Indocator." That name was changed to George Pardow and William Denman, without any reason being assigned. George Pardow was an English Catholic, and so was Denman, both having emigrated to New York a few years before. In the early issues of the New York Truth Teller there are constant references to the work of Andrews in London, showing an intimate relationship, but never, however, giving any positive statement as to a business connection. (See Catholic Press.)

Andrews again revived the "Orthodox Journal," which he subsequently continued as "The British Liberator," and later as "Andrews's Constitutional Paper." From 1832 to 1834 he issued a weekly paper, "Andrews's Penny Orthodox Journal," and in 1836 "Andrews's Weekly Orthodox Journal," which after three months became "The London and Dublin Orthodox Journal." It was continued after his death by his son. In 1826 Andrews had established a society known as "The Friends of Civil and Religious Liberty," which had a little more than a year distributed nearly 500,000 tracts. This society was the parent of the "Metropolitan Tract Society" and many similar organizations. In addition to his editorial labours, Andrews wrote "The Catholic School Book" (1814); "The History of the Popes, from Inor to Innocent XII" (1814); "The Conspiracy of Titus Oates" (1816); "The Ashton Controversy," eighteen pamphlets (1822-23); "A Critical and Historical Review of Fox's Book of Martyrs" (3 vols., 1824-26); an abridgment of "Plowden's History of Ireland"; "The Catholic's Vade Mecum." "Popey Triumphant," a satirical pamphlet; "The True Synods," and edited "The History of the Popes from the Time of Gallus II," edited Pope in 1118.

The name, however, of Richard is genuine, as a Richard of Andria was present at the Eleventh Ecumenical Council (Third Lateran, 1179) held under Pope Alexander III. The first Bishop of Andria known to history is mentioned in the Translation of St. Nicholas Pilgrim, celebrated in Trani in 1143, but it does not give his name. In Andria, as in all the principal cities of Apulia, there are many artistic remains. Worthy of mention is the Castel del Monte near Andria. Andria has 15 parishes, 200 secular priests, 6 regulars, 41 seminarists, 53 churches or oratories. There are 101,000 souls. There are the chaps. Capeletti, Le chiese d'Italia (Venice, 1866), XXI, 77; Germà, Serie episcoporum ecclesiae catholicae (Ratisbon, 1873), I, 69; Bertaux, Historia dei santuarii dei nostri (Naples, 1841); Visco, Storia della arte Nazionale (Milan, 1903); Bertaux, Castelli del Monte e le architetture francese di l'empereur Ferdinand II (Paris, 1897).

John J. A. Becket.

Anemone. See Plants in the Bible.

Anemurium, now Esteneum, a titular see of Cilicia, situated in antiquity on a high bluff that marks the southernmost point of Asia Minor, opposite Cyprus. The ruins of its theatres, tombs, and walls are still visible.


Aniero, Felice, an eminent Roman composer, b. c. 1560; d. c. 1630. From 1575 he was for four years a basso soprano in the Papal Chapel and at the court of the celebrated master Nanini. His first appointment was as choirmaster of the English College in Rome, and his next a similar one under Cardinal Aldobrandini. In 1584 he succeeded Palestrina as composer to the Papal Choir, a post created specially for him by Pius V, and which was adhered to by him. Several of his compositions, e.g. an "Adoramus Te, Christe" and a "Stabat Mater," for three choirs, passed for a long time as Palestrina's work. Aniero's compositions (which are very numerous) are characterised by originality and fine artistic feeling. Many were printed during the period 1585-1622. We may mention "First Book of Hymns, Cantates and Motets for eight voices" (Venice, 1596), dedicated to Pope Clement VIII, which was followed later by a second volume, "Three Books of Spiritual Madrigals for Five Voices," "Two Books of Spiritual Concerts for Four Voices." But a large proportion of them exist only in manuscript, and are preserved in various Roman libraries, especially that of the Roman College.

Kornmuller, Lex. der kirchl. Tonkunst; Riemann, Dicτ. of Music; Grow, Dicτ. of Music and Musicians; Naumann, Geschichte der Musik.

J. A. Volker.

Aniero, Giovanni Francesco, b. in Rome c. 1567; d. c. 1620. He spent four years as a chorister at St. Peter's, under Palestrina. He was in turn choirmaster to Sigismund and to Charles V, and in 1589 was sent to Rome to conduct the cathedral of Venice, 1610; but he soon after went to Rome as musical instructor at the Seminary of Novo, and from 1613 to 1620 was choirmaster to Pope Gregory XIII, at St. John Lateran, and also three years to Cardinal Mazarin at Rome. His compositions were much admired by other composers; his motets and motet-like madrigals were much imitated. His "Il人格e, a capella" (1634) is a popular choral piece. His "Ercole, oratorio," adapted by Palestrina for St. Peter's, is a distinguished work, and is still sung in many churches. His music and his name were revered by his contemporaries. His son, Giovanni Filippo (1590-1648), also a composer, was sent to Spain by King Philip III as a sort of ambassador, and was a friend of Monteverdi. He was choirmaster of the cathedral of Florence, then of Aachen, where he died. He wrote many sacred and secular compositions, but is best known for his madrigals and motets. His son, Giovanni Filippo II, was also a composer.
master at the church of Santa Maria de' Monti. In 1616 he took holy orders. Anfossi was among the first Italian composers to use the eighth note, or quaver, and its subdivisions. He left a large number of works, embracing all the usual forms of sacred music, the list of which may be found in Vogel's "Weltliche Vokalmusik Italiens" and Eitner's "Quinta cento". Among his most unusual compositions is a work made up of notes as long as those of Père Matthieu's "Cantus solus" in "Dictionnaire historique" of Moré. From the materials collected by Père Anselme and Caille de Fourny he prepared the "Histoire généalogique et chronologique de la maison royale de France et des grands officiers de la couronne", which was left unfinished at his death, but was published in a later form by a collaborator. The latter also prepared three additional volumes. His other works include "L'Etat de la France", edited in 1749 by the Benedictines of Saint-Maur, with a supplementary volume on the coronation, the armorial bearings, and prerogatives of the kings of France.

Riemann, Dict. of Music; Grove, Dict. of Music and Musicians; Naumann, Geschichte der Musik.

J. A. Volker.

Anfossi, Filippo, an Italian Dominican, b. at Taggia, in the province of Genoa; d. in Rome, 15 May, 1625. Pius VII on his return to the States of the Church appointed him Vicar-General of the Order of Preachers and later Master of the Sacred Palace, 1815–25. In this quality he carried on the negotiations in 1815 with the Poles of Lamsen in regard to the corrections to be made in his "Essai sur l'indifférence" (Paris, 1821–23). He was among the most ardent defenders of the Roman Church against the various forms of Gallicanism represented by Scipione de Ricci, Vincenzo Palmieri, and Guillaume de la Luserne. Among his public works are: "Difesa della ... 'Aureom' 'Fide' in cui si traggono le maggiori questioni che hanno agitato in questi tempi la chiesa." (Rome, 1810 and 1818); "Motivi per cui il Padre Filippo Anfossi Domenicano ha creduto di non potere adorare alle quattro proposizioni gallicane." (Rome, 1813); "L'unione politico-religiosa considerata nei suoi rapporti colla civile società." (Rome, 1822).

Hunter, Nomenclator, III, 753.

Thomas Walsh.

Ange de Saint Joseph, French missionary friar of the Order of Discalced Carmelites, b. at Toulouse, 1636; d. at Perpignan, 1697. He wrote works on Oriental pharmacutics. His family name was Joseph de la Brosse. In 1662 he took up the study of the Greek. In 1664 with Celestino A San-Liduvina, brother of the great Orientalist Golius; in 1664 he was sent to the East as missionary, and while visiting Smyrna and Ispahan was instructed in Persian by Balthazar, a Portuguese Carmelite. He passed ten years in Persia and Arabia, acting as prior at Jaffan and, later, at Baarrah. On the capture of the latter place by the Turks, he went to Constantinople and succeeded in gaining for his mission the protection of the Sultan, through the mediation of the French ambassador. He was recalled to Rome in 1679, and in 1680 was made superior of missions in Holland, England, and Ireland, where he spent many years. He was Provincial in his order at the time of his death. His writings are: "Pharmacopoea Persica, ex idiomate persico in latim conversa" (Paris, 1681). Hyde (Biographia Britannica, cited by Langlé, Biographie universelle) asserts that the credit for the work really belongs to Père Matthieu. A peculiarity of his was his work by Père Ange de Saint Joseph, which is praised by Bernier, Péris de la Croix, and Chardin is "Gazophylacium lingue Persarum" (Amsterdam, 1684), a grammar with a dictionary in Latin, Italian, and French.


Thomas Walsh.

Angel, (Latin angelus; Greek ἄγγελος; Hebrew, אָנָגָל, from the root: אָנָגָל means "one going" or "one sent": messenger. The word is used in Hebrew to denote indifferently either a divine or human messenger. The Septuagint renders it by ἀγγέλος which also has both significations. The Latin version, however, distinguishes the divine messenger from the human by rendering the original in the one case by angelus and in the other by angelus or more generally by numitus. In a few passages the Latin version is misleading, the word angelus being used where numitus would have better expressed the meaning, e. g. Is., xviii; 2, xxxiii, 3, 6. It is with the spirit-messenger alone that we are here concerned. We have to discuss the meaning of the term in the Bible, the offices and names assigned to the angels, the distinction between good and evil spirits, the divinations of the angelic choirs, the question of angelic appearances, and the development of the scriptural idea of angels. The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men; "Thou hast made him (man) a little less than the angels" (Ps., viii, 6). They, equally with man, are created beings: "praise ye Him, all His angels: praise ye Him, all His hosts ... for He spoke and they were made and they were created" (Ps., cxlviii, 2, 5; Col, i, 16, 17). That the angels were created was laid down in the Fourth Lateran Council (1215). The decree "Firmiter" against the Albigenses declared both the fact that they were created and that men were created after them. This decree was repeated by the Vatican Council, "Dei Filii". We mention it here because the words: "He that liveth for ever created all things together" (Eccles., xviii, 1) have been held to prove a simultaneous creation of all things; but it is generally conceded that "together" (simul) may here mean "equally", in the sense that all things were "alius creati creati"; that is, created by God, the writer of the Epistle to the Hebrews says: "Are they not all ministering spirits, sent to minister to them who shall receive the inheritance of salvation?" (Heb., i, 14). It is as messengers that they most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, express it: angelus est nullius substantialis, ne nec essentiae nec essentia functionis, viz: that of attendants upon God's throne in that court of heaven of which Daniel has left us a vivid picture: "I beheld till thrones were placed, and the Ancient of Days sat; His garment was white as snow, and the hair of His head like clean wool: His throne was like a fiery flame, and His wheels like the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the
judgment sat and the books were opened” (Dan., vii, 9, 10; cf. also Ps., xvi, 7; cii, 20; Is., vi, etc.). This function of the angelic host is expressed by the word “assistance” (Job, i, 6; ii, 1), and our Lord refers to it as their perpetual occupation (Matt., xviii, 10). More than once we are told of seven angels whose special function it is thus to “stand before God’s throne” (Rev., x, 4; Apoc., viii, 2-7; vii, 9). The same thought may be intended by “the angel of His presence” (Is., lix, 9), an expression which also occurs in the pseudo-epigraphical “Testaments of the Twelve Patriarchs”.

But these glimpses of life beyond the veil are only occasional. The angels are never in the role of God’s messengers to mankind. They are His instruments by whom He communicates His will to men, and in Jacob’s vision they are depicted as ascending and descending the ladder which stretches from earth to heaven while the Eternal Father gazes upon the wanderer below. It was an angel who found Agar in the wilderness (Gen., xvi); angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson (Judges, xiii), and the angel Gabriel instructs Daniel (Dan., viii, 16), though he is not called an angel in either of these passages. In the New Testament, the same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds (Luke, ii, 9), and the most glorious mission of all, that of strengthening the King of Angels in His Agony (Luke, xxii, 43). The spiritual nature of the angels is manifested very clearly in the account which Zacharias gives of the revelations bestowed upon him by the ministry of an angel. The prophet depicts the angel as speaking “in him”. He seems to imply that he was conscious of an interior voice which was not that of God but of His messenger. The Masoretic text, the Septuagint, and the Vulgate all agree in thus describing the communications made by the angel to the prophet. It is a pity that the “Revised Version” should, in apparent defiance of the above-named texts, obscure this trait by persistently giving the angel as “the angel of...” instead of “within me” (cf. Zach., i, 9, 13, 14; ii, 3, 4v, 5; v, 10). Such appearances of angels generally last only so long as the delivery of their message requires, but frequently their mission is prolonged, and they are represented as the constituted guardians of the people, as in some parts of the Exodus (Exod., xiv, 19; Baruch, vi, 6). Similarly it is the common view of the Fathers that by “the prince of the Kingdom of the Persians” (Dan., x, 13; x, 21) we are to understand the angel to whom was entrusted the spiritual care of that kingdom, and we may perhaps see in the man of Macedonia” who accompanied Paul into St. Paul and was taken away by an angel of that country (Acts, xvi, 9). The Septuagint (Deut., xxxiii, 8), has preserved for us a fragment of information on this head, though it is difficult to gauge its exact meaning: “When the Most High divided the nations, when He scattered the children of Adam, He established the bounds of the nations according to the number of the angels of God”. How large a part the ministry of angels played, not merely in Hebrew theology but in the religious ideas of other nations as well, appears from the expression “like an angel of God”. It is three times used of Christ (Rev., iv, 10; x, 23; xxii, 9), at once by Asch of Geth (I K., xxix, 9). It is even applied by Esther to Assuerus (Esther, xv, 16), and St. Stephen’s face is said to have looked “like the face of an angel” as he stood before the Sanhedrin (Acts, vi, 15).

Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: “He will send His angel before thee” (Gen., xxiv, 7). The words of the nineteenth Psalm which the devil quoted to our Lord (Matt., iv, 6) are well known, and Judith accounts for her heroic deed by saying: “As the Lord liveth, His angel hath been my keeper” (xiii, 20). These were words ascribed to many others (Gen., xvi, 8; Gen., xx, 8; xxi, 12; 42; 43; xxii, 5; xxxviii, 9; Acts, xi, 7; Ps., xxviii, 8), though they will not of themselves demonstrate the doctrine that every individual has his appointed guardian angel, receive their complement in our Saviour’s words: “See that you despise not one of these little ones, for I say that their angels in Heaven always see the face of My Father Who is in Heaven” (Matt., xviii, 10), words which illustrate the remark of St. Augustine: “What lies hidden in the Old Testament, is made manifest in the New”. Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: “The dignity of a soul is so great, that each has a guardian angel from its birth.” The general doctrine that the angels are our appointed guardians is considered to be a point of faith (cf. Mazella, De Deo Creato (Rome, 1880), i, 374), but (117) St. Jerome says that the human race has his own individual guardian angel is not of faith; the view has, however, such strong support from the Doctors of the Church that it would be rash to deny it (cf. St. Jerome, supp). Peter the Lombard (Sentences, lib. II, dist. xi) was inclined to think that one angel had charge of several individual human beings. St. Bernard’s beautiful homilies (xi-xiv) on the nineteenth Psalm breathe the spirit of the Church without however deciding the question. The Bible represents the angels not only as our guardians, but also as actually interceding for us. The angel Raphael (Tob., xii, 12) says: “I offered thy prayer to the Lord” (cf. Job, v, 1 (Septuagint), and xxxiii, 23 (Vulgate); Apoc., viii, 4). The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Ambrose’s words: “We should pray to the angels who are given to us as guardians” (De Virg., ix, 18). The question, “Can angels intercede with God?”, becomes then: “What can angels do for us?”. An undue cult of angels was reproved by St. Paul (Col., ii, 18), and that such a tendency long remained in the same district is evidenced by Can. 35 of the Synod of Laodicea (Hefele, History of the Councils, ii, 317).

DIVINE PROTECTION OF THE WORLD.—

The foregoing passages, especially those relating to the angels who have charge of various districts, enable us to understand the practically unanimous view of the Fathers that it is the angels who put into execution God’s laws regarding the physical world. The Semitic belief in genii and in spiritus, which cause good or evil results, is a part of it and to be found in the Bible. Thus the pestilence which devastated Israel for David’s sin in numbering the people is attributed to an angel whom David is said to have actually seen (II K., xxiv, 15-17, and more explicitly, I Par., xxii, 14-15). Even the wind rustling in the tree-tops was regarded as an angel (II K., v, 23, 24; I Par., xiv, 14, 15). This is more explicitly stated with regard to the pool of Probatica (John, v, 1-4), though there is some doubt about the text; in that passage the disturbance of the water is said to be due to the periodic visits of the angel. The Semitic belief in the outwardly harmonious of the universe, as well as interruptions of that harmony, were due to God as their originator, but were carried out by His ministers. This view is strongly marked in the “Book of Jubilees” where the heavenly host of good and evil angels is ever interfering in the material universe.
Maimonides (Directorym Perplexorum, iv and vi) is quoted by St. Thomas Aquinas (Summa Theol., I, Q. 1, 3) as holding that the Bible frequently terms the angels of heaven the ministers of the omnipotence of God (cf. St. Jerome, In Mich., vi, 1, 2; P. L., iv, col. 1206). Though the angels who appear in the earlier works of the Old Testament are strangely impersonal and are overshadowed by the importance of the message they bring or the work they do, there are not wanting hints regarding the exact ranks in the heavenly hierarchy. After Adam's fall Paradise is guarded against our First Parents by cherubim who are clearly God's ministers, though nothing is said of their nature. Only once again do the cherubim figure in the Bible, viz., in Ezekiel's marvellous vision, where they are described at great length (Ezech., i), and are actually called cherubim in Ezechiel, x. The Ark was guarded by two cherubim, but we are left to conjecture what they were like. It has been suggested with great probability that we have their counterpart in the winged bulls and lions guarding the Assyrian palaces, and also in the griffins and similar individual angels with human heads who are depicted on the walls of some of their buildings. The seraphim only appear in the vision of Isaiah, vi, 6. Mention has already been made of the mystic seven who stand before God, and we seem to have them in an indication of an inner cordona that surrounds the throne. The term archangels also occurs in St. Justin, Apol., 95; St. Iren., Adv. Hœr., ii, 20; but St. Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us (Ephes., i, 21) that Christ is raised up "above all principality, and power, and virtue, and dominion;" and, writing to the Colossians (i, 16), he says: "In Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers." It is to be noted that he uses two of these names of the powers of darkness when (ii, 15) he talks of Christ as "dispelling the principalities and powers . . . triumphing over them in Himself." And it is a not little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels." He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstitution on the subject. We have a hint of such superstitions in England, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us (Bell. Jud., II, viii, 7) that the Essenes had to take a vow to preserve the names of the angels. We have already seen how (Dan., x, 12-21) various districts are allotted to various angels who are termed their princes, and the same feature reappears still more markedly in the Apocalyptic "angels of the seven churches," though it is impossible to decide what is the precise signification of the term. These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. St. Gregory Nazianzen, in his Letter to the Bishops of Asia, twice terms them "Angels," in the language of the Apocalypse. The treatise "De Coelesti Hierarchia," which is ascribed to St. Denis the Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to Denis in this precise sense, but only to the general spirit of this period, in which there is a tendency to express the Baptist title "sons of God," and particularly the expression "sons of God"; cf. Job, i, 6; ii, 1; xxxviii, 7; but on the other hand, see Ps., ii, i; lxviii, 6; De Sacrificiis; II, De Lege Allegorica, I, 12; III, 73; and for the view of Gen., vi, 1, cf. St. Justin, Apol.,

Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim. That there are Angels and Archangels nearly every page of the Bible tells us, and many of the books of the Old Testament and New Testament are filled with the heavenly hierarchy. After Adam's fall Paradise is guarded against our First Parents by cherubim who are clearly God's ministers, though nothing is said of their nature. Only once again do the cherubim figure in the Bible, viz., in Ezekiel's marvellous vision, where they are described at great length (Ezech., i), and are actually called cherubim in Ezechiel, x. The Ark was guarded by two cherubim, but we are left to conjecture what they were like. It has been suggested with great probability that we have their counterpart in the winged bulls and lions guarding the Assyrian palaces, and also in the griffins and similar individual angels with human heads who are depicted on the walls of some of their buildings. The seraphim only appear in the vision of Isaiah, vi, 6. Mention has already been made of the mystic seven who stand before God, and we seem to have them in an indication of an inner cordגרסה that surrounds the throne. The term archangels also occurs in St. Justin, Apol., 95; St. Iren., Adv. Hœr., ii, 20; but St. Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us (Ephes., i, 21) that Christ is raised up "above all principality, and power, and virtue, and dominion;" and, writing to the Colossians (i, 16), he says: "In Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers." It is to be noted that he uses two of these names of the powers of darkness when (ii, 15) he talks of Christ as "dispelling the principalities and powers . . . triumphing over them in Himself." And it is a not little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels." He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstitution on the subject. We have a hint of such superstitions in England, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us (Bell. Jud., II, viii, 7) that the Essenes had to take a vow to preserve the names of the angels. We have already seen how (Dan., x, 12-21) various districts are allotted to various angels who are termed their princes, and the same feature reappears still more markedly in the Apocalyptic "angels of the seven churches," though it is impossible to decide what is the precise signification of the term. These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. St. Gregory Nazianzen, in his Letter to the Bishops of Asia, twice terms them "Angels," in the language of the Apocalypse. The treatise "De Coelesti Hierarchia," which is ascribed to St. Denis the Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to Denis in this precise sense, but only to the general spirit of this period, in which there is a tendency to express the Baptist title "sons of God," and particularly the expression "sons of God"; cf. Job, i, 6; ii, 1; xxxviii, 7; but on the other hand, see Ps., ii, i; lxviii, 6; De Sacrificiis; II, De Lege Allegorica, I, 12; III, 73; and for the view of Gen., vi, 1, cf. St. Justin, Apol.,
ii, 5. It should moreover be noted that the Hebrew word *nephelem* rendered *gigantes*, in vi, 4, may mean "fallen ones". The Fathers generally refer it to the sons of Seth, the chosen stock. In I K., xxiii, 9, an evil spirit is said to possess Saul, though this is probably a metaphorical expression; more explicit is III K., xxii, 19-23, where a spirit is depicted as appearing in the midst of the heavenly army and offering, at the Lord's invitation, to be a lyin spirit in the mouth of Ahab's false prophets. We might, with the Scholastics, explain this as referring to a malum genus, which is actually caused by God owing to man's fault. A truer exegesis would, however, dwell on the purely imaginative tone of the whole episode; it is not so much the mood in which the message is cast as the actual tenor of that message which is most to occupy our attention.

The picture afforded us in Job, i and ii, is equally imaginative; but Satan, perhaps the earliest individualization of the fallen Angel, is presented as an intruder who is jealous of Job. He is clearly an inferior being to the Deity and can only touch Job with God's permission. How theologic thought advanced as the sum of revelation grew appears from a comparison of II K., xxiv, 1, with I Paral., xxi, 1. Whereas in the former passage David's sin was said to be due to "the wrath of the Lord" which "stirred up David", in the latter we read that "Satan moved David to number Israel". In Job, iv, 18, Satan does not appear as a defender of the Deity, or as the one to find a definition of the name. In his angels He found wickedness. The Septuagint of Job contains some instructive passages regarding avenging angels in whom we are perhaps to see fallen spirits; thus xxxii, 23: "If a thousand death-dealing angels should be (against him) not one of them shall wound him", and xxxvi, 14: "If their souls should perish in their youth (through rashness) yet their life shall be wounded by the angels"; and xxi, 15: "The riches unjustly accumulated shall be vomited out, an angel shall drag him out of his house"; cf. Prov., xvii, 11; Ps., xxxiv, 5; 6; Ixxxvi, 49; and especially, Esco., xxxix, 33, a text which, as far as can be gathered from the present state of the MS., was in the Hebrew original. In some of these passages, it is true, the angels may be regarded as avengers of God's justice without therefore being evil spirits. In Zach., iii, 1-3, Satan is called the adversary who pleads before the Lord against man, just as the High priest (Num., xxvi, 4); and Our Lord Himself has given colour to this view by using the imagery of the latter passage when saying to His Apostles: "I saw Satan like lightning fall from heaven" (Luke, x, 18). In New Testament times the idea of the two spiritual kingdoms is clearly established. The devil is a fallen angel who in his fall has drawn multitudes of the heavenly host in his train. Our Lord terms him "the Prince of this world" (John, xiv, 30); he is the tempter of the human race and tries to invoke the sin of Adam (Matt., xvi, 23; II Peter, ii, 4; Ephes., vi, 12; II Cor., xi, 14; xii, 7). Christian imagery of the devil as the dragon is mainly derived from the Apocalypse (ix, 11-15; xii, 7-9), where he is termed "the angel of the bottomless pit", "the dragon", "the old serpent", etc., and is represented as having actually been in combat with the Archangel Michael. The similarity between scenes such as these and the early Babylonian accounts of the struggle between Merodach and the dragon Tiamat is very striking. Whether we are to trace its origin to vague reminiscences of the mighty saurians who once peopled the earth is a moot question, but the curious reader may consult Boussenet, "The Anti-christ Legend" (tr. by Keane, London, 1896). The translator has prefixed to it an interesting discussion on the origin of the Babylonian Dragon-Myth.

The term *Angel* in the Septuagint.—We have had occasion to mention the Septuagint version more than once, but it may not be amiss to indicate a few passages where it is our only source of information regarding the angels. The best known passage is Is., ix, 6, where the Septuagint gives the name of the Messias as "the Angel of great Counsel". We have already drawn attention to Job, xx, 15, where the Septuagint reads "Angel" instead of Messiah. There is also Is., xxvi, 14, and to xxvii, 14, where there seems to be question of evil angels. In ix, 7, Septuagint (B) adds: "He hath devised hard things for His Angels"; but most curious of all, in xl, 14, where the Vulgate and Hebrew (v, 19) say of Behemoth: "He is the beginning of the ways of the heavens, and shall make his sword to approach him", the Septuagint reads: "He is the beginning of God's creation, made for His Angels to mock at", and exactly the same remark is made about "Leviathan", xli, 24. We have already seen that the Septuagint generally renders the term "sons of God" by "angels", but in Deut., xxvii, 23, the Septuagint has an addition in which both terms appear: "Rejoice in Him all ye heavens, and adore Him all ye angels of God; rejoice ye nations with His people, and magnify Him all ye Sons of God." Nor does the Septuagint merely give us these additional references to the angels; it gives us sometimes a fuller declaration of their nature and character concerning them in the Vulgate and Massoretic text. Thus the difficult *elih* of MT in Job, xli, 17, which the Vulgate renders by "angels", becomes "wild beasts" in the Septuagint version. The early ideas as to the personality of the various angelic appearances are, as we have seen, remarkably vague. At first the angels are regarded in quite an impersonal way (Gen., xvi, 7). They are God's vicegerents and are often identified with the Author of their message (Gen., xlviii, 15-16). But while we read of "the Angels of God" meeting Jacob (Gen., xxxii, 1) we at other times read of one who is termed "the Angel of God" par excellence, e.g. Gen., xxxi, 11. It is true that, owing to the Hebrew idiom, this may mean no more than "an angel of God" and the Septuagint renders it with or without the article at will; yet the three visitors at Mambre seem to have been of different ranks, though St. Paul (Heb., ch. xiii, 2) regards all as angels. In every story in Gen., xiii, develops, the speaker is always "the Lord". Thus in the account of the Angel of the Lord who visited Gideon (Judges, vi), the visitor is alternately spoken of as "the Angel of the Lord" and as "the Lord". Similarly, in Judges, xiii, the Angel of the Lord appears, and both Manoah and his wife exclaim: "We shall certainly die because we have seen God." This want of clearness is particularly apparent in the various accounts of the Angel of the Exodus. In Judges, vi, just now referred to, the Septuagint is very careful to render the Hebrew "Lord" by "the Angel of the Lord"; but in the story of the Exodus it is the "Angel" who appears before them in the pillar of a cloud (Exod., xiii, 21), and the Septuagint makes no change (cf. also Num., xiv, 14, and Neh., ix, 7-20). Yet in Exod., xiv, 19, their guide is termed "the Angel of God". When we turn to Exod., xxxiii, where God is angry with His people for worshipping the golden calf, it is hard not to feel that it is God Himself who has hitherto been their guide, but who now refuses to accompany them any longer. God offers an angel instead, but at Moses's petition He says (14), "My face shall go before thee", which the Septuagint reads by after, though the following verse shows that the rendering is impossible. There is no need to say "If Thee Myself dost not go before us, bring us not out of this place." But what does God mean by "my face"?
Is it possible that some angel of specially high rank is intended, as in Is. lxiii, 9 (cf. Tobias, xii, 15)? May not this be what is meant by "the angel of God" (cf. Num. xx, 16)?

That a process of evolution in theological thought accompanied the gradual unfolding of God's revelation is the assumption of terms (cf. Jux. ii, 2, and Exod., xxi, 2). St. Augustine, in the various verses entertained regarding the person of the Giver of the Law. The Massoretic text as well as the Vulgate of Exod., iii and xix-xx clearly represent the Supreme Being as appearing to Moses in the bush and on Mount Sinai; but the Septuagint view, that God, Himself who gave the Law, yet makes it "the angel of the Lord" who appeared in the bush. By New Testament times the Septuagint view has prevailed, and it is now not merely in the bush that the angel of the Lord, and not God Himself, appears, but the angel is also the Giver of the Law (cf. Gal., iii, 19; Heb., ii, 2; Acts, vii, 30). The person of "the angel of the Lord" finds a counterpart in the personification of Wisdom in the Sapiential books and in at least one passage (Zach., iii, 1) it seems to stand for that "Son of Man" whom Daniel (vii, 13) saw brought before the Ancient of Days. Zachariae scanty historical data, among them the designation of Jesus the high priest standing before the angel of the Lord, and Satan stood on His right hand to be His adversary." Tertullian regards many of these passages as preludes to the Incarnation; as the Word of God adumbrating the sublime character in which He is one day to manifest Himself (cf. the Prologue of the Gospel of St. John, and the text in Marc., ii, 27; III, 9; 1, 10, 21, 22). It is possible, then, that in these confused views we can trace vague gropings after certain dogmatic truths regarding the Trinity, reminiscences perhaps of the early revelation of which the Protevangelium in Gen., iii, is but a relic. The earlier Fathers, going by the letter of the text, maintained that it was God Himself who appeared. He who appeared was called God and acted as God. It was not unnatural then for Tertullian, as we have already seen, to regard such manifestations in the light of preludes to the Incarnation, and most of the Eastern Fathers followed the same line of thought. It was held as recently as 1851 by Vandenbroeck, "Dissertatio Theologica de Theophaniis sub Veteri Testamento" (Louvain).

But the great Latins, St. Jerome, St. Augustine, and St. Gregory the Great, held the opposite view, and with good grounds. It is St. Augustine (Sermo vii, de Scripturis, P. G., V) in treating of the burning bush (Exod., iii) says: "That the same person who spoke to Moses should be deemed both the Lord and an angel of the Lord, is very hard to understand. It is a question which forbids any rash assertions but rather demands careful investigation." Augustine, however, maintained that it was God Himself who appeared. He who appeared was called both the Lord and the angel of the Lord because he was Christ, indeed the prophet (Is. ix, 6, 7) surely styled Christ the "Angel of great Counsel."" The saint proceeds to show that such a view is tenable though we must be careful not to fall into another error in stating it. He points out, however, that if we hold that it was an angel who appeared, we must explain how he came to be called "the Lord," and he proceeds to show how this might be: "Elsewhere in the Bible when a prophet speaks it is yet said to be the Lord who speaks, not of course necessarily the prophet is the Lord but because the Lord is the prophet. Similarly in the same way when the Lord condescends to speak through the mouth of a prophet or an angel, it is the same as when he speaks by a prophet or apostle, and the angel is correctly termed an angel if we consider him himself, but equally correctly is he termed 'the Lord' because God dwells in him." He concludes: "It is the name of the indweller, not of the temple." And a little further on: "It seems to me that we shall most correctly say that our forefathers recognized the Lord in the angel," and he addsuces the authority of the New Testament writers who clearly so understood it and yet sometimes allowed the same angel to be the Lord (cf. Jux. ii, 2, and Gal., iii, 19). The saint discusses the same question even more elaborately, "In Heptateuchum," lib. vii, 54, P. G., III, 558. As an instance of how convinced some of the Fathers were in holding the opposite view, we may note Theodoret's words (In Exod.): "The Lord spoke by the prophet, as he said to Balaam, and the angel of the Lord, as he said to Moses. The former is called God, and the latter who appeared to him. But (Moses) called Him an angel in order to let us know that it was not God the Father whom he saw—for whose angel could the Father be?—but the Only-begotten Son, the Angel of great Counsel" (cf. Eusebius, Hist. Eccles., I, ii, 7; St. Ireneaus, Hist., iii, 6). But the view propounded by the Latin Fathers was destined to live in the Church, and the Scholastics reduced it to a system (cf. St. Thomas, Quest., Disp., De Potentia, vi, 8, ad 3º); and for a very good exposition of both sides of the question, cf. "Revue biblique," 1894, 232-247.

ANGEL IN BABYLONIAN LITERATURE.—The Bible has given us the angel in angels, or spirits intermediate between God and man, is a characteristic of the Semitic peoples. It is therefore interesting to trace this belief in the Semites of Babylonia. According to Sayce (The Religions of Ancient Egypt and Babylonia, Gifford Lectures, 1901), the engraving of Semitic beings on the Sumerian tablets of Babylonia is marked by the entrance of angels or sukkalii into their theosophy. Thus we find an interesting parallel to "the angel of the Lord" in Nebo, "the minister of Merodach" (ibid., 355). He is also termed the "angel" or interpreter of the will of Merodach (ibid., 496), and Sayce accepts the Hammel's statement that it can be shown from the Minean inscriptions that primitive Semitic religion consisted of moon and star worship, the moon-god Athtar and an "angel" god standing at the head of the pantheon (ibid., 315). The Biblical conflict between the kingdoms of good and evil finds its parallel in the "spirits of heaven" or the Igi— who constituted the "host" of which Ninip was the champion (and from whom he received the title of "chief of the angels") and the "spirits of the earth," or Annuna-Ki, who dwelt in Hades (ibid., 355). The Babylonian sukkalli corresponded to the Biblical messengers of the Lord, and were called the Lord's will and executed his behests (ibid., 361). Some of them appear to have been more than messengers; they were the interpreters and vicegerents of the supreme deity, thus Nebo is "the prophet of Borippa." These angels are even termed "the sons of the deity whose vicegerents they are; thus Ninip, at one time the messenger of En-il, is transformed into his son just as Merodach becomes the son of Ea (ibid., 496). The Babylonian accounts of the Creation and the Flood do not contrast very favourably with the Biblical accounts, and the same must be said of the chaotic hierarchies of gods and angels which modern research has revealed. Perhaps we are justified in seeing in all forms of religion vestiges of a primitive nature-worship which has at times succeeded in debasing the purer revelation, and which, where that primitive revelation has not received successive increments as among the Hebrews, results in an abundant crop of weeds.

Theories concerning the idea of certain angels being in charge of special districts (cf. Dan., x, and above). This belief persists in a debased form in the Arab notion of Genii, or Jinns, who haunt particular spots. A reference to it is perhaps to be found in Gen., xxxii, 1, 2: "Jacob also went on the journey he had begun: and the angels
of God met him: And when he saw them he said: These are the camps of God, and he called the name of that place Mahanaim, that is, 'Camps.' Recent explorations in the Arab district about Petra have revealed certain precipices marked off with stones as the abiding-places of angels, and the nomad tribes frequent them for prayer and sacrifice. These places bear a name which corresponds exactly with the 'Mahanaim' of the Bible, and the name is preserved in the Bible spp. Evangelica, Religions Sémitées, 184, and Robertson Smith, Religion of the Semites, 445. Jacob's vision at Bethel (Gen., xxviii, 12) may perhaps come under the same category. Suffice it to say that not every-thing in the Bible is revelation, and that the object of the sacred writings is not merely to teach truths but also to make clearer certain truths taught us by nature. The modern view, which tends to regard everything Babylonian as absolutely primitive, and which seems to think that because critics affix a late date to the Biblical writings the religion therein contained must also be late, may be seen in Haag, 'Théologie Biblique' (339). This writer sees in the Biblical angels only primitive deities debased into demi-gods by the triumphant progress of Mono-theism.

ANGELS IN THE ZEND-AVESTA.—Attempts have also been made to relate to a Persian angel the angels of the Bible and the "angels of the hand" of the Zend-Avesta. That the Persian domination and the Babylonian captivity exerted a large influence upon the Hebrew conception of the angels is acknowledged in the Talmud of Jerusalem, Rosch Haschannas, 56, where it is said that the names of the angels were introduced from Babylon. It is, however, by no means clear that the angelic beings who figure so largely in the pages of the Avesta are to be referred to the older Persian religion of the time of Cyrus and not rather to the Neo-Zoroastrianism of the Sassanides. If this be the case, as Darmenter et al. have rather reverse the position and attribute the Zoroastrian angels to the influence of the Bible and of Philo. Stress has been laid upon the similarity between the Biblical "seven who stand before God" and the seven Amesha-Spentas of the Zend-Avesta. But it is must be noted that these latter are really six, the number seven is only obtained by counting "their father, Ahura-Mazda," among them as their chief. Moreover, these Zoroastrian archangels are more abstract than concrete; they are not individuals charged with weighty missions as in the Bible. A good portion of the whole question is to be found in "Rev. Bibl." (Journ. Bibl. and Apoc., 1904) and for the similar view entertained by de Harlez see "Rev. Bibl." (1896), 169.

ANGELS IN THE NEW TESTAMENT.—Ritherto we have dwelt almost exclusively on the angels of the Old Testament, whose visits and messages have been by no means rare; but when we come to the New Testament their name appears on every page and the number of references to them equals those in the Old Dispensation. It is their privilege to announce to Zachary and Mary the dawn of Redemption, and to the shepherds its actual accomplishment. Our Lord in His discourses tells to them as to "the world" that they should be the "guiding amongst men," was yet receiving the silent unseen adoration of the hosts of heaven. He describes their life in heaven (Matt., xxii, 30; Luke, xx, 36); He tells us how they form a body-guard round Him and at word from Him would answer to His last command, it is the privilege of one of them to assist Him in His Agony and sweat of Blood. More than once He speaks of them as auxiliaries and witnesses at the final judgment (Matt., xvi, 27), which indeed they will prepare (ibid., xiii, 49-49); and lastly, they are the joyous witnesses of His triumphant Resurrection (ibid., xxiii, 2). It is to such minds that sceptical Sees, Zoroastrianism, and the angels who figure in the Bible supply a most natural and harmonious progression? In the opening page of the sacred story the Jewish nation is chosen out from amongst all the nations of the earth by the Lord, from the stock from whose seed He would one day raise up a Redeemer. The angels appear in the course of this chosen people's history, now as God's messengers, now as that people's guides; at one time they are the bestowers of God's law, at another they actually bear the law; the Word of God is their mission. What we are helping them to mature. They converse with His prophets, with David and Elias, with Daniel and Zacharias; they slay the hosts against Israel, they serve as guides to God's servants, and the last prophet, Malachi, bears a name of peculiar significance: "the Angel of Jehovah." He seems to sum up in his very name the previous "ministry by the hands of angels", as though God would thus recall the old-time glories of the Exodus and Sinai. The Septuagint, indeed, seems not to know his name as that of an individual prophet and its rendering of the opening verse of his prophecy is peculiarly solemn: "The angel of the Lord came out of the hand of His angel; lay it up in your hearts." All this loving ministry on the part of the angels is solely for the sake of the Saviour, on Whose face they desire to look. Hence when the fullness of time was arrived it is they who bring the glad message, and as the psalmist says "Gloria in excelsis Deo," the new-born King of Angels in His hurried flight into Egypt, and minister to Him in the desert. His second coming and the dire events that must precede that, are revealed to His chosen servant in the island of Patmos. It is a question of revelation again, and consequently its ministers and messengers of old appear once more in the sacred story and the record of God's revealing love ends fittingly almost as it had begun: "I, Jesus, have sent My angel to testify to you these things in the churches." (Revel., xlii, 2, 16). It is easy for the student to trace the influence of surrounding nations and of other religions in the Biblical account of the angels. Indeed it is needful and instructive to do so, but it would be wrong to shut our eyes to the higher line of development that we have shown and which brings out so strikingly the marvellous unity and harmony of the whole divine story of the Bible. (See Guardian Angel).

In addition to works already cited, we may mention: Summa Theol., 1, QQ. 50-64, and 106-114; Suarez, De Angelis, lib. ciii, Adh. 2; Diderot, Encyclopédie, Art. "Casino," i, 2; Bessiere, Le culte des anges à l'époque des pères de l'Église; Rev. Thomiste (March, 1900); Davidson in Hasting, Dict. of the Bible; Vacant in Nov., Dict. de la Bible; Oswald, Angelologia (Paderborn, 1888); Boswell, The Evolution of the Angels and Demons in Christian Theology; Open Court Review, 1900; Angels and Ministers of Grace; Am. Cath. Quarterly, 1888; Bibliotheca Sacra (Andover, 1944, 768; 1845, 108); Drach, Apocalypses de S. Jean (Paris, 1873); Holzhaeuser, "L'histoire des images de Véges catholique," t. de Wehler, ed. (Paris, 1872).

Hugh Pope.

Angela Merici, SAINT, foundress of the Ursulines, b. 21 March, 1474, at Desenzano, a small town on the Lake of Gera, d. 27 January, 1540, at Brescia. She was left an orphan at the age of ten and together with her elder sister came to the home of her uncle at the neighbouring town of Salo where they led an angelic life. When her sister met with a sudden death, without knowing to the last day, what she in the course of the next two years, Angela was much distressed. She became a tertiary of St. Francis and greatly increased her prayers and mortifications for the repose of her sister's soul. In her anguish and pious simplicity she prayed God to reveal to her the condition of her deceased sister.
It is said that by a vision she was satisfied that her sister was in the company of the saints in heaven. When she was twenty year old, her uncle died, and she returned to her paternal home at Desenzano. Convinced that the great need of her times was a better instruction of young girls in the rudiments of the Christian religion, she converted her home into a school where she taught all the girls of Desenzano and taught them the elements of Christianity. It is related that one day, while in an ecstasy, she had a vision in which it was revealed to her that she was to found an association of virgin sisters devoted to their lives to the religious training of young girls. The school she had established at Desenzano soon bore abundant fruit, and she was invited to the neighboring city, Brescia, to establish a similar school at that place. Angela gladly accepted the invitation. In 1524, while making a pilgrimage to the Holy Land, she became suddenly blind when she was on the island of Crete, but continued her journey to the Holy Places and was cured on her return while praying before a crucifix at the same place where she was struck with blindness a few weeks before. When, in the jubilee year 1555, she had come to Rome to gain the indulgences, Pope Clement VII, who had heard of her great holiness and her extraordinary success as a religious teacher of young girls, invited her to remain in Rome; but Angela, who shunned publicity, returned to Brescia. Finally, on the 25th of November, 1555, Angela chose twelve virgins and laid the foundation of the order of the Ursuline in a small house near the Church of St. Afra in Brescia. Having been five years superior of the newly-founded order, she died. Her body lies buried in the Church of St. Afra in Brescia. She was beatified in 1592, by Clement XIII, and canonized in 1807, by Pius VII. Her feast is celebrated on May 31.

Michael Ott.

Angela of Foligno, Blessed. Umbrian penitent and mystical writer. She was born at Foligno in Umbria, in 1248, of a rich family; d. 4 January, 1309. Married at an early age, she loved the world and its pleasures and, worse still, forgetful of her dignity and duties as wife and mother, fell into sin and led a disorderly life. But God, having in His mercy inspired her with a deep sorrow for her sins, made her little by little to the height of perfection and to the understanding of the deepest mysteries. Angela has herself recorded the history of her conversion in her admirable "Book of Visions and Instructions", which contains seventy chapters, and which was written from Angela's dictation by her Franciscan confessor, Father Arnold of Foligno. Some time after her conversion Angela had placed herself under the direction of Father Arnold and taken the habit of the Third Order of St. Francis. In the course of time the fame of her sanctity gathered around her a number of Tertiaries, men and women, who strove under her direction to advance in holiness. Later she established a house at Foligno, who to the Rule of the Third Order added the three vows of religion, without, however, binding themselves to enclosure, so that they might devote their time to works of charity. Angela at last passed away, surrounded by her spiritual children. Her remains repose in the Church of St. Francis at Foligno. Numerous miracles were worked at her tomb, and Innocent XII approved the immemorial veneration paid to her. Her feast is kept in the Order on the 30th of March. Bl. Angela's high authority as a spiritual teacher may be gathered from the fact that Bollandus, among other testimonial quotes Maximilian Sandeus, of the Society of Jesus, who calls her the "Mistress of Theologians", whose whole doctrine has been drawn out of the Book of Life, Jesus Christ, Our Lord.

The life of Blessed Angela has been written by Mariano of Florence, and Rodolfo of Bollandius in their chronicles, by Jacobelli, Vita de Santi e Beati dell'Umbria, and Wadding, Annales Minorum, who have derived their information from her Book of Visions and Instructions. The editio princeps of this book, known as the "Religio Diarum Anglicarum de spiritibus", was published for her life and teaching. B. Angela de Pulciano Vivorum et Institutionum Liber (reprinted Cologne, 1601) was revised by Bollandus, Acts and Monuments, and by Lammert with German tr., (Cologne, 1851); and Parchavelle's translation (Foligno, 1872) has been recently issued (New York, 1903). See also Lives of the Saints and Blessed of the Three Orders of St. Francis (Tranter, 1887).

Paschal Robinson.
Angelico, fra, a famous painter of the Florentine school, b. near Castello di Viochio in the province of Mugello, Tuscany, 1387; d. at Rome, 1455. He was christened Guido, and his father's name being Picro he was known as Guido, or Guidolino, di Pietro, but his full appellation to-day is that of "Blessed Fra Angelico Giovanni da Firense". He and his supposed younger brother, Fra Benedetto da Fiesole, or da Mugello, joined the order of Preachers in 1407, entering the Dominican convent at Fiesole. Giovanni was twenty years old at the time the brothers began their art careers as illustrators of manuscripts, and Fra Benedetto, who had considerable talent as an illuminator and miniaturist, is supposed to have assisted his more celebrated brother in his famous frescoes in the convent of San Marco in Florence. Fra Benedetto was superior at San Domenico at Fiesole for some years before his death in 1448. Fra Angelico, who, during a residence at Fiesole had come under the influence of Giotto whose work at Assisi was within easy reach, soon graduated from the illumination of missals and choir books into a remarkably native and inspiring master of religious paintings, who glorified the quaint naturalness of his types with a peculiarly pious mysticism. He was convinced that to picture Christ perfectly one must needs be Christlike, and Vasari says that he prefaced his paintings by prayer. His technical equipment was somewhat slender, as was natural for an artist with his beginnings, his work being rather thin, dry, and hard. His spirit, however, glorified his paintings. His noble holy figures, his beautiful angels, human but in form, robed with the hues of the sunrise and sunset, and his supremely earnest saints and martyrs are permeated with the sincerest of religious feeling. His early training in miniature and illumination had its influence in his more important works, with their robes of golden embroidery, their decorative arrangements and details, and pure, brilliant colours. As for the early studies in art of Fra Angelico, nothing is known. His painting shows the influence of the Siennese school, and it is thought he may have studied under Gherardo, Starnina, or Lorenzo Monaco. On account of the struggle for the pontifical throne between Gregory XII, Benedict XIII, and Alexander V, Fra Giovanni and his brother, being adherents of the first named, had in 1406 to leave Fiesole, taking refuge in the convent of their order established at Foligno in Umbria. The pest devastating that place in 1414, the brothers went to Cortona, where they spent four years and then returned to Fiesole. There Fra Angelico remained for sixteen years. He was then invited to Florence to decorate the new Convent of San Marco which had just been allotted to his order, and of which Cosmo de' Medici was a munificent patron. At Cortona are found some of his best pictures. It was at Florence, however, where he spent nine years, that he painted his most important works. In 1445, Pope Eugenius IV invited Fra Angelico to Rome and gave him work to do in the Vatican, where he painted for him and his successor, Pope Nicholas V, the frescoes of two chapels. That of the cappella del Sacramento, in the Vatican, was destroyed later by Paul III. Eugenius IV then asked him to go to Orvieto to work in the chapel of the Madonna di San Brizio in the cathedral. This work he began in 1447, but did not finish, returning to Rome in the autumn of that year. Much later the chapel was finished by Luca Signorelli. Pope Eugenius is said to have offered the painter the place of Archbishop of Florence, which, through modesty and devotion to his art he declined. At Rome, besides his great paintings in the chapels of the Vatican, he executed some beautiful miniatures for choral books. He is buried in Rome in the church of Santa Maria sopra Minerva. Among the thirty works of Fra Angelico in the cloisters and chapter house of the convent of San Marco in Florence (which has been converted into a national museum) is notable the famous "Crucifixion", with the Saviour between the two thieves surrounded by a group of twenty saints, and with
bust portraits of seventeen Dominican fathers below. Here is shown to the full the mastery of the painter in depicting in the faces of the monks the emotions evoked by the contemplation of heavenly mysteries. In the main Gallery are “The Coronation of the Virgin”, “The Virgin and Child with Saints”, “St. Damasus and St. Gregory”, “St. Damasus and St. Benjamin of St. John the Baptist”, “The Preaching of St. Peter”, “The Martyrdom of St. Mark”, and “The Adoration of the Magi”, while among the examples at the Florence Academy are “The Last Judgment”, “Paradise”, “The Deposition from the Cross”, “The Entombment”, scenes from the Lives of St. Cosmas and St. Damian, and various subjects from the life of Christ. At Fiesole are a “Madonna and Saints” and a “Cucifixion”. The predella in London is in five compartments and shows Christ with the Banner of the Resurrection surrounded by a choir of angels and a great throng of the blessed. There is also there an “Adoration of the Magi”. At Cortona appear at the Convent of San Domenico the fresco “The Virgin and Child with four Evangelists” and the altar-piece “Virgin and Child with Saints”, and at the baptistery an “Annunciation” with scenes from the life of the Virgin and of St. Dominic. In the churches, the “Sung as Litanies”, “Sung on Clouds”, and at Rome, in the Corsini Palace, “The Ascension”, “The Last Judgment”, and “Pentecost”. At the Louvre in Paris are “The Coronation of the Virgin”, “The Crucifixion”, “The Martyrdom of St. Cosmas and St. Damian”. Berlin has the finest of all, in its “Summum Opus”, and the National Gallery, “The Martyrdom of St. Cosmas and St. Damian”. At Madrid is “The Annunciation”, in Munich “Scenes from the Lives of St. Cosmas and St. Damian”, and in St. Petersburg a “Madonna and Saints”. Mrs. John L. Gardner has in the art gallery of her Boston Museum an “Assumption” and a “Dormition of the Virgin”. There are other works at Parma, Perugia, and Pisa. At San Marco, Florence, in addition to the works already mentioned are “Madonna della Stella”, “Coronation of the Virgin”, “Adoration of the Magi”, and “St. Peter Martyr”. The Chapel of St. Nicholas in the Vatican at Rome contains frescoes of the “Lives of St. Lawrence and St. Stephen”, “The Four Evangelists”, and “The Teachers of the Church”. In the gallery of the Vatican are “St. Nicholas of Bari”, and “Madonna and Angels”. The work at Orvieto finished by Signorelli shows Christ as a glory of angels with sixteen saints and prophets.”

**BRYAN, Dictionary of Painters and Engravers; EDGECOMBE-BALTY, Fra Angelico.**

**AUGUSTUS VAN CLEEF.**

Angelo Carloletti di Chivasso, Blessed, moral theologian of the order of Friars Minor; b. at Chivasso in Piedmont, in 1411; and at Coni, in Piedmont, in 1495. From his tenderest years the Blessed Angelo was remarkable for the holiness and purity of his life. He attended the University of Bologna, where he received the degree of Doctor of Civil and Canon Law. It was probably at the age of thirty that he entered the Order of Friars Minor and virtues and learning soon gained the confidence of his brethren in religion, and he was four times chosen to fill the office of vicar-general of that branch of the order then known as the Cismonante Observance. In 1480 the Turks under Mahomet II took possession of Constantinople, and Angelo had the “bel paese”, Blessed Angelo was appointed Apostolic Nuncio by Pope Sixtus IV, and commissioned to preach the holy war against the invaders. The death of Mahomet and the ultimate retirement of the Turkish forces from the Italian peninsula were evidence that God had fulfilled his predictions. In 1491, he was appointed Apostolic Nuncio and Commissary by Innocent VIII, jointly with the Bishop of Mauriana, the purpose of their mission being to take active steps to prevent the spread of the heretical doctrines of the Waldenses.

But it was perhaps by his writings that Blessed Angelo rendered the greatest service to religion. His works, translated into Latin by Wadding, consist of twenty-five “Scriptores Ordinis Minorum”. By far the most noted of these is the “Summa de Casibus Conscientiae”, called after him the “Summa Angelica”. The first edition of the “Summa Angelica” appeared in the year 1476, and from that year to the year 1610 it went through twenty-five editions, twenty-five of which are preserved in the Royal Library at Munich. The “Summa” is divided into six hundred and fifty-nine articles arranged in alphabetical order and forming what would now be called a dictionary of moral theology. The most valuable and most important of these articles is the one entitled “Interrogationes in Confessione”. It serves, in a way, as an index to the whole work. Judging the character of the work of Bl. Angelo as a theologian from this, his most important contribution to moral theology, one is impressed with the gravity and fairness that characterized his opinions throughout.

When in 1604 the cardinals of the Congregation for the confessiorum et eorum qui cupiunt laudabiliter vivere, is a most valuable guide in matters of conscience and approaches closely, in the treatment of the various articles, to usiastic theology as this science is now understood, hence the title of the “Summa Angelica”. Indeed, in 1620, under the dictat XIII approved the cult that had for long been paid to Bl. Angelo, especially by the people of Chivasso and Coni. The latter chose him as their special patron, while his feast is kept on 12 April throughout the order of Friars Minor.

Angelo Carlo, “Liber de Sacris et Buncta: 3 Orders of St. Francis” (tr. Taunton, 1886); SCHERRER, P.S. V. in Kirchenlex. See also WADDE, Annales Minorum, 1472, v. viii, 1478, v. viii, 1479, xiv, 1481, ii, 1484, n. xiv, 1485.

**STEPHEN M. DONOVAN.**

Angelo Giareneo da Cegol, one of the leaders of the so-called Spiritual Franciscans, b. at Fosombrone, about 1247; d. at Santa Maria d’Aspro, 15 June, 1337. He entered the order in 1262, or thereabouts. Believing that the rule of St. Francis was not being observed and interpreted according to the mind and spirit of the Seraphic Father, he retired to a hermitage with a few companions and introduced a new branch of the order, to which he gave the name “Clareni”. By the Bull of Sixtus IV, “Dominus Noster Jesus Christus”, the “Clareni” were united to the main body of the order and placed under the obedience of the Minister General. The influence of the prophetic writings of Joachim of Floris, a Calabrian abbot, on Angelo and his followers, and in fact on the “Spirituals” generally of the thirteenth century, cannot be overrated. They all looked forward to the time when the religious orders, whose laxity had been occasioned in great measure by the general looseness of the times, would be restored to their former discipline and to a pope angelicus and a new order of Friars. But the number of Angelo’s followers was small; and his so-called reform brought upon himself in particular, and the “Clareni” in general, the suspicious disfavour of the Friars Minor who were not prepared to follow the extreme interpretation of the rule of St. Francis of Angelo and his followers, and in consequence little better than a homeless and persecuted wanderer, travelling through Greece, Armenia, and the different provinces of Italy until, in 1311, he came to Avignon to answer the charge of heresy that had been brought against him. He was finally acquitted after a tedious and unprofitable discussion. In 1321 he retired to the little hermitage of Santa Maria d’Aspro, in the diocese of Marsico in Basilicata, where
he died in the odour of sanctity on the 15th of June of the same year. Angelo Clareno is the author, at least in great part, of the "Chronica septem tribulatium Ordinis Minorum", which records the persecutions suffered by the "Spirituales", beginning with the innovations made during St. Francis' sojourn in the East, and continuing under Elias, Crescentius, and Bonaventure. This work is characterized by heroic endurance; but is tinged with bias and bitterness. Another work of Angelo's that deserves mention is the "Declaratio regular Ministerum". Acts SS., July, III, 500-576; Eshlel, Archiv für Literatur und Kirchengeschichte des Mühlalaters (Berlin, 1885), i, 507-558; (1896) ii, 92-94; 299-327; (1897) i, 553-622; II, 1-190; Tocco, L'orosia nel medio evo (Florence, 1884); Wadding, Annales Minorum, 1289, et passim; Lemmenn, Chronica B. Bernardi Aquasani, (Rome, 1822) 4-6; Dörrier, Beiträge zur Sektengeschichte des Mühlalaters (Munich, 1880), pt. II, 417; Jäger in Kirchenlex. F. v. Spiritualen.

Stephen M. Donovan.

Angelo poli. See TUSCANA.

Angels, Early Christian Representations of.

—Angels were seldom represented in Christian art before Constantine. The oldest fresco in which an angel appears is the Annunciation scene (second century) of the cemetery of St. Priscilla. A third-century painting of the same subject was discovered by Wilpert in the cemetery of Sta. Peter and Marcianus; in both representations the Archangel Gabriel is depicted in human form, robed in tunic and pallium. The "Good Angel" (angelus bonus) of the fourth-century syncretistic fresco representing the judgment of Vibia is also depicted in human form, dressed as a sacred personage. The winged angel, for which abundant scriptural references could be adduced, does not appear in pre-Constantinian Christian art, for the reason, probably, that such figures might too readily recall certain favourite subjects of classic art. Another fact worthy of note.

British Museum, shows the Archangel Michael standing on the uppersteps of an architecturally adorned doorway, with a staff in one hand and a globe surmounted by a cross in the other. The figure is admirably executed. A second development in the artistic conception of angels is marked in the Annunciation scene (fifth century) depicted on the triumphal arch of St. Mary Major's. Unlike the same subject in the catacombs, the Archangel Gabriel is soaring through the air towards Mary, who is seated in the midst of attendant winged angels. From the fifth century angels became a favourite subject in Christian art, no longer merely as figures demanded to complete a historical scene, but very often as attendants on Our Lord and the Blessed Virgin. The mosaic of St. Mary Major's mentioned above, as well as two mosaics of St. Apollinare Nuovo and St. Vitale (sixth century), Ravenna, are examples of angels in this character. The Archangels Michael and Gabriel dressed in the military chlamys and bearing military standards inscribed with the word Agnos (blessed) were represented in mosaics at St. Apollinare in Classe, Ravenna. The Hierarchia caelestis of pseudo-Dionysius exercised an important influence on the artistic conception of angels from the sixth century. Prior to that time, it is true, a distinction was made between different categories of the angelic host, but now the relations of angels to God were represented in the East after the manner of the various grades of court functionaries rendering their homage to the Emperor.

Cults of Angels.—Early Christian literature, like early Christian art, contains few references to angels. This fact is easily accounted for by the circumstances of the time, for with the popular belief in a multitude of deities it was necessary to lay particular emphasis on the unity of God. An official cult in honour of the angels in the first centuries of Christianity would have made imminent the danger of their being regarded as inferior divinities. Witness the vagaries of Gnosticism. Still, there is sufficient evidence to show that the relations of angels to God were not excluded from Christian teaching. Justin Martyr (Apol., i, vi) states that the "host of Good angels" was held in the greatest veneration, and his contemporary, Athenagoras, refers to the duties of angels "whom God appointed to their several posts, to occupy themselves about the elements, and the heavens, and the world" (Legatio, x). In the fourth century we find Eusebius of Caesarea distinguishing accurately between the cult rendered to
ANGELUS

During paschal time the antiphon of Our Lady, "Regina coeli lactare," with versicle and prayer, is to be substituted for the Angelus. The Angelus indulgence is one of those which are not suspended during the year of Jubilee.

HISTORY.—The history of the Angelus is by no means easy to trace with confidence, and it is well to distinguish in this matter between what is certain and what is in some measure conjectural. In the first place it is certain that the Angelus at midday and in the morning were of later introduction than the evening Angelus. Secondly it is certain that the midday Angelus, which is the most ancient of the three, was not a mere development or imitation of the morning and evening devotion. Thirdly, there can be no doubt that the practice of saying three Hall Marys in the evening somewhere about the year 1100 had become general throughout Europe by the first half of the fourteenth century, and that it was recommended and indulged by Pope John XXII in 1318 and 1327. These facts are admitted by all writers on the subject, but when we try to push our investigations further we are confronted with certain difficulties. It seems needless to discuss all the problems involved. We may be content to consider simply the necessity of immediate detail at which T. Esser, O. P., and the present writer have arrived, in two series of articles published about the same time quite independently of each other.

THE EVENING ANGELUS.—Although according to Father Esser's view we have no certain example of three Hall Marys being recited at the sound of the bell in the evening earlier than a decree of the Provincial Synod of Gran in the year 1307, still there are a good many facts which suggest that some such practice was current in the thirteenth century. Thus there is a vague and not very well confirmed tradition which ascribes to Pope Gregory IX, in 1299, an indulgence enjoying a special indulgence for the salutations and praises of Our Lady. Again, there is a grant of Bishop Henry of Brixen to the church of Freins in the Tyrol, also of 1299, which concedes an indulgence for saying three Hall Marys "at the even tolling." This, indeed, has been suspected of interpolation, but the same objection cannot apply to a decree of the Franciscan General Chapter in the time of St. Bonaventure (1263 or 1269), directing preachers to encourage the people to say Hall Marys when the Complin bell rang. Moreover, these indications are strongly confirmed by certain inscriptions on the bells of the thirteenth century. Further back than this direct testimonial do not go; but on the other hand we read in the "Regulæ Concilii," a monastic rule composed by St. Aethelwold of Winchester, c. 975, that certain prayers called the tres orations, preceded by psalms, were to be said after Complin as well as after Matins and again at Prime, and although there is no express mention of a bell being rung after Complin, there is express mention of the bell being rung for the tres orations at other hours. This practice, it seems, is confirmed by German examples (Martihn, De Antiq. Eccles. Ribuus, IV,39), and as time went on it became more and more definitely associated with three separate peals of the bell, more especially at Bec, at St. Denis, and in the customs of the Canons Regular of St. Augustine (e. g. at Barnwell Priory and elsewhere). We have not in these earlier examples any mention of the Hall Mary (q. v.), which is now an absolutely familiar as an antiphon in the Little Office of Our Lady about the beginning of the eleventh century (The Month, November, 1901), but it would be the most natural thing in the world that once the Hall Mary had become an everyday prayer, this should for the laity take the place of the more elaborate tres orations recited by the monks; just as in

HUGH POPE.

ANGELS—PRESENT USAGE.—The Angelus is a short practice of devotion in honour of the Incarnation repeated three times each day, morning, noon, and evening, at the sound of the bell. It consists essentially of the recitation of the Hall Mary, to which in later times have been added three introductory verses and a concluding versicle and prayer. The prayer is that which belongs to the antiphon of Our Lady, "Alma Redemptoris," and its recitation is not of strict obligation in order to gain the indulgence. From the first word of the three verses, i.e. Angelus Domini nuntiavit Maria (The angel of the Lord declared unto Mary), the devotion derives its name. The indulgence of 100 days for each recitation, with a plenary once a month, was granted by Benedict XIII, 14 September, 1724, but the conditions prescribed have been somewhat modified by Leo XIII, 14 April, 1904. Finally it was necessary that the Angelus should be said kneeling (except on Sundays and on Saturday evenings, when the rubrics prescribe a standing posture), and also that it should be said at the sound of the bell; but more recent legislation allows these conditions to be dispensed with for any sufficient reason, provided the prayer be said approximately at the proper hours, i.e. in the early morning, or about the hour of noon, or towards evening. In this case, however, the whole Angelus as commonly printed has to be recited, but those who do not know the prayers by heart or who are unable to read them, may say five Hall Marys in their place.

HUGH POPE.

ANGELS—VI CENTURY, MOSAIC IN SAN VITALE, RAVENNA

... churches erected in honour of St. Michael were numerous. In the most ancient litanies the Archangels Michael and Gabriel are invoked after the persons of the Trinity and immediately before the Blessed Virgin.


MAURICE M. HASSETT.

ANGELS OF THE CHURCHES.—St. John in the Apocalypse is shown seven candelsticks and in their midst the Son of Man holding seven stars (Apoc., 1, 13, 20). The candelsticks represent the seven Churches of Asia, the stars, the angels of those Churches. He is bidden to write to the respective angels of those Churches and distribute to each his meed of praise or blame. Origen (Hom. xiii in Luc., and Hom. xx in Num.) explains that these are the guardian angels of the Churches, a view upheld by Dean Alford. But St. Ephraemi (Hsr., xxv) explicitly rejects this view, and, in accordance with the imagery of the passage, explains it of the bishops. The comparison of a teacher to a star is quite Scriptural (Dan., xii, 3). St. Augustine's reason for interpreting angels of the Churches as the prelates of the church is that St. John speaks of them as falling from their first charity which is not true of the angels [Ep., xliii (al. cxlii), n. 22].

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the case of the Rosary, one hundred and fifty Hail Marys were substituted for the one hundred and fifty psalms of the Psalter. Moreover, in the Franciscan Order, on some days, it was the custom to recite the Angelus in the early hours of the morning. As mentioned above, this is precisely what we find, viz., that the laity in general were to be induced to say Hail Marys when the bell rang at Complin, during, or more probably after, the office of the friers. A special appropriateness for these gatherings of Our Lady was found in the belief that at this very hour she was saluted by the angel Gabriel. Again, it is noteworthy that some monastic customs in speaking of the tres orationes expressly prescribe the observance of the rubric about standing or kneeling according to the season, which rubric is insisted upon in the recitation of the Angelus to this day. From this we may conclude that the Angelus in its origin was an imitation of the monks' night prayers and that it had probably nothing directly to do with the curfew bell, rung as a signal for the extinction of fires and lights. The curfew, however, first meets us in Normandy in 1061 and is then spoken of as a bell which summoned the people to say their prayers, after which summons they should not again go abroad. If anything, therefore, it seems more probable that the curfew was grafted upon this primitive prayer-bell rather than vice versa. If the curfew and the Angelus coincided at a later period, as apparently they did in some cases, this was probably accidental.

Angelus was the last suggestion about the tres orationes also offers some explanation of the fact that shortly after the recital of the three Hail Marys at evening had become familiar, a custom established itself of ringing a bell in the morning and of saying the Ave three times. The earliest mention seems to be in the chronicle of the city of Parma, 1318, though it was the town-bell which was rung in this case. Still the bishop exhorted all who heard it to say three Our Fathers and three Hail Marys for the preservation of peace, whence it was called 'the peace bell'. The same designation was also applied elsewhere to the evening bell. In spite of some difficulties it seems probable enough that this morning bell was also an imitation of the monastic triple plea for the tres orationes or morning prayers; for this, as noted above, was rung at the morning office of Prime as well as at Complin. The morning Ave Maria soon became a familiar feature in all the monasteries, excepting England, and was almost as generally observed as that of the evening. But while in England the evening Ave Maria is enjoined by Bishop John Stratford of Winchester as early as 1324, no formal direction as to the morning ringing is found before the instruction of Archbishop Arundel in 1599.

The Midday Angelus.—This suggests a much more complicated problem which cannot be adequately discussed here. The one clear fact which seems to result alike from the statutes of several German Synods in the fourteenth and fifteenth centuries, as well as from books of devotion of a somewhat later date, is that, in the monasteries, the It was spoken of as a peace bell and formally commended by Louis XI of France in 1475 for that special object, was closely associated with the veneration of the Passion of Christ. At first it appears that this midday bell, e.g. at Prague in 1380, and at Mainz in 1381, was rung only by degrees extended to the other days of the week. In the English Horae and the German Hortulus Animae of the beginning of the sixteenth century rather lengthy prayers commemorating the Passion are provided to be said at the midday tolling of the bell in addition to the ordinary three Aves. Later on (e.g. in The Shuchwarden's Thesaurus), while our modern Angelus versicles are printed, much as we say them now, though minus the final prayer, an alternative form commemorating our Lord's death upon the cross is suggested for the noontide ringing. These instructions, which may be found as early as 1451 in England (Pepys MS 1576) and from 1531 in the Regina Celi for the morning (see Esser, 784), suggest that the Resurrection should be honoured in the morning, the Passion at noon, and the Incarnation in the evening, since the times correspond to the hours at which these great Mysteries actually occurred. In some prayer-books of this epoch different devotions are recommended for each of the three hours. Again, the idea of the Regina Celi for the morning (see Esser, 784), suggests prayers for noon and our present verses for sundown. To some such practice we do not owe the substitution of Regina Celi for the Angelus during paschal time. This substitution was recommended by the Angelus Recessus de festis at the beginning of the seventeenth century. Our present three verses seem first to have made their appearance in an Italian catechism printed at Venice in 1560 (Esser, 789); but the fuller form now universally adopted cannot be traced back earlier than 1612. It is noted that somewhat earlier than this a practice was widespread in Italy of saying Laus De profundis' for the holy souls immediately after the evening Angelus. Another custom, also of Italian origin, is that of adding three Glorias to the Angelus in thanksgiving to the Blessed Trinity for the privileges bestowed upon our Lady. (See also HAIL MARY.)

Angelus Bell.—The triple Hail Mary recited in the evening, which is the origin of our modern Angelus, was closely associated with the ringing of a bell. This bell seemingly belonged to Complin, which was theoretically said at sundown, though in practice it followed closely upon the afternoon office of Vespers. There can be little doubt that in all save a few exceptional cases, the tolling of the Ave bell was distinct from the ringing of curfew (trepotium); the former taking place at the end of Complin and perhaps coinciding with the prayers for peace, said in choir; the latter being the signal for the close of day and for the general bed-time. In many places, both in England and France, the curfew bell is still rung and it rang at a relatively late hour, varying from 8 to 10, but that the actual peel lasts in most cases for a notable period of time, being prolonged for a hundred strokes or more. Where the town-bell and the bells of the principal church or monastery were distinct, the curfew was generally rung at the town-bell. Where the curfew-bell served for both purposes, the Ave and the curfew were probably rung upon the same bell at different hours. There is a great lack of records containing any definite note of time regarding the ringing of the Ave bell, but there is at least one clear example in the case of Cropredy, Oxfordshire, where in 1572 a bequest (e.g. in the curfew) condition that they should "toll daily the Avees bell at six of the clock in the mornyng, at xii of the clock at noone and at foure
of the cloke at afternoone" (North, Church Bells of Lincolnshire, 169). At the same time it seems clear that in the case of cathedral churches, etc., where the Office was said in choir, the interval between Complin and the (anticipated) Matins of the next

ciso; the true reading is perhaps dulcissimi mellis. Or again: Ecce Gabrielle sonor hac campana fidehis (Behold this bell of faithful Gabriel sounds); or Missi de calix nomen habebo Gabriellis (I bear the name of Gabriel sent from heaven), or Missus vero pie Gabriel fert lata Maria (Gabriel bears joyous tidings to holy Mary). We can hardly be wrong in regarding these bells as Angelus bells, for in the Diocese of Lincoln alone we find nineteen of the surviving medieval bells bearing the name of Gabriel, while only six bear the name of Michael, a much more popular patron in other respects. In France, the Ave Maria seems to have been the ordinary label for Angelus bells; but in Germany we find as the most common inscription of all, even in the case of many bells of the thirteenth century, the words O Rex Gloria Vm Cum Pace (O King of Glory, Come with Peace); as for instance, one of the bells of Freiburg in the Brisgau, dated 1258. To explain the popularity of this inscription we have to remember that according to medieval tradition the Annunciation took place at evening. It was then that the Prince of Peace took flesh and dwelt among us. Moreover in Germany, the Netherlands and in some parts of France, Angelus was regularly known as the "Peace bell", and pro pace schlagen (to toll for peace) was a phrase popularly used for ringing the Angelus.

MANNER OF RINGING.—With regard to the manner of ringing the Angelus it seems sufficient to note that the triple stroke repeated three times with a pause between seems to have been from the very beginning. In the fifteenth-century constitutions of Syon monastery it is directed that the lay brother "shall toll the Ave bell nine strokes at three times, keeping the space of one Pater and Ave between each three tollings". Again a fifteenth-century bell at Erfurt bears the words: Cum ter reloco, pie Christiferam ter aveto (When I ring thrice, thrice devoutly greet the Mother of Christ). Still earlier, the statutes of Wells Cathedral, in 1331, direct that "three strokes should be struck at three several times upon the great bell in quick succession", and this shortly before curfew. Similarly, at Lerida in Spain, in 1308, the bishop directs that "after Complin and as the shades of night are falling" the bell is to be pealed three times with intervals between (Villanueva, Viage, XVI, 323), while the faithful are directed on hearing the bell to fall on their knees and recite Ave Maria.

OTTO, Glockenkunde, (2d. ed. Leipzig, 1854); WORDSWORTH, Notes on Medieval Services (London, 1898); BERTHE, Enquetes des Busteries (Montpellier, 1890); Marlow, The Suffolk (London, 1890); STAHLHARM, The Church Bells of Kent (London, 1887); DOWNMAN, Ancient Church Bells in England (London, 1890); NORTH, Church Bells of Lincolns and (Lincoln, 1882); BERGERER, Zur Glockenkunde Thüringens (Jena, 1895); Id, Die Glocken des Herzogtum Sachsen-Weimar, (Jena, 1896); EMMAN, Die Glocken der Stadt Freiburg in der Schwet (Straubing, 1899); LIEBERMANN, Die Glocken des Neustätter Kreises (Jena, 1906); The Monthly, Jan., 1902, Dec., 1904; RAYMOND, The Bells of England, 1907.

HERBERT THURSTON.

Angelus Silesius (Johannes Scheffer), courtier, poet, controversialist, the son of a Lutheran Polish nobleman, b. in Breslau in 1624; d. 9 July, 1677. He took the degree of doctor of philosophy and medicine, in Padua, in 1648, became court physician to the prince of Oels, in Silesia, was received into the Catholic Church in 1653, taking at confirmation the name of Angelus, to which he added the sur- name Silesius (Silesian), by which he is known in the history of literature. In 1661 he was ordained priest and retired to the monastery of the Knights of the Cross in Breslau, where he died. His fortune he gave to pious and charitable institutions. With the Jesuits Spee and Balde, he was one of the few distinguished poets that Germany produced in an age of poetical barrenness and debased taste. He pub-
ished, in 1657, the two postical works on which his fame rests. "The Soul's Spiritual Delight" (Heilige Seelelust) is a collection of more than two hundred religious songs, many of them of great beauty, which have found their way not only into Catholic, but even into Protestant hymn books. The "Cherubic Pilgrim" (Der Cerubinische Wandersmann) in a collection of the sixteenth century contains a wealth of full of deep religious thought expressed in epigrammatic form. A small number of these couplets seem to savour of quietism or pantheism. They ought to be interpreted in an orthodox sense, for Angelus Silesius was not a pantheist. His prose writings are of more spiritual value than his poems. He composed with the ecclesiastical "Imprimatur," and, in his preface, the author himself explains his "paradoxes" in an orthodox sense, and repudiates any future pantheistic interpretation. In 1663 he began the publication of his fifty-five controversial tracts against the various Protestant sects. Of these, the first two, selected thirty-nine which he published in two folio vols. under the title of "Ecclesiologia."

Lindemann, Angelus Silesius (Freiburg 1876); Steimann, Angelus Silesius und seine Zeit (Breisgau, 1876); Rosenthal (ed.) complete works (Ratisbon, 1862).

G. Guldner.

Anger, desire of vengeance. Its ethical rating depends upon the quality of the vengeance and the quantity of the passion. When these are in conformity with the prescriptions of balanced reason, anger is not a sin. It is rather a praiseworthy thing and justifiable with a proper zeal. It becomes sinful when it is sought to wreak vengeance upon one who has not deserved it, or to a greater extent than it has been deserved, or in conflict with the dispositions of law, or from an improper motive. The sin is then in a general sense mortal as being opposed to justice and charity. It may, however, be venial if the punishment aimed at is but a trifling one or because of lack of full deliberation.

Likewise, anger is sinful when there is an undue vehemence in the passion itself, whether inwardly or outwardly. Ordinarily it is then accounted a venial sin unless the excess be so great as to go counter seriously to the love of God or of one's neighbour.

St. Thomas, Summa Theol. (ed. Turin, 1885).

Joseph F. Delany.

Angers, Diocese of (Andegovum), comprises the territory embraced in the department of Maine and Loire. It was a suffragan see of the Archdiocese of Tours under the old régime as well as under the Concordat. The first Bishop known in history was Poblet, who, when present in 372, at the election of the Bishop of Tours, made a determined stand against the nomination of St. Martin. The legend concerning the earlier episcopate of a certain Auxilius is connected with the cycle of legends that centre about St. Firminus of Amiens and is contradicted in the tradition anterior to the thirteenth century. Among the illustrious names of the Diocese of Angers during the first centuries of its existence are those of St. Maurilius, disciple of St. Martin, and at an earlier period hermit of Chalones, who made a vigorous stand against idolatry, and died in 427; Thalassius, consecrated bishop in 515, who has left a brief but valuable compendium of canon law, consisting of the decisions of the councils of the province of Tours; St. Albinus (sixth century); St. Licinius formerly Count of Anjou, and bishop during the early part of the seventh century. As for the tradition that St. Renatus, who had been raised from the dead by St. Martin, was Bishop of Angers for some time shortly before 450, it bases its claims to credibility on a late life of St. Maurilius written in 905 by the deacon Archinal, and circulated under the name of Gregory of Tours, and it seems to have no real foundation. Among the Bishops of Angers in modern times were Cardinal de la Balue (1467) confined by Louis XI in an iron cage (1469-80) for his negotiations with Charles the Bold; the Jansenist, Henri Arnauld (1649-93); Monseigneur Freppel (1870-91), who had a seat in the Chamber of Deputies, and warmly defended religious interests; Monseigneur Mathieu (1893-1917), the cardinal of the Curie, and an ardent member of the French Academy. The cathedral of St. Maurice, a majestic structure without side aisles, dates from the twelfth century and exhibits the characteristic type of Angevin or Plantagenet architecture. During the Middle Ages Angers was a flourishing monastic city with six great monasteries. St. Aignan, founded by St. Germain, was the predecessor of St. Serge by Clovis II; St. Julien, St. Nicholas and Ronceray, founded by Count Foulques Nerra, and All Saints, an admirable structure of the twelfth century. In 1219 Pope Callixtus II went in person to Angers to assist at the second consecration of the church attached to the Abbey of Ronceray. The Diocese of Angers includes Fontevrault, an abbey founded at the close of the eleventh century by Robert d'Arbrissel but which did not survive the Revolution. The cloister and the old abbey church containing the tombs of the four Plantagenets have great archaeological value. The ruins of St. Maurilius constitute the memory of the former metropolitan abbey of that name. In 1244, a university was founded at Angers for the teaching of canon and civil law. In 1432 faculties of theology, medicine, and art were added. This university was divided into six "nations", and survived up to the time of the Revolution. In consequence of the law of 1875, giving liberty in the matter of higher education, Angers again became the seat of a Catholic university. The Congregation of the Good Shepherd (Bon Pasteur), which has houses in all parts of the world, has its mother-house at Angers by virtue of a papal brief of 1855. Berengarius, the heresiarch, condemned for his doctrines on the Holy Eucharist, was Archdeacon of Angers about 1039, and for some time found a protector in the person of Eusebius Bruno, Bishop of Angers. Bernier, who played a great rôle in the wars of La Vendée and in the negotiations that led to the Concordat, was curé of St. Land in Angers. At this time Angers comprised 514,058 inhabitants, 37 cures or parishes of the first-class, 377 parishes of the second-class and 129 vicariates with salaries formerly paid by the State.

G. Delaunay, Histoire de l'église et du diocèse d'Angers (Paris, 1858).

Georges Guéant.

Angers, University of.—The University of Angers is, probably, a development of the cathedral school of that city. Early in the eleventh century this school became famous under the direction of Marbodus, afterwards Bishop of Rennes, and of Tibur, afterwards Bishop of Angers, both pupils of the renowned canonist, Fulbert de Chartres. It was enlarged in 1229 by an influx of students, many of them Englishmen, from the University of Paris, who sought in Angers a shelter from the direct control of the King of France. (See PARIS, UNIVERSITY OF.) Angers then became a centre of erudition in law, and a studium generale, although it was officially recognized as such only in 1337, by an episcopal ordinance. It received in 1364 from King Charles V a charter granting the same privileges as those enjoyed by the University of Orleans. It was only in 1492 that a Bull of Eugenius IV. established faculties of theology and medicine, and arts to the faculty of canon and civil law. This organisation continued until the French Revolution. After the National Assembly had granted to all freedom of teaching (1 July, 1875), the French bishops decided to found five Catholic universities, and Angers.
thanks to Bishop Freppel, was chosen for the western portion of France, including the Dioceses of Angers, Rennes, Laval, Le Mans, Angoulême, Tours, and Poitiers. The university then took the title of "Facultés Catholiques de l'Ouest". It comprises the faculties of letters, of sciences, and of law, and a superior school of agriculture, with a teaching staff of 45 professors and from 200 to 300 students, most of whom are laymen belonging to the faculty of law. Angers was a favorite among the faculty in the past. Monsieur Sauve, author of numerous theological and philosophical works, Father Billot, now a professor in the Gregorian University at Rome, Father Antoine, author of a remarkable course of social economy, while it still retains Monsieur Legendre, and the biblical geologist, distinguished novelist, René Bazin. The University publishes the "Revue des Facultés Catholiques de l'Ouest" and a "Bulletin des Facultés Catholiques de l'Ouest".

Rogers, The Universities of Europe in the Middle Ages (Oxford, 1895), II, 148: RANGARD, Histoire de l'université d'Angers (Angers, 1872); DE LEN, L'Université de l'Anjou (Angers, 1880), a continuation of RANGARD; FOURNIER, Les statuts et privileges des universités françaises (Paris, 1890-92); CALVERT, The Catholic Institutes of France in Catholic University Bulletin, Jan., 1907.

GEORGE M. SAUVAGE.

Engraves, Notre Dame des (Our Lady of the Angels), a miraculous shrine near Lurs, France, containing a crypt (Sainte Chapelle) which tradition dates back to an early period. Archaeological finds, inscriptions, and the records left by antiquaries give evidence that this was once the site of a Roman city and a station termed in ancient itineraries Alnumum (founded 150 B.C.). Situated as it was on a Roman road connecting cities which are believed to have been evangelized at an early period, Alumum probably received the Faith at the same time. There is an ancient tradition that one of the first disciples of Christ erected an oratory here in honor of the Mother of God, and that it took the name Alnumum, later contracted into Aulum. Though several chapels were built on this site and destroyed, an ancient tablet survived all calamities. On the occasion of a cure wrought before this tablet (2 August, 1665) a choir of angels, it is said, was heard singing; on the repetition of the marvel the following year the name of the shrine was changed to Our Lady of Angels, and it was placed in charge of the Recollect Fathers of St. Francis. In 1752 Bishop de Sizeron of Sion appointed the feast of the Holy Name of Mary, making this sanctuary a centre of the devotion. In 1791 the religious were expelled, and the church despoiled. On the reopening of the churches the pilgrimages recommenced, and still continue. The most important of them takes place on 2 August.


F. M. RUDGE.

Angilbert, Saint, Abbot of Saint-Riquier, d. 18 February, 814. Angilbert seems to have been brought to this abbey, where he was pupil and friend of the great German scholar Alcuin. He was intended for the ecclesiastical state and must have received minor orders early in life, but he accompanied the young King Pepin to Italy in 782 in the capacity of primicerius palatii, a position much envied. In 786 he was elected abbot of the Benedictine monastery of Saint-Riquier. In the academy of men of letters which rendered Charlemagne's court illustrious Angilbert was known as Homer, and portions of his works, still extant, show that his skill in verse was considerable. He was several times sent as envoy to the pope, and it is charged against him that he identified himself with the hereditary life of Charlemagne. He joined in the controversy on images. In 790 he was named Abbot of Centula, later known as Saint-Riquier, in Picardy, and by the help of his powerful friends he not only restored or rebuilt the monastery in a very sumptuous fashion, but endowed it with a precious library of 200 volumes. In the year 808 he had the honour of receiving Charlemagne as his guest. It seems probable that Angilbert at this period (whether he was yet a priest is doubtful) was leading a very worldly life. The circumstances are not clear, but modern historians consider that Angilbert undoubtedly had an intimate friendship with Charlemagne's unmarried daughter Bertha, and became by her the father of two children, one of whom was the well-known chronicler Nithard. This intrigue of Angilbert's, sometimes regarded as a marriage, has been disputed by Hénecque and others, but is now generally admitted. To remember that the popular canonizations of that age were very informal and involved little investigation of past conduct or virtue. It is, however, stated by Angilbert's twelfth-century biographer that the abbot before his death did bitter penance for this "marriage", and the historian Nithard, in the same passage in which he claims Angilbert for his father, also declares that Angilbert's body was found incorrupt some years after his burial. Angilbert has been acclaimed as the author of a fragment of an epic poem on Charlemagne and Leo III, but the authorship is disputed. On the other hand, Mené believes that he has preserved in certain portions of the famous "Annales Lorschenses".


Angilram, Bishop of Metz. See FALSE DECREALS.

Angiolini, Francesco, a noted scholar, b. at Piacenza, Italy, 1750; d. at Polotak, 21 February, 1788. He entered the Society of Jesus in 1765, and after the suppression of the Jesuits retired to Polotak. Angiolini has left after him many valuable works in his scholarship. He is the author of a Polish grammar for the use of Italians; he wrote original poems in Italian, Latin, Greek, and Hebrew, and several comedies in Polish, and a translation from the Greek into Italian in three octavo volumes of Josephus Flavius (Florence, 1771). Angiolini also translated into his mother tongue the Electa, Eadius, and Antigone of Sophocles (Rome, 1782). Other works of Angiolini are an Italian translation of Thucydides, incomplete, and a Polish translation of Sophocles.

SCHMATZ, Biblioth., I, 361; CARBANTI, Varones Italiceorum, III, 268-277.

JOSEPH M. WOODS.

Anglesa, The Priory of, Cambridgeshire, England, was founded in honour of the Blessed Virgin Mary and St. Nicholas for a community of Austin Canons, by Henry I. Dugdale was unable to find any charter of foundation; but a deed cited by him in an appendix, with remarks, appears to be the charter election ceded by Elizabeth de Burgh, Lady de Clare, to the canons in 1333, lends some support to the opinion of Leland and Speed that Richard de Clare was a founder, or at least a patron, of the house, as was also Edmund Mortimer, Earl of March, in the reign of Henry V. In information with regard to this priory is scanty. No register of the house is extant. There are some remains of Anglesa Priory in the back part of a mansion-house,
they are found to differ indeed in the text, but to be entirely alike in the essential character of the "forms" appointed to accompany the imposition of hands, and that is to say, to signify this part of the order to be imparted, and supplicate Almighty God to bestow upon the candidate the divine gifts necessary for his state. In the Western Church, though there are traces of a now obsolete "form" anciently employed in parts of Gaul, the form of the Roman Pontifical is the only one that has persisted, and it quickly passed into universal use. This form of prayer, *Deus honorum omnium*, which can be found in the "Pontificale Romanum," its earliest appearance in writing is in the so-called "Leoneum Sacramentary," referred by Duchesne to the sixth century; that it should appear there is proof positive that it must have been in existence for some time previously, at least as orally preserved, the force of which proof is greatly strengthened by the testimony to the conservatism of the Roman Church which we have from Pope Innocent I. For this Pope, writing in A. D. 416, to Deceiutius, Bishop of Eugubium, complains that "if but a few years ago a man was ordained to preserve ecclesiastical ordinances as they were handed down to us by the Blessed Apostles, no diversity, no variety would be found in the very orders and consecrations themselves," but adds, "Who does not know and consider that what was delivered to the Roman Church by St. Peter, the Prince of the Apostles, and to this day kept (by it), ought to be observed by all, and that no practice should be substituted or added without being sanctioned by authority or precedent." When we trace downwards the history of this Roman rite we find that the conservative principle enunciated by St. Innocent has been faithfully followed. Thus Morinus, a great authority, writes, "We deem it necessary for the reader to know that the modern Roman Pontifical contains all that was in the earlier Pontificals, but that the earlier Pontificals do not contain all that is in the modern Roman Pontifical. For some things have been added to the recent Pontificals, for various pious and religious reasons, which are wanting in all the ancient editions. And the more recent Pontificals are, the more these additions obtrude themselves. But this is a wonderful and impressive fact, that in all the volumes, ancient, modern, and modern, in the form of ordinance as regards words and as regards ceremonies, the later books omit nothing that was present in the older. Thus the modern form of ordinance differs neither in word nor in ceremony from that used by the ancient Fathers." Among the additions which Morinus has in mind as having been made during the early Middle Ages, the tradition of the instruments, that is, of the paten and chalice in the case of the priesthood, and that of the book of the Gospels in the case of the episcopate, are the most important. Indeed, these drew to themselves so much attention that for many centuries they and the rites which go with them were regarded by many to be more essential than the imposition of hands and the prayer, *Deus honorum*. Still there was never any danger that the prevalence of these theological views would affect the validity of the ordinations given, for the simple reason that the principle of never omitting anything was rigidly accorded to.

**The Origin of the Anglican Succession.**—It was this venerable ordination rite, as preserved in the English varieties of the Roman Pontifical, which was in use in the country when Henry VIII began his assaults on the ancient religion. He did not himself personally touch the sacraments, but, by the aid of Cranmer and his associates who, under the rule of Somerset and Northumberland, were engaged in remodelling the whole fabric of the Church of...
England to suit their extreme Protestant conceptions. These men pronounced the ancient forms to be utterly superstitious and requiring to be replaced by others more in conformity with the simplicity of the Gospel. Hence the origin of the Edwardine Ordinal, which, under the sanction of the Act of 1550, was drawn up by six prelates and six others of the realm learned in God's law, by the King's Majesty to be appointed and assigned. This new rite underwent some further changes two years later, and was thus brought into the form in which it remained till the year 1662, when it was somewhat improved by the addition of clauses defining the nature of the ordination. As the only lasting influence on the country, we may disregard it here, as we may also disregard, as of less consequence, the rite for the ordination of deacons. In the Ordinal of 1552 the "essential form", that is, the form adjoined to the imposition of hands, was, in the case of the priesthood, merely this: "Receive the Holy Ghost. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained; and be thou a faithful dispenser of the Word of God and of His Holy Sacraments"; and these other words, whilst the Bible was being delivered, "Take authority to preach the Word of God and to administer the Holy Sacraments to the congregation, where thou shalt be so appointed." In the case of the episcopate it was, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power, and of love, and of sobriety; and these others, while the Bible was delivered, "Give heed unto reading, exhortation, and doctrine. Think upon these things contained in this book. . . . Be to the flock of Christ a shepherd not a wolf; feed them, devour them not; hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost. . . ." The additions made in 1662 were, in the case of the priesthood (after the words, "receive the Holy Ghost"), "for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands"; and in the case of the episcopate (after the words, "Take the Holy Spirit") "for a bishop in the Church of God now committed unto thee by the imposition of our hands". By this new Ordinal seven bishops and a number of inferior clergy were made during the last two years of Edward VI. On the accession of Mary in 1553 it was dispersed into the Papists and seduced. On the accession of Elizabeth in 1558 its use was restored, and has continued (with the addition of the defining clauses since 1662) down to the present day. The Anglican clergy are thus the creation of this Ordinal, and, primarily, the validity of their orders is dependent on its sufficiency—that is, on its sufficiency in its earlier form, for if that be wanting, the Apostolical succession must have lapsed long before 1662, and could not be resuscitated by the additions then made. It was on this consideration of the character of the Edwardine rite that the Holy See based its definitive decree of 1896. Still, for the complete understanding of the history of the subject it is necessary to know something of the circumstances under which Archbishop Parker was raised to the episcopate, and of the further defects which the Anglican succession has been thought to inherit from its relation to the same. This Dr. Matthew Parker was chosen by Queen Elizabeth to be her first Archbishop of Canterbury, and received his consecration by the death of Cardinal Pole, and all the other sees of the kingdom, with a single exception, were vacant likewise, either because of the death of their predecessors, or because the bishops who survived were, in the eyes of the Government, deprived for refusing to conform to the new order of things. The Queen intended through Parker to raise up a new hierarchy, but a difficulty confronted her. When consecrated himself, Parker could consecrate his intended colleague; but how was he to get consecrated himself? None of the Catholic bishops still living would consent to perform the ceremony, and in default of them the Queen had recourse to foreign prelates, among them the three whose names are known to history—reputation, three of whom (William Barlow, John Scory, and Miles Coverdale) had been deprived by Mary, and the fourth (John Hodgkins) was a turncoat who had been consecrated suffragan Bishop of Bedford in 1537 and had consistently changed his religious belief. The time she had given the lead, and he, with the others as his assistants, consecrated Parker, 17 December, 1559, in the private chapel at Lambeth, using the Edwardine Ordinal. Three days later Parker, with the aid of Barlow, Scory, and Hodgkins, consecrated four others at Bow Church. From these ancestors the whole Anglican succession is sprung. Was, then, the consecration of Parker a valid act? This is the other ground of dispute round which, as a matter of history, the controversy has gathered.
isolated cases, the documentary evidence for which is deficient. Moreover, Leo XII, in his Bull "Apostolicae Curae", speaks of many such cases as having been formally referred to the Holy See at different times, with the result that the practice of re-ordaining was invariably observed. Two of these cases were, in 1684 and 1704, the second of which attracted a certain amount of attention. It was that of John Clement Gordon, who had received all the Anglican orders formally to inclose the Episcopal rite and from the hands of the prelates who derived their orders from the Anglican succession. The decision was that, if he would minister as a priest, he must receive the priesthood and all previous orders afresh.

The History of the Controversy.—Though such was the practice sanctioned by the Holy See for dealing with Anglican orders administratively, the Holy See did not, as it usually does not, publish the motives of its decision. The duty of vindicating its action in regard to these orders was thus left to the zeal and industry of private theological writers, whose methods are too unsatisfactory to the facts they could and apply to them the same theological tests as the Church authorities were known to recognize. In this way there came into existence that series of controversial treatises on either side which covered the whole period from the beginning of the seventeenth century to the present day. The Holy See has given not merely a final decision, but one supported by the motives on which it is based, these ancient treatises have lost a good deal of their interest. A very brief account of them may therefore suffice here, but the reader who requires more may be referred to the pages of Canon Eustout. That the controversy did not begin till early in the reign of James I is, perhaps, explicable on the ground that the first generation or two of the Anglican clergy were too Zwinglian or Calvinistic to care about having Apostolical succession. But in 1588-89 Bancroft, in a celebrated sermon at Paul's Cross, took up the higher ground, which was powerfully maintained a few years after by Bilson and Hooker, the pioneers of the long line of Jacobean and Caroline divines. Then the writers on the Catholic side began to controvert this position, but in the first instance not very happily. The circumstances of Parker's controversy had been almost unknown and were unknown to the Catholic party, who accordingly gave credence to a piquant rumour called "The Nag's Head story". This was to the effect that, as no Catholic bishop could be got to consecrate Parker, he and others, when together at the Nag's Head in Cheapside, knelt down before Scory, the deprived Bishop of Chichester, who placed a Bible on the neck of each, saying at the same time, "Receive the power of preaching the Word of God sincerely"; and that this strange ceremony was the fountain-head of the whole Anglican succession. This story was first published by Kellison in 1605, in his "Sacra Officium", and was not calculated to add to the credit of other Catholic writers in the following years. To these Mason in his "Vindicatio Ecclesiae Anglicanae" replied on the Anglican side, in 1613, and was the first to call attention, at all events effectively, to the entry in Parker's "Register" of his consecration on 17 December, 1559, in the private chapel at Lambeth, and to the evidence of the Abbot, to clench this statement of Mason's, caused four Catholic priests, prisoners in the Tower, to be taken to Lambeth and there shown the "Register", on the genuineness of which they were invited to declare. An inspection under such circumstances (for they were all the time under the jealous eyes of seven Protestant bishops) was not calculated to convince, and Champney, who wrote in 1616, suggests, what was clearly the general opinion of the Catholics at the time, that the entry in question was a forgery. On one or two occasions previously it had apparently been seen by individual Catholics, but its existence was not connected with the history of the Church till Mason's book appeared, and then the fact that an appeal to it should not have been made by the Anglican party till so long after the reputed date of the occurrence seemed to be highly suspicious. Nor will these suspicions appear unnatural to anyone who reflects on the extraordinary efforts of the Elizabethan writers when challenged to say how their Metropolitan was consecrated; such as, for instance, was shown by Jewell in his reply to Harding's direct inquiries. Probably, however, the real motive of this reticence was in the reputation of the consecrators to whom Parker was driven to have recourse; for there can be no question, to use the words of Champney, that no one who knew all the lines of converging evidence that tell in its favour, but that his consecration did take place on the day in and the manner described in the "Register", and that the latter was a contemporary document. On the other hand, the Nag's Head story was supported by the facts as almost incredible in itself to be accepted as historical—although to say this is by no means the same as saying that those who brought it forward in the first instance, or maintained it during several generations, were acting dishonestly. It is, however, an error to assume that because the Roman Catholics arrested their case against Anglican orders exclusively on the spuriousness of the Lambeth "Register" or the truth of the Nag's Head story. On the contrary, although they intermingled some proofs like those mentioned which have had to be abandoned, it is wonderful how sound was the position they took up from the first in their general statement of the argument. Thus Champney, the first systematic writer on the Catholic side, directs his first and chief attack against all orders conveyed by the Edwardine Ordinal, whether in the reign of Edward VI or subsequently, and contests their validity on the ground of the insufficiently of the rite itself. Moreover, though inclining, with most of the theologians of his time, to hold that other ceremonies besides imposition of hands and the words, "Receive the Holy Ghost", were essential to validity, he gives due weight to the contrary opinion of Vasques, and takes up exactly the same position as was taken up by Morinus in regard to the practical case to be followed. "The determinate matter", he says, "and form of some sacraments—and, among others, of Holy Orders, ... are not so clearly and distinctly declared in the Councils and Fathers, but that various opinions, based on weighty reasons and authorities, have been held and defended with good probability of truth ... (But) the Church does not suffer any harm or loss (from this uncertainty) because she knows for certain that she has (in her rites) the true matter and form which Christ gave to His Apostles, although no one can define precisely what things and principles it consists in". It is obvious that it was not calculated to provide that there is no omission of any part of the (rite) which the Church is wont to use in administering her sacraments, and in which it is universally agreed that the true matter and form is contained. But if anyone were obstinately to follow his own opinion, and exclude all other things, actions, and forms which he refutes, the (4) Archbishop of Canterbury, such as he himself judges essential, he would render those sacraments untrustworthy, and would in consequence be inflicting on the Church a most serious harm." It is only when he comes to treat of Elizabethan orders in their relation to Archbishop Parker that Champney alleges other grounds of invalidity, and he then compiles his arguments under the following five heads—(1) the truth of the Nag's Head story; (2) the spuriousness of the Lam-
beth "Register"; (3) the want of episcopal charac-
ter in Barlow, Parker's chief consecrator; (4) the in-
security of the rite used, in view of its many omis-
sions; (5) the probability that it does not contain
the essentials of a valid Ordinal. These are the
same arguments which the subsequent writers de-
bated and developed, except for a somewhat differ-
ent emphasis. In the Catholic story, the necessity for
became apparent not long after Champney's time.
For Champney, as we have seen, though without
speaking too positively, contended for the necessity
of other elements in the matter and form than the
mere imposition of hands and the words attached to
the "form" attached to the imposition of hands.
On these lines the controversy was continued in the
latter part of the seventeenth century by Talbot and
Lawgar on the Catholic side, and by Bramhall, Burnet, and Prideaux on the Anglican. At
the commencement of the next century, in 1704, the
case of John Clement Gordon, to which reference has
already been made, was taken before the Holy See
and examined. The result was to elicit from the
Holy Office a formal re-affirmation of the necessity
of re-ordering convert clergymen; nor was this
decision motivated, as an incorrect publication of the
decree by Le Quien suggested, by any acceptance
of the argument. The story of the new rite, how-
soever the nature of the Edwardine rite, a copy of which
was procured and specially examined by the Sacred
Congregation. A few years later the scene of the
controversy shifted to France. The Abbé Renaudet
wrote a "Mémoire", published in 1720, in which he
re-examined orders and consistory of the "Popes"
Head story, and of the novelty and insufficiency of
the Anglican rite. He was answered shortly after
by the Père Courayer, whose works in defence of
Anglican orders, as coming from the Catholic side,
called a great sensation in England, where the author
was held in high favour; and later, when he had to
leave France on a charge of unsound doctrine, he was
invited over to this country and was given a pension
by George II. The principal answer to Courayer
was that of the Abbé Le Quien, whose "Nullité des
ordinations anglicanes" appeared (Paris) in 1730,
but Father John Constable, S.J., embodied a great
prize in his "Examen des ordinations anglaises", an
English work published very shortly after. In the
nineteenth century, with the rise of the Tractarian party, and
of the more Catholic ideas of the priesthood which it
caused to prevail, the question of Anglican orders
was felt to be of vital importance for the High Church
party, and the controversy became proportionately
more acute. As, too, the principle of historical evidence had by then come to be better understood,
and the facilities for the study of documents were
vastly improved, a series of works resulted which
has considerably advanced our knowledge of the
subject. Of these the most valuable on the Anglican
side were Mr. A. W. Hadden's edition of Bramhall,
and his own "Apostolical Succession in the Church
of England", Dr. F. G. Lee's "Validity of the Holy
Orders of the Church of England", and more recently
Mr. Denny's "Anglican Orders and Jurisdiction",
the last being perhaps the most complete work
that has appeared in defence of the orders. On
this subject, Ewbank's "Queries of Anglican Orders
Discussed" and Mr. W. A. Hutton's "Anglican
Ministry" were the most noticeable.
The former, though it errs in giving away an
important argument, through misconceiving the
purport of a decision of the Holy Office, still bears
the mark of thoroughness (though not of exhaustiveness) of investigation of many historical points; the latter is
chiefly valuable for its exposition of the broader
aspect under which Newman preferred to regard
the subject.

**SUMMARY OF ARGUMENTS ON EITHER SIDE.**—To
some extent the proofs and arguments cast to and
fro by the disputants have necessarily been indicated
above, but it will be well to summarize them here as a preliminary to an account of the Bull
"Apostolicae Curae" (which see also s. v.).
1. Of the Nag's Head story nothing more need
be said, as no person of intelligence now believes in it.
2. Nor is there any finality to the public
rule indicated by Champney, still insists on the
retention of the other ceremonies in all Western ordi-
nations, the general tendency since the publication
of Morinus's work has been to reject the Anglican
rite mainly on the ground of the insufficiency of the
"form" attached to the imposition of hands.
3. In regard to Barlow's case the following is now
known: though there is no record of his consecration in the "Archiepiscopal Register", this only proves that the "Register" was very negli-
gently kept; that there is no record in this "Register"
of the consecrations of several other bishops,
Gardiner included, yet no one doubts that these were
validly consecrated; (4) that Barlow had a written
inventory that Barlow could have gone on acting as bishop for
over twenty years without attention having been
called by some person or other to his want of con-
secration. The Catholic writers, on the other hand,
point out that it is not merely the absence of just a
single entry in Cranmer's "Register" which stands
against him, but (1) the absence of an entire set of
documents which should have borne reference to his
consecration if it occurred; (2) the discovery of one
document which is exceptionally worded, and so
worded as apparently to provide for the avoidance
of consecration; (3) the views of the non-necessity of
consecration which Barlow himself expressed; (4)
the difficulty of assigning a date when the cer-
emony could have taken place; (5) and the likelihood
that, as the King and Cranmer are known to have
shared his views, he might have been able to keep
his secret to himself and pass as a consecrated bishop.
Still the Catholic writers do not make these
points against him, but only that it is not certain that he was,
and hence, that orders derived from him, as are those of
the Anglican clergy, must be considered doubtful, unless
supplemented by a conditional ceremony.
4. For the sufficiency of the Anglican Rite, as it
stood in the first century of its use, the defenders argue that, although it may have been undesirable to substitute this new rite for the ancient and venerable rite which preceded it, the change was within the competence of the Edwardine and Elizabethan authorities, since every national Church has authority to select its own rites and ceremonies, as long as such a rite is a remnant, as an element which, in the sacrament of the Universal Church, is essential to validity. To this it is replied that no evidence is forthcoming to show that any such authority has ever been recognized in national Churches; that, on the contrary, though local churches have at times added further prescriptions to the ancient hands on the altar to them from time immemorial, they have, as Morinus has told us, never ventured to subtract anything that was in previous use, fearing lest in so doing they might touch something which was essential.

To this the defenders reply that at least the Anglican rite has retained all that is to be found in the Roman Ordinary in its earliest known form, as well as in the Eastern ordinals, which the Holy See has ever recognized as valid; and that it must be held therefore to have retained all that can reasonably be claimed as necessary. But in the first place, though the course of theological opinion inclines to judge that the introduction of hands on the altar to the third place by the third prayer is a change from all the other sacraments and is unreasonable in itself, it is as if, writes Cardinal Segna (Revue Anglo-Romaine, 29 February, 1896), in a wedding ceremony, "the bride and bridegroom should stand at the altar and in many an eloquent phrase declare their mutual love, but when the moment has arrived for pronouncing the decisive word 'I will', should shut their lips in stubborn silence." And in the fourth place, the remote context, instead of determining the words, "Receive the Holy Ghost," to signify the bestowal of a true priesthood, determines them to an exactly opposite sense. It is true that the tradition of the other nations of the world and of the Reformers was that in places, but, as explained at the head of this article, these names at the Reformation were often used in a sense from which all notion of the priesthood and mystical powers had been drained off. That was the sense in which they were intended by those who framed and authorized the Edwardine rites is proved by the statements of classical Anglican writers like Hooker, who defend the retention of the old names on the plea that "as for the people, when they hear the name [priest] it draweth no more their minds to any cogitation of sacrifice than the name of a senator or of an alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient because years were respected in the nomination of both" (Eccles. Polity, V, lxxviii, 2). There is, moreover, the broad fact that, when the old and the new rite are compared, it appears that the difference lies just in this: that the framers of the old rite regarded the ceremony in the "form" accompanying the imposition of hands as a means of consecration, whereas in the Anglican version it was a means of consecration to a parish clergy as well as to the consecration of a bishop. And so, too, with the priesthood, though in a somewhat less degree.

For here the words of the "form" are, "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments"; whereas the power to forgive sins does not discriminate between the priest and the bishop, and besides is only a secondary and incidental, not the primary and essential, function of the priestly ordination. The defenders would have their further rejoinder. It is not necessary they contend, that the nature of the order imparted should be defined by the words of the "form" taken by itself alone; it is sufficient if the meaning of this "form" is determined to a definite sense by the context of the other prayers and ceremonies which precede or follow; and they point out that in the titles of the rites—"The form of ordering Priests" and "The form of consecrating an Archbishop or Bishop"—in the presentation of the candidates, and in several of the prayers, the needful mention of the order to be imparted is declared. Moreover, they refer to a
decision of the Holy Office, 9 April, 1704, in regard to some Abyssinian ordinations, as witnessing that the Holy See itself has recognized the words, "Take the Holy Ghost" to be sufficient, when said with the imposition of hands, if the remainder of the rite is sufficiently determinate. But, in the first place, as regards this Abyssinian case, its nature has been mistranslated. It was not published by Father Brandi, in his "Roma e Canterbury". In the second place, none of the rites, ancient or modern, which the Holy See has ever recognized lends any support to this theory of an indeterminate form determined by a remote context.

5. According to Catholic doctrine, it is necessary for validity that the minister of a sacrament should not only employ a proper form, but should also have a proper intention. Thus Pole, in his instructions to the Bishop of Norwich (which Leo XIII cites in his Bull of condemnation), tells him to treat as not validly consecrated those pretending bishops in whose previous consecration ceremonies the form and not the substance of the Church's ministration of grace was attempted, as Ridley expressed it, "the form of a table shall more move the simple people from the superstitions of the Popish mass unto the right use of the Lord's supper."
glican prelates of any generation, since, according to theologians like Bellarmine, even an heretical minister's intention is sufficient as long as it is a general intention that Christ does, whatever this may be. But, it is replied, it is impossible not to recognize that the minister's intention is an essential element. Why, for instance, is there a valid consecration at Mass when the priest pronounces the words, "This is my Body", but not when he pronounces the same words in the presence of bread which reading from St. Matthew's Gospel in a community refectory? Still the Church trusts to the Providence of God to watch over all such defective intentions as are not externally manifested, and assumes that the minister's intention is correct in every serious administration of the rites, unless he is—like Cranmer, for instance—a person of heterodox opinions. Where, however, a defective intention is manifested externally, she must deal with it, and that is what has happened in respect to the Anglican ordinances. The rite, as has been explained, was altered in Edward VI's time to give expression to a heterodox belief concerning the nature of Holy Orders, and was likewise adopted in this sense by the Elizabethan authorities. When, then, they proceeded to administer it, the only reasonable interpretation of their action was that they conformed their intention to their rite, and that, too, by a Catholic spirit, they viewing the act as one of a twofold ground: the defect of the form and the defect of the intention.

6. In modern times the Anglican clergy often appeal, as confirmatory of the above doctrinal and historical considerations, or even as having an independent value, to what may be called an experiential argument. "It is all very well", they say, "to bring forward these external arguments to discredit our orders. But we have an internal testimony which appeals to us more powerfully, namely our intimate consciousness of the spiritual benefit we experience when we make use of the sacraments of which our orders are the source to us. If they were invalid orders, how is it conceivable that God should so bless their use to those who have recourse to them?" This is an argument which no one has stated more forcibly than Cardinal Newman in the Third Lecture of his 'Anglican Difficulties', where, too, he asked what could be the value of the sacraments, if the community were not convinced of the truth of their efficacy, if the church were not convinced of the truth of their efficacy, if the church were not convinced of the truth of their efficacy? Here it will be enough to say (1) that for those who bring it forward it proves too much, since Wesleyans and others could claim as much, and on the same grounds, for their own ordinances, which no one supposes to be dependent for their efficacy on the validity of an Apostolical succession; (2) that it founding the efficacy of a rite ex opere operato, or as an appointed channel of sacramental grace, and its efficacy ex opere operantis, or as a stimulus to the piety of well-disposed hearts; (3) that the rule of the Catholic Church is, while by no means undervaluing the evidential power of internal experience, to place it in the rear of the test of divine teaching by applying the test of her own divinely authenticated external teaching.

THE BULL OF LEO XIII.—From the foregoing account it can readily be understood why the practice of re-ordaining convert clergymen has subsisted. Anglicans, however, have always resisted this practice, and maintained that the Holy See could never have sanctioned it had the facts been properly presented. In 1894 this contention was pressed upon the notice of some French ecclesiastics by some Anglican leaders who were discussing with them the prospects of corporate reunion. The result was that the French twenty-two bishops, in their notice of Leo XIII, assuring him that this impression prevailed among many well-disposed Anglicans, who felt that they were being unfairly treated. The Pope was moved by what he heard, and determined that he would have the whole question re-investigated thoroughly. Accordingly, he selected eight clergymen who had shown special interest in the matter. His true concern, he said, was for the church, and of whom four were known to be disposed to recognize Anglican orders and four to be disposed to reject them. These he summoned to Rome and formed into a consultative commission under the presidency of Cardinal Mazzella. They were given access to all documents from the archives of the Vatican and the Holy Office which would throw light upon the points at issue, and they were bidden to sift the evidence on either side with all possible fulness and care. After sessions which lasted six weeks, the Commission was dissolved, and the acts of its discussions were laid before a judicial committee of cardinals. There the rite was re-examined, and after two months' study, in a special meeting under the presidency of the Pope, decided by a unanimous vote that Anglican orders were certainly invalid. After an interval for prayerful consideration of this vote, Leo XIII determined to adopt it and accordingly published his Bull 'Apostolicae Curae' on the 18th of September, 1896. In this Bull he begins by expressing his affectionate interest in the English people and his desire for their return to unity, and by reciting the circumstances which had led to the issue of this solemn decision. He then calls attention to the fact that the rejection of ordination in the same manner by his predecessors. In the reign of St. Pius IX, and by Leo XIII, were engaged in reconciling the kingdom, letters of direction were sent to the latter, which, as their text shows, required him to treat those who had received orders by a form other than the 'the accustomed form of the Church'—a phrase which, says Pope Leo, can only refer to the Edwardine Ordinal—as needing to be ordained or consecrated afresh. At that time, then, the Holy See judged the Anglican form to be insufficient, and that it persisted in this adverse judgment is manifest from the fact that for more than three centuries it has sanctioned the practice of re-ordaining absolutely the holders of orders obtained through this form; for 'since in the Church it has always been a firm and established rule that the sacrament of Order ought not to be repeated, it never could have silently acquiesced in and tolerated such a custom'; had it deemed the Anglican form to be regular, it might have acted otherwise. Moreover, it continues the Bull, the Holy See not only acquiesced in the practice, but on many occasions gave it renewed sanction by express judgments, to two of which, the second being that of John Clement Gordon, it calls particular attention, repudiating in connexion with this latter the allegation that the rejection of Gordon's previous orders had been prompted by any other cause than the character of the Anglican rite (a copy of which was procured and examined by the judges), or even that in judging of the rite the essential point considered was the omission in it of any tradition of the instruments. The Bull proceeds to point out that the practice of bearing the title of 'Apostolicus Curae' forms the first part of the 'Apostolicus Curae', and in view of it Leo XIII observes that the question could not really be considered still open. He has wished, however, "to help men of good will by shewing them the greatest consideration and charity," and he proceeds to expound the principles on which the Anglican Rite is judged by himself, as well as by his predecessors, to lack the conditions of validity. "In the examination", he says, "of any rite for effecting and administering of Sacraments, distinction is rightly made between the part which is ceremonial and that which is essential, usually called the 'material' and 'formal' matter by the theologians. The matter of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify."
Although the signification ought to be found in the whole essential rite, that is to say, in the ‘matter’ and ‘form’, it still pertains chiefly to the ‘form’. For, the ‘matter’ is the part which is not determined by itself, but which is determined by the ‘form’. And this appears still more clearly in the Sacrament of Orders, the matter of which, in so far as it makes this rite be signified, is the imposition of hands, which indeed by itself signifies nothing definite, and is equally used for several orders and for confirmation. But the words which until recently were commonly held by Anglicans to constitute the proper form of priestly ordination, namely the Holy Ordinal, not only in the least definitely express the sacred Order of Priesthood, or its grace and power, which is chiefly the power of consecrating and of offering the true Body and Blood of the Lord’ (Council of Trent, Sess. XXIII, de Sacr. Ord., Can. 1) in that sacrifice which is no mere commemoration of the sacrifice of the Cross’ (ibid., Sess. XXXIII, de Sacr. Miss., Can. 3) . . . The same holds good of episcopal consecration. For to the formula, ‘Receive the Holy Ghost’, not only were the words ‘for the office and work of a bishop’ etc., added at a later period, but even these, as we shall presently state, must be understood in different senses, and bear in the Catholic rite’. In this passage the Bull sanctions the principle that a sacramental rite must signify definitely what it is to effect, and that this definite signification must be in the essential ‘form’ or words in proximate connection with the ‘matter’; also that, in the case of Holy Order, what must be definitely signified is, in the ordination of priests, the Order of the Priesthood or its grace and power, and similarly in the consecration of bishops; the grace and power in each having reference to the accomplishment of the Holy Sacrifice of the Mass. This principle accepted, it follows at once that the Anglican Ordinal, at least as it stood till 1662, lacks the essential conditions of sufficiency. But the Bull further examines how far the remainder of this Ordinal, or the circumstances under which it came into being, can be held to determine the ambiguity of the ‘essential form’. And here it sanctions the judgment of the Council of Trent, or its decree: ‘The history’, it says, ‘of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church; as to the abettors whom they associated with themselves from heterodox sects; and as to the end in view. . . . Under their return from the Council of Trent, it is obvious they corrupted the liturgical order in many ways to suit the errors of the Reformers. For this reason, in the whole Ordinal not only is there no clear mention of the sacrifice, but every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. In this way the native character—or spirit, as it is called—of the Ordinal clearly manifests itself. Hence, if, vitiated in its origin, it was wholly insufficient to confer orders, it was impossible that in the course of time it should become sufficient, since it remained always what it was (i.e. of violated origin). For once a new rite has been initiated, in which, as we have seen, the Sacrament of Orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula, ‘Receive the Holy Spirit’ (the Spirit, namely, which is infused into the soul of the recipient of the Sacrament of Orders), is no longer good, and so the words ‘for the office and work of a priest or bishop’, and the like, no longer hold good, but remain as words without the reality which Christ instituted.’ Likewise in regard to the defect of intention, the Bull endorses the judgment adverse to Anglican ordination which Catholic writers had always urged. ‘When anyone has rightly and seriously made use of the due ‘form’ and ‘matter’ requisite for effecting or conferring the sacrament, he is considered by that very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heroic or unbaptized, provided the requisites of the rite be changed, with the manifest intention of introducing another rite not approved by the Church, and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of a sacrament, then it is clear that not only is the form of intention wanting to the sacraments, but that the intention is adverse to, and destructive of, the sacrament.’ These are the defects in the Anglican Succession, on the existence of which the Bull bases its decision. It will be noticed that they are of the most fundamental kind, and are independent of any defects that may be thought to arise out of the omission in the Ordinal of a tradition of the instruments, or of the doubt about Barlow’s consecration. To examine into the nature and bearing of the latter when a sufficient basis for a certain conclusion had been supplied by the former would have been a superfluous and unprofitable task, and for that reason it seems best that even for the private inquirer these other considerations will retain in the future the interest they had in the past. At the same time the Bull has in no way pronounced them to be frivolous or unfounded, as has been suggested. It remains to give the formal definition of the Bull, which is in the following terms: ‘Wherefore, strictly adhering in this matter to the decrees of the Pontiffs Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our authority, of Our own motion and certain knowledge We pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and void.’ The publication of the ‘Apostolicae Curae’ caused, as was to be expected, much excitement in England; nor did the Anglican party, for whose sake it was intended, show any disposition to accept either its form or its contents. It was at once condemned, to have created a crisis sufficiently serious to require that it should be met by some formal reply. Accordingly, in the early part of 1897 there appeared, in both a Latin and an English edition, an Answer of the Archbishops of England to the Apostolicae Curae, which was addressed to the whole body of Bishops of the Catholic Church’. This answer, which came to be known by its Latin name of the ‘Responsio’, is a distinctly Low-Church document, of which the leading contention is that the Pope had misjudged the Anglican Ordinal through failure to recognize the right of national Churches to reform and revise their own formulas, and by applying to this Ordinal a false and untrustworthy rule. The true rule to which an ordinal should be conformed, it urges, is the rule of Holy Scripture, and it is in this rule that the Reformers sought their guidance. They found an enormous accretion of sacerdotalist ideas embodied in the words and ceremonies of the older Ordinal, whereas, in the New Testament, the sacerdotalist conception of the Christian ministry was altogether absent. And, on the other hand, they found that the aspects of the Christian ministry which had laid the most stress—those, namely, which concerned the pastor’s duty to go forth in His Master's name as His steward, His watchman, His messenger, to tend the sheep, and, if need be, lay down his life for their sakes, to preach the word, to convert sinners, to remit offences in the Church,
to render mutual services to one another, and much else of the same kind—were very insufficiency set forth in the Pontifical. Accordingly, in drawing up their new rites, they endeavoured as far as possible to accommodate the former rite and give prominence to the latter, while in their “forms” they assigned to the priesthood the words which, according to the New Testament, Our Lord used in promoting His Apostles to this office, and to the episcopate the words of St. Paul which “were believed to refer to the consecration of St. Timothy to be Bishop of Ephesus” (1 Cor. 4:17). In fulness of meaning, however, they could not reasonably be charged with having endangered the efficacy of their rite. This is in brief the defensive argument of the “Responsio.” But it also charges the Pope with having, in his zeal to condemn the orders of the Anglican Church, overlooked the contradictions in which he was involuntarily the position of his own Church. In condemning the Anglican “forms” as wanting in definite signification, he condemned, by implication, the orders of his own Church, since the Roman Pontifical in its pre-medieval text was not a whit more definite than the Elizabethan Anglican; and in attaching the same relative value to the imposition of hands in the connected words he was condemning by implication his predecessor, Eugenius IV, who attached that virtue to the tradition of instruments and the words connected therewith, not even making mention of imposition of hands among the requisites. One thing is clear by this, that while the pope is the other criticisms of the “Apostolicus Cura” which poured forth from the Anglican press, namely, that the character of the Bull and its arguments had been greatly misapprehended. Hence, Cardinal Vaughan and the English Catholic Bishops, in the early part of 1596-7, published a “Vindication of the Bull ‘Apostolica Cura,’ in reply to a letter addressed to them by the Anglican Archbishops of Canterbury and York.” In this “Vindication,” after some preliminary observations on the extrinsic reasons which the Bull had given for its decision, attention is called to the false standpoint from which the two Archbishops had judged the arguments of the Bull. In their “Responsio” they are mainly occupied with challenging the soundness of the principles on which the papal decision had been based. They urge that it rests on a false and unscriptural conception of the priesthood, and that, if this more scriptural conception were substituted, the decision must have been different. But this, the “Vindication” points out, is ignorantio elenchii. Of course the Pope considers that the Catholic conception of the priesthood is in conformity with Scripture; but that was not the question under consideration. The Anglican grievance was that those of their clergy who came over to us were re-ordained; and to complain of this was to contend that even on our principles their orders ought to be recognized; while no doubt the particular section of the Anglican communion which took most to heart this practice of re-ordination was in substantial agreement with our conception of the order. Hence the Holy See, in examining the question, necessarily assumed the validity of its own principles, and inquired only if they had been duly applied. The “Vindication”, however, to facilitate the understanding of the Pope’s reasons, sets itself to expand, explain, and elucidate by reference to the places in the Bull, of legal documents, gives only in a highly condensed form. It is not necessary here to epitomize the “Vindication,” but mention may be made of its study of the opinions in regard to the Eucharistic Presence, the Mass, and the priesthood of Cranmer and his followers, as likewise the same subjects expressed by a series of Anglican di-

vines during the sixteenth and seventeenth centuries, which showed that the tradition initiated by Cranmer persisted.

The Authority of “Apostolicus Cura.”—The question has been raised whether the Korroachmentment of the Bull “Apostolica Cura” is or is not to be taken as an infallible utterance of the Holy See. But even if it were not it would not follow that it can be disregarded, and its eventual withdrawal confidently anticipated. What may be safely assumed is that it fixes the belief and practice of the Catholic Church in variebility. This sentence no doubt is not meant to signify when in his letter to Cardinal Richard, of 5 November, 1896, he declared that his “intention had been to pass a final judgment and settle (the question) forever” (absolute judicare et penitus dimittere), and that “Catholics were bound to receive (the judgment) with the fullest obedience as perpetuo firmam rationem, irremissivm.” Still, as a matter of speculative interest, it may be asked whether the definition is strictly infallible, and the answer may be stated shortly thus. It belongs to a class of ex cathedra utterances for which infallibility is claimed on the ground, not indeed, of the terms of the Vatican definition of the dogma, but of the consent of the Holy See, the consentient teaching of the theologians, as well as of the clearest deductions from the principles of faith. To understand what is meant it is necessary to bear in mind the distinction between a dogma and a dogmatic fact, the former being a doctrine of revealed truth, the latter a fact connected with a revealed doctrine that it would be impossible without inconsistency to assert the former and deny the latter. It may be urged that the Vatican Council merely defined that the Pope when speaking ex cathedra has “that infallibility which is inherent in the office of ex cathedra and in the exercise of the Supreme Pontiff in defining doctrine of faith and morals,” without going on to define the range of infallibility which Our Lord wished His Church to have. But it must be remembered (1) that the Vatican Council, had it not been forced to suspend its sittings by the outbreak of the Franco-Prussian war, intended to supplement this first definition by others which would have gone into details in regard to the object of infallibility; (2) that to suppose that Church authority can define a doctrine to be true, but cannot decide whether it is contained in or denied by any particular writing—such as an ordination rite—is to suppose that the power had been bestowed on the Church of Rome; (3) that since the time of Jansenius there has been a practical consensus theologorum in holding that infallibility does extend to dogmatic facts, a judgment which would undoubtedly bring this Bull within the category of infallible utterances.

Most of the leading works of Anglican Orders have been mentioned in the body of this article, but of recent date there are also the following: ON THE CATHOLIC SIDE: BARNES, THE Pope and the Ordinal (1890), a convenient collection of the documents concerned; RAYNELL, Ordinal of Edward VI (1870); in a later article in Tablet (Feb. 19, 1895), November 1, 1895; and February—July, 1897). STILES, F. SMITH, Reasons for rejecting Anglican Orders (London, 1896); CASTLE, BREVIS Animadversion upon the Nullity of the Corporation Anglicanorum, ad Letters Apostolici Leonis PP. XIII., “Apostolica Cura” (1887); BRANDI, LA Condemnation delle Ordinazioni Anglicane, in La Civiltà Cattolica, Feb. 16, VIII (tr. in English, April, XVI, 1897). On the Anglican side, DENT, W. J. A. SMITH, De Hierarchy Anglicana (1885), written independently of the object of laying the Anglican orders for students; and THE CHURCH HISTORICAL SOCIETY’S TREATISES on the Bull “Apostolica Cura” (1898). SYDNEY F. SMITH. Anglicanism.—A term used to denote the religious belief and position of members of the Established Church of England, and of the communicating churches in the British possessions, the United States, and elsewhere. It includes those who have accepted the work of the English Reformation as accomplished in the Church of England, and the Churches which in other countries have adhered, at
assert substantially, to its doctrines, its organisation, and its liturgy. Apart from minor or missionary settlements, the area in which Anglicanism is to be found corresponds roughly with those portions of the globe which are, or were formerly, under the British flag. The number of Catholics in the world is said to exceed 230,000,000 (estimates by M. F. Poitevin, the French Secretary of the Catholic Statistical Association Quarterly for March, 1892). The number belonging to the Greek and Eastern Churches is about 100,000,000. The number of Anglicans in all countries is something less than 25,000,000. Thus the relative proportion of those three Christian bodies which are sometimes grouped together as Episcopalian in notable and may be fairly stated by the three figures, 23, 10, 24. The growth of Anglicanism has followed mainly upon the expansion of the Anglo-Saxon race. Its area may be said to include, besides the three nuclear countries (England, Ireland, Scotland), six others, namely: the United States, Canada, Australia, New Zealand, South Africa, and India. But the bulk of its membership, in fact more than two-thirds, is to be found in England. In all the other countries of its area it is in a minority of the Christian population. In five of them—England, Scotland, the United States, Canada, and India—its numbers are considerably exceeded by those of the Catholic Church. Its foreign missions are very generously supported, and have extended their activity far into the heathen countries. The following table is compiled from comparatively recent statistics. The numbers given are of members, except when it is stated to be of communicants. The ratio of communicants to members may be anything between 1 in 3 and 1 in 8.

<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>TOTAL CHRISTIAN POPULATION</th>
<th>NUMBER OF ANGLICANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ENGLAND</td>
<td>8,226,075</td>
<td>Between 13 and 17 millions</td>
</tr>
<tr>
<td>IRELAND</td>
<td>4,456,775</td>
<td>1,228,207 communicants</td>
</tr>
<tr>
<td>SCOTLAND</td>
<td>4,747,103</td>
<td>134,155 (Episc. Ch. of Scotland—Year Book, 1900)</td>
</tr>
<tr>
<td>UNITED STATES</td>
<td>76,330,387</td>
<td>8,226,066 communicates</td>
</tr>
<tr>
<td>CANADA</td>
<td>121,051</td>
<td>680,346</td>
</tr>
<tr>
<td>AUSTRALIA</td>
<td>3,747,262</td>
<td>1,566,678</td>
</tr>
<tr>
<td>NEW ZEALAND</td>
<td>727,719</td>
<td>312,203</td>
</tr>
<tr>
<td>SOUTH AFRICA</td>
<td>1,135,785</td>
<td>Under 300,000 or 45,657 communicants</td>
</tr>
<tr>
<td>INDIA</td>
<td>2,029,241</td>
<td>458,462</td>
</tr>
</tbody>
</table>

The foregoing statistics concerning the Christian population of England and her dependencies are, with the exception of Australia and New Zealand, taken from the Census, 1901 (British Empire Official Year Book, which is also to be consulted for the Anglican population of Ireland, Canada, New Zealand, and India). The figures for the Christian populations of Australia, in 1901, and New Zealand are given respectively in "Whitaker’s Almanac", 1906, which includes 6,551 aborigines, and the "New Zealand Year Book", 1904, which excludes the Maoris. The Christian population of the United States is based on the Abstract of the Twelfth Census, and that of South Africa on the European population, 1904, as contained in "Whitaker’s Almanac", 1906. For several decades there has been no return of religious denominations in the British Government Census. The Church of England is popularly estimated to include about 17,000,000. Its official Year Book" (1900), which is also the authority for the number of communicants in the United States and South Africa, gives the number of communicants in England as 2,223,207. This multiplied by 6 would give a membership of 13,339,242. The same authority gives the number of baptisms as 615,621. This, upon the usual practice of 221, would give a membership of 13,580,000. The number belonging to the Church of England would thus seem to be between thirteen and seventeen millions. For the number of Anglicans in Australia in 1901, refer again to "Whitaker’s Almanac", 1906.

BELIEFS.—To form a general idea of Anglicanism as a religious system, it will be convenient to sketch it in rough outline as it exists in the Established Church of England. The whole subject is too large to be dealt with here, and the differences of detail, mainly in liturgy and church-government, to be found in the other portions of the Anglican communion. The members of the Church of England are professed Christians, and claim to be baptized members of the Church of Christ. They accept the Scripture alone as the Word of God. They hold the Scriptures to be the sole and supreme rule of faith, in the sense that the Scriptures contain all things necessary to salvation and that nothing can be required of anyone as an article of faith which is not contained therein, and cannot be proved thereby. They accept the Book of Common Prayer as the practical rule of their belief and worship, and in it they use as standards of doctrine the three Creeds—the Apostles’, the Nicene, and the Athanasian. They believe in two sacraments of the Gospel, Baptism and the Lord’s Supper, as generally necessary to salvation. They claim to have Apostolic succession and a valid episcopal ministry, and only persons whom they believe to be thus ordained are allowed to minister in their churches. They believe that the Church of England is a true and reformed part, or branch, or pair of provinces, of the Catholic Church of Christ. They maintain that the Church of England is free from all foreign jurisdiction. They recognize the King as Supreme Governor of the Church and acknowledge that to him “apartains the government of all estates whether civil or ecclesiastical, in all causes.” The clergy, before being appointed to a benefice or licensed to preach, subscribe and declare that they “assent to the Thirty-nine Articles, and to the Book of Common Prayer, and of Ordering of Bishops, priests, and deacons, and believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God”. One of the Articles (XXV) thus subscribed approves the First and Second Book of the Heavens in containing “the godly and wholesome doctrine necessary for these times”, and adjures them to be read in churches “diligently and distinctly”. To these general characteristics we may add by way of corrective that while the Bible is accepted with latitude is allowed as to the nature and extent of its inspiration; that the Episcopalian teaching of the Church of England is subject to various and opposed interpretations; that Apostolic succession is claimed by many to be beneficial, but not essential, to the nature of the Church; that the Apostles’ Creed is the only one to which assent can be required from the laity, and the Articles of Religion are held to be binding only on the licensed and beneficed clergy.

CHIEF GOVERNMENT.—Inside these outlines, which are necessarily vague, the constitution of the Church of England has been largely determined by the events which attended its settlement under the Tudors. Before the breach with Rome under Henry VIII there was absolutely no doctrinal difference between the faith of Englishmen and the rest of Catholic Christendom, and “Anglicanism”, as connoting a separate or independent religious system, was unknown. The name Ecclesia Anglicana, or English Church, was of course employed, but always in the Anglican and Papal use it contained the whole part or region of the one Catholic Church under the jurisdiction of the Pope which was situated in England, and precisely in the same way as the Church in Scotland was called the Ecclesia Scotitana, the Church in France, the Ecclesia Gallica, and

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the Church in Spain the *Ecclesia Hispánica*. That such national or regional appellations were a part of the style of the Roman Curia itself, and that they in no wise disturbed the abiding conviction of the independence of Rome, is sufficiently well known to all who are familiar with pre-Reformation records. Pope Honorius III, in 1218, in his Bull to King Alexander speaks of the Scottish Church (Ecclesia Scotianna) as "being immediately subject to the Apostles", and the abbot and superiors of England in their letter to Innocent IV, in 1246, declared that the English Church (Ecclesia Anglicana) is "a special member of the Holy Church of Rome" [Matthew Paris (Rolls Series), IV, 531]. In 1413 Archbishop Arundel, with the assent of Convocation, affirmed against the Lollards the fourth article of the English Church, and declared that the Roman Church resorted to the divine institution of the Papacy and the duty of all Christians to render obedience to it (Wilkins, Concilia, III, 355). In 1521, only thirteen years before the breach, John Clerk, the English Ambassador at Rome, was able to assure the Pope in full consistory that England was second to no country in Christendom, "not even to Rome itself", in the "service of God: and of the Christian Faith, and in the obedience due to the Most Holy Roman Church" (Clerk's oration, ed. Jerome Emerson). The first point of severance was clearly one of Erastianism. When the news of the divorce reached England, Henry VIII gave his assent to four anti-papal statutes passed in Parliament in the spring of 1534, and in November the statute of the Royal Supremacy declared the King to be Supreme Head of the English Church (without the limiting clause of 1532), and an oath was prescribed, affirming the Pope to have no jurisdiction in the realm of England. The actual ministry of preaching and of the sacraments was left to the clergy, but all the powers of ecclesiastical jurisdiction were claimed by the sovereign. The Act of Supremacy required that the King, as Supreme Head of the Church, "shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contemptes, enormities whatsoever they be which by any manner, spiritual authority or jurisdiction ought or may be lawfully referred to the Pope", and made it his duty to see that the bishops proceeded in due order (xxiii). The Act of Supremacy laid stress on the importance of the bishops being "Letters of Business", gave them permission to do so, and even then the canons so made were to have effect only when approved by the King. Another statute secured to the Crown the absolute control in the appointment of bishops. The chapters were bound under penalties of Praemunire to elect the person named by the King and no other, and the Archbishop was bound under the same shameful penalties to consecrate the person so named within twenty days after receipt of the King's writ (Significavit) commanding him to do so. This enactment, which an Anglican bishop in recent times has aptly described as "the Magna Charta of tyrannical prelates", remains in force to the present day. Within the last few years the Law Courts have ruled that no opposition to the episcopal confirmation of a person nominated by the Crown can be allowed. Thus the chief note of the Henrician settlement is the fact that Anglicanism was founded in the acceptance of the King's Right of Supremacy, and that the latter was placed upon a decided Erastian basis. When the Act of Royal Supremacy, which had been repealed by Queen Mary, was revived by Elizabeth, it suffered a modification in the sense that the Sovereign was styled "Supreme Governor" instead of "Supreme Head". In a subsequent "Admonition", Elizabeth issued an Epistle to her Subjects on the Supremacy, to the effect that she laid claim "to no power of ministry of divine offices in the Church". At the same time she reasserted in full the claim made by Henry VIII as to the authority of the Crown in matters ecclesiastical, and the great reformatory changes made by the latter number of pieces of legislation, the chief of which was the union of the Articles of Westminster with the Church of England in 1559. After her accession the Act of Supremacy was brought out and enforced in a royal visitation commissioned by the royal authority. In 1625, Charles I, in a Royal Declaration prefixed to the Articles, stated that it belonged to the king, as "the chief officer of the commonwealth", to "enforce and maintain the Church committed to our charge, in unity of religion and the bond of peace", and decreed that differences arising as to the external policy of the Church were to be settled in Convocation, but its ordinances were to be submitted to the Crown for approval, which would be given to them if they were not contrary to the laws of the land. Archbishop Laud, in his "Preliminary Articles", granted to the canons drawn up in Convocation and duly published, but not yet attempted at spiritual independence was speedily suppressed. The indirection of Parliament was so great that he himself begged leave to withdraw them, and the House of Commons passed a resolution unanimously declaring that "the Clergy in Convocation assembled has no power to make any canons or constitutions whatsoever in matters of doctrine, discipline or otherwise to bind the Clergy and laity of the land without the common consent in Parliament" (Resolution, 16 December, 1640). The effect of the legislation under Henry VIII, revived by Elizabeth, and confirmed in subsequent reigns, has been, as Lord Campbell pointed out in his famous Gorham judgment, in April, 1850, to locate in the Crown all that decisive jurisdiction which before the Reformation had been exercised by the Pope. Until the year 1833, the Crown exercised this supreme control through a body of delegates called the Court of Delegates. Its members were appointed by the Great Seal, and consisted of lay judges, with whom might be associated a number of bishops or clergymen. In 1833 this Court was abolished, and its powers were transferred to the King in Council. Hence matters which come under its purview are now decided by the King upon the advice of the first part of the Privy Council which is known as the Judicial Committee. The statute (2 and 3 William IV, xcvii) expressly states that its decisions are final, and are not subject to any commission of review. It must be observed that this tribunal does not only form to decide questions of ecclesiastical jurisdiction, but also to pronounce upon the abstract orthodoxy or heterodoxy of opinions. "Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the due and legal construction of its Articles and formularies" (Gorham decision, March, 1850). But upon this ground the Crown decided that the views of Mr. Gorham, whose notorious rejection of the doctrine of baptismal regeneration had shocked his bishop and scandalized the Tractarians, were "not contrary or repugnant to the declared doctrine of the Church of England as by law established". Numerous protests of tyrannical prelates by the English Churchmen, but all attempts to reverse the decision were unavailing, and Mr. Gorham duly received institution to the benefice which his bishop had refused
him. In like manner, in 1849, when vehement opposition was made to the appointment of Dr. Hampden to the See of Hereford, the Prime Minister of the day insisted on the right of the Crown, and the Vice-General of the Archbishop ruled that no exception could be suffered against one whom the Crown had elected, and by its consent, and the Courtiers wavered not. The Bench sustained his ruling. Thus, whatever views or aspirations have been held theoretically by Anglican divines on the spiritual authority of the Anglican Church, the Royal Supremacy remains an effective reality, and the Crown, supported by Parliament and the people, both guarantees and witnesses that it may be taught, and the persons who shall be put in office to teach them, has possession of the practical and substantial control. It is the characteristic of the Anglican Reformation that the supreme and far-reaching regulative jurisdiction which was exercised by the Holy See was, after the severance from Rome, taken over, to all intents and purposes, by the Crown, and was never effectively entrusted to the Anglican Spirituality, either to the Primate, or to the Episcopate, or even to Convocation. As a result, there is to this day the lack of a living Church Spiritual Authority which has been to the Anglican Church a source of its strength and disorder. In 1904 a royal commission was appointed to investigate the complaints against ecclesiastical discipline, and in July, 1906, it issued its report, in which it points out that at no time in the past have the laws of public worship been uniformly observed, and recommends the formation of a Court which while exercising the Royal Jurisdiction, would be bound to accept the episcopate on questions of doctrine or ritual. This, if granted, would be the first step towards the partial emancipation of the Spirituality from the thrall of the civil power, in which it has been held for more than three centuries. It is estimated that this system is separable from the doctrine of Royal Supremacy, which is an outcome of its union with the State, and of the circumstances of the English Reformation. In countries outside of England and Wales Anglican Churches exist, and, it is said, all the more prosperously from being untrammelled by the State connection. But even in those countries the decisive voice in the government of the Anglican Church is not entrusted to the Episcopate alone, and in some of them the lay power in the synods has made itself felt, and has shown that it can be as really a master as any Tudor sovereign invested with royal dignity. The supremacy of the Supreme Council in the domain of doctrine, as the sole guarantee of true religious liberty, is still lacking in the Anglican system, and the problem of supplying it remains unsolved, if not insoluble.

Doctrinal and Liturgical Formularies.—The doctrinal position of the Anglican Church, in like manner, can only be adequately studied in its history, which divides itself into a number of stages or periods. The first, or Henrician, period (1534-47) includes the breach with Rome, the setting up of an independent national church, and the transfer of the supreme Church authority from the Papacy to the Crown. The Ecclesiand (1547-53) and Elizabethan (1558-1603) periods carried the work of separation much further. Both accepted the Henrician basis of rejection of the Papacy and erection of the Royal Supremacy, but built upon it the admission of the doctrinal and liturgical changes which make up mainly the Reformation and union with the Continent in the great Protestant movement of the sixteenth century. Although the policy of Henry VIII, after the breach with Rome, was ostensibly conservative, and his ideal seemed to be the maintenance of a Catholic Church in England, minus the Pope, it is incontestable that in other ways his action was in fatal contradiction to his professions. By raising to power, and by maintaining in positions of unique influence, his three great agents, Thomas Cromwell, Thomas Cranmer, and Edward Seymour, all of whom were always, and as openly as they dared, in sympathy with the Reformation, Henry VIII, whether by chance or design, in the latter days, undoubtedly prepared the way and opened the gates to the Protestantism which came in under Edward and Elizabeth. In 1535 he sent agents to negotiate an agreement with the Reformers in Germany, and in 1537 he was led by Cromwell, in communion with the teachings of Cranmer and the propositions with the Protestant princes assembled at Smalkald. He wrote to Melanchthon to congratulate him on the work which he had done for religion, and invited him to England. Melanchthon was unable to come, but in 1538 three German divines, Burkhardt, Boyneburg, and Myconius, were sent to London, where they remained some months, and held conferences with a deputed number of the Anglican bishops and clergy. The Germans presented as a basis of agreement a number of Articles based on the Lutheran Confession of Augsburg. On the doctrinal part of these Articles, the first thirteen, both Protestantism, Lithuanian, and English were agreed to (Cromwell, 8 September, 1538). On the second part, the "Abuses" (viz., private Masses, celibacy of the Clergy, invocation of Saints) the King would not give way, and finally dissolved the conference. Although the negotiations thus formally came to an end, the Thirteen Articles on which agreement with the Germans had been made were kept by Archbishop Cranmer, and afterwards by Archbishop Parker, and were used as test articles to which the preachers whom they licensed were required to subscribe. Eventually they became the nucleus of the Articles of Religion which were authorized under Edward VI and Edward VII, and which in the main, though with many modifications, have remained in the English Church to this day. The correspondence between these Articles and the Lutheran Confession of Augsburg, from which they were originally taken. By the death of Henry VIII (27 January, 1547) the main obstacle to the reforming influence was removed. With the accession of Edward VI, who had been brought up in the reformed faith, with Seymour, also a Protestant, omnipotent in the Council, and Cranmer, now able to show his hand and work his will, the party of the Reformation became possessed of all the resources of national power, and during the five years of the reign (1547-53) remained triumphantly in the ascendant. This period witnessed the spurious doctrine of the supremacy of the State as the source of all ecclesiastical authority, and the practical abolition of episcopal and parochial distinctions. One of the cardinal principles of the Reformation which the German delegates had brought over in 1538 was that "the Mass is nothing but a Communion or synaxis" (Tunstall's Summary, M. S. Coppel. E. V., 296). Cranmer vehemently upheld this conception of the Eucharist. One of the first Acts under Edward VI was the introduction of a new English Communion Service, which was to be inserted at the end of the Mass, and which required Communion to be given under both kinds. This was soon after followed by a Book of Common Prayer, with a Communion Service entirely taking the place of the Eucharistic prayers of Cranmer. One of the chief authors of this book. Whether it ever received the assent of Convocation has been questioned, but it was approved by Parliament in 1549. Gardiner, Bishop of Winchester, in opposing Cranmer's denial of the Real Presence and of the Sacrifice of the Mass, argued that the Mass, as used in the new Prayer Book implied the acceptance of these doctrines; whereupon Cranmer and his fellow-reformers drew up a new Prayer Book, still more Protestant in tone and character. In it the order of the parts of the Communion Service was considerably altered, and the passages used by Gardiner as apparently favour—
Anglican formularies can only be determined by the candid and competent examination of the evidence as a whole, first, by the study of the plain meaning of the text; secondly, by the study of the historical setting and the circumstances in which they were framed and authorized; thirdly, by the known beliefs of their chief authors and of those by whom they were accepted; fourthly, by comparison with the Catholic pre-Reformation formularies which they supplanted; fifthly by the examination of the facts and the exact value of their doctrinal terminology as found in the controversies of the time; sixthly— if the examination is not to be hopelessly narrow— by the study of the general Reformation in Europe, of which the English Reformation, albeit with local features, was an integral part of the result. Here it is only possible to state the conclusions arising from such an inquiry in briefest outline.

Connexion with the Parent Movement of Reformation.—There can be no doubt that the English Reformation is substantially a part of the great Protestant Reformation upheaval of the sixteenth century, and that its doctrine, liturgy, and chief promoters were to a very considerable extent derived from, and influenced by, the Lutheran and Calvinistic movements on the Continent. There was first of all the living or personal connection. The English Reformation was in many respects a part of the work that was done in the Reformation in England—Cranmer, Barlow, Hooper, Parker, Grindal, Scory, Mary, Cox, Coverdale, and many others, were men who lived and laboured amongst the Protestants of the Continent, and remained in constant and cordial touch and communication with them. (See Original Letters of the Reformation.) Reciprocally, continental reformers, like Peter Martyr and Martin Bucer, were welcomed to England and made professors of Divinity at the universities. Others, like John a Lasco, and Paul Fagius, became the friends and guests of Cranmer. A second bond was the adoption of the same essential doctrines. The great principles and tenets set forth in the works of Luther, Melanchthon, and Calvin, or Zwingle, are reproduced with or without modifications, but substantially, and often almost verbatim in the literature of the English Reformation. The chief doctrines which are thus reproduced are the following: (a) the formula of the Protestant Reformation as a whole are the following nine: rejection of the Papacy, denial of Church Infallibility; Justification by Faith only; supremacy and sufficiency of Scripture as Rule of Faith; the triple Eucharistic tenet (viz. (a) that the Eucharist is a Communion or Sacrament, and not a Mass and sacrifice, save in the sense of praise or commemoration; (b) the denial of Transubstantiation and worship of the Host; (c) the denial of the sacrificial office of the priesthood and the propitiatory character of the Mass; the non-necessity of auricular Confession; the rejection of the invocation of the Blessed Virgin Mary and of the saints; the prohibition of prayers for the dead; the rejection of the doctrine of Indulgences. To these may be added three disciplinary characteristics which are founded on doctrine: the giving of Communion in both kinds; the substitution of tables for altars; and the abolition of monastic vows and the celibacy of the clergy. These twelve doctrines and practices of the continental Reformation have undoubtedly, though not always in the same measure, entered into the fibre of the English Reformation, and have all found expression, more or less emphatic, in the Anglican formularies. Hence, while the name “Puritan” is not found in the Prayer Book, it is used in the Coronation Service when the King promises to maintain “the Protestant religion as by law established”.

It was from the beginning popularly applied to the
Anglican beliefs and services. In the Act of Union the Churches of England and Ireland are styled “the Protestant Episcopal Church”, a name still retained by the Anglican Church in America. A third bond between the Reformation on the Continent and that which took place in England is to be found in the actual composition of the formularies. The Anglican Articles owe much, through the Thirteen Articles, to the Confession of Augsburg, and also to the Confession of Württemberg. Notable portions of the baptismal, marriage, and confirmation services are derived from the “Simplici et Pia Delibero” which was compiled by the Lutheran Hermann von Wied, with the aid of Bucer and Melanchthon. A considerable part of the Anglican ordinal (without the distinctive form for each Order) is found in Bucer’s “Scripta Anglicia”, has been pointed out by the late Canon Travers Smith. In this triple bond—personal, doctrinal, and liturgical—the continental and Anglican Reformations are, amid many and notable differences, substantially and inseparably interwoven as parts of one and the same great religious movement.

Collation of Formularies.—The comparison of the Anglican Prayer Book and Ordinal with the Protestant services was not without result, for it led to a second conclusion which is in harmony with the above. On making an analysis of what has been removed, and what has been retained, and what has been altered, it becomes unmistakably apparent that the main motive which determined and guided the construction of the new liturgy was the same as that which inspired the whole Reformation movement, namely: the determination to have the Lord’s Supper regarded as a Sacrament or Communion, and not as a Sacrifice, and to remove whatever indicated the sacrificial character of the Eucharist, or the Real Objective Presence of the Body and Blood of Christ in the Host. The Catholic liturgical forms, missal, breviary, pontifical, were in possession and had been in actual use for centuries. In making a liturgical reform, it was by the necessity of the case impossible that the changes made should not have reference to them, standing, as they did, in the relation of a terminus a quo to a terminus ad quem of reformulation. If the Sarum Missal, Breviary, and Pontifical are placed side by side with the Anglican Prayer Book and Ordinal, and a comparison made of the corresponding parts, the motive, drift, and intention of the framers are clearly revealed. In the Sarum formulary, in the Reformation formulary there are twenty-four passages which express with clearness the Catholic Sacerdotium, or sacrificial character of the office and work of the priesthood. Of these not one was allowed to remain in the Anglican Ordinal. In the Ordinary of the Mass alone there are some twenty-two positions in which the sacrificial nature of the Eucharist and the Real Presence of Christ as a Victim are expressed or implied. All these have been suppressed and eliminated in the Anglican Communion Service, and passages of a Reformational or non-committal character substituted. Thus, with regard to no less than forty-nine places, the new formularies bear the marks of deliberate exclusion and of anti-sacrificial and anti-sacerdotal significance. (See The Tablet, London, 12 June, 1897.)

Development and Parties.—Although the Anglican Articles and liturgy have been practically unchanged since 1662, it was a time of deep concern and thought of a religious body like the Church of England should present the note of development, and that such development should eventually outgrow, or at least strain, the historic interpretation of the formularies, and the more so because there has been no living authority to adapt or readjust them to the newer needs or aspirations. The development may be said to have been guided by three main influences. There has been the deepseated attachment to the principles of the Reformation in which the Anglican settlement was founded, and the determination to preserve the standards of belief and worship thus established. This loyalty to the Protestant character of the Anglican Church has incidentally produced the Low Church, or Evangelical, school of Anglicanism. A second influence is that of rationalism, which, both in England and in Germany, has acted as a solvent of Protestantism, especially in the form of destructive biblical criticism, and which, though in the effort to emancipate the Church from an aversion to all that is dogmatic, supernatural, or miraculous. Its exponents, who are numerous, learned, and influential, are generally classed as the Broad Church, or the Latitudinarian, school of Anglican religious thought. A third influence which has made itself felt upon Anglicanism, and one more vital and more penetrating and progressive than the other two, has been that of Catholicism, whether as reflected in Catholic antiquity or as beheld in the actual Catholic and Roman Church. The effect of this influence may be traced in what has been called the historic High Church party. A number of Anglican bishops were sent to Rome in the eighteenth centuries, while bitterly opposed to Rome, and, when Popes, stood above the prevailing low level of churchmanship, and put forward higher and more philologic views, in matters of Church authority, belief, and worship. Although comparatively few in number, and wittily outnumbered by their fellow churchmen, they were destined to serve as a point d’appui for a subsequent development. Such writers as Bishop Andrews (d. 1629), Bishop Overall (d. 1619), Bishop Montague (d. 1641), Archbishop Laud (d. 1644), Archbishop Bramhall (d. 1663), Dr. Theobald, (1615-1672), Bishop Ken (d. 1711), Dr. Waterland (d. 1740), may be regarded as representative of this section.

Oxford Movement.—In 1833 a strong current of popular opinion directed against the Anglican Church aroused in its defence the zeal of a small band of Oxford students and writers, who, gradually gathered under the informal leadership of John Henry Newman. Among these were John Keble, C. Marriott, Hurrell Froude, Isaac Williams, Dr. Pusey, and W. G. Ward. Their object was to make good for the Anglican Church its claim to the note of Catholicity. Their task led them to look both behind and outside the Anglican Church for the foundation of a new church. There was no Anglican High Church divines of the seventeenth and eighteenth centuries on one side, and a catena of certain Fathers on the other, it was hoped that a quasi-continuous chain of Catholic tradition could be made to connect the Anglican Church of their day with Catholic antiquity. Translations of the Fathers, works on liturgy, the festivals of the “Christian Year”, and above all a memorable series of “Tracts for the Times”, conveyed with telling force the newer and broader conceptions of churchmanship which entered into the spirit of the defenders. In “Tract 90” an attempt was made, somewhat on the lines of St. Ambrose’s doctrine of the publican and the Pharisee, to reconcile the teaching of the Council of Trent. The result was a doctrinal and devotional crisis such as England had not witnessed since the Reformation, and the Oxford or Tractarian movement, during the last three or four decades, it has been termed “The Apostasy”, in 1833, to Newman’s conversion in 1845, formed a historic epoch in the annals of Anglicanism. The fact that the work of the movement was informally a study de Ecclesid brought both the writers and their readers more directly face to face with the claims of the Church of Rome. A large number of those who took part in the movement, and notably
its great leader, became Catholics, while others, in remaining Anglicans, gave a new and pro-Catholic direction and impulse to Anglican thought and worship. It may be said that in the case of Newman, Oakley, Wilberforce, Ward, and a host of others, the research of the nature of Catholicity and the rule of faith brought them to realize the need of the living voice of the Church (the Divina Providentia Divinae fides), and failing to find it in the Anglican episcopate, they sought it where alone it could be found. Others, like Pusey, Marriott, Keble, sought what they called the voice of the “Church” in the inanimate formularies (or regula remota) which, after all, is the only thing in the liturgy of the Church that conciliates the definitions to the Scriptures as the area over which they still used, after the manner of true Protestants, their private judgment. The same principle is always more or less at work and goes as far now as then to sift those who come from those who stay. [If we bear in mind that by “Church” was thus meant the silent self-interpreted formularies (or regula remota), and by “Bishops” the living magisterium (or regula proxima) sought in Anglicanism, we shall feel that there is a great truth contained in Pusey’s well-known saying, three years after the secession of Newman: “I am not disturbed by it—never was disturbed by anything the bishops. It was perhaps the difference between Newman and me. He threw himself upon the bishops and they failed him. I threw myself on the English Church and the Fathers, as under God, her support” (Letter to J. Marriott, 2 January, 1848).]

Anglican Revival.—Although the Oxford movement is regarded as having come to a close at the conversion of Dr. Newman in 1845, a large section of the Anglican public had been much too profoundly stirred by its ideals ever to return to the narrowness of the religious horizons which were bounded by the Reform Act. Its influence has survived the unceasing flow of converts to the Catholic Faith, and is shown in the Anglican Church itself by that notable change of belief, temperament, and practice which is known as the Anglican Revival. The last fifty years have witnessed the development of an influential and growing school of religious thought which, with its influence on the life of the Church, is steadily labouring to Catholicize the Church of England. It has set up the claim, hopelessly untenable in the face of historical evidence, that the Anglican Church is one and continuous with the Ancient Catholic Church of the country, and is an integral part of the Catholic Church of today. It maintains that the Catholic Church is one, and contemplates as a stage in Catholicism the Anglican Church, with the result that those who stay in the Church seek to ratify its position, and to escape from its fatal isolation, by desiring some scheme of corporate reunion and especially by endeavouring to obtain some recognition of the validity of its orders. With the truest charity, which consists in the reputation of truth, Pope Leo XIII in his Encyclical on Unity, pointed out that there could be no reunion except on the solid basis of dogmatic unity and submission to the divinely instituted authority of the Apostolic See. In September, 1896, after a full and exhaustive inquiry, he issued a Bull declaring Anglican Orders to be “utterly null and void”, and in a subsequent Brief addressed to the Archbishop of Paris, he required all Catholics to accept this judgment as “fixed, settled, and irreceivable” (firmum, rationet irreceivable). The Anglican Revival continues to reiterate its claim and to appropriate to itself, wherever practicable, whatever in Catholic doctrine, liturgy, and practice, church vestments, etc., in order to give a semblance of Catholicity to its form of worship. By the Lambeth judgment of 1891 it acquired a public sanction for many of its innovations. Since then it has gone further, and holds that no authority in the Church of England can override things which are authorised by “Catholic consent”. It stands opposed to the life of the Church as it is in the life of the Church as a whole, as the papal system is philochatholic in its views and aspirations, but hopelessly committed to heresy and to heretical communication, and built upon an essentially Protestant foundation. Although to Catholics its very claim is an impious usurpation of what belongs to right to the Catholic Church alone, it fulfils an informal mission of influencing English public opinion, and of familiarizing the English people with Catholic doctrines and ideals. Like the Oxford movement, it educates more pupils than it can retain, and works upon premises which cannot but carry it in the long run farther than it is willing to go. A thorough theory would regard any western church, branches, or a province theory which is known to the rest of the provinces, and a continuity theory of which more than twelve thousand documents in the Record Office and the Vatican Library are the overwhelming refutation, cannot form a standing ground which is other than temporary and transitional. In the meantime, its work amongst the masses is often a species of catechumenate for Catholicism, and in all cases it is an active solvent and a steady undoing of the English Reformation.

J. MOYES.

Anglin, Timothy Warren, Canadian journalist and member of Parliament, b. in the town of Clonskilly, County Cork, Ireland, 1822; d. 5 May, 1886, in Ontario. He was educated in Anglican schools and for a time in his native corporation. His family was financially ruined in the famine of 1846-47 and he emigrated to the city of Saint John, New Brunswick, in 1849. He was a public speaker, but made his mark as the most vigorous writer on the Catholic press in the country. He founded in 1851 the ‘Morning Freeman’ (1851). On the question of the total prohibition of the manufacture and sale of alcoholic liquors, although a strong advocate of temperance, he separated himself from his political friends and fought the measure which he considered too drastic and unworkable. He was a member of the Legislative Assembly of New Brunswick, but was expelled at its next session. In 1860 Mr. Anglin was returned as representative of the city and county of Saint John, a constituency from which no Catholic had ever been elected. When the scheme of confederation of the British
North American provinces was mooted, he took a prominent part in the opposition, because he did not believe, as was asserted, that the proposed union of the provinces was necessary for the continuance of their connexion with the empire, and because he was convinced it must cause an enormous increase in the rate of taxation in New Brunswick. Just at this time a small body of men calling themselves Fenians appeared on the border of the province and threatened an invasion. Dr. D. B. Killam, their leader, issued a proclamation inviting the anti-confederates to join with them, overthrow British tyranny, and maintain the legislative independence of the province. The anti-confederates were in no way responsible for Dr. Killam’s invasion or proclamation, which had the effect, however, of raising a no-popery cry, and of driving Mr. Anglin from public life for a few years. When Canadian confederation became an accomplished fact, Mr. Anglin accepted the situation loyally. He consented to become a candidate in the county of Gloucester for a seat in the House of Commons of Canada. When the McKenzie government was formed, Mr. Anglin was chosen Speaker of the House of Commons, a position he held from 26 May, 1874, until 31 May, 1877. No one lent more dignity to the high position of first commoner of Canada and his rulings were never questioned, so strict was his impartiality.

Mr. Anglin was a Canadian statesman of eminence, but he deserves a place in history more particularly as an able, fearless, and indefatigable journalist, doing battle for the cause of Catholic education. In New Brunswick the issue of the greatest importance was the anti-separate school legislation. During many years Mr. Anglin, through the columns of the “Freeman” and on the floor of the House of Commons, fought a valiant battle for his co-religionists. His efforts, and the exertion of those who laboured with him were so far successful that in the greater part of the province a compromise was made, which allows Catholics to have their own schools and teachers, and to give religious instruction before and after school hours. This was far from being all he would wish, but it is much better than the utterly anti-Catholic, irreligious system at first insisted upon by the law. Mr. Anglin joined the editorial staff of “The Toronto Globe” in 1883, and was editor-in-chief of “The Toronto Tribune”, a Catholic weekly. He died at the age of seventy-four.

J. J. CURRAN.

Anglo-Saxon Church, THE. I. ANGLO-SAXON OCCUPATION OF BRITAIN.—The word Anglo-Saxon is used as a collective name for those Teutonic settlers, the foundation stock of the English race, who after disposing of the Celtic inhabitants of Britain in the middle of the fifth century, remained masters of the country until a new order of things was created in 1066 by the coming of the Normans. Though etymologically open to some objection (cf. Stevenson’s “Asen”, 140) the term Anglo-Saxon is convenient in practice, the more so because we do not know very much concerning the provenance of the Low German tribes who about the year 449 began to extend the Hunnic Empire from the Rhine into England. The Jutes who came first, and occupied Kent and the Isle of Wight, have been supposed to be identical with the inhabitants of Jutland, but it has been recently shown that this is probably an error (Stevenson, ibid., 167). They were, however, a Frisian tribe. The Saxons of the fifth century were better known and more widely spread than the present Frisians, of the present Friesland, Holstein, and Brunswick. The Angles in Tacitus’ day were settled on the right bank of the Elbe close to its mouth. They seem to have been nearly akin to their then neighbours, the Lombards, who after long wanderings eventually became the masters of Italy. Now represented by Sussex and Essex, founded a great kingdom in the West which gradually absorbed almost the whole country south of the Thames. In fact, the King of Wessex ultimately became the lord of the entire land of Britain. The Angles, who followed close upon the heels of the Saxons, founded the kingdoms of East Anglia (Norfolk and Suffolk), Mercia (the Midlands), Deira (Yorkshire), and Bernicia (the country farther north). The extermination of the native inhabitants was probably not so complete as was at one time supposed, and a recent authority (Hodgkin) has declared that “Anglo-Celt rather than Anglo-Saxon is the fitting designation of our race.” But, although the Britons were Christians, the survivors were in any case too insignificant a body to convert their conquerors. Only in the extreme west and north, where the Teutonic invaders could not penetrate, did the Celtic Church still maintain its succession of priests and bishops. No effort seems to have been made by them to preach to the Saxons, and later on, when St. Augustine and St. Lawrence tried to open up friendly relations, the British Church held severely aloof.

II. CONVERSION.—Everyone knows the story of the Roman Mission which first brought to the English the knowledge of the Gospel. St. Gregory’s deep compassion for the angel-faces of some captive Anglo-Saxon children in the Roman slave-market led in time to the sending of the monk St. Augustine and his companions. They were well received by Ethelbert of Kent who had already married a Christian wife. Augustine landed in Thanet only in 597, but before the end of the century most of the Jutes of Kent had been converted. Acting on instructions previously received, he went to Arles to receive episcopal consecration. Frequent communications were ex-
changed with Rome, and St. Gregory in 601 sent Augustine the pallium, the emblem of archiepiscopal jurisdiction, directing him to consecrate to other bishops and to see that the newly founded diocese of London was established. This was not possible, and Canterbury became the mother church of England. London, however, very shortly afterwards had its church, and Mellitus was consecrated to reside there as Bishop of the East Saxons, while another church was erected at Rochester with Justus as bishop. On Ethelbert's death in 616 great reverses befell the cause of Christianity. Essex and part of Kent apostatized, but St. Lawrence, the new archbishop, stood his ground. A few years later a great advance was made by the marriage of the powerful King Eadwine of Northumbria to a Kentish Christian princess. Paulinus of York, who had at his death been sent to help Augustine, was consecrated bishop, and, accompanying her as her chaplain, he was able to baptize Eadwine in 627, and build the church of St. Peter at York. It is true that a pagan reaction six years afterwards swept away most of the results achieved, but even then his deacon James remained at work in Yorkshire. Meanwhile Felix, a Burgundian monk acting under orders from Canterbury, had gained over East Anglia; and Birinus, who had been sent straight from Rome, began in 634 the conversion of the people of Wessex. In the North it seemed as if the Faith was almost extinguished, owing mainly to the relentless opposition of Penda, the pagan King of Mercia, but help came from an unexpected quarter. In 634 the remnants of Northumbrian sovereignty were soon grasped by St. Oswald, who had been brought up in exile among the Irish monks settled in Iona, and had there become a Christian. When this young prince had gained a victory over his enemies and established himself more firmly, he summoned (c. 635) a Scottish (i.e. Irish) missionary from Iona. This was St. Aidan, who established a community of his followers in the island of Lindisfarne, and thence evangelized all the land of the north. St. Aidan followed the Celtic traditions in the points in which they differed from the Roman (e.g. the keeping of Easter), but there can be no question as to his sanctity or as to the wonderful effects of his preaching. From Lindisfarne came St. Cedd and St. Chad, two brothers who respectively evangelized Essex and Mercia. To Lindisfarne also were indebted, at least indirectly, for St. Cuthbert, who consolidated the empire of Christianity in the north, and for St. Wilfrid, who, besides converting the South Saxons, the tardiest of the Teutonic settlers to receive the Gospel, accomplished the great task of reconciling the Christians of Northumberland to the Roman Easter and to the other institutions which required the support of papal authority. To sum up, it has been said, not inaptly, that in the conversion of the Anglo-Saxons “the Roman planted, the Scot watered, the Briton did nothing.”

III. DEVELOPMENT UNDER ROMAN AUTHORITY.

Meanwhile great work of organization had been going on. Theodore of Tarsus, a Greek monk who had been consecrated Archbishop of Canterbury by Pope Vitalian, came to England in 669. He was warmly welcomed by all, and in 673 held a national council of the English bishops at Hertford, and another in 680 at Hatfield. In these synods much was done to promote purity, to define the limits of jurisdiction, and to restrain the wanderings and mutual interference of the clergy. What was still more important, St. Theodore, visiting the whole of England, consecrated new bishops and divided up the vast dioceses which in many cases were coextensive with the kingdoms of the heptarchy. It has been a consequence of this last proceeding that a feud for a while broke out between Theodore and Wilfrid, the latter being driven from his See of Ripon and appealing to Rome. But after some tempestuous years, marked alike by great endurance and missionary zeal on Wilfrid’s part, Theodore acknowledged that he had done grave wrong to his brother bishop. They were reconciled and for the short time that remained worked together harmoniously in the cause of Roman order and discipline. It would seem that in the interests of anti-papal controversy, a great deal too much has been made of the divergent customs of the Roman and Celtic missionaries. Both in Scotland and on the Continent, Irish Christianity was thoroughly loyal in spirit to the See of Rome. Such men as St. Cuthbert, St. Cedd, St. Chad, and St. Wilfrid co-operated heartily with the efforts to preach the Gospel made by the teachers sent from Canterbury. The Celtic customs had already received their death-blow in the choice made by the Northumbrian King Oswiu, when at the Synod of Whitby (664) he elected to stand by the Roman Key-bearer, St. Peter. In fact, after the lapse of a few years they are no more heard of. In the eighth century the pope granted the pallium to Egbert, Bishop of York, and thus restored the see as an archiepiscopal according to a scheme already foreshadowed in St. Gregory’s letter to Augustine. Moreover, two very important synods were held at this period. The one, in 747, was summoned at the instance of Pope Zacharias, whose letter was read aloud, and devoted itself to thorough-going legisla-
course of which Wessex gradually acquired a position of supremacy, the Danish incursions destroyed many great seats of learning and centres of monastic discipline, such, for instance, as Jarrow, the home of St. Bede. To the extent these calamities soon exercised a disastrous effect upon the lives and work of the clergy. King Alfred the Great strove hard to put things on a better footing, and, speaking generally, the devotion of secular rulers towards the papacy and the Church was never more conspicuous than at this period. To this belongs the famous grant to the Church of a tenth of his land by Ethelwulf, father of Alfred. This had nothing directly to do with tithes, but it showed how completely the principle was recognised and how close was the union between Church and State. The final victory of Alfred over the Danes, the treaty with Guthrum their leader at Wedmore, and the consequent reception of Christianity by the invaders, did much to restore the Church to happier conditions. In the joint code of laws published by Alfred and Guthrum, apostasy was declared a crime, negligent priests were to be fined, the payment of Peter’s Pence was commanded, and the suppression of heathen rites was forbidden. The union between secular and ecclesiastical authority at this time, and indeed throughout the whole of the Anglo-Saxon period, was very close, and some of the great national councils seemed almost to have the character of Church synods. But the clergy, while remaining closely identified with the people, and discharging in each district the functions of local state officials, seem never to have quite regained the religious spirit which the period of Danish invasions had impaired. Thus, in the time of St. Dunstan, who was Archbishop of Canterbury from 960 to 988, a very strong movement made itself felt (encouraged especially by St. Ethelwold of Winchester, and St. Oswald of Worcester and York), which aimed at replacing the secular clergy by monks in all the more important “ministers.” There can be no doubt that at this period the law of celibacy was still observed by priests, and the custom of marrying was so general that it seemed to have been impossible to enforce any very severe penalties against deserters. Hence, great efforts were made by the three saints named and by King Edgar to renovate and spiritualise monasticism upon the lines of the great Benedictine rule, hoping thereby also to raise the tone of the secular clergy and to increase their influence for good. For the same end St. Dunstan sought to remedy the isolation of the English Church not only by intercourse with France and Flanders, but also, in the words of Bishop Stubbs, “by establishing a more intimate communication with the Apostolic See”. Henceforth nearly all archbishops went personally to Rome for the pallium. These efforts resulted in a distinct advance in general culture, through England no longer led, but was content to follow the scholars of the Continent. Still, much was gained, and when, after renewed invasions, a Danish dynasty became masters of England, “the society which was unable to withstand the arms of Canute, almost immediately humanized and elevated him”. Canute was a fervent convert. He made a great pilgrimage to Rome in 1016—17, his legislation was largely ecclesiastical in character, and he insisted anew on the payment of Peter’s Pence. These Roman influences were also reinforced under Edward the Confessor by the appointment of several foreigners to English sees and by a great revival of pilgrimages to Rome. The foreigners were probably both more devout and more capable than the native priests that were available. There is nothing to show that competent Englishmen were passed over. On the contrary, when in 1062 papal legates again visited England they were responsible for the appointment of one of the greatest native archbishops of Anglo-Saxon times, St. Wulstan, Bishop of Worcester. In himself “a faultless character” (Dict. Nat. Biog., s. v.), he lived on under Norman rule, for nearly thirty years, serving to perpetuate the best traditions of the Anglo-Saxon Church in the reorganized hierarchy of the Conquest.

IV. ECCLESIASTICAL ORGANIZATION.—There can be no doubt that in the Christianizing of Britain the monk came before the secular priest, the minster (monasterium) was prior to the cathedral. St. Augustine and his companions were monks, belonging seemingly to communities founded by St. Gregory himself, though it would be a mistake to regard them as identical in discipline, or even in spirit, with the Benedictines of a later age. Still greater would be the error of using modern standards to judge of the monks of the Celtic Church; those rude but ascetic missionaries who established themselves in the lonely island of Lindisfarne, and who in their excursions under the leadership of St. Aidan gradually built up the Church of Northumbria. The early monastic institutions of the West, both Roman and Celtic, were very adaptable and seem to have been well fitted for missionary efforts; but they were nevertheless incapable of providing permanently for the spiritual needs of a Christian population, as they essentially supposed some form of common life and the gathering of numbers in communities. As soon, then, as the work of conversion had made some little progress, it became the aim of the bishop or abbot—and under the Celtic system the abbot was often the religious superior of the bishop—to draw young men into intercourse with their community and after more or less of instruction to ordain them priests and send them to dwell among the people, wherever their ministrations were most needed, or where provision for their support was most readily offered. To a large extent the parochial system in England was brought into being by what may be called private chaplaincies (cf. Earle, Land Charters, 73). It was not, as used formerly to be maintained, the creation of Archbishop Theodore or any one organizer. The gesith, or noble landowner...
in any “township” (this, of course, was a rural division) would build a church for his own private convenience, often in contiguity to his own house, and then he would either obtain from the bishop a priest to serve it or, more commonly, would present some nominee of his own for ordination. No doubt the bishop himself was also active in providing churches and clergy for noteworthy centres of population. Indeed, Bede writing to Archbishop Egbert of York urged that there ought to be a priest in each township (in singularis vicis), and to this day the parishes coincide with the old townships (now known as “civil parishes”), or in more thinly populated districts with a group of townships. While, in this way parishes came into being out of the oratories of the lords, a strong effort seems to have been made by the bishops at an early date both to check abuses and to secure some definite provision of a permanent nature for the support of the priest. This often took the form of lands legally “booked” to the saint to whom the church was dedicated. At first the bishop seems to have been seized of these endowments, as also of the tithes and of the general contributions for ecclesiastical purposes known as “Church-shot”, but soon the parish priest himself acquired, along with fixity of tenure, the administration of these emoluments. It is quite possible that the general prevalence in England of lay patrons with the right to present to benefices (q. v.) is to be traced to the fact that the parish church in so many cases originated in the private oratory of the lord of the township. It is difficult to determine what and how the organization of the parochial system should be regarded as complete. We can only say that the Dommesday commission in the reign of William the Conqueror takes it for granted that every township had its own parish priest. The dioceses which were first divided up with some degree of adequacy by Archbishop Theodore were further added to. As time went on, York, as we have noticed, became an archbishopric under Egbert, but the province of York was always far behind Canterbury in the number of its suffragans. On the other hand, the recognition almost universally accorded to Canterbury, and the path of fealty taken by the bishops to the archbishop probably did much towards developing the idea of the national unity. At the close of the Anglo-Saxon period there were some seventeen bishoprics, but the numerous subdivisions, suppressions, translations, and amalgamations of sees during the preceding centuries are too complex to be detailed here. The matter has been very fully discussed, in “English Dioceses”, by G. Hill, who gives the following list of bishoprics in 1066. I add the date of foundation; but in some cases, indicated in brackets, the see was suppressed or transferred and afterwards refounded. Canterbury 597; London, 604; Rochester, 604; York, (625), 664; Dorchester (634), 870 with Leicester; Lindisfarne, 635, later Durham; Lichfield, 656; Winchester, Hereford, 669; 602; East Anglia (Elmham), 673; Worcester, 680; Sherborne, 705; Sussex (Selsey), 705; Ramsbury, c. 906; Crediton, c. 906; Wells, c. 906; Cornwall (St. Germans), 931. Some of these were more famous under other names. Thus Ramsbury was later on represented by Salisbury or Sarum, which, owing to the influence of St. Osmund (d. 1099), a post-Conquest bishop, acquired a sort of liturgical primacy among the other English dioceses. Similarly, the sees established at Dorchester, Elmham, and Crediton were lost, and others transferred to the far more famous cities of Lincoln, Norwich, and Exeter. Other bishoprics at one time renowned, such as those of Hexham and Ripon, were suppressed or merged into more important dioceses. At the period of the Norman Conquest, York had only one suffragan see, that of Lindisfarne or Durham, but it obtained a sort of irregular supremacy over Worcester, owing to the abuse that for a long time the same archbishop had been accustomed to hold the sees of York and Worcester at once. Undoubtedly a large part of the shopping and changing which are noticed in the delimitation of the old Saxon sees are due to the effects of the Sarum and English irruptions. The same cause is no doubt mainly responsible for the decay of the older monastic system; though something should also be laid to the charge of the looseness of organization and the undue prevalence of family influence in the succession of monastic dignitaries, which, in many instances, was no more than the Kloster only the semblance of religious life. The “booking” of land to these pretended monasteries seems in the early period to have become recognized as a fraudulent means of evading certain burdens to which the land was subject. The prevalent system of “double monasteries”, in which both sexes resided in the same building, the nuns under the rule of an abess, seems never to have been viewed with approval by Roman authority. It is not clear whether the English derived this institution from Ireland or from Gaul. The best known examples are Whitby, Coldingham, Bardsey, Wenlock, Repton, Ely, Wimborne, and Barking. Some of these were purely Celtic in origin; others, for example the last, were certainly founded under Roman influence. Only in the case of Coldingham have we any direct evidence of grave scandals resulting. When, however, in the tenth century, after the subjugation of the Danes, the monastic system revived once more, English monks went to Fleury which had recently been reformed by St. Odo of Cluny, and the Fleury tradition was imported into England. (Eng. Hist. Review, IX, 691 sq.) It was the spirit of Fleury which, under the guidance of St. Dunstan and St. Ethelwold, animated the great centres of English monastic life, such as Winchester, Worcester, Abingdon, Glastonbury, Eynsham, Ramsey, Peterborough, and many more. We must also remember, as an explanation of the efforts made at this time to dislodge the secular canons from the cathedrals, that these secular canons were themselves the successors, and to some extent the equals, of the religious monks. It was felt that all sacred traditions cried out for the restoration of a worthier clergy and a stricter observance. Even during times of the greatest corruption ecclesiastical authority never fully acquiesced in the marriage of the Anglo-Saxon Masspriests, though this was not uncommon. On the other hand, it should be remembered that the word priest (as opposed to messu_priest) of itself only means clerics in minor orders, and consequently every mention of the son of a priest does not necessarily presuppose a flagrant violation of the canons. To the clergy in general, clerical privileges, and great privileges were accorded which the law fully recognised. The priest, or mass-thren, enjoyed a high
THE BEWCASTLE CROSS (WEST SIDE)
wergeld (i.e. man-price, a claim for compensation proportionate to dignity), and an increased mundbyrd, or right of protection. He ranked as a thane, and the parish priest together with the reeve and the four best burgars of each township attended the hundred-moot as a matter of right. On the other hand, the clergy and their property, at least in later times, were not exempt from the public burdens common to all. Saeve for the option of the corseled, a form of ordeal by blessed bread, the clergy were judged in the ordinary tribunals, and frithborh, or the duty of finding a number of sureties for their keeping the peace, was incumbent upon them as upon other men.

V. ECCLESIASTICAL OBSERVANCES.—The close union of the religious and social aspects of Anglo-Saxon life is nowhere more clearly seen than in the penitential system. Codes of penalties for moral offences, which were known as Penitentials and were ascribed to such venerable names as Theodore, Bede, and Egbert, meet us from an early period. The application of these codes, at least in some imperfect way, lasted until the Conquest, and the public penance enforced upon the offenders seems almost to have had the effect of a system of police. Closely related with this was the practice of making confession to the parish priest on Shrove Tuesday or shortly afterwards. In cases of public offences against morality, reconciliation was commonly deferred at least until Maundy Thursday, at the end of Lent, and belonged of strict right to the bishop alone. Confession may have been relatively infrequent, and probably enough its necessity was only recognized when there was question of sins of a pahly grievous character, but it is certain that secrecy was respected in the case of hidden sins, and that abjuration was given, at least in the precatory form. The earliest example of our modern declarative form of abjuration in the West is probably of very early origin. Of the general prevalence of confession no stronger proof can be given than the fact that the term commonly used in Anglo-Saxon to denote a parish was scriftacic (i.e. shift shire, confession district). Like the observance of certain appointed fasts and festivals, the obligation of confession was made a subject of secular legislation by the king and his Witan. Another obligation enforced by legal enactment in the Witenagemot (council of the wise men) was the Cyrician (i.e. church-shot, church dues). The nature of this payment is not quite clear, but it seems to have consisted in the first fruits of the seed-harvest (cf. Kemble, Saxons in England, I, 559). It was apparently distinct from tithes and probably was even older than the formation of regular parishes (Baldwin Brown, Arts in Early Eng., I, 314-316). The payments of the tithe of increase was first plainly enjoined in the legal synod held at Caerleon in the (Saxon) 757 and the obligation was confirmed in an ordinance of Athelstan, 927. Soul-shot (soul scet), also a payment enforced by legal sanction, seems to have been a due paid to the parish church with a view to the donor's burial in its churchyard. The importance attached to it shows how intimately bound up with Anglo-Saxon religious conceptions was the duty of prayer for the dead. The offering of Masses for the dead is legislated for in some of the earliest ecclesiastical documents of the English Church which have been preserved to us, e.g. in the "Penitential" of Theodore. The same desire to obtain the prayers of the living for the souls of the departed is manifested alike in the wording of the land charters and in the earliest stone monuments. The cross erected at Bewcastle in Cumberland about 671, in honour of the Northumbrian king Alchfrith, has a runic inscription asking prayers for his soul. Religious communities as early as the first half of the eighth century banded themselves together in associations pledged to recite the psalter and offer Masses for their deceased members, and this movement which spread widely in Germany and on the Continent had its origin in England (See Ebner, Gebetsverbrüderungen, 30). Similarly among secular persons guilds were formed, the main object of which was the making of prayers for the souls of their members after death (Kemble, Saxons, I, 511). For the same purpose, at the obsequies of the great, doles of food were commonly distributed, and slaves were manumitted. Another institution many times mentioned in the later Anglo-Saxon laws is that of Peter's Pence (Rom-fisco, Rom-pennig). It appears from a letter of Pope Leo III (796-816) that King Offa of Mercia promised to send 365 mancusses yearly to Rome for the maintenance of the poor and of lights, and Asser tells of some similar gift of Ethelwulf, the father of King Alfred, to St. Peter. More very long after, it seems to have taken the form of a regular tax collected from the people and annually transmitted to Rome. This voluntary contribution undoubtedly bears witness to a very close union between England and the Holy See, and indeed this is made clear to us in numerous other ways. It is Bede who directs special attention to the migration of Anglo-Saxons from England to the Holy City and to the abdication of kings, like Cædwalla and Ine, who resigned the crown and went to Rome to die. The prevalence of dedications to St. Peter, the generous gifts of such men as the Abbot Ceolfrith, whose present to the Pope, known as the "Codex Amiatinus", is preserved to this day, together with the language of several of

ANGLO-SAXON STONE CARVING FROM Jedburgh CASTLE (DATE UNCERTAIN)
the English synods, all point in the same direction. The fact was even commented upon by continental contemporaries, and the "Gesta Abbatum Fontanellensiun" (Saint Vandrille), written c. 840, speaks of the "English who are always specially devoted to the Apostolic See" (Hauck, Kirchengeschichte Deutschlands, I, 457, 3d ed.). We have very good evidence of the existence in the Anglo-Saxon Church of the whole of the present sacramental system, including Extreme Unction, Holy Orders, and Matrimony. The Mass was the centre of all religious worship, and the Holy Sacrifice was certainly offered privately, sometimes as often as three or four times in the same day by the same priest, but always fasting. The attempt made, upon the authority of certain expressions of Abbot Ælfric (q. v.), to show that the Anglo-Saxon Real Presence is wholly illusory. (See Bridgett, Hist. of Holy Eucharist, I, 119 sq.). In these matters of faith and ritual England differs in no substantial respect from the rest of Western Christendom. The Latin language was used both in the liturgy and in the canonical hours. The books were the Roman service books without any important additions of native or Celtic growth. The principal foreign influence which can be discerned is a likeness to the ritual observances of southern Italy (e. g., Naples), a peculiarity to which attention has been drawn on many occasions by Edmund Bishop and Dom Germain Morin. It is probably due to the fact that Adrian, Abbot of St. Augustine's, Canterbury, who came to England in the train of Archbishop Theodore, had brought with him the traditions of Monte Cassino. Even the coronation service, which began by being pronouncedly Celtic, was remodelled about the time of Æthelstan (973) in imitation of the usages which obtained in the coronation of the Emperor of the West (Robertson, Historical Essays, 203 sq.; Thurston, Coronation Ceremonial, 18 sq.). Hence many interesting details of liturgical custom, e. g. the churchyard procession on Palm Sunday, the dramatic dialogue beside the Sepulchre on Easter eve, the episcopal benediction after the Pater Noster of the Mass, the multiplication of prefaces, the great O's of Advent, the communion of the laity under both species, etc., were not peculiar to England, even though in some cases the earliest recorded examples are English examples. As regards the veneration of the saints and of their relics, no Church was farther removed than the Anglo-Saxon Church from the principles of the Reformation. The praises of our Blessed Lady are sung by Aldhelm and Alcuin in Latin, and by the poet Cynewulf (c. 775) in Anglo-Saxon, in glowing verse. An English monk (Church Quarterly Rev., XIV, 286) has frankly admitted that "Mariolatry is no very modern development of Romanism—the Blessed Virgin was not only Dei Genitrix and Virgo Virginum, but in a tenth-century English litany she is addressed thus:—

Sancta Regina Mundi, ora pro nobis;
Sancta Salvatric Mundi, ora pro nobis;
Sancta Redemptrix Mundi, ora pro nobis."

The bodies of the saints, e. g. that of St. Cuthbert, were reverently honoured from the beginning and esteemed the most precious of treasures. Besides the feasts of Christ and Our Lady, a number of saints' days were observed throughout the year, to which in a synod of 747 the festivals of St. Gregory and St. Augustine, the true apostles of England, were specially added. Later secular legislation determined the number of such feasts and prescribed abstention from servile work. All feasts of the Apostles had vigils on which men fasted. Sts. Peter and Paul's day was celebrated with an octave. The Ordeals, a method of trial by "judgment of God", though accompanied by prayer and conducted under the supervision of the clergy, were not exactly an ecclesiastical institution, neither were they peculiar to the Anglo-Saxon Church.

VI. Missions.—Of the missionary enterprise of the Anglo-Saxons a more detailed account must be sought under the names of the principal missionaries and of the countries evangelized. It will be sufficient to say here in general that the preaching of the Irish monks, of whom St. Columban was the most celebrated, in central and western Europe, was followed and eclipsed by the efforts of the Anglo-Saxons, in particular by those of the Northumbrian St. Wilfrid and the West Saxon Winfrith better known as St. Boniface. St. Boniface, to whom a later age gave the name of the Apostle of Germany, was supported by many followers, e. g. Lull, Willibald, Burchard, and others. The work of evangelization in Germany was almost accomplished in the eighth century, the crowning effort being made by St. Willi-

Cover, Book of the Gospel of St. John

had between 772 and 789, in the North, beside the banks of the Elbe and the Weser. These missionary undertakings were much assisted by the devotion of many holy Englishwomen, e. g. Sts. Walburg, Lioba, Tecila, and others, who founded communities of nuns and in this way did much to educate and Christianize the young people of their own sex. At a somewhat later date another great missionary field was pro-
vided for Anglo-Saxon seal in the northern lands of Denmark and Scandinavia. St. Sigfrid led the way under the protection of King Olaf Tryggvesson, but the accession of King Canute to the throne of England was an important factor in this new development. Although not much is known of the history of the missions in Sweden and Norway, it has lately been shown by such scholars as Taranger and Freisen, alike from linguistic and liturgical considerations, that the impress of the Anglo-Saxon Church is everywhere recognisable in the Christian institutions of the extreme North.

VII. LITERATURE AND ART.—Both literature and art among the Anglo-Saxons were intimately bound up with the service of the Church, and owed almost all their inspiration to her ministers. In the century or more which preceded the terrible Viking raid of 878 extraordinary progress was made. Aldhelm, copy of the Gospel of St. John, now at Stonyhurst College, which was buried with St. Cuthbert and found in his tomb. But this precocious development of culture was, as already explained above, terribly blighted by the inroads of the Danes. With the era of King Alfred, however, there are many signs of recovery. His own Anglo-Saxon prose, mostly translations, is conspicuous for its grace and freedom, also the remarkable work of art known as the Alfred Jewel bears witness, with rings and other objects of the same epoch, to a very high level of technical skill in goldsmith’s work. Within the century of Alfred’s death we also find that in this period of comparative peace and religious revival an admirable school of calligraphy and illumination had grown up which seems to have had its principal home at Winchester. The Benedictional of St. Æthelwold and the so-called Missal of Robert of Jumièges are famous

Bede, and Alcuin represented the high-water mark of Latin scholarship in the Christian West of that day, and the native literature, so far as we can judge from the surviving poetry of Cædmon and Cynewulf (if the latter, as seems likely, is really the author of the “Christ” and the “Dream of the Rood”) was of unparalleled excellence. With this high standard the arts introduced from Rome, especially by St. Wilfrid and St. Benedict Biscop, seem to have kept pace. Nothing could be more remarkable for graceful design than the ornamentation of the stone crosses of Northumbria to the end of this period, e.g., those of Bewcastle and Ruthwell. The surviving manuscripts of the same epoch are not less wonderful in their way. We have spoken of the copy of the Bible written at Jarrow and taken to Rome by Ceolfrid as a present for the Pope. Two other equally authentic relics are the Lindisfarne Gospels and the MSS, which may be regarded as typical of the period. In literature also this was a time of great development, the inspiring motive of which was almost always religious. Considerable collections of homilies are preserved to us, many of them rhetorical in structure, which are specially connected with the names of Ælfric and Wulfstan. Besides these we have a number of manuscripts which contain translations, or at least paraphrases, of books of Scripture; Bede’s last work, as is well known, was to translate into his native tongue the Gospel of St. John, though this has not survived. St. Paul’s commonly Latin texts were transcribed, and an Anglo-Saxon gloss written over each word as an aid to the student. This was the case with the famous Lindisfarne Gospels, written and illuminated about the year 700, though the Anglo-Saxon interlinear translation was only added some 250 years afterwards. The manu-
script, one of the treasures of the British Museum, is also remarkable for the beauty of its illuminated ornament. This form of decoration, though no doubt originally derived from the Irish missionaries who accompanied St. Aidan to Northumbria, soon became a distinctive feature of the art of the Anglo-Saxons. It is as conspicuous in their stone carvings (compare the early crosses mentioned above) as it is in their manuscripts, and has survived in a modified form. In the field of history, again, we possess in the so-called "Anglo-Saxon Chronicle", reaching in some manuscripts from the Saxon conquest down to the middle of the twelfth century, the most wonderful chronicle in the vernacular of many European peoples; while in the "Beowulf" we have a comparatively full transcription of a pagan Teutonic poem which in subject and inspiration is older than the eighth century. But it is impossible to enumerate within narrow limits even the more important elements of the rich literature of the Anglo-Saxon period. Neither can we describe the many architectural remains, more particularly of churches, which survive from before the Conquest, and which, though mainly noteworthy for their massive strength, are not by any means lacking in a sense of beauty or destitute of pleasing ornament. The ancient Saxon tower of Ely Cathedral, for example, might be appealed to as an illustration of the rest.

LINDGARD, History and Antiquities of the Anglo-Saxon Church (London, 1845); BISHOP, English Hagiology, an extremely valuable work (London, 1874); JONES, Anglesey, its History and Manners (London, 1825); and STUBBS, Councils (Oxford, 1871). III; THORPE, Ancient History of England (London, 1840); ID., Mappa Mundi (London, 1840); LINDGARD, History and Antiquities of the Anglo-Saxon Church (Leipzig, 1865); E. SCHMID, Die Geschichte der Angelsachsen (Leipzig, 1865); KREMPE, Codex Diplomaticus (London, 1848); ID., The Anglo-Saxons (London, 1867); BIRCH, Cartularium Angelacum (Cambridge, 1857); WRIGHT, The Anglo-Saxons (London, 1879); ADAMS (and others), Euseius in Anglo-Saxonia (Boston, 1876); THORPE, History of England (London, 1890); ID., The History of the Anglo-Saxons: The Foundations at the Beginning (London, 1894); I., The History of the English Church to the Conquest (London, 1896); ID., Political History of England to 1603 (London, 1896); PLUMMER and EARLE, Anglo-Saxon Chronicles Parallel (London, 1899); PLUMMER, Bede Opera Historica (Oxford, 1898); STEVENSON, A Short History of King Alfred (Oxford, 1904); BRIGHT, Chapters of Early English Church History (3d ed., London, 1897); EARLE, A Handbook of Anglo-Saxon England (1898); GRADWICK, Anglo-Saxon Institutions (Cambridge, 1905); GEE and HARDEE, Documents Illustrative of Early English History (London, 1884); FISH, History of the English Church and Constitution (London, 1891); FISH, Constitutional History of England (London, 1893); THORPE, Anglo-Saxon Conquest, in general the works of LAPPEN, PAULI, and FALSOWAGE, the conclusions of LINDGARD have been assailed from the rising of clever volumes by others.

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Anglia-Turni, an Italian diocese comprising twenty-seven towns and three villages in the province of Cosenza and the province of Cosenza, Archidioecesis Avenariae. The diocese is sometimes called Turni because this last-named city was transferred the See of Anglona, after the latter's destruction, in the days of Queen Anna of Naples. Mention of the Diocese of Anglona in history is very rare; all knowledge of its original and ecclesiastical organization is lost in the Middle Ages. Only in 1077 do we find a Bishop of Anglona, Simon, who was present at the ceremony of donation of some rich fields made by Hugo di Bari and his wife Ginnara to the celebrative Basilian monastery of Sts. Elias and Anastasius, near Montecorvino (Urgelli, vili, 79). The diocese contains 135 secular priests, and 95,000 inhabitants.

Angola and Congo, also known as Santa Cruz de Reino de Angola, and as São Paulo de Loanda, diocese of Portuguese West Afical, suffragan of Lisbon. Its territory was discovered by the Portuguese in the latter part of the fifteenth century, and after 1514 was subjected to the ecclesiastical jurisdiction of the Grand Prior of the Order of Christ at Funchal in the Madeira Islands. In 1596 it was made an episcopal see by Clement VIII. The natives (Bantu, Bundas, Bushmen, etc.) number, it is said, 2,000,000. There are 1,000,000 Catholics, for whom, according to Father Werner's figures, there are 32 parishes, 8 churches, and 8 Catholic missions. In these figures he quotes the diocesan reports to the Propaganda, in "Missiones Catholicae", for 1888. The bishop resides at Loanda, a great seaport (14,000), with a railway that reaches inland some 200 miles to Ambaca, through a territory covered with rich plantations.
Angora, The Diocese of (Armenian rite), in Asia Minor (Asiatic Turkey).—The Europeans now call Angora, and the Turks, Engürü, the ancient capital of Galatia, in Asia Minor, which was known to the Greeks and Romans as Ancýra. Midas was its legendary founder, and it witnessed the triumphal march of Alexander. Under the Seleucids, Antiochus III (223-186 B.C.) it lost temporarily its freedom. It was the capital of the Galatian kings, Dejotaros and Amyntas. When the later died (25 B.C.), it became a Roman city and was very flourishing under Augustus. The Byzantines permitted its capture by the Persians in A.D. 619; later it is said, the Persians under the leader Sukhrad demolished the city. When the battle of Antioch, 1402, in which Sultan Bayezet was killed by Timour-Leng (Tamerlane) and his Mongols, and six months in 1833, when Ibrahim Pasha, the son of the Khedive Mehemet Ali, led the Egyptian troops as far as the Boeoporus. Though the chief town of the vilayet, or district, of the same name, the modern Angora no longer claims the glory of the old Ancýra. It can show, however, besides a great many inscriptions, the ruins of several Roman monuments, among them the famous temple of Rome and Augustus, on whose walls is inscribed in marble the will of Augustus, with the principal events of his reign (Archæum, Augustæum). Ancýra was at an early date a Christian city, and counts several martyrs; the best known are the Bishop St. Clement, whose memory is preserved by a mediæval church, and the publican St. Theodotus. Unhappily, neither the Acts of Clement nor those of Theodotus can claim high rank as historical documents. After the persecution of Maximinus (probably in 314) Ancýra witnessed an important council whose twenty-five canons are yet extant. Marcellus, Metropolitan of Ancýra, was prominent in the Arian controversy, likewise his successor Basil (d. 373). Among the other Metropolitans of Ancýra, St. Malchi, into Domitian, who took part in the Origenist controversies during the sixth century. The actual population of Angora comprises 18,000 Mussulmans, 16,000 Orthodox Greeks, 5,000 Catholic Armenians, 100 Protestant Armenians, 400 Jews. The Orthodox Greek community is governed by a metropolitan and has 2 churches, 1 monastery, 2 schools for boys, and 2 for girls. The Catholic Armenian community is organized as a dioecese, and has 4 churches, 1 convent for men, 1 for women, 3 schools for boys, and 1 for girls. The Gregorian Armenian community is governed by a bishop, and has 2 churches, 1 monastery, 1 school for boys, and 1 for girls. The Protestant Armenians have 1 church, and form a missionary station under the American Board of Commissioners for Foreign Missions, directed from Cessarea. The little Latin colony, attracted by the railway, is visited by the Augustinians of the Assumption, missionaries at Cessarea. There is also a large French establishment conducted by the Christian Brothers. (See Ancýra. J. PAREIGRE.

Angoulême (Engolisma). Diocese of, comprises the Department of the Charente in France, and has always been suffragan to the Archbishopric of Bordeaux, under the old regime as well as under the Conooodat. Its first bishop was Ausonius, a disciple, it is said, of St. Martial, concerning whom we have two historical authorities: St. Gregory of Tours, who held that St. Martial preached the gospel in Limoges about the year 250, and the Limousin traditions, transmitted or invented by the chronicler Adhémar de Chabannes, who maintained that St. Martial was the immediate disciple of St. Peter. The latter opinion St. Ausonius was a bishop of the first century; according to the former, of the third century. We incline towards the opinion of St. Gregory. (See Limoges.) St. Salvius, honoured as a martyr at Valsplaines, whom the "Galîa Christiana" makes a Bishop of Angoulême, was undoubtedly only a missionary bishop of the eighth century. In the list of the Bishops of Angoulême is found the name of the poet Octavien de St. Gelais (1494-1502). The religious monuments of the province of Angoumois are remarkable for their admirable Romano-Byzantine façades. The most beautiful of them is St. Peter's Cathedral at Angoulême. The memory of a wealthy and famous Augustinian abbey, founded in 1122, is kept alive by its ruins at Couronne, near Angoulême. The Diocese of Angoulême (at the end of 1905), contains 330,305 inhabitants, 30 curés or first-class parishes, 332 succursals or second-class parishes, and 8 vicariates formerly with State subventions.


GEORGES GOTOUL.

Angra, Diocese of, the episcopal see of the Azores, suffragan of Lisbon, known as Angra do Heroismo, created in 1534 by Paul III, vacant from 1637 to 1671. It is situated on the island of Terceira and includes, besides that island, the eight others that form the group of the Azores: São Jorge, Graciosa, Fayal, Pico, Flores, Corvo, São Miguel, and São Maria. The entire population is 1,320,943 Catholics, is 262,073. There are 353 priests, 108 parishes, 41 succursals, or mission, churches, and 332 churches and chapels.


Angulo, Pedro, native of Burgos in Spain, came to America in 1524 as a soldier, but joined the Dominican order in 1529, and became a companion of Las Casas in Guatemala, Central America in general, and the greater Antilles (Santo Domingo). He was made Provincial of the Dominicans for Chipas Province, and Bishop of Vera Paz, but died soon afterwards, in 1561. Fray Pedro Angulo was one of the principal figures of the earliest Indian Missions in Southern Mexico and Guatemala, much more important, capable, and successful than Las Casas. His devotion to his work knew no obstacles; he visited tribes after tribe, lived and taught among them. He was one of those who, perceiving the tendency of the Indian to grasp things rather with the eye than with the ear, resorted to charts on which biblical subjects were allegorically represented. These he carried with him through the wilderness to use as illustrations for his discourses to the natives. He was very proficient in two Indian languages, the Nahua and the Zutuhil, and wrote several tracts on religious subjects in the latter.

Documents concerning Las Casas, in the Documentos Eclesiásticos de Indios also parts of Las Casas himself; RENZEL, Historia de la provincia de Guatemala y San Vicente de Chipas (Madrid, 1619); BARMÈRE DE BOUBROU, Hist. méxico-guatemalteca (Oaxaca, 1884), and the following of the Authors who have Written on the Languages of Central America (New York, 1861).

AD. F. BANDELIER.

Anhalt, Vicariate Apostolic, comprising the territory of the German Duchy of Anhalt, of 860 square miles. It contained, 1 December, 1905, 328,029 inhabitants: 13,493 Catholics, 311,999
Protestants, 1,460 Jews, and 1,077 members of other sects. The vicar apostolic is the Bishop of Paderborn, who names the pastors of the vicariate. There are four parishes: Dessau, Bernburg, Cothen, and Cleves. The public schools are under the direction of the State, yet the Church, with the permission and support of the government, maintains sixteen private schools and fifteen teachers, with about nine hundred children in average attendance. Before the Reformation, the territory comprised under the present vicariate apostolic belonged to the Bishopric of Meissen, Brandenburg, and Merseburg. The few Catholics who remained true to their faith after the fall of these dioceses, received little attention from the Roman Propaganda, to which they were subject until after 1622. In 1719, the Franciscans of the Saxon province of their order established a mission at Anhalt. In 1805, Duke Friedrich Franz gave it a chapel, and in 1807 permission to hold divine services in public. A mission was founded at Zerbst in 1773, and at Cothen in 1816. Duke Ferdinand of Cothen and his wife became Catholics at Paris, 24 October, 1825, and the Cothen parishes were attached to the congregation under the direction of Father Beckx, S.J. Pope Leo XII raised this to the dignity of a parish (17 May, 1826) and placed it directly under the Holy See, whose first representative was the Vicar Apostolic of Saxony, Papal Nuncio at Munich since 1827. The Jesuits resumed the charge until 1848; since then the parish has been under secular priests from the Diocese of Paderborn. The mission station at Dessau was made a parish in 1830; the Papal Nuncio established parishes 2 June, 1859, in Bernburg and Zerbst, which were not recognized by the government of Anhalt until 1871, being founded without its consent. By the Papal Brief of the 17 March, 1868, the Catholics of Anhalt became subject to Bishop Martin of Paderborn. Since that time with the approval of the government of Anhalt, the Bishop of Paderborn undertakes the direction of the Catholics of Anhalt as the "Apostolic Administrator in the Diocese of Anhalt." During the Prussian Kulturkampf, after the death of Bishop Martin (16 July, 1870), the see of Paderborn remained vacant, the appointment of the temporary vicar apostolic was assigned to the Nuncio at Munich; Canon Drobe of Paderborn was appointed Apostolic Delegate and bishop of Paderborn in 1882 (d. March, 1891). His successors were Simar, (1892) and Schneider (1900).

Johannes Lins, "Anicius, Saint, Pope, the Roman Pontiff who succeeded Pius towards the year 157, and reigned till about 168. According to Duchesne (Origines) the confusion of dates about this period is such that more exact verification is impossible. While Anicius was Pope, St. Polycarp, then in extreme old age, came to confer with him (160-162) about the Pashal controversy. Upon the end of the East celebrating the feast on the fourteenth of the month, and no matter on what day of the week it fell; whereas in Rome it was always observed on Sunday, and the day of the Lord's death on Friday. The matter was discussed but nothing was decided. According to Eusebius: "Polycarp could not persuade the Pope, nor the Pope, Polycarp. The controversy was not ended, but the bonds of charity were not broken;"

the Pope permitting the aged saint to celebrate on the day he had been accustomed to in the Church of Smyrna.

Hegepius, the first Christian historian whose writings are of great value, because he lived near the time of the Apostles, also came to Rome at this time. His visit is recorded by most eclesiastical authors as noteworthy, inasmuch as it calls attention to the fact that many illustrious men repaired to Rome at that period, thus emphasizing very early the supreme dignity and authority of the Roman Pontiffs. Marcellus, Clement, and Cerdus were also at Rome, disturbing the Church by their Manicheism. Anicius suffered martyrdom in 161, but the dates vary between 16, 17, and 20 April.


T. J. CAMPBELL.

Anima, College and Church of the, in Rome.—S. Maria dell'Anima, the German national church and hospice in Rome, received its name, according to tradition, from the picture of Our Lady which forms the breast of arms (for we read Virgo between two souls). It was founded as early as 1350, as a private hospice for German pilgrims, and was erected on its present site in 1388, by Johann Peters of Dodrecht, officer of the Papal Guard, and his wife. Pope Boniface IX granted it indulgences in 1388. In 1406, it was raised by the German colony to the rank of a national institution and united with a Brotherhood governed by Provisors and a Congregation. The foundation was confirmed by Innocent VII, who exempted it from all but papal jurisdiction, and took it under his immediate protection. In 1418, it was greatly enriched by the legacy of its accursed founder, Dietrich of Nien. The Priors of the fifteenth century, with the exception of Sixtus IV, showed it great favour. United, in 1431, with the German hospice of St. Andrew which had been founded in 1372, by a priest, Nicholas of Kulin, it became during the fifteenth and sixteenth centuries the German national and religious centre in Rome, as well as burial place; in short, it became synonymous with the German nation in Rome, and in its remarkable Community Book (unscientifically edited at Rome and Vienna in 1875) the most important names may be found.

The chief "Protectors" of this period were: Theodor von Coblenz (1431); Gerhard von Elten (1431); Johann Rode (1431); Heinrich Sentilheben (1430); Nicolaus Tungen (1462); Albert Cock (1468); Melchior Neckau (1479); Johann Burckard of Stralsburg (1494); Bernhard Sculteti (1503); Kaspar Wirt (1506); Wilhelm of Eckenwort (1509); Jakob Acopcellus (1530); Martin Luspi (1536); Peter Vorsius (1542); Jadokius Hoftelder (1546); Kaspar Hoyer (1551); Alexander Junius (1557); Johann Fonek (1558); Kaspar Gropper (1564); Gerhard Voes (1584); Klemens Sublindius (1586); Richard Stravius (1589). These were followed, later, by: Lambert de Vivardis (1585); Hermann Ostenberg (1602); Johann Baptist Rembold (1614); Sigismondo de Vivardis (1619); Lukas Holstenius (1635); Theodorich Amayden (1636); the two Guatteri, and the two Emeryx.

The present church which owes its Renaissance style to the influence of Bramante, was built by German subscriptions, between 1499 and 1526. It stands on the site of the old church built between 1431 and 1499, and was decorated by the great artists of the period. Among its treasures is the famous Holy Family of Giulio Romano. It is the resting place of the last German Pope, Adrian VI, as well as of Cardinals Eckenwort, Gropper, Andrew of Austria, Siusius and the Hereditary Prince of Cleve (1575). Although the Emperor Maximilian I took
the institution under his special imperial protection in 1518, it fell off greatly, during the period of religious strife; it remained nevertheless a stronghold of German nationalism, so far as it was in need. After Sixtus V, the Anima grew in political importance as well, inasmuch as during the great events that took place in Germany, and during the Thirty Years War, it came to be looked upon by the nation, the national representatives, and even by the pope, as a national work of thanksgiving and a refuge to all. The visitation of the Ambassador Martinits in 1697 (confirmed by an edict of Leopold I in 1699), ushered in the most eventful period in the history of the Anima. In 1742 the Congregation decided in favour of Maria Theresa and against the Emperor. In 1798, the French plundered the church and took possession of it as the property of the French Republic (in behalf of Belgium), but were driven out by the Neapolitan troops. An attempt on the part of Napoleon to annex this institution was also defeated. These vicissitudes had the effect of gradually changing the house from what it originally intended to be and of turning it over, almost entirely, to Italians. It was only in 1833 that the noble determination of the Emperor Francis Joseph I restored it to its former purpose. He opened the institution to his Austrian subjects, and brought about its reorganization by means of an Apostolic Vatitation in 1859 (Brief of 15 March).

From that time the Anima has gradually regained its old position, by timely adaptation to modern conditions. Its field of action is extending, step by step, to the boundaries of the German-speaking peoples. It has been the originator and support of almost every new German national undertaking in Rome. It possesses a special importance as the place where religious services are held on the occasion of political or national festivals, as parish church of the German colony, and as the centre in Rome of national charitable associations. It is also a hospice for German pilgrims, and the stopping place of German bishops and priests from Austria, Germany, and America. It acts, at the same time, as intermediary for Austrian and German dioceses in their relations with the Curia, and serves as a home for German-speaking priests.

The Anima, as a college of priests, dates back to the sixteenth century, it was founded by the well known Master of Papal Ceremonies, Burkhard of Strasbourg. As early as the sixteenth century it consisted of fourteen chaplains. No noteworthy persons, however, are to be found among them, for the reason that they held their positions for an indefinite term, or even for life. Notwithstanding numerous attempts to reform, especially that of 1584, the moral condition of the college left much to be desired. The French Revolution destroyed it, and, in particular, eliminated the German elements. It was only after the restoration of 1859 that the college was reorganized (1863). The brief of reorganization, placed in the possession of the college, enjoined that the members of the college "shall acquire a better and more perfect knowledge of theological matters in Rome and shall study the transaction of ecclesiastical affairs in the Holy See, so that each may carry to his diocese the methods of the Roman Curia, the spirit of discipline, and a true knowledge of the sacred curia's residence in Rome. The two years' residence in the college affords special opportunities for the study of canon law in theory at the Papal universities, and in practice under the higher church officials. It is for this reason that many students of the Anima are promoted, on their return home, to positions of trust and dignity in their respective dioceses. The list of deserving members, since its restoration, have gone forth from this training school, no fewer than 300 in all, includes eleven bishops and twenty university professors. In addition to the chaplains, whom the German and Austrian bishops appoint in regular succession, other priests are admitted on an indefinite term, and serve to all. The college is now residing in the house. The college is governed by a rector, who controls the spiritual management under a Cardinal Protector (at present H. E. Cardinal Steinhübel), and the temporal, under Austrian protection, assisted by a procurator. The first rector was the well known writer and universalist, Alois Flir, the restorer of the institution, who died in 1589 as auditor of the Rota. He was succeeded by Michael Gusmers, afterwards Dean of Brixen (1860-72); by Karl Jägig of Prague (1875-87); Frans Doppelbauer, now Bishop of Linz (1887-99); Frans Vogl, now Bishop of Trieste (1889-1902) and by the Rt. Rev. Ignatius Lohninger of Linz (since 1902).

KERSCHBAUMER, Geschichte des deutschen Nationalhospizes Anima in Rom (Venedig, 1898); GRADU DEI ANIMA, die Kirchenmschuck (1881); BRUNNER, Das deutsche Nationalhospiz S. Maria dell'Anima während des Priester-Jubiläum-Jahres Leo XIII (Linz, 1898); NAHLUND, Mitteilungen aus dem Archiv des deutschen Nationalhospizes S. Maria dell'Anima (Rome, 1899); SCHMIDLLN, Geschichte des deutschen Nationalkirche in Rom S. Maria dell'Anima (Freising, 1906).

J. SCHMIDLLN.

Anima Christi.—This well-known prayer dates its origin from the first half of the fourteenth century and was enriched with indulgences by Pope John XXII in the year 1330. All the manuscripts practically agree as to these two facts, so there can be no doubt of their exactness. In regard to its authorship all we can say is that it was, perhaps, written by John XXII. Of this we are not certain, as this Pope has been falsely accredited with similar pious compositions, and a mistake could easily be made of confounding the one who gave the indulgence with the real author. The Anima Christi was and is still generally believed to have been composed by St. Ignatius Loyola, as he puts it at the beginning of his "Spiritual Exercises" and often refers to it. This is a mistake, as has been pointed out by many writers, since the prayer has been found in a number of prayer books printed during the youth of the saint and is in manuscripts which were written a hundred years before his birth (1511). James Mears, the English hymnologist, found it in a manuscript of the British Museum which dates back to about 1370. In the library of Avignon there is preserved a prayer book of Cardinal Peter De Luxemburg, who died in 1387, which contains the Anima Christi in practically the same form as we have it to-day. It has also been found inscribed on one of the gates of the Alcazar of Seville, which brings us back to the times of Don Pedro the Cruel (1350-69). This prayer was so well known and so popular at the time of St. Ignatius, that he only mentions it in the first edition of his "Spiritual Exercises", evidently supposing that the exertion or reader already knew it. In the later editions, it was printed in full. It was by assuming that everything in the book was written by St. Ignatius that it came to be looked upon as his composition. All this has been told at length by Guido Drees (Stimmen aus Maria-Laach, IV, 493) and B. Baeten (Revue historique, XXXII, 630).

S. H. FRISBEZ.

Anima Mundi.—See PANTHEISM.

Animals, Worship of. See IDOLATRY.

Animals in Christian Art.—In Christian art animal forms have always occupied a place of far greater importance than was ever accorded to them in the art of the pagan world. In the early days of Latin and Byzantine art, and even in the period of its full bloom in the Middle Ages, a prodigious number of representations of animals is found not only in monumental sculpture, but in il-
luminated manuscripts, in stained glass windows, and in tapestry as well. Three reasons may be given for this unexcelled fondness for animal life. First, because it affords an easy medium of expressing or symbolizing a virtue or a vice, by means of the virtue or vice usually attributed to the animal represented. Secondly, because of the traditional use of animal forms as an element of decoration. And, thirdly, because of that return to the direct study of nature on the part of the medieval designers, which included, in one loving investigation, man, the lower animals, and the humblest plants. The paintings of the first period, as seen in the Catacombs, show us, usually, the lamb accompanying the Good Shepherd, a representation of the Christian soul during its earthly life. Birds, too, appear, either as simple decorative elements transmitted from antique paintings, or used symbolically as in Noah's dove, symbolical of the Christian soul released by death; the peacock, with its ancient meaning of immortality, and the phoenix, the symbol of apotheosis. The symbol of perhaps the widest distribution is the Icthys, which since the second century has represented graphically the celebrated acrostic: "Jesus Christos Theou Uios Soter", and so becomes the symbol of Christ in the Eucharist. Artistically, these various representations are somewhat crude and artless, and show the decadence of the pagan art of the time, although a certain trace of youthful grace hints of the coming revival.

After the recognition of the Church by Constantine, the Apocalypse is the source from which are derived most of the decorative themes of Christian Art. The lamb is now the most important of these, and its meaning is either the same as before or, more frequently perhaps, it is symbolic of Christ the expiation victim. The dove is the Holy Spirit, and the four animals that St. John saw in Heaven (Apoc., iv. v.) are used as personifications of the Four Evangelists. Under the influence of Byzantine art, a great variety of fantastic animals, such as dragons, birds with human heads, winged lions, etc., entwined themselves around the decorative forms until foreign wars and the iconoclast movement brought this period of vigorous art to an end.

During the succeeding three centuries, we find merely unimportant artistic manifestations, and it is only in the Romanesque buildings that we find new types of animals. These are usually either purely fantastic or composite, that is, made up of elements of different species combined in one. Often, the subject grows out of foliage forms; and monsters are shown fighting one another. In the spandrels of the entrance doorways, around the glorified Christ, the lion, the ox, the man, and the eagle are shown, holding the holy books. This is a favourite motif in the sculpture of the eleventh and twelfth centuries. Sometimes the JWes of a monster figure the entrance of Hall, into which sinners are plunged.

With the beginning of the thirteenth century Gothic art affords the greatest number and the best representations of animal forms. The great cathedrals, especially those of the Isle of France, where sculpture reached its highest point of excellence, are a sort of encyclopedia of the knowledge of the time. They show, therefore, examples of all the then known animals, that is, whether by legend or experience. The "bestiaries", popular treatises on natural history which exhibit a curious admixture of truth and error, are fully illustrated in the cathedrals in the stone carving of the capitals, the parapets, and the tops of the buttresses, and in the woodwork of the stalls. For example, one readily recalls the beautiful birds of prey, the wild boars, and the feline forms of the towers of Notre Dame in Paris; the birds covered with draperies, or the elephants at Reims; the enormous oxen of the towers of Laon, placed there in the service of those animals during the construction of the Cathedral. With the animals of the country, domestic or wild, those of remote parts of the earth, known by a few specimens, are also represented. Thus we find the lion, the elephant, apes, etc.; legendary animals also, like the unicorn, the basilisk, the dragon, and the Griffin. Imaginary creatures are also frequent, and the gargoyles alone display such a variety of them as to make us wonder at the fecundity of the artists of the period. Viollet-le-Duc remarks that he does not know, in France, two gargoyles alike. These unreal figures are, nevertheless, given such a semblance of reality as to make them the faithful copies of nature. The failure in modern times to rival these productions of medieval sculpture, while avoiding a literal copy of them, but increases our appreciation of their value. The symbol which usually attaches to the various animals is derived for the most part from the "bestiaries". Thus, for the lion, strength, vigilance, and courage; for the siren, voluptuousness; for the pelican, charity. The four animals which symbolize the leading characteristics of each of the Four Evangelists became more and more an accessory used to characterize the figure of the Evangelists themselves.

In the same way many saints, when not characterized by the instruments of their martyrdom, are accompanied by animals which identify them;
as, St. Roche, with a dog; St. Hubert, with a stag; St. Jerome, with a lion; St. Peter, with a cock; St. Paul the Hermit, with a raven, etc. The Bible, also, gives some motives, as the ram of Isaac, the golden calf, the brazen serpent. The artistic value of such works, whether in the Bible, is not too much praised or studied. With the fourteenth century, animals become less frequent in iconography. The fifteenth and sixteenth centuries use them again, but copied more closely from life, usually of small size, and without any intention of symmetry. In the sixteenth century, animals are now realistic, rabbits, lizards, etc. With the Renaissance, animals were nearly banished, except as an accessory to the human figure. Modern Christian art, being mostly temporary revivals of one or another period of the art of other ages, takes the symbols and decoration of the period under revival, without adding anything new. The study of animals, therefore, though adding much of value and interest to profane art, did not produce any results in church sculpture or painting worth mentioning.

NORTHCOTE AND BROWLOW, Rome, Sottorrettoes (London, 1873); J. HAMM, Histoire de sculpturale (Paris, 1885); BOND, Corinthian Art in England (London, 1866); VANDERMAELEN, Dictionnaire raisonné de l'architecture française du XI au XVIe siècle (Paris, 1838); DE BAUDOT, La sculpture française au moyen âge et la renaissance (Paris, 1885).

PAUL P.CRET.

Animals in the Bible.—The Bible makes no pretensions to science; we must not therefore expect to meet in its pages with any kind of elaborate classification, whether zoological or otherwise. The sacred books, on the other hand, were composed by, and for a people almost exclusively given to husbandry and pastoral life, hence in constant communication with nature. To such a people references to the world, animal and vegetable, natural, and the more animals abounded in the country, the more frequent and varied these allusions may be expected to be. In point of fact, the names of a large number of animals—over a hundred and twenty species—occur in the Scriptures. A closer examination of the way in which references to animals are introduced, the frequency of allusions to certain species, and the date of the documents in which they are found, may give a fair idea of the conditions of the country at the different stages of its history. The species, for instance, called in Hebrew re'em, very probably the auroch, or wild ox, totally disappeared almost the whole of the Babylonian captivity; the wild ass, the lion, and a few others long ago became extinct in Palestine; other species are now so scarce that they could hardly afford a familiar subject for illustration. The variety of animals spoken of in the Bible is remarkable; the ostrich, for instance, a denizen of the torrid regions, and the camel of the waterless districts around Palestine, are mentioned side by side with the roebuck and deer of the woody summits of Lebanon. This variety, greater probably in Palestine than in any other country in the same latitude, should be attributed to the great extent of territory and temperate climate in this small country. Furthermore, that the Palestine desert, contrary to what is now as rich as it used to be during the Biblical times, must not be wondered at; the land, now bare, was then well wooded, especially on the hills east of the Jordan; hence the changes. Although no regular classification is to be sought for in the Bible, the classification of animals, some walks, others fly, many are essentially swimmers, several crawl on the ground. This classification, more empiric than logical, would not by any means satisfy a modern scientist; it must be known, however, if we wish fairly to understand the language of the Scriptures on the matters connected therewith. The first class, the behemoth, or beasts, in the Biblical parlance, includes all quadrupeds living on the earth, with the exception of the amphibia and such small animals as moles, mice, and the like. The Bible, however, includes the ichthyocert (behemoth in the strict sense), and beasts of the field, i.e. wild animals. The fowls, which constitute the second class, include not only the birds, but also "all things that fly", even if they "go upon four feet", as the different kinds of locusts. Of these, many are living in the mountains, and no particular species is mentioned; the "great whales" are set apart in this class, while the rest are divided according as they have, or have not, fins and scales (Lev., xi, 9, 10). The reptiles, or "creeping things", form the fourth class. References to this class are relatively few; however, it should be noticed that the "creeping things" include not only the reptiles properly so called, but also short-legged animals or insects which seem to crawl rather than to walk, such as moles, lizards, etc. From a religious viewpoint, all these animals are divided into two classes, clean and unclean, according as they can, or cannot, be eaten. We shall not attempt to follow the alphabetical order, the list of the animals whose names occur in the Bible; whenever required for the identification, the Hebrew name will be indicated, as well as the specific term used by naturalists. This list will include even such names as griffon, lamia, siren or unicorn, which, though generally applied to fabulous beings, have nevertheless, on account of some misunderstandings or educational prejudices of the Greek and Latin translators, crept into the versions, and have been applied to real animals. (In the following list D.V. stands for Douay Version, A.V. and R.V. for Authorised and Revised Version, etc., and Hebrew names for Hebrew names.)

ADDAX.—A kind of antelope (antilope addax) with twisted horns; it very probably corresponds to the dishon of the Hebrews and the pygarg of the divers translations (Deut., xiv, 5). ADDER.—A poisonous snake of the genus Vipera. The word, unused in the D.V., stands in the A.V. for four different Hebrew names of serpents. ANT. (Prov., vi, 6; xxx, 25).—Over twelve species of ants exist in Palestine; among them the ants of the genus Atta are particularly common, especially the atta barbaro, of dark colour, and the atta structor, a brown species. These, with the phidole megacephala, are, unlike the Driveri of northern Europe, not stored with stores of corn for winter use. Hence the allusions of the wise man in the two above-mentioned passages of Proverbs. ANTELOPE.—The word, first applied as a qualification to the gazelle, on account of the lustre and soft expression of its eye, has become the name of a genus of running quadrupeds intermedium between the deer and the goat. Four species are mentioned in the Bible: (1) the dishon (D.V. pygarg; Deut., xiv, 5), commonly identified with the antilope addax; (2) the gzb (Deut., xii, 15, etc.; D.V. roe) or gazelle, antilope dorcas; (3) the she'll (Deut., xiv, 5; D.V. wild goat; Is., li, 20; liii, 19; D.V. wild ox), which is identical with the bubalis; and (4) the yshmr (Deut., xiv, 5), the name of which is given by the Arabs to the roebuck of Northern Syria and to the oryx (the white antelope, antilope oryx) of the desert. APE.—Nowhere in the Bible is the ape supposed to be indigenous to Palestine, with the exception of the many monkeys, baboons, tarsiers, gibbons, and peacocks among the precious things imported by Solomon from Thrasy (II K., x, 22; II Par., ix, 21). Asp.—This word, which occurs ten times in D.V., stands for four Hebrew names: (1) Pethen (Deut., xxxii, 33; Job, xx, 14, 16; Ps., lii (Hebr., lvii), 5; Is., xi, 8). From several allusions both to its deadly venom (Deut., xxxii, 33), and to its use by...
serpent-charmers (Psa., lvi (Hebr., lvii), 5, 6). It signifies that the cobras (ṣaṣṣaṣs) is most probably significant.

safely to step upon its body, or even linger by the hole where it coils itself, is manifestly a sign of God's particular protection (Psa., xc (Hebr., xc), 13; Isa., xi, 8). Sophar, one of Job's friends, speaks of the wicked as sucking the venom of pāšēn, in punishment whereof the food he takes shall be thrown in his face and in the gall of this poisonous reptile (Job, xx, 16, 14). (2) "Akḥāḥād, mentioned only once in the Hebrew Bible, namely Ps., cxxi (Vulg., cxxxix), 4, but manifestly alluded to in Ps., xiii, 3, and Rom., iii, 13, seems to have been one of the most highly poisonous kinds of viper, perhaps the Vipera inderita (Ehrenberg)." (3) Pyramids, very common in Syria and North Africa.

(3) Sháḥāl is also found only once to signify a snake, Ps., xcii (Vulg., xc), 13; but what particular kind of snake we are unable to determine. The word shāḥāl might possibly, owing to some copist's mistake, have crept into the place of another name now impossible to restore. (4)iphān (Is., lix, 5), "the hisser," generally rendered by basilisk in D.V. and in ancient translations, the latter sometimes calling it regulus. This snake was deemed so deadly that, according to the common saying, its hissing alone, even its look, was fatal. It was probably a small very venomous species, perhaps the basiliscus, according to Cheyne. Ass.—The ass has always enjoyed a marked favour above all other beasts of burden in Palestine. This is evidenced by two very simple remarks. While, on the one hand, mention of this animal occurs over a hundred and thirty times in Holy Writ; on the other hand, the Hebrew vocabulary possesses, to designate the ass, according to its colour, sex, age, etc., a supply of words in striking contrast with the ordinary penury of the sacred language. Of these various names the most common is ḥāmōr, "reddish," the hair of the Eastern ass being generally of that colour. White asses, more rare, were also more appreciated and reserved for the use of the nobles (Judges, v, 10). The custom was introduced very early, as it seems, and still prevails, to paint the most shapely and valuable donkeys in stripes of different colours. In the East the ass is much larger and finer than in our parts, and in several parts of the best breeds are carefully preserved. Asses have always been an important item in the resources of the Eastern peoples, and we are repeatedly told in the Bible about the herds of these animals owned by the patriarchs (Gen., xii, 16; xxx, 43; xxxvi, 24, etc.). The word is rendered "lame" in Gen., xxxi, 30, etc. Hence the several regulations brought forth by Israel's lawyer on this subject: the neighbour's ass should not be coveted (Exod., xx, 17); moreover, should the neighbour's stray ass be found, it should be taken care of, and its owner assisted in tending this part of his herd (Deut., xxii, 3, 4). If the ass is found foraging for itself in the mountains or elsewhere, the owner should be informed immediately, so that he maychester it. Although the Scriptures speak of "saddling" the ass, no saddle was used by the rider; a cloth spread upon the back of the ass and fastened by a strap was all the equipment. Upon this cloth the rider sat, a servant usually walking alongside. Should a family journey, the women and children would ride the ass, attended by the mule (Exod., xix, 20). This mode of travelling has been popularized by Christian painters, who copied the eastern customs in their representations of the Holy Family's flight to Egypt. Scores of passages in the Bible allude to asses carrying burdens; the Gospels, at least in the Greek text, speak of multitudes run by asses (Matt., xviii, 6; Mark, ix, 14; Luke, xxii, 12), etc. The Ass.—The Law forbade ploughing with an ox and an ass together (Deut., xxii, 10). The statement is confirmed by the statements of Greek writers. We learn that part of the cavalry force in the Persian army rode donkeys; we should perhaps understand from IV K., vii, 7, that the Syrian armies followed the same practice; but no such custom seems to have ever prevailed among the Hebrews. With them the ass was essentially for peaceful use, the emblem of peace, as the horse was the symbol of war. The flesh of the ass was unclean and forbidden by the Law. In some particular circumstances, however, no law could prevail over necessity, and we read that during Josiah's reign, when Benadad, king of Aram, was the enemy of the land, the city, that the head of an ass was sold for fourscore pieces of silver (IV K., vi, 25). Ass's Colt.—This is more specially the symbol of peace and meek obedience (John, xxi, 15). Ass, Wild, corresponds in the O. T. to two words, pē'rē and 'ārāk. Whether these two names refer to different species, or are, the one, the genuine Hebrew name, the other, the Arabic equivalent for the same animal, is uncertain. Both signify one of the wildest and most untameable animals. The wild ass is larger and more shapely than the domestic one, and outstrips the fleetest horse. Its untamableness joined to its nobleness made it a fit symbol for the wild and plunder-loving Ismael (Gen., xvi, 12). The wild ass, extinct in western Asia, still exists in central Asia and the deserts of Africa. Attacus (Lev., xi, 22).—Instead of this Latin word, the A.V. reads bald-locust. According to the tradition enshrined in the Talmud, the word is common to several insects, but the peaceful smooth head is probably signified. Aurochs, or wild ox (urus, primigenius), is undoubtedly the rimu of the Assyrian inscriptions, and consequently corresponds to the re'em or rōm of the Hebrews. The latter word is translated sometimes in our D.V. as rhinoceros (Isa., xxxii, 17; Job, xxxix, 9, 10), sometimes by unicorn (Ps., xxii, 22; xxxii, 6; xxi, 11; Isa., xxxiv, 7). That the re'em, far from being unicorn, was a two-horned animal, is suggested by Ps., xxii, 22, and forcibly evidenced by Deut., xxxii, 17, where its horns represent the two tribes, Ephraim and Manasseh; that, moreover, its aksa, or back, is a shrewd parallelism from the Hebrew text: The voice of Yahweh makes Lebanon skip like a bullock, and Sirion like a young re'em"; or Isa., xxxiv, 7: 'And the re'em shall go down with them, and the bulls with the buffalo;' and still more convincingly by such implicit descriptions as that of Job, xxxix, 10: 'Shall the rōm be willing to serve thee, or will he stay at thy crib? Canst thou bind the rēm with thy thong to plough, or will he break the cords of valleys after thee?" These references will be very clear, the last is a variant of the domestic ox, which one would try in vain to submit to the same work as its domestic kin. Hence there is very little doubt that in all the above-mentioned places the word aurochs be substituted for...
rhinoceros and unicorn. The aurochs is for the sacred poets a familiar emblem of untamed strength and ferocity. It no longer exists in western Asia. Another kind of dog is the long-haired mastiff, dwelling among ruins (gen. Cynocephalus); it was an object of worship for the Egyptians. Some deem it to be the ‘haired one’ spoken of in Is., xiii, 21 and xxiv, 14, but it is very doubtful whether it ever existed west of the Euphrates. BADGER.—No mention of the badger (male furus) is made in the Bible, whereas the A.V. regularly gives it as the English equivalent for tăbah. The skin of the tăbah is repeatedly spoken of as used for the outer cover of the tabernacle and the several pieces of its furniture. The old translations, and the D.V. after them, understood the word tăbah to mean a color (violet; Ex., xxx, 5; xxvi, 14; xxxv, 7, 23; xxxvi, 19; Num., iv, 10, 25; Ezek., vii, 10); but this is a misrepresentation; so also is the rendering of the A.V.; for though the badger is common in Palestine, yet the Hebrew name most probably indicates the dogon (haliocore humprichtii or haliocore tabernaculii), a very large species of dog, wallowing in the dust and covered with a skin of which is used to the present day for such purposes as those alluded to in the Bible. BASTIJK occurs in the D.V. as an equivalent for several Hebrew names of snakes: (1) Pēthēn (Is., xc, 13), the cobra; had the Latin and English translators been more consistent, they would have rendered this well-known word here, as in the other places, by sap; (2) Ĉephe' and Ĉephe' ēnt (Prov., xxiii, 32; Is., ix, 8; xiv, 29; Jer., viii, 17; (3) Ėpēch (Is., ix, 5), a kind of viper impossible to determine, or perhaps the echis arenicola; (4) flying ṣārāph (Is., xiv, 29; xxx, 6), a winged serpent (?) possibly also a reptile like the draco fimbriatus, which, having long ribs covered with a fringe-like skin, is able to glide through the air for short distances. BAT.—The bat, fourteen species of which still exist in Palestine is reckoned among unclean “winged things” (Lev., xi, 19; Deut., xiv, 18). Its abode is generally in dark and desolate places such as ruins and caverns. BEAR.—The bear spoken of in the Bible is the ursus syriacus, scarcely different from the brown bear of Europe. Since the destruction of the forests, it is now rarely seen south of Lebanon and Hermon, where it is common. Not unfrequently met in the Holy Land during the O. T. times, this much dreaded animal is very conspicuous and destructive instants; to dare it was accordingly a mark of uncommon courage (I K., xvii, 34-36). Its terror-stirring roars and its fierceness, especially when robbed of its cubs, are repeatedly alluded to. BEAST, WILD.—The expression occurs twice in the D.V., but much oftener in the A.V., and R.V., where it is in several places a substitute for the awkward “beast of the field”; the Hebrew name of wild animals at large. The first time we read of “wild beasts” in the D.V., it fairly stands for the Hebrew word zār [Ps. lxxxix (Hebr., lxxx), 14], albeit the singular wild beast is a clumsy translation. The same word, however, rendered in the A.V. and R.V., as though it in some places a substitute for the masculine demonyms: (Is., xxxiv, 14), dragons (Ps. lxxxiii, 14; Jer., i, 39); it possibly refers to the hyena. BEE.—Palestine, according to Scripture, is a land flowing with honey (Ex., iii, 8). Its dry climate, its rich abundance, and variety of aromatic flowers, and its limestone rocks render it particularly adapted for beekeeping. Bees, therefore, are common in Palestine and hived, abound there. All the different species shown in the names of bombus, nomia, andrena, ommia, megachile, anthophora, are widely spread throughout the country. The hived honey bee of Palestine, apis lascala, belongs to a variety slightly different from ours, characterized by yellow stripes on the abdomen of the male bees (male fasciatus). It is seen only in rocks [Ps. lxxx [Hebr., lxxxii], 17], in hollow trees (I K., xiv, 25), even in dried carcasses ( Judges, xiv, 8). Syrian and Egyptian hives are made of a mash of clay and straw for coolness. In O. T. times, honey was an article of export [Gen., vi, 11; Ex., xviii, 17]. Bees are spoken of in Holy Writ as a term of comparison for nations or armies relentlessly harassing their enemies. Deborah, the Hebrew name for bee, was a favourite name for women. BEETLE, given by A.V. (Lev., xi, 22) as an equivalent for Hebrew, ārēh, does not meet the requirements of the context: “Hath the legs behind longer, whereon it hoppest upon the earth?” and more than the bruchus of D.V., some species of locust, the locusta migratoria being very likely intended. BEEMOTH, is generally translated by “great beasts”; in its wider signification it includes all mammals living on earth, but in the stricter sense it is applied to wild beasts of the desert. However in Job, xi, 10, where it is left untranslated and considered as a proper name, it indicates a particular animal. The description of this animal has long puzzled the commentators. Many of them now admit that it represents the hippopotamus, so abundant in Egypt; but others consider it as properly correspondent as well to the rhinoceros. BIRD.—No other classification of birds than into clean and unclean is given. The Jews, before the captivity, had no domestic fowls except pigeons. Although many birds are mentioned, there occur few allusions to their habits. Their instinct of migration, the tearing or netting them, and the caging of song birds are referred to. BIRD, DYED.—So does the English version, Jer., xii, 9, wrongly interpret the Hebrew ‘āygal, which means beast of prey, sometimes also bird of prey. BIRD, SINGING.—This singing bird of Soph., ii, 14, according to the D.V., owes its origin to a mistranslation of the original, which most probably should be read: “And their voice shall sing at the window”; unless by a mistake of some scribe, the word qöl, voice, has been substituted for the name of some particular bird. BIRD, SPECKLED, Hebrew ẓāḥāl (Jer., xii, 9). A much discussed translation. The rendering of the English is not unconvincing; but meaning less it may seem to some, is supported by the Targum, the Syriac, and St. Jerome. In spite of these authorities many modern scholars prefer to use the word hyena, given by the Septuagint and confirmed by Ecclesiasticus, xxiii, 22 as well as by the Arabic (žāāl) and rabbinical Hebrew (ẓāḥāl); names of the hyena. BISON, according to several authors, the re'em of the Bible. It belongs to the same genus as the aurochs, but being indigenous to America (whence its name, bos americanus) and specifically different from the aurochs, cannot possibly have been known by the Hebrews. BRITTEN, according to some interpreters, the English are related to the heron and inhabiting the recesses of swamps, where its startling, booming cry at night gives a frightening impression of delusion. In the D.V., bittern stands for Hebr. qa'tāth (Lev., xi, 18; Is., xxxiv, 11; Soph., ii, 14), although by some in consequence the same Hebrew word is rendered Deut., xiv, 17, by cormorant, and Ps. ci (Hebr., cii), 7, by pelican. The pelican meets all the requirements of all the passages where qa'tāth is mentioned, and would perhaps be a better translation than cormorant. Blast certain, designates, Deut., xxviii, 42, a voracious insect; the Hebrew pelicas, “chirping” suggests that the insect may cry, and might be substituted for blast. In Ps. lxvii (Hebr., lxxviii), 46, blast stands for ḥāsil, “the destroyer”, perhaps the locust in its caterpillar state.
in which it is most destructive. BOAR, WILD.—The only allusion to this animal is found Ps. lxxix (Hebr., lxxx), 14; however, the wild boar was undoubtedly always, as it is now, common in Palestine, having its lair in the woods and the most destructive to vineyards. BRUCHUS.—Though it occurs once (Lev., xi, 22) as an equivalent for Hebrew, "'arbeh" (probably the locusta migratoria), the word bruchus is the regular interpretation for yeldeg, "licker". The Biblical bruchus may be fairly identified with the beetle, or some lacewing akin to it. Anyway the yeldeg of Jer., li, 14, 27, should have been rendered in the same manner as everywhere else. BUBALE, antilope bubalis, or aelaphus bubalis, which should not be confounded with the bubale, bos bubalis, is probably signified by the Hebrew, 'heb', interpreted by the LXX as translators, wild goat, in Deut., xiv, 5, and wild ox, Isa., ii, 20. It still exists in Palestine, but was formerly much more common than now. BUFFALO (bos bubalis).—So does the D.V. translate the Hebrew, yahmär, III K., iv, 23 (Hebr., I K., v, 3). Being a denizen of marshy and swampy lands, the buffalo must have been scarcely known by the Hebrews. Moreover, its flesh seems to exclude the identification with the animal referred to in the above mentioned passage, where we should probably read roebuck. BULL.—Another word for buffalo, D.V., Deut., xiv, 5. According to good authorities, the ox, or white antelope, were introduced into Palestine by the yahmär, possibly meaning, as its Arabic equivalent does, both the roebuck and the ox. BULL.—A symbol of fierce and relentless adversaries [Ps. xxi (Hebr., xxii), 13]. BULLOCK.—The bullock, as yet unacustomed to the yoke, is an image of Israel's inordinate mind before he was subdued by the captivity (Jer., xxxi, 18). BUZZARD (Hebr., dâ'ah).—Probably the ringtail of D.V. and the glede of A.V. (Deut., xiv, 13); possibly, through a scribe's error, might be identified with the kite, dâ'ah, of Lev., xi, 14. The buzzard, three species of which exist in Palestine, has always been common there. CAMEL, one of the most popular representations of the deity among the Chanaanites. The camel is, in Biblical poetry, a figure for vexing and pitiless foes [Ps. xxi (Hebr., xxii), 13]. The lated calf was a necessary feature, so to say, of a feast dinner. CAMEL, a prominent domestic animal of the East with a head of one of the finest breed. In the desert, it is man's only draft animal. CAMEL, the one-humped camel (camelus dromedarius), and the two-humped camel (camelus bactrianus). The camel is used for riding as well as for carrying loads; its furniture is a large frame placed on the humps, to which cradles or packs are attached. In this manner was all the merchandise of Assyria and Egypt transported. It may not appreciate being hitched up, or may be hitched to a wagon or to a plough, and in fact is not frequently yoked together with the ass or the ox; the female supplies abundantly her master with a good milk; camel's hair is woven into a rough cloth wither and tents and cloaks are made; finally its flesh, albeit coarse and dry, may be eaten. With the Jews, however, the camel was reckoned among the unclean animals. CAMELOPARDALUS, occurs only once in the D.V. (Deut., xiv, 5), as a translation of xemir. The word, a mere transcription of the Latin and the Greek, is a combination of the name of the camel and the leopard, and indicates the giraffe. But this translation, which we find in the A.V. (chamois), is doubtless erroneous; neither the giraffe nor the chamois ever lived in Palestine. The wild sheep, or mouflon, which still lingers in Cyprus and Arabia Petraea, is very likely intended CANKERWORM, the locust in its larva state, in which it is most voracious. So does A.V. render the Hebrew, 'kaph, which the D.V. (Deut., vii, 20) seems better. CAT.—Mention of this animal occurs only once in the Bible, namely Bar., vi, 21. The original text of Baruch being lost, we possess no indication as to what the Hebrew name of the cat may have been. Possibly there was not any; for although the cat was very familiar to the Egyptians, it seems to have been altogether unknown to the Jews, as well as to the Assyrians and Babylonians, even to the Greeks and Romans before the conquest of Egypt. These and other reasons have led some commentators to believe that the word cat, in the above cited place of Baruch, might not unlikely stand for another name now impossible to restore. CATTLE.—Very early in the history of mankind, animals were tamed and domesticated, to be used in agriculture, for milk, for their flesh, and especially for sacrifices. Many words in Hebrew expressed the different ages and sexes of cattle. West of the Jordan the cattle were kept on high plains and hills south and east they roamed in a half-wild state; such were the most famous "bulls of Basan". CERASES (Hebr., shephiphon) should be substituted in D.V. for the colourless "serpent", Gen., xlix, 17. The identification of the shephiphon (porcupine, erinaceus famulus, or vipers caeroplastes) is evidenced by the Arabic name of the latter (shefum), and its customs in perfect agreement with the indications of the Bible. The cerastes, one of the most venomous of snakes, is in the habit of coiling itself in little depressions such as camel's footprints, and suddenly darting on any passing animal. CHAMELEON (Hebr., kōdāh).—Mentioned Lev., xi, 30, with the mole (Hebr., tinshemith), in spite of the authority of the ancient translations, it is now generally admitted that the tinshemith is the chameleon, very common in Palestine; whereas the kōdāh is a kind of large lizard, perhaps the land monitor (psammonaurus scincus). CHAMOIS (antilope rupicapra) is now totally unknown in western Asia, where it very probably never existed. The opinion of those who see it in the Hebrew xemir (Deut., xiv, 5) should consequently be entirely discarded (see Camelopardalis). CHARADRION (Hebr., 'ōphib, Lev., xiii, 13, in the D.V. xiv, 7); a wading bird, or plover; but it rather stands here for the hen, all the species of which (this is the sense of the expression "according to its kind"), numerous in Palestine, should be deemed unclean. CHECQUILVIS (Lev., xi, 5; Deut., xiv, 7), a mere translocation of the Greek name of the porcupine, corresponds to the Hebrew shaphôn, translated, Ps. cii (Hebr., civ), 18, by irchin, and Prov., xxx, 26, by rabbit. As St. Jerome noticed it, the shaphôn is not the porcupine, but a very peculiar animal of about the same size, dwelling among the rocks, with horns in holes, and called in Palestine "bear-rab", on account of some resemblance it bears to two other wild animals, the coney, or daman (byraz syriacus). Its habit of lingering among the rocks is alluded to, Ps. ciii, 18; its wisdom and defencelessness, Prov., xxx, 24-26. "It cannot burrow, for it has no claws, only nails half developed; but it lies in holes in the rocks, and feeds only at dawn and dusk, always hurrying sentinels posted, at the slightest squeak from which the whole party instantly disappears. The coney is not a ruminant (cf. Lev., xi, 5), but it sits working its jaws as if re-chewing. It is found sparingly in most of the rocky districts, and is known among Sinai" (Tristram). COBRA (naja aspis), the deadly snake called "the mango of the Hebrews, found in Palestine and Egypt and used by serpent-charmers. COCHINEAL (coccus ilticis).—A hemiptera homoptera
insect very common on the Syrian holm-oak, from the female of which the crimson dye (kermes) is prepared. The complete name in Hebrew is equivalent to "scarlet insect", the "insect" being not uncommonly omitted in the translations. Cock, Hen, and serpent would be translated as "wild-cats", "spotted" and "the captivity. No wonder, consequently, that the three times we meet with the word cock in the D.V. it is owing to a misinterpretation of the primitive text. (1) Job, xxxviii, 35, the word סֶכְחֵי means soul, heart: "Who hath put wisdom in the heart of man? and who gave him understanding?" (2) Prov., xxx, 18, and Job, xxxvii, 24, could be translated as "serpent", "crown", "turtle-dove", or "the captive". (3) Is., xxii, 17, where the word גֶּבֶּר, great, strong man, has been rendered according to some rabbinical conceptions. In Our Lord's time domestic poultry, introduced from India through Persia, had become common, and their well-known habits gave rise to familiar expressions, and afforded good and easy illustrations (Mark, xii, 35; xiv, 30, etc.). Jesus Christ compared His care for Jerusalem to that of a hen for her brood. COCKATRICE. A fabulous serpent supposed to be produced from a cock's egg brooded by a serpent; it was alleged that its hissing would cause all other birds to fly, and that its breath, even its look, was fatal. The word is used in A.V. as the regular equivalent for Hebrew, קְפֶּה'וֹן. COLT.—See Ass's Colt (sup.). CONY.—See Chero- grillus (sup.). CORAL, Hebrew, רָמָּם should probably be substituted, Job, xxxvii, 18, for "eminent things", and Ezek., xxvi, 16, for "silk" in the D.V. The coral dealt with at Tyre was that of the Red Sea or even of the Indian Ocean; coral seems to have been scarcely known among the Jews. COU-MORANT (Lev., xi, 17; Deut., xiv, 17), very frequently met with on the coasts, rivers, and lakes of Palestine, probably corresponds to the שְׁלדָּכ of the Hebrew, although this name, whose meaning "the plunger", might be applied to some other plunging bird. COW.—See CATTLE (sup.). CRANE (grus cíne-rae).—The word does not occur in D.V., but seems the best translation of Hebrew, דֵּחָר, read in two passages: Is., xxxviii, 14, and Jer., viii, 7, where its loud voice and migratory instincts are alluded to. There is little doubt that the two above indicated places of D.V., where we read "swallow", should be corrected. CRICKET, a good translation for Hebr., צֶּכָּד, "chirping", which besides the feature suggested by the etymology, is described Deut., xxvii, 42, as a migratory insect. See CRANE. We do not read this word in any other place than Lev., xii, 29 (D.V.), where it corresponds to the Hebrew, צב; the animal is, nevertheless, often spoken of in the Holy Books under cover of several metaphors: רֶמֶד, "the proud" (Is., li, 9); דַּן, "the stretchier" (Ezech., xxix, 3); חָוָא, (leviathan) (Ps. lxii (Hebr., xxv), 14; Job, xi, 20, xli, 25). See DRAGON (inf.). The crocodile (crocóldi us vulgaris) is still found in great numbers, not only in the upper Nile, but also in Palestine. A remarkable description of the crocodile has been drawn by the author of the Book of Job. He depicts the difficulties of surviving even of all the birds, the Cuckoo, unoccupied as to voice, would be the bird called "the crocodile", Hebrew שִׁפַּדָּפֶה (Lev., xi, 16; Deut., xiv, 15), and there reckoned among the uncouth birds. Two species, the cuculus canus, and the oxylous Pla- darius live in the Holy Land; however there is little probability that the cuckoo is intended in the mention of "seas", where we should perhaps see the sea-water and the various species of sea-gulls.

DABOIA ZANTHINA.—See Bœdis (sup.). DAMAN.—See Cherogibus (sup.). DEER.—(Hebr., אָיֶל). Its name is frequently read in the Scriptures, and its habits have afforded many allusions or comparisons, which fact suggests that the deer was not rare in Palestine in ancient times. It was noted for its swiftness, its shyness, the love of the roe for her fawns, are alluded to; it seems from Prov., v, 19 and some other indirect indications that the words 'ayygal and 'ayygalah (deer and hind) were terms of endearment most familiar between lovers. DEMONS (Is., xxxiv, 14).—So does D.V. translate πέτρον; it is certainly a word of doubtful import. The word 'ayygal would refer to the hyena (hyaena striata), still found everywhere in caves and tombs. So also is the word "devils" of Bar., iv, 35. We possess no longer the Hebrew text of the latter; but it possibly contained the same word; anyway, "hyena" is unquestionably a far better translation than the mere meaningless "devils". DIPRA—The D.V., following the Vulgate (Deut., viii, 15) thereby means a serpent whose bite causes a mortal thirst; but this interpretation seems to come from a misunderstanding suggested by the Septuagint; the original writer most likely intended "watering place", and the D.V. rightly puts it, and not any kind of serpent. DOG.—The dog in the East does not enjoy the companionship and friendship of man as in the western countries. Its instinct has been cultivated only in so far as the protecting of the flocks and camps against wild animals is concerned. In the towns and villages it roams in the streets and places of which it is the ordinary scavenger; packs of dogs in a half-wild state are met with in the cities and are not unfrequently dangerous for men. For this reason the dog has always been, and is still looked upon with loathing and aversion, as filthy and unclean. With a very few exceptions, whenever the dog is spoken of in the Bible (where it is mentioned over forty times), it is with contempt, to remark either its voracious instincts, or its fierceness, or its loathsomeness; it was regarded as the emblem of lust, and of all uncleanness in general. As the Mohammedans, to the present day, term Christians "dogs", so did the Jews of old apply that infamous name to Gentiles. DOVE (Hebr., יְבָנָה).—Though distinguishing it from tór, the turtle-dove, the Jews were perfectly aware of their natural affability and speak of them together. The dove is mentioned in the Bible oftener than any other bird (over fifty times); this comes both from the great number of doves in Palestine, and of the favour they enjoy among the people. The dove is first spoken of in the record of the flood (Gen., viii, 8-12); later on we see that Abraham offered up some in sacrifice, which would indicate that the dove was very early domesticated. In fact several allusions are made to doves-cotes, with their "windows" or latticed openings. But in olden times as well as now, besides the legions of pigeons that swarm around the villages, there were many more rock-doves, "doves of the valleys", as they are occasionally termed (Ezech., vii, 16; Jer., ii, 14); . When the flight, the mountain gorges with the rustling of their wings. The metallic lustre of their plumage, the swiftness of their flight, their habit of sweeping around in flocks, their plaintive coo, are often alluded to by the different sacred writers. The dark eye of the dove, encircled by a line of bright red skin, is also mentioned: its swiftness and innocence, its love and affection, and love, and, most naturally, its name was one of the most familiar terms of endearment. Our Lord spoke of the dove as a symbol of simplicity; the sum of its perfections made it a fitting emblem for the Holy Spirit. DRAGON, a word frequently found in the translations of the Bible, at substitution, so it seems, for other names of animals that the translators

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were unable to identify. It stands indeed for several Hebrew names: (1)  דָּנָּן (Job, xxx, 29; Is., xxxiv, 13; xxxv, 7; xliii, 20; Jer., ix, 11; x, 22; xiv, 6; xlii, 33; li, 37; Mich., i, 8; Mal., i, 3), unquestionably meaning a denizen of desolate places, and generally connected with a bed; (2) תַּמְרֵּךְ by some scholars; (3) תַּמְרֵּךְ by others in a few passages with the sense of serpent [Deut., xxxii, 33; Ps., xc (Hebr., xci), 13; Dan.,xiv, 22-27]. In the latter most likely signifying the crocodile [Ps., ixliii (Hebr., lxxiv), 13; Is., li, 9; Ezek., xxxix, 3], or even a sea-monster (Ezek., xxxii, 2), such as whale, porpoise, or dugong, as rightly translated Lam., iv, 3, and as the ancient translators rendered Genesis, iii, 7; (3) ἱπποφόν (leviathan), meaning both the crocodile [Ps., ixliii (Hebr., lxxiv), 14] and sea-monster [Ps. cii (Hebr., civ), 26]; (4) ἱππόμοιον (Ps., ixliii, 14; Jer. 1, 39), which possibly means the hyena. Other places, such as Ezek., x, 7; xii, 6; Eccles., xxv, 23, can be neither traced back to a Hebrew original, nor identified with sufficient probability. The author of the Apocalypse repeatedly makes mention of the dragon, by which he means the "old serpent, who is called the Devil and Satan, who seduce the whole world" (Apoc., xii, 1, estc.). On the dragon land and sea monster, represented as a monstrous winged serpent, with a crested head and enormous claws, and regarded as very powerful and ferocious, no mention whatever is to be found in the Bible. The word dragon, consequently, should really be blotted out of our Bibles, except perhaps Is., xiv, 29 and xxx, 6, where the ἰδίωτα ἰδίωτα is possibly spoken of. See Bashiik, 4 (sup.). DROMEDARY.—The word so rendered, Is., lx, 6, signifies rather a swift and nimbly bred camel. DUGONG.—See BADGER (sup.).

EGLE.—So is generally rendered the Hebrew אֶשֶּר, but there is a doubt as to whether the eagle or the vulture is intended. It is probable that the Hebrews did not distinguish very carefully these different large birds of prey, and that all are spoken of as though they were of one kind. Anyway, four species of eagles are known to live in Palestine: Aquila chrysaetos, aquila naxia, aquila heliaca, and circatus gallicus. Many allusions are made to the eagle in Scripture: its inhabiting the dizzy cliffs for nesting, its keen sight, its habit of congregating to feed on the slain, its swiftness, its longevity, its remarkable care in training its young, are often referred to (see in particular Job, xxxix, 27-30). When the relations of Israel with their neighbors were more perplexing, the eagle was an emblem of the Assyrians, the Babylonians, and finally of the Persian kings. ELEPHANT.—We learn from Assyrian inscriptions that before the Hebrews settled in Syria, there existed elephants in that country, and Tiglath-Pileser I tells us about his exploits in elephant hunting. We do not read, however, of elephants in the Bible until the Machabean times. True, III Kings speaks of ivory, or "elephants' teeth", as the Hebrew text puts it, yet not as indigenous, but as imported from Ophir. In the post-exilic times, especially in the books of the Maccabean authors, it is frequently mentioned; they were an important element in the armies of the Seleucids. These animals were imported either from India or from Africa. ERICUS, a Latin name of the hedgehog, preserved in the D.V. as a translation of the Hebrew word qippôd (Is., xiv, 23; xxxiv, 11; Song, ii, 14) and wrongly qippd (Is., xxxiv, 15). The above identification of the qippôd is based both on the Greek rendering and the analogy between this Hebrew word and the Talmudic (qippôd), Syriac (qûlûd), Arabic (qin̄fûd) and Ethiopian (qin̄fût) names of the hedgehog. Several scholars, however, discard this identification, because the hedgehog, contrary to the qippôd, lives neither in marshes nor ruins, and has no voice. The bittern meets all the requirements of the texts where the qippôd is mentioned. It should be noticed nevertheless that hedgehogs are far too rare in Palestine. As to the qippôd of Is., xxxiv, 15, read "sorrel" by some scholars. ATALIB, and interpreted accordingly by the Septuagint, Vulgate and the versions derived therefrom, its identity is a much discussed question. Some, arguing from the authorities just referred to, confound it with the qippôd, whereas others deem it to be the arrow-snake; but besides that no such animal as arrow-snake is known to naturalists, the Hebrew text seems to call for a different interpretation. The Hebrew language, generally poor, shows a remarkable opulence when there is question of all things connected with pastoral life. Six names at least, with their feminines, express the different stages of development of the sheep. Its domestication goes back to the time of Adam, so that the early traditions enshrined in the Bible speak of the first men as shepherds. Whatever may be thought of this point, it is out of question that from the dawn of historical times down to our own, flocks have constituted the staple of the riches of the land. The center of Palestine is generally the oris laticaudata, the habit of which, with its long tail, is the species of sheep, too well known to be here dwelt upon. Let it suffice to notice that scores of allusions are made in the Holy Books to these habits as well as to the different details of the pastoral life. FALCON.—See HAWK (inf.). FALLOW-DEER (cerus dama or dama vulgaris), believed by some to be so signified by Hebrew, yâhâtur. The fallow-deer is sacred in the Holy Land and found only on the Mount Thabor. If it is mentioned at all in the Bible, it is probably ranked among the deer. FAWN (Prur., v, 19), for Hebrew, yîlāh, feminine of yâl, which shoat represents it. It seems to result from the animal passages, rendered by wild goat (bez syriacus). See GOAT, WILD (inf.). FAWN.—An equivalent in D.V. (Jer., 1, 39), after St. Jerome, for Hebrew, t'yym. St. Jerome explains that they were wild beings, denizens of deserts and woods, with a hooked nose, a horned forehead, and goat feet. He translated the Hebrew by fig-faun, adding to the original the adjective fœcarii, possibly following in this the pagan idea which, supposing that figs incline to lust, regarded figs-graves a well fitted abode for fauns. The same Hebrew word is rendered Is., xiii, 22 by owls, and Is., xxxiv, 14, by monsters, which shows a universal confusion of the eagle and the owl. The true meaning being "howlers", seems to point out the jackal, called the "howler" by the Arabs. FLEA, spoken of I K., xxiv, 15; xxvi, 20, as the most insignificant cause of trouble that may befall a man. FLOCK.—The flocks of Palestine include generally both sheep and goats. The sheep eat only the fine herbage, whereas the goats browse on what the sheep refuse. They pasture and travel together in parallel columns, but seldom intermingle more closely, and at night they always classify themselves. The goats are for the most part black, the sheep white, dappled or piebald, forming a very marked contrast. The shepherd very properly leads the flock, calling the sheep by their names from time to time; in his footsteps follows an old he-goat, whose stately bearing affords to the natives matter for several comparisons; the Arabs, indeed to this day, call a man of stately mien a "he-goat". The Hebrew word at sun rises has been used in extraneous and is ordinarily in some of the many caves found on every hillside, and with trained dogs guards them at night. FLY.—Two Hebrew words are thus translated: (1) 'ārûh is the name of the Egyptian fly of the fourth plague; this name, a collective one, though rendered by dog-fly in the Septuagint, seems to signify all kinds of flies. Flies are at all times an
almost insufferable nuisance; the common house-fly, with the goat, vexes men, while gad-flies of every description make the hedges, bushes, and trees, and the goats, sheep, and cattle, woe-begone, of infest animals. (2) Zebibb is likewise the collective name of the Palestinian fly, but more specifically of the gad-fly. Though a trifle less annoying than in Egypt, flies were, however, deemed a plague severe enough in Palestine to induce the nations to marvel at the greatness of the land of God. Baal-zebibb, the master of the flies, that they and their cattle be protected against that scourge. Fowl.—This word which, in its most general sense, applies to anything that flies in the air (Gen. i, 20, 21), and which frequently occurs in the Bible with this meaning, is also sometimes used in a different sense, forming the names of birds, to which reference is sometimes made in the Old Testament, where it stands for all fatted birds that may be reckoned among the delicacies of a king's table; so likewise Gen. xvi, 11 and Is., xviii, 6, where it means birds of prey in general. In this latter signification allusions are made to their habit of perching on bare or dead trees, or of flocking together in great numbers. Fox.—Thus is usually rendered the Hebrew, sh'dd, which signifies both fox and jackal, even the latter more often than the former. The fox, however, was well known by the ancient Hebrews, and its cunning was as proverbial among them as among us (Ezech., xiii, 4; Luke, xxi, 32). Faco.—Though not named as a word connected with O. T. in connection with the second plague of Egypt. Two species of frogs are known to live in the Holy Land: the rana esculenta, or common edible frog, and the hyla arborea, or green tree-frog. The former throngs wherever there is water. In Aqoc, xvi, 18, the frog is the emblem of unclean spirits. GAZELLE (Hebr., qebi, i.e. beauty) has been known at all times as one of the most graceful of all animals. Several species still exist in Palestine. Its different characteristics, its beauty of form, its swiftness, its timidity, the splendid and meekness of its eye, are in the present time, as well as during the age of the O. T. writers, the subjects of many comparisons. However, the name of the gazelle is scarce, if at all, to be found in the Bible; in its stead we read roe, hart, or deer. Like a few other names of graceful and timid animals, the word gazelle has always been in the East a term of endearment in poetry and art. G. (I Par., viii, 9; IV K., xii, 1; II Par., xxiv, 1; Acts, ix, 36). GECKO.—Probable translation of the ṣaḥaq of the Hebrews, generally rendered in our versions by shrew-mouse, for which it seems it should be substituted. The gecko, ptyodactylus gecko of the naturalists, is common in Palestine. GIER-EAGLE.—So does A. V. render the Hebrew, rāhham (Lev., xi, 18) or rāhamman (Deut., xiv, 17). By the gier-eagle, the Egyptian vulture (neophron pernopterus), or Pharaoh's hen, is generally believed to be signified. However, whether this bird should be regarded as the raven is not easy to decide; for while, on the one hand, the resemblance of the Arabic name for the Egyptian vulture with the Hebrew word rāhham seems fairly to support the identification, the mention of the rāhham in a list of wading birds, on the other hand, casts a serious doubt on its correctness. GRAFFER.—See CAMELOPAR-D. GAZA.—The Philistines, the Hebrews, and Pharaohs, often use the name scinosiph in Ex., viii, 16, 17 and Ps. civ (Hebr., cv), 31, and known under the familiar name of mosquito, culex pipiens, is taken in the New Testament as an example of a trifle. Goat.—Though the sacred writers spoke of the ewe more frequently than of the goat, yet with the latter they are very well acquainted. It was indeed, especially in the hilly regions east of the Jordan, an important item in the wealth of the Israelites. The goat of Palestine, particularly the capra membrina, affords numerous illustrations and allusions. Its remarkably long ears are referred to by Amos, iii, 12; its glossy dark hair furnishes a graphic type of the expression, human hair, none other than the hair of a goat. (Cant., iv, 1; vi, 4; this hair was woven into a strong cloth; the skin tanned with the hair on served to make boots for milk, wine, oil, water, etc. The kid was an almost essential part of a feast. The goat is mentioned in Dan., viii, 5, as the symbol of the sacred placidianon established by means of the separation of the just and the wicked on the last day is borrowed from the customs of the shepherds in the East. GOAT, WILD, Job, xxxix, 1; I K., xxxiv, 3, where it is an equivalent for yadël, translated, Ps., cii (Hebr., civ), 18, by hart, Prov., vi, 19, by fawn, is most probably the hez syriacus, a denizen of the rocky summits in Arabia and Syria, as it was regarded as a model of grace (Prov., v, 19), and its name, Jehovah, Jalaha, was frequently given to persons (Judges, v, 6; I Eed., ii, 56, etc.). GRASS-HOPPER, is probably the best rendering for the Hebrew, ṣădāb (Lev., xi, 22; Num., xiii, 34 (Hebr., xiii, 33); Is., xi, 22; Eccles., xii, 5), etc., as in the A. V., if the Hebrew word be interpreted "hopper" as Credner suggests; the D. V. uses the word locust. The grasshopper is one of the smaller species of the locust tribe. GRIFFON.—So D. V., Lev., xi, 13 (whereas Deut., xiv, 12, we read "grype") translates the Hebrew, pérê, the "breaker," whereby the latter is either a vector or a beast as the gypetus borbonicus, the largest and most magnificent of the birds of prey is probably intended. The opinion that the Bible here speaks of the fabulous griffon, i.e. a monster begotten from a lion and an eagle, and characterized by the beak, neck, and wings of an eagle and the legs and rump of a lion, is based only on a misinterpretation of the word. GRIFFON-VULTURE, a probable translation in several cases of the Hebrew, nēšeθ, regularly rendered by eagle. This most majestic bird (gyps fulvus), the type, as it seems, of the eagle-headed figures of Assyrian sculpture, is most likely referred to in Mich., i, 18, on account of its bare neck and head. GRYPH, Deut., xiv, 12. See GRIFFON (sup.).

HAIR.—See Asp (sup.). HARE.—Mentioned Lev., xi, 6; Deut., xiv, 7, in the list of the unclean quadrupeds. Several species live in Palestine: lepus syriacus in the north; lepus judaicus in the south and lepus arvernensis, common in the Jordan valley, to be distinguished from lepus aegyptiacus and lepus isabellinus. The statement of the Bible that the hare "cheweth the cud" is a classical difficulty. It should be noticed that this is not the reason why the hare is reckoned among the unclean animals; but the cause thereof should be sought in the fact that though it cheweth the cud, which certainly it appears to do, it does not divide the hoof. HART and HIND.—Either the fallow-deer, still occasionally found in the Holy Land, or the red deer, now extinct, or the deer generally. It has afforded many illustrations to the sacred writers, and was especially by its foveal (Cant., ii, 9; Is., xxxv, 9), its surfootedness [Ps. xvii (Hebr.), xviii], 34; Hab., iii, 19], its affection (Prov., v, 19), and its habit of hiding its young (Job, xxxix, 1). HAWK (Hebr., nāḳ) is, in the Scriptures, a general denomination including, with the falcon, all the smaller birds of prey, the kestrel, sparrow-hawk, and other less common, but common in Palestine. NIGHT-HAWK, A.V. for Hebrew, tahmad, more exactly translated in D.V. by owl; some bird of the latter kind is indeed undoubtedly intended, probably the barn owl (strix flammae). SPARROW-HAWK (falco nius), one of the hawks of Palestine, so common that it might be considered in the Scriptures to be the hawk par excellence. HEDGEHOG.—See Erinus (sup.). HEN.—See COCK (sup.). HERON.—Mentioned Lev., xi, 19, in the list of unclean birds, but probably in the wrong.
place in the D.V.; heron, indeed, should be substituted for charadrius, whereas in the same verse it stands for hirundo; the A.V. corriges it. See HART (sup.). HIPPOTOMUS—See BEHEMOTH (sup.). HOBBY (falco subbuteo). See HAWK (sup.). HORSE.—See HOUF (inf.). HORNET (Hebr., cil'ah; vespa crabro).—One of the largest and most pugnacious wasps; when disturbed they attack cattle and other stock with such violence that they are quite exterminated, even by the use of driving men and cattle to madness, but even of killing them (Exod., xxiii, 28; Deut., vi, 20; Jos., xxiv, 12). HORSE.—The horse is never mentioned in Scripture in connection with the patriarchs; the first time the Bible speaks of it, it is in reference to the Egyptian army pursuing the Hebrews. During the war of conquest and Judges, we find horses only with the Chanaanese troopers, and later on with the Philistines. The hilly country inhabited by the Israelites was not favourable to the use of the horse; this is the reason why the Bible speaks of horses only in connection with war. David and Solomon established a cavalry and chariot force; but even this, used exclusively for wars of conquest, seems to have been looked upon as a dangerous temptation to kings, for the Deuteronomy legislation forbids them to multiply horses for themselves. The grand description of the war-horse in Job is classic; it will be noticed, however, that its praise is more for the strength than for the swiftness of the horse. The prophet Zacharias depicts (ix, 10) the Messianic age as one in which no hostilities will be heard of; then all warlike apparel being done away with, the horse will serve only for peaceful use. HOUF (Lev., xi, 18; Deut., xiv, 18).—The analogy of the Hebrew with the Syrian and Coptic for the name of this bird makes the identification doubtful, although some, after the example of the A.V., see in the Hebrew darkhphath, the lapwing. The Egyptians worshipped the houf and made it the emblem of Horus. HYENA.—This word is not to be found in any of the English translations of the Bible; it occurs twice in the Septuagint, Jer., xii, 9, and Ecclus., xii, 22, being in both places the rendering for the Hebrew name קָבָהָד. The hyenas are very numerous in the Holy Land, where they are most active scavengers; they feed upon dead bodies, and sometimes dig the tombs open to get at the corpses therein. Two Hebrew names are supposed to designate this hyena, קָבָהָד (1) קַבָּהָד. This word, which has been interpreted "spotted bird," Jer., xii, 9, by modern translators following the Vulgate, has been rendered by "holy man." Ecclus., xii, 22. Despite the authorities that favour the above mentioned translation of Jer., xii, 9, the consistency of the Septuagint on the one hand, and on the other the parallelism in the latter passage, in addition to the analogy with the Arabic and rabbinical Hebrew names for the hyena, fairly support the identification of the קָבָהָד with this animal. (2) סִיִּיָּם, rendered in divers manners in different parts: "white" (Is., xi, 21; "denim," Is., xiv, 14; dragons, Ps. lxxii (Hebr., lxxiv), 14; Jer., i, 39). IBEX.—See GOAT, WILD (sup.). IBIS.—The word occurs twice in the D.V. (Lev., xi, 17; Is., xxxiv, 11) as an equivalent for יָנָהָס הָפֹל, some good authorities, however, though the יָנָהָס הָפֹל is mentioned among wading birds, do not admit the above identification and place the ibis among another group (cf. leprous, leprous, laphus), which term great owl, is spoken of. The ibis was worshipped by the Egyptians as the emblem of Thot. ICHEMUN.—See WEASEL (inf.). ICIRIN.—D.V. Ps. ci, 18. See CHEROGRILLUS (sup.). JACKAL.—Frequently alluded to in Holy Writ, this animal is real with many of the western translations, probably because the animal, however common in Africa and southwestern Asia is unknown in European countries. The name regularly substituted for jackal is fox. The jackal seems to be designated in Hebrew by three different names: שָׁיֲדָל ("the digger"); "tygyn, "the maner" and "the abuser." It is unable to state the differences marked by these three names. Numerous references may be found throughout the Bible to the jackal's howlings and gregarious habits. JERBOA.—This little animal, at least four species of which abide in Syria, is nowhere mentioned in connection with war. It is therefore useless, very probably be reckoned among the uncalled animals indicated under the general name of mouse. KESTREL.—A slender hawk, most likely one of the species intended by Lev., xi, 16, for it is very common in Palestine. The remark of Job, xxxix, 26, strikingly points out the tinnunculus cenchria, one of the Pales- tinian Kestrels. See COW. KITE.—See CATTLE (sup.). KITE.—As suggested by the analogy with the Arabic, the black kite (milvus migrans) is probably meant by Hebr. דַּאָה or דַּאָבָה (Lev., xi, 14; Deut., xiv, 13; Is., xxxiv, 15), interpreted kite in the D.V.; it is one of the most common of the scavenger birds of prey of the country, and for this reason, is carefully protected by the villagers. Other kinds of kites, in particular the milvus regalis, are common in Palestine. LAMB.—The Paschal Lamb was both a commemoration of the deliverance from the bondage in Egypt, and a prophetic figure: the Son of God sacrificed to free His people from the power of sin and death. See EWE. (sup.) LAMIA (Is., xxxiv, 14).—Is a translation of Hebrew, לִלִית; according to the old popular legends, the lamia was a female bloodthirsty monster, devouring men and children. In the above cited place, some kind of owl, either the screech or the hooting owl, is very probably meant. LAMMMERGEYER (gypaetus barbatus), very likely signified by the Hebrew, פֶּרֶס, translated by griffon in D.V. LARUS.—Lev., xi, 16; Deut., xiv, 15. See CUCKOO (sup.). HORSE-LEECH (Prov., xxx, 15).—Both the medicinal leech and the horse-leech are frequently found in the streams, pools, and wells; they often attach themselves to the inside of the lips and nostrils of drinking animals, thereby causing them much pain. LEOARD.—Under this name come a certain number of carnivorous animals more or less resembling the real leopard (felas leoparthus), namely felis jubata, felis lynx, felis rufus, etc., all formerly numerous throughout Palestine, and usually found especially in the woody districts. The leopard is taken by the Biblical writers as a type of cunning (Jer., v, 6; Osee, xiii, 7), of fierceness, of a conqueror's sudden swoop (Dan., vii, 6; Hab., 1, 8). Its habit of lying in wait by a well or a village is repeatedly alluded to. LEVIATHAN.—The word Leviathan (Hebr., לִיוֹתָתָה, which occurs six times in the Hebrew Bible, seems to have puzzled not a little all ancient translators. The D.V. has kept this name, Job, iii, 8; xl, 20; Is., xxvii, 1; it is rendered by dragon Ps. lxxiii (Hebr., lxxiv), 14, and ci (Hebr., civ), 28; the word leviathan (1) occurs in Job (xi, 20 and Ps. lxxxiii, 14); (2) a sea-monster (Ps. cii, 26, Is., xxvii, 1); (3) possibly the Draco constellation (Job, iii, 8). LION.—Now extinct in Palestine and in the surrounding countries, the lion was common there during the O.T. times; hence the great number of words in the Hebrew language to signify it; under this name alone more than a hundred and thirty times in the Scriptures, as the classical symbol of strength, power, courage, dignity, ferocity. Very likely as the type of power, it became the ensign of the tribe of Judah; so was it employed by Solomon in the decoration of the temple and of the king's house: hence the name D.V. north for the lion represents Jesus Christ as the lion of the tribe of Juda. The craft and ferocity of the lion, on the other hand, caused it to be taken as an emblem of Satan (1 Pet., v, 8) and of the enemies of the truth.
(II Tim., iv, 17). Lizard.—Immense is the number of these reptiles in Palestine; no less than forty-four species are found there. Among those mentioned in the Bible we may cite: (1) the Leätz, common name of the lizard; (2) the green lizard, the blind worm, etc.; (3) the chémat, or sand-lizard; (3) the cár, or dáb, of the Arabs (uromastix spinipes); (4) the kódh, the divers kinds of monitor (pammosaurus scincus, hydrotherosurus niloticus, etc.); (5) the ‘a‘ikah or gégé; (6) the sand lizard, possibly the locust in its larva state, the palmerworm; (7) the locust in general; (8) chagéb, most likely the grasshopper; (9) hégél, the “destroyer,” perhaps the locust in its caterpillar state, in which it is most destructive; (10) hágol, translated in the D.V. ophiomachus; (7) yélq, the stinging locust; (8) ñúcht, possibly the cricket; and (9) sólán, rendered by attuscus, or bald locust (probably the tree-locust). Unrecorded, or at least very rare, is the boil of every stage of its existence. Louse.—According to some this species of vermin was one of the features of the third Egyptian plague. It is but too common through all eastern countries.

Mildew.—A word occurring a certain number of times in the Bible. Believed by some to be a Hebraism for Hebrew, hégél, which probably means a kind of locust. Mole.—Two Hebrew words are thus rendered. The first, tinshémeth (Lev., xi, 30), would, according to good authorities, rather signify the chameleon; with the second, hapáppérath (Is., ii, 20), some burrowing animal is undoubtedly intended. The mole of Syria is not the common mole of Europe, talpa europea, but the mole-rat (spalax typhus), a blind burrowing rodent. Mosquito.—See Gnát (sup.). Motte.—Is in the D.V. besides Is., xiv, 11, where it stands for rimmah, “worms,” the common rendering for two words: ñák (Job, iv, 19), and ñe (Is., ii, 8), the exact meaning of the former is uncertain, whereas by the latter the clothes moth is meant. Mouflon.—See Chamois, Camelopardus (sup.). Mouse.—This word seems to be a general one, including the various rats, dormice, jerboas, and hamsers, about twenty-five species of which exist in the country. Moth.—The only one of the eight listed in Lev., xix, 19, the Israelites early in the course of their history possessed mules; these animals, in a hilly region such as the Holy Land, were for many purposes preferable to horses and stronger than asses; they were employed both for domestic and warlike use.

Ophiomachus.—See Locust (sup.). Oryx.—See Antelope (sup.). Osprey (Hebr., šémtygh).—The fishing eagle, which name probably signifies all the smaller eagles. Osiprage.—See Lammgeyeter (sup.). Osstrich.—Still occasionally found in the southeastern deserts of Palestine, the ostrich, if we are to judge by the many references to it, was well known among the Hebrews. The beauty of its plumage, its fleetness, its reputed stupidity, its leaving its eggs on the sand and hatching them by the sun’s heat are repeatedly alluded to. Owl.—A generic name under which many species of nocturnal birds are designated, some being known in the Hebrew, some others possessing none. Among the former we may mention the little owl (athene persica), the Egyptian eagle-owl (bubo ascalaphus), the great owl of some authors, called ibis in the D.V., the screech or hooting owl, probably the hilith of Is., xxxiv, and the lanius of St. Jerome and the D.V.; the former, called “a watchman” (i.e., night- hawkm to the Hebrew and rendered by night- hawk in the A.V.; and the gippóth of Is., xxxiv, 15, as yet unidentified. Ox.—See Cattle (sup.). Ox, Wild, Is., ii, 20, probably antilope bubalis. See Antelope (sup.).

Palmerworm (Hebr., qázám).—A general word for the locust, very likely in its larva state. Partridge.—Although very common in the Holy Land, the partridge is mentioned only three times in the sacred literature: I K., xxvi, 20 alludes to chasing it on the mountains; Jer., xvii, 11, to the robbing of its eggs; Ecclus., xi, 32, to keep the deposing partridge. Two kinds of partridges are known to reside in the hilly resorts of Palestine; the francolin inhabits the plains, and various sand-grouse are found in the deserts. Peacock.—The texts where it is spoken of (III K., x, 22; II Par., ix, 21) clearly indicate that it was not indigenous to Palestine, but imported, probably from India. Pelican, D.V., Ps. (Hebr., ci), 7, for Hebr. gádán, in other places is rendered by bittter, for which it might be advantageously substituted. Pelicans are usually found about marshes (Is., xxxiv, 11), and are in the habit of sitting for hours in sandy desolate places (Ps., ci (Hebr., cii), 7; Soph., ii, 14) after the dry season. Apparently the most voracious of all birds, even the palm tree (Hebr. hó) is in Job, xxx, 18, where the belief in its immorality seems referred to; however, the sense adopted by D.V., after Vulgate and Septuagint, should not be slighted. Pigeon.—See Doves (sup.). Plunderer.—See Cormorant (sup.). Porcupine.—An equivocal word, rendered in a number of passages with the analogy of the Hebrew qippód with the Arabic name of this animal, to be spoken of in the Bible. See Ericus (sup.). Porphyry is in Vulgate and D.V. (Lev., xi, 18), the equivalent for the Hebrew, râhám, translated in the Septuagint by sýmán and in the Greek version, porphyryon stands for the Hebrew tinshémeth, interpreted “sýmán” by the Latin and English Bibles. The hypothesis that the Greek translators used a Hebrew text in which the two words râhám and tinshémeth stood contrariwise to their present order in the Massoretic text, might account for this difference. This hypothesis is all the more probable because in Deut., xiv, 17, porphyry appears to be the Greek translation for râhám. Whatever this may be, whether the porphyry, or purple water-hen (porphyrio antiquorum), or the Egyptian vulture, should be identified with the râhám remains uncertain. See Gier-Eagle (sup.). Pygarg (Deut., xiv, 5).—This was the Latin name of the Large blue owl (tyto alba), which, in Greek, means “white-rumped,” a character common to many species, though the antilope addax is possibly sly rendered by the Hebrew word atônám.

Quail.—The description given Ex., xvi, 11-13: Num., xi, 31, 32; Ps., lxxvii (Hebr., lxxviii) 27-35, and ev (Hebr., ev), 40, the references to their countless flocks, their low flying, their habit of alighting on land in the morning, together with the analogy of the Hebrew and Arabic names, make it certain that the common quail (coturnix vulgaris) is intended.
ANIMISM

ragamuffin. This name, applied to St. Paul by his sceptical teachers of Athens, has become, through a mistranslation, "word-sower" in our Bibles (Acts, xvii, 18). NIGHT-RAVEN, the equivalent in Ps. cx (Hebr., cii), 7, of the Hebrew word translated Lev., xi, 17, by screech-owl, seems to mean the blue thistle-grass, a very well-known bird of the country, which is fond of sitting alone on a roof or a rock. RHINOCEROS, Num., xxiii, 22, stands for Hebrew, re'em, and should consequently be rendered by aurochs. RINGTAIL.—So D.V., Deut., xiv, 13, translates rd'sh, possibly substituted by a scriber's error for dd'sh, and very likely meaning the black vulture (coragyps migrans).

SATyr.—So is the Hebrew s'dr rendered Is., xiii, 21, and xxxiv, 14, by R.V. (D.V.: "hairly one"). The same word in Lev., xvii, 7, and II Par., xi, 15, is translated "devils" in all English Bibles. S'dr usually signifies the he-goat. In the latter passages this sense is clearly inapplicable; it seems hardly applicable in the former. The writers of Leviticus, and II Paralipomenon possibly intended some representation of the same description as the goat-headed figures of the Egyptian Pantheon. Concerning the s'dr mentioned in Isaias, no satisfactory exact equivalent has yet been given. SCROCHEAL (sup.).—SCRPING.—See GNAT (sup.). SCORPION.—Very common in all hot, dry, stony places; is taken as an emblem of the wicked. SEA-GULL.—Its different kinds are probably signified by the word translated larus. See CUCKOO (sup.). SEAL.—See BADGER (sup.). SEA-MONSTER, LAM., iv, 3, probably means such animals as the whale, porpoise, dugong, etc. SERPENT.—A generic term whereby all ophidia are designated; ten names of different species of snakes are given in the Bible. SHREW.—So does D.V. translate the Hebr. tsdin, which however means rather some kind of lizard, probably the gecko. Siren, Is., xii, 22, a translation for Hebrew tdn, which indicates an animal dwelling in ruins, and may generally be rendered by jackal. No other resemblance than a verbal one should be sought between this tdn and the fabulous being, famous by its allurements, called Siren by the ancient poets. SNAIL should be read instead of wax, Ps., lviii (Hebr., lviii), 9, to translate the Hebrew, shtabthil. Unlike the snakes of northern climates which hibernate, those of Palestine sleep in summer. The Psalmist alludes "to the fact that very commonly, when they have secured themselves in some chink of the rocks for their summer sleep, they are still exposed to the sun rays; usually enveloping the whole of the body, till the animal is shrivelled to a thread, and, as it were, melted away" (Tristram).

SPARROW.—The Hebrew word cippor, found over forty times, is a general name for all small passerine birds, of which there exist about a hundred and fifty species in the Holy Land. SPIDER.—An insect living by millions in Palestine, where several hundred species have been distinguished. Its web affords a most popular illustration for frail and ephemeral undertakings (Job, viii, 14; Is., lix, 5); in three passages, however, the translators seem to have wrongly written spider for moth (Ps. xxxviii (Hebr., xxxix), 12; siah (Ps. lxxxix (xx), 9), and pieces (Os., viii, 5). STORK.—The Hebrew word sh'dhah, erroneously rendered "heron" by the Douay translators, Lev., xi, 19, alludes to the well-known affection of the stork for its young. Several passages have reference to this bird, its periodical migrations (Jer., vii, 7), its flocks, its nests, its flight, its feeding, and its use for making a rope, from its white body (Zach., v, 9; D.V., kite; but the stork, h'sh'dhah, is mentioned in the Hebrew text). Two kinds, the white and the black stork, live in Palestine during the winter. SWALLOW.—Two words are so rendered: derin, "the swift flyer", which means the chimney swallow and other species akin to it (Ps. lxxiii (Hebr., lxxxiv), 4; D.V., turtle; Prov., xxvi, 2; D.V., sparrow), whereas d'qš or q'sš may be translated by "swift", this bird being probably intended in Is., xxxviii, 14, and Jer., vii, 7. SWAN.—Mentioned only in the list of unclean birds (Lev., xi, 18; Deut., xiv, 16). The swan having always been a bird of great beauty there was little need of forbidding to eat its flesh; by the Hebrew ts'emeth, some other bird might possibly be designated. SWINE.—The most abhorred of all animals by the Jews; hence the swineherd's was the most disgusting employment (Luke, xv, 15; cf. Matt., vii, 25). SWINE are very seldom kept in Palestine. TIGER, Job, iv, 11 (Hebr., lysh'hah), should be "leon". TURTLE.—See DOVE (sup.).

UNICORN.—See AURICHO (sup.). URCHIN, Soph., ii, 14. See ERICUS (sup.).

VIPER.—See ASP (sup.). VULTURE.—So does D.V. render the Hebrew, gyyah, Lev., xi, 14; Deut., xiv, 13; Job, xxxviii, 7. As has been suggested above, the text of Job at least, seems to allude to the kite rather than to the vulture. Several kinds of vultures are nevertheless referred to in the Bible; so, for instance, the bearded vulture (gypaetus barbatus), called griffon in the D.V.; the griffon-vulture (gyps fulvus), the Egyptian vulture (neophron percnopterus), etc. In the biblical parable vultures are oftentimes termed eagles.

WATERHEN.—See PORPHYRION (sup.). WEASEL, Lev., xi, 29, must be regarded as a general name, probably designating, besides the weasel proper, the polecat and ichneumon, all very common in the country. WOLF.—See EAGLE, vultures, etc. (sup.). WORM.—in English the translation for two Hebrew words: rimmah [Exod., xvi, 24; Is., xiv, 11; (Job, vii, 5, A.V.); and toll (Exod., xvi, 20, etc.).]; these two Hebrew words are general; the former designates particularly all living organisms generated and swarming in decaying or rotten substances; the latter includes not only worms, but also such insects as caterpillars, centipedes, etc.

CHARLES L. SOUVAY.

ANIMISM (Lat., Animia, Soul) is the doctrine or theory of the soul. In current language the term has a twofold signification: I. PHILOSOPHICAL—the doctrine that the soul is the principle of life in man and in other living things. As applied to man it embodies the essence of spiritualism as opposed to Materialistic philosophy. II. ETHNOLOGICAL—a theory proposed in recent years to account for the origin and development of religions; according to it it is known as the Soul or Ghost-theory of religion.

PHILOSOPHICAL.—For the application of the theory of animism to living things in general, see Life. So far as it is specially concerned with man, animism aims at a true knowledge of man's nature and dignity by establishing the existence
and nature of the soul, its union with the body, its origin and duration. These problems are at the basis of the animistic, and underlie all our studies in mental and moral life. The importance of animism to-day is shown because (1) its validity as a theory has been questioned; (2) a school has arisen which treats psychology without reference to the soul; and hence the attempt at "psychology without a soul", e.g. Sully; James, Murray, Dewey, Russell, Huxley.

In establishing the doctrine of animism the general line of reasoning is from effect to cause, from phenomena to their subject or agent. From the acts of mind and of will manifested in individual conscious life, we are forced to admit the existence of an indwelling power which is the human soul; from the nature of the activity is inferred the nature of the agent. Scholastic philosophy, with Aristotle and the Christian Fathers, vindicates the true dignity of man by proclaiming the soul to be a substantial and spiritual principle endowed with immortality. The soul is a substance because it has the elements of being, potency, stability, and is the subject of modifications—which elements make up the notion of substance. That the soul is a spiritual substance, i.e. immaterial and a spirit, is inferred from its acts of intelligence and of free will, which are performed without the intrinsic energy of the bodily organism. By consciousness is understood in general terms the future life of the soul after separation from the body. The chief errors are those which contend (1) that the soul is not a substance. Thus (a) some writers, e.g. Kant, hold that the soul is not a real, but only a logical, subject; (b) modern Pantheism, even especially in New England Transcendentalism (e.g. Emerson, Royce) and the Neo-Hegelian school which unifies human and divine consciousness (e.g. Prof. T. H. Green); (c) the school of Associationists (e.g. Hume, Davis, Höffding, Sully), who contend that the soul is only a bundle or group of sensations; (d) those who teach that the soul is only activity, nothing more (Wundt), or "a wave of consciousness" (Morgan); (e) the Agnostic and Positivistic school (e.g. Locke, Spencer, James, Prof. Bowne, Comte), who affirm that the soul is unknown and unknowable, although some among them postulate it, as the subject of our conscious states; (f) the materialistic school which denies its existence altogether (e.g. Tyndall, Huxley).

(2) That the soul is neither spiritual, nor immortal. Modern Materialism, Positivism, and Agnosticism have tried in every way to establish this thesis. Various theories of knowledge have been proposed, and the discoveries of modern science have been cited in its behalf. Appeal has been taken to psychophysiology and to such facts as the localization of function, the correlation of thought to the structure of the brain, and the results of cerebral lesion. Theories of Morism (e.g. the double-aspect theory) have been proposed to account for the acts of mind and of will. Yet animism as a doctrine of the spiritual soul remains unshattered, and the spiritualistic philosophy is only more strongly entrenched. (Cf. Substances, Agnosticism, Positivism, Materialism, Soul, Immortality, Psychology.)

Ethnological.—In this sense animism is the theory proposed by some evolutionists to account for the origin of religion. Evolution assumes that the higher civilized races are the outcome and development from a ruder state. This early stage resembles that of the lowest savages existing to-day. The belief in spiritual beings, and represents the minimum or rudimentary definition of religion. With this postulate as the groundwork for the philosophy of religion, the development of religious thought can be traced from existing data and therefore admits of scientific treatment and understanding. The belief in the animistic principle of continuity, which is the basal principle in other departments of knowledge, was thus applied to religion. Comte had given a general outline of this theory in his law of the three states. According to him the conception of the primary mental condition of mankind is a state of "pure fetishism, constantly characterized by the tree and the groove," the tendency to conceive all external bodies soever, natural or artificial, as animated by a life essentially analogous to our own, with mere difference of intensity. Proposed at a time when evolution was in the ascendency, this opinion fell at once under the severest criticism. The view was entertained that by a wider and more complete induction religion might be considered as a purely natural phenomenon and thus at last be placed on a scientific basis.

The foundation of animism as a theory of religion is the twofold principle of evolution: (1) the anthropological assumption that the savage race give a correct idea of religion in its primitive state; (2) the philosophical assumption that the savage state was the childhood of the race and that the savage mind should be likened to a child (e.g. Lubbock, Tylor, Comte, Tiele, Reville, and Spencer). Hence the conception of the child as the prototype of the religious conception is traced from existing data, viz. the beliefs of the lowest savages, and through deeply modified as mankind rises in culture, yet it always preserves an unbroken continuity into the midst of modern civilization. This continuum, or common element, in all religions is animism. The importance of animism in the science of religion is due to Tylor, who represents it as a primitive philosophy supplying at the same time the foundation of all religion. His work entitled "Primitive Culture", first published in 1863, is justly called the "Gospel of Animism". Animism comprehends the doctrine of souls and spirits, but has its starting point in the former. Dreams and visions, apparitions in sleep and at death, are supposed to have revealed to primitive man his soul as distinct from his body. This belief was then transferred to other objects. As the human body was believed to live and act by virtue of its own spirit, so it was believed that the soul as it seemed to be carried on by other spirits. To the savage mind, animals, plants, and all inanimate things have souls. From this doctrine of souls arises the belief in spirits. Spirits are of the same nature as souls, only separated from bodies—e. g. genii, fairies, demons—and acting in different ways as tutelary guardians, lingering near the tomb or roaming about (Spiritism), or incorporated in certain objects (Fetishism, Totemism). They appear to man in a more subtle material form as vapour, or as an image retaining a likeness to the bodily shape; and they are feared by him, so that he tries to control them. Religion has been called "superstition or animism." Thus unconsciousness, sickness, derangement, trance were explained by the departure of the soul. Among savages and Buddhist Tatars the bringing back of lost souls was a regular part of the sorcerer's profession. The belief prevails among the American Indians that if the sleeper suddenly he will die, as his vagrant soul may not get back in time. For the savage, as the lowest of men, is supposed to be actuated by the lowest of passions. Hence the fear-theory of religion is essential to animism.

Animism therefore discovers human life in all things, and animism, in all human thought. Animism is the belief in spiritual beings, and represents the minimum or rudimentary definition of religion. With this postulate as the groundwork for the philosophy of religion, the development of religious thought can be traced from existing data and therefore admits of scientific treatment and understanding. The belief in the animistic principle of continuity, which is the basal principle in other departments of knowledge, was thus applied to religion. Comte had given a general outline of this theory in his law of the three states. According to him the conception of the primary mental condition of mankind is a state of "pure fetishism, constantly characterized by the tree and the groove," the tendency to conceive all external bodies soever, natural or artificial, as animated by a life essentially analogous to our own, with mere difference of intensity. Proposed at a time when evolution was in the ascendency, this opinion fell at once under the severest criticism. The view was entertained that by a wider and more complete induction religion might be considered as a purely natural phenomenon and thus at last be placed on a scientific basis.

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In the rivers, the lakes, the fountains, the woods, the mountains, the trees, the animals, the flowers, the grass, the birds. Spiritual existences—e. g., elves, gnomes, ghouls, ghosts, manes, demons, deities—inhabit almost everything, and consequently almost everything is an object of worship. The Latin Romans, with their "day of the souls leading to the spirit-land"; and the Northern Lights are the dances of the dead warriors and seers in the realms above. The Australians say that the sounds of the wind in the trees are the voices of the ghosts of the dead communing with one another or warning the living of what is to come.

The perception of the human soul through dreams and visions served as a type on which primitive man framed his ideas of other souls and of spiritual beings from the lowest elf up to the highest god. Thus the gods of the higher religions have been evolved out of the spirits, whether ghosts or not, of the lower religions; and the belief in ghosts and spirits was produced by the savage's experience of dreams and trances. Here, it is claimed, we have the germ of all religions, although Tylor confesses that it is impossible to trace the process by which the doctrine of souls gave rise to the belief in deities. Originally, it seems, there were the traditions of elevation of human souls to non-human beings; they were not supernatural, but only became so in the course of time. Now, as modern science shows the belief in ghosts or spirits to be a hallucination, the highest and purest religion—being only the elaboration of savage beliefs, to the savage mind reasonable enough—cannot be accepted by the modern mind for the reason that it is not supernatural nor even true. Such in brief is the outline of the theory by which Tylor attempts to explain not only the phenomenon but the whole history and development of religion.

Tylor's theory expresses two sides of animism, viz., souls and spirits. Spencer attempts to synthesize them into one, viz., souls or ancestor-worship. He agrees with Tylor in the animistic explanation of dreams, dreams, death, madness, idiocy, i. e., as due to spiritual influences; but differs in presenting one solution only; viz., cult of souls or worship of the dead. "The rudimentary form of all religion," he writes, "is the propitiation of dead ancestors," or "ghost propitiation." Hence Spencer denies that the ascription of life to the whole of nature is a primitive thought, or that men ever ascribed to non-human and inanimate phenomena souls of their own. Spencer's theory is known as the "Ghost-theory of Religion" and at the present time is generally discredited even by evolutionists. With Tylor the worship of the dead is an important subdivision of animism; with Spencer it is the one and all of religion. Lippert consistently carries out the theory of Spencer and, instead of animism, uses the word Seelenkult. De la Sausaye says that Lippert pushes his view to an extreme and supports it with rich, but not over-trustworthy, material. Schultze considers fetishism and animism as equally primitive. F. B. Jevons rejects the theory that the gods of earlier races were spirits of dead men deified.

The animism of Tylor is vague and indefinite. It means the doctrine of spirits in general, and is best expressed by "Animated Nature". Fetishism is a subordinate department of animism, viz., the doctrine of spirits embodied in, or attached to, or conversing with, the material objects. The animism of Tylor differs little from the naturalism of Reville or the fetishism of De la Riaille. It accounts for the belief in immortality and metempsychosis. It thus explains the belief in the passage of souls from men to beasts, and to spirits and gods. It includes tree-worship and plant-worship—e. g., the classic hamadryad, the tree-worship of the South African natives, the rice-feasts held by the Dyaks of Borneo to keep the rice-souls in the plants lest by their departure the crop decay. It is the solution proposed for Manes-worship, for the Lores and the Penates among the Greeks and Romans, for the soul of the dead, for the souls of the gods who go on protecting the family as the chief deities of the tribe. In animism Tylor finds an explanation for funeral rites and customs—feasts of the dead, the human sacrifices of widows in India, of slaves in Borneo; sending messages to dead chiefs of Dahomey by killing captives taken in war, the slavering of the Haware's cow who is the soul of the Arab's camel at the graves of his masters, placing food and weapons in, or on, the tomb—customs which survive in the practice of burning paper messengers and placing stone, clay, or wooden substitutes on graves in China and Japan.

The general principles of animism are: (1) in the last analysis it is a biological theory, and attempts to explain all phenomena through analogy with biological phenomena. To the savage, and to primitive man, all moving things lived, and the fancy which created ghosts or souls to account for human life soon extended to the fancy which perceived ghosts or souls in other external objects. (2) The greater value it attaches to unwritten sources, viz., folk-lore, customs, rites, tales, and superstitions, in comparison with literary sources. (3) That spiritual beings are modelled by man on the primary conception of his own human soul. (4) That their explanation is based on the primitive childlike theory that they are thoroughly and throughout animated nature. (5) The conception of the human soul is the source and origin of the conceptions of spirit and deity, from the lowest demon up to Plato's ideas and the highest God of Monotheism. (6) Yet it gives no unified concept of the world; for the pervade, and crowd nature are individual and independent. (7) It is without ethical thoughts and motives. Thus Tylor holds as proved that religion and morality stand on independent grounds; that, while lower races have a code of morals, yet their religion—animism—is immoral, and thus the popular idea that the moral government of the universe is an essential tenet of natural religion simply falls to the ground.

The followers of Tylor have pushed these principles to an extreme and applied them with more or less success. The first and most direct method of the anthropological school is to begin with a pre-religious stage, from which religious ideas slowly emerged and elaborated themselves. Hence religious life was preceded by a period characterized by an utter absence of religious conceptions. Thus Tiele holds that animism is not a religion, but a sort of primitive philosophy, which not only controls religion, but rules the whole life of man in the childhood of the world. It is a belief that every living thing—i. e., moving thing—is for primitive man animated by a feeling, feeling, willing spirit, differing from the human in degree and power only; Religion did not spring from the idea of these manifestations are dominated by animism, that being the form of thought natural to primitive man. Pflouderer teaches that belief in God was formed out of the prehistoric belief in spirits, that these spirits are ancestor-spirits and nature-spirits and that the gods are simply the development of beliefs to which the worship of elders and chieftains was the first religion.

Brinton
says "the present probability is that in the infancy of the race there was at least no objective expression of religious feeling", and that "there must have been a time in the progress of organic forms from some lower to that highest mammal, man, when he did not have, religious consciousness; for it is doubtful even the slightest traces of it can be discerned in the inferior animals". The French school of anthropology is distinguished by its outspoken atheism and materialism. Darwin, Spencer, and Lubbock hold that primitive man had no idea of God. Linguistic analysis, as Baynes clearly proves, shows this to be the real foundation of science; for it has exerted great influence on the study of religions during the last twenty years. This is shown in the animistic trend of Prof. Maspero’s study of the Egyptian religion; in the contention of the late Prof. W. Robertson Smith that the religion and social institutions of the Semites are founded on Totemism; in the emphasis laid on the animism of the ancient Israelites by Dr. Stade; in the worship of the dead and of ancestors among the Vedic Indians and the Persians; in the study of soul-worship among the Greeks, by E. Rhode. That this influence was not for good or evil is shown by Prof. Brinton’s argument that the acceptance of animism as a sufficient explanation of early cults has led to the neglect, in English-speaking lands, of their profounder analysis and scientific study.

Tylor published the third edition of “Primitive Culture” confident of having proved the evolution theory as to the origin of our civilization from a savage condition, the savage belief in souls and spirits as the germs of religion, and the continuity of this belief in its progressive forms of development up to Monotheism. Yet the hope was short-lived. Most scientific research, and especially criticism have repudiated this theory of its former wide influence. (1) The assumption that the lowest savages of to-day give approximately a faithful picture of primitive times is not true. Savages have a past and a long one, even though not recorded. "Nothing in the natural history of man", writes the Duke of Argyll, "can be more certain than that morally and intellectually and physically he can and often does sink from a higher to a lower level". Max Müller assures us that "if there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which everything is exposed. We cannot trace back a religion to its first beginnings, we find it free from many blemishes that affected it in its later states". Even Tylor admits that animism is everywhere found with the worship of a great God. Brinton holds that the resemblance of the savage mind to that of the child is superficial and likens the savage to the uncultivated and ignorant adult among ourselves.

(2) It is opposed by the Philological and Mythological schools. Thus Max Müller explains much in animism by superstition, a poetical conception of nature, and not by animistic personification. He says that inanimate objects were conceived as active powers and as such were described as agents by a necessity of language, without, however, predating life or soul of them; for human language knows at first no agents except human agents. Hence animism was a stage of thought reached slowly and not by divine inspiration. Such is Prof. Brinton’s conception of animism in ancient Aryan mythology", he writes, "is often no more than a poetical conception of nature which enables the poet to address sun, moon, rivers and trees, as if they could hear and understand his words." The same truth finds abundant illustration by the Duke of Argyll, who adds, "what is called animism is a superstition which, after having recognized agents in sun, moon, rivers and trees, postulates on the strength of analogy the existence of agents or spirits dwelling in other parts of nature also, haunting our houses, bringing misfortunes upon us, though sometimes conferring blessings. These ghosts are often mixed up with the ghosts of the departed and in many cases seem to have deserted the earth in the history of ancient superstition." The ghost, or ancestor, theory received a fatal blow from Lang’s “Making of a Religion”, where it is shown that the belief of the most primitive savages is in a High God, Supreme God, and Moral God. Lang thus confutes Tylor’s contention: (a) that man should not have possibly started with a belief in Supreme Being; (b) that religion and morality must have separate origins. Even in China, where ancestor-worship prevails, we find it distinct from the worship of gods, and there is no trace of an ancestor having ever become a god. Again, soul-worship and ancestor-worship are not identical, and with many tribes much attention is paid to conciliating the souls of the dead where ancestor-worship is unknown. Brinton holds the former to be older and more general. The aim is to get rid of the soul, to put it to rest, or send it on its journey to a better region. The latter who have other objects to maintain that folk-lore has no independent value and as a source of mythology is of only secondary importance.

(3) Animism is not the sole and chief source of religion. De la Saussaye says that the belief of the Teutons consisted of a number of connected ideas concerning spirits and souls, and that F. B. Jevons holds that the religious idea is no part of animism pure and simple, and to make the personal and agents of animism into super natural agents or divinities, there must be added some idea which is not contained in animism, and that idea is a specifically religious idea, one which is apprehended directly or intuitively by the religious consciousness. E. Mokt, whose inclinations lean to Tylor, is yet constrained by a scientific mind to recognize nature-worship and the great gods as original; and he warns the student of Teutonic mythology that he must not allow himself to be seduced into disregarding the fact that the worship of the God of Heaven is one of the most original elements of the Teutonic belief. De la Saussaye and Pfeiderer are agreed that the supposition according to which every conception of an object—e.g. tree, sun, moon, clouds, thunder, earth, heaven—as a living being has an animistic character is undemonstrable and improbable. They show from Teutonic mythology that the power and beneficent influence of these objects of nature and their symbolic conception belong to another sphere of ideas and sentiments than that of animism.

(4) Prof. W. Robertson Smith and Prof. Frazer conclusively prove that the animistic religion of fear was not universal nor primitive. According to Prof. Frazer, the primitive reason of sacrifice was in communion with God. Even if animism cannot be entirely explained animistically as the cult of souls. Animistic conceptions may enter into the worship of ancestors and heroes; but other ideas are so essential that they cannot be regarded merely as modifications of soul-worship. (5) It is not possible to define animism. Prof. Brinton says that no special form of religious thought which expresses itself as what has been called by Dr. Tylor Animism, i.e. the belief that inanimate objects are animated and possess souls or spirits." This opinion, which in one guise or another is common to all religions and many philosophies, "is merely a secondary phenomenon of the religious sentiment, not a trait characteristic of primitive faiths". De la Saussaye holds that animism
is always and everywhere mixed up with religion; it is nowhere the whole of religion. Cf. Anthropology, Mythology, Evolution, Totemism, Shamanism, Religion, Spirituality.


**J. T. Driscoll.**

**Animuca**, Giovanni, an Italian composer, b. at Florence about 1500; d. 1571. He was a pupil of Claude Goudimel. He was made choir-master at the Vatican and retained this position until his death. He was the real predecessor of Palestrina not only in office, but also in his earnest endeavours to attain harmonic clearness in the midst of all the devices of counterpoint then so much in vogue. He aimed at perfecting the style of the old Flemish school by harmonic fullness, by a more natural melodic progression of the voices, and a closer correspondence of the melody with the text. His friendship with St. Philip Neri resulted in his appointment as music-master to the new society founded by the saint. He composed the first *laudi* for its use. These *laudi* were songs of praise for several voices, and were always performed after the sermon. For the sake of variety, Animuca composed single stanzas and later on single lines in the shape of solos, concluding with a proper *laurai* for the effective chorus. A first version of them appeared in 1566, a second in 1570. These *laurai* proved to be the germ of the later *oratorium*, for from their dramatic tone and tendency the *oratorium* seems to have been developed. In this sense St. Philip Neri has been called the "Father of the Oratorios." In addition, Animuca composed many masses, motets, psalms, and madrigals of which some were published in Venice and Rome, 1548–88. But his compositions which were never printed are far more numerous, and the MSS. of them to-day are, for the most part, in the Sixtine Chapel, Vatican, Paris, and the library of Duke d. at Rome, 1563. He was choir-master at the Lateran for two years (1550–52). He left little printed music. There is a motet of his in a collection published at Venice (1568), and madrigals of his composition are found in many of the miscellaneous collections published between 1551 and 1611.

**Dolce**, *Musicae et Musicae Rerum, Dict. of Music; Kornmüller*, *Lexikon der Kirchl. Tonkunst.*

**J. A. Volker.**

**Anise** (Matt., xxiii, 23) has been, since Wyclyf, the rendering of *arvōn* in the English Versions. But this is not accurate. The exact equivalent of the plant is *Anisum* (L.) (anc.) while *Anise* corresponds to the *pimpinella anisum*. The error in translation, however, is of great importance, both plants belonging to the parsley family (*umbelliferae*), and sharing many properties in common. The dill is an annual plant, "with finely striated stems, usually one foot to one foot and a half in height, pinnate leaves with wide segments, and yellow flowers" (Enc. Bib.). The Jews used it as a condiment. It is mentioned several times in Rabbinic literature, especially in connection with the question of tithes. Besides the articles specified in the Mosaic Law, the Rabbis had, in course of time, subjected to tithe many other objects, including the precious products of the earth that were esculent and could be preserved.


**Edward Arbib.**

*Anna*s Verses of Scripture. See *Bible*, Versions of the.**

*Anna.*—Supt. *Aphel: R. V. has Hannah, which is nearer the Hebrew and graciousness, from בנה, to be gracious. (1) Anna (I K., ii, 21), mother of Samuel, was one of the two wives of Elcanas, a man of Ramah, a Zuphite of the hill-country of Ephraim. As a true woman of her nation, she felt keenly the reproach of barrenness, all the more so that her rival, Phanelah, more favourably endowed then she, did not fail to remind her of her affliction (I K., i, 6–7). On one of the family's pilgrimages to Silo, Anna made a vow that, should God bless her with a son, she would consecrate him to His service as a Nazarite (I K., 9–11). Her prayer was heard, and after weaning her son, she brought him to Heli in Silo (I K., i, 24–28). This generous fulfilment of her vow was amply rewarded (I K., ii, 21). Anna's canticle (I K., ii, 1–10) gives rise to questions similar to those regarding the Magnificat, to which it has some striking resembances. Though a beautiful psalm, it is found inappropriate on Anna's lips, having no special reference to her situation, beyond the quite general remark in v. 5b. Unless v. 10b be taken as a prophecy of the rise of the monarchy or of the Messiah (cf. Vignourea, *Bible polyglotte*, II, 295 note), the canticle would be, whatever its more precise date, posterior to establishment of the monarchy. (2) Anna, wife of Tobias, and the wife of the tribe of Nephtalii (Tob., i, 9–9). Together with her husband and son, also called Tobias, she was taken into captivity to Ninive by Shalmanasar (i, 2, 11). Her rôle is quite secondary in the narrative. Her rather passionate nature serves to bring out more strongly by contrast the deeply religious character of Tobias (cf. ii, 19–22, and the beautiful prayer which his misunderstanding with his wife brings on the lips of Tobias iii, 1–6). Her sincere and solicitous love for her son is well expressed in v, 23–28; x, 1–7; xi, 5 (cf. the remark above).

(5) Anna is carefully described by Luke, ii, 36–38, as the prophetess of Pheletiel, of the tribe of Aser. The biographic notes given by Luke regarding the aged prophetess, of whom legend knows that she had had Mary under her tutelage in the Temple, bring out her great sanctity. In spite of her early widowhood, she had never married again, but had devoted her life to the service of God. She answered properly the portrait of the model widow of I Tim., v, 5–9. As she used to spend most of her time in the Temple, her presence at the scene narrated in Luke, ii, 25–35, is easily understood. Hence her praise to God, the subject of which was Jesus, with the burden that He was the longed-for Redeemer. Anna is also the traditional name of the mother of the Blessed Virgin Mary.

**Edward Arbez**

**Anna Comnena**, Byzantine historian, eldest daughter of Alexius Comnenus, Emperor of Constantinople (1081–1118). She was born in 1083, and married for the fourth time to the Greek princes, an excellent education in the Greek classics, history, geography, mythology, and even philosophy. She was married to Nicephorus Bryennius, son of a former pretender to the imperial office, and in 1118 joined in a conspiracy to place her husband on the throne. Failing her ambition, she retired with her mother, the Empress Irene, to a monastery that the latter had founded, and wrote in fifteen books her famous "Alexian" (Ἀλέξιαν). It was finished by 1148, and describes the career of her father, from 1069 to his death in 1118; it is thus a continuation of her husband's "Historical Materials," that comes down to 1079. The Princess is the historian of the fortunes of the Comneni family. Her own observations are often valuable by reason of her personal knowledge and the close acquaintance with public affairs that she owed to her high rank, but she also made use of diplomatic correspondence of her family and the imperial archives. Critics praise the fullness and choice quality of her historical information; she seems to have gone so far as to utilize in her account of Robert Guiscard a Latin contemporary chronicle, which was written probably by the Archbishop of Bari. At the same time they point out the paucity and ultra-biographical character of her work, it being formally devoted to the fame and honor of her father. As a true Byzantine she looks on the Crusades only from the narrow and selfish standpoint of Constantinople, and detests soundly all Latins. The chronology is defective. She loves to describe scenes of splendor, great state-actions, audiences, and feasts, whatever is concrete and picturesque. Nor is she adverse to satire, court gossip, and distraction. Profounder matters, financial military, and constitutional, escape her purview. Withal, however, Krumbacher calls it "one of the most remarkable monuments of medieval Greek historiography," the first notable production of the medieval Greek Renaissance set afoot by Psellus and powerfully furthered by the family of the Princess. She strains in her vocabulary for an Attic elegance, though construction and style betray too often the difference between the two models (byzantine and classical) whom she aims at imitating. She avoids, as unfit for the pen of an historian, uncouth foreign names and vulgar terms. Her studied precision in the matter of hellenizing causes her pages to take on a kind of mummy-like appearance when compared with the vigorous, living Greek of contemporary popular intercourse.


**Thomas J. Shahan**

**Annals.** Ecclesiastical.** —The historical literature of the Middle Ages may be classified under three general heads: chronicles, annals, and lives of the saints.

**Chronicles.** Chronicles originated in ancient Greece, while annals are first found among the Romans. During the Middle Ages the term *chronicle* included every form of history, but the word in its earliest usage signified simply a chronological table. As a matter of fact, profane history, as dealt with by pagan historians, no longer appealed to Christian writers. History, as viewed from the Christian standpoint, took into account only the Kingdom of God, and to the new generation the centre of such history was the narration of the misfortunes undergone by the Jewish nation, a subject ignored by Roman historians. Christians and Jews read the history of the Old Testament in sympathy with their ideal. It was necessary, first of all, to synchronize the dates of Christian and profane chronology, so that an attempt might be made to combine the subject-matter of both. Thus it was that chronicles came into existence. St. Isidore of Seville (c. 601) attempted to synchronize the chronology of the Old Testament with the Bible, and the chronicles of the history of the Middle Ages were, in the main, collections of dates without causal connection or synthesis. The genius of one writer, St. Augustine, conceived an original way of fusing matter in a universal history, and embodied it in his treatise on 'The Two Cities'. He had no disciples, however, in the Middle Ages. These early chronicles reviewed the facts of universal history, and are to be distinguished from the chronicles of the eleventh century, which are merely local narratives chiefly concerning the history of the author's country. Moreover, the chronicles deal chiefly with the past, and this distinguishes them from annals properly so called.

**Annals.**—The term *annals*, though often confused with chronicles, nevertheless indicates a different class. Like chronicles, they are chronological records, but taken down successively, registering from day to day the events of each year. This gives an idea of the fundamental distinction between annals and chronicles. Chronicles are ordinarily compilations requiring lengthy preparatory work, arranged after a preconceived plan, and revealing the personality of their author in the conduct of the narrative. Annals, on the other hand, are original, and may be written by priests, monks, ecclesiastics, etc., without any apparent plan. When written from day to day, they require no effort of composition; they reveal a succession of many hands, and leave an impression of impersonal labour. They might well be compared with our daily papers, while chronicles come nearest to our modern memoirs. The prototype of all medieval annals is the famous "Chronograph", or Calendar, of 354, an official document of the Roman Empire, containing in embryo the annals of later periods. Besides an official calendar, and other items, this precious document has a record of other consular annals up to 354, the consular tables for the hundred years succeeding 312, a list of the popes up to Liberius, and a universal chronicle reaching as far as 338. Besides the consular annals drawn up at Ravenna, and of great importance for the fifth century, the consular tables are interesting, inasmuch as they throw light upon the origin of medieval annals. The method of calculation according to imperial reigns, were indeed necessary before the ancient chronological system was abandoned. But once this custom fell into disuse, the consular tables, used to determine the date of Easter and other movable feasts, became the basis of the chronology.
of the day. Every church of any importance possessed a copy, and once Dionysius Exiguus had admitted the canon of Cyril, Bishop of Alexandria, for calculating the dates of the Christian era, and Byzantium possessed large tables in his work entitled "De ratione temporum," the influence exerted by such tables increased.

Origin of Annals.—The use of paschal tables was very early prevalent in England, and the custom of making a chronological list of events was introduced into Gaul and Germany by Anglo-Saxon missionaries, who beginning their labours on the continent during the course of the seventh century. In the margin of these paschal cycles notes were made, opposite the year, of occurrences and historical events of which it was desired to keep a record. This is the origin of annals. The list of popes, as given by the "Chronograph", of 354, furnishes a concrete example of the formation of annals. This list, dating back to 230, was continually being filled out, and little it was embellished by an account of the chief events of the pontificate, a list of the works undertaken by the various pontiffs, their merits, details of ecclesiastical organization, and the management of their finances. This was the beginning of the famous "Pontificale Romanum", more commonly known under the title of "Liber Pontificalis". In imitation of this collection, there developed in many cathedrals and abbeys similar records, modelled on the plan of the "Liber Pontificalis". We may cite as examples the "Gesta episcoporum Aquitaniae" of the year 841, also the greater number of local histories of abbey or episcopal sees gathered in the eleventh century under such titles as "Gesta episcoporum Cameracensium", "Gesta episcoporum Leodiensium", etc. The annals which we find in embryo in the "Chronographus" and the "Liber Pontificalis" do not appear in a well-defined form until the Carolingian period. At least no specimens have come down to us dating from Merovingian times, and we can easily see why on the continent annals appear only towards the end of the eighth century. Having originated in England, where the tables of Bede were amplified by marginal annotations more copious as time went on, these rudimentary annals were introduced everywhere by the Anglo-Saxon missionaries. Copies were soon made of the marginal notes, and they were passed from hand to hand, and from monastery to monastery, copied separately on the general basis of all medieval annals. To these notes as a nucleus were added local data; the different versions were compared and arranged in chronological order; other annotations were made, of special local interest; lastly, they were filled out from other sources. Some of the earliest annals clearly betray their foreign source or origin. Thus the "Annales Mosellani", taken from the great annals of the monastery of Lorsch, show at the beginning of the records for 704–707 names undoubtedly Irish, proving that the little chronicle "De temporibus" of Bede was in use until 705, before the annals of Frankish origin appear for the first time. Of special interest, also, from this point of view are the annals discovered by Pertz in a manuscript of St. Germain-des-Prés. They begin with short annotations from Lindisfarne, for the years 643–664. Next in order come notes of Canterbury for 673–690. It appears that this manuscript was taken from England to the court of Charlemagne and there, from 782 to 787, inserted yearly the names of the different places where the Emperor celebrated Easter. To this primitive basis the monks of Saint-Germain-des-Prés added local annotations based in turn on ancient annals. In the Denison, names from Lindisfarne are found heading the annals of Fulda and Corvei. The earliest Carolingian annals are now grouped by historians under three principal heads: (1) The "Annales S. Amandi", and others derived from them; (2) The annals which grew out of the early historical narratives of the monastery of St. Germain-des-Prés; (3) The "Annales Lusien- ses". In spite of the imperfect character of these narratives, they show traces of true Carolingian legitimism, as well as the loyalty of their authors to the Austrasian dynasty. They are not continuous narratives, and their rudimentary form, consisting of a simple arrangement of recollections in chronological order, is the result of a class of literature. In Belgium especially these early annals were filled out in various monasteries, until after many alterations they formed the basis of the celebrated Chronicle of Sigebert of Gembloux (1112).

The Reichsannalen.—Under Charlemagne annals as a class began to appear in a new form. These narratives are without doubt anonymous, but many of them bear a personal stamp, which gives to the whole a certain official character. There now becomes apparent in annals a tendency to form a history of the kingdom, written under the inspiration of the court. Whence we have the term "Reichsannalen" in order to distinguish the latter class from monastic annals. The historian Ranke (Zur Kritik fränkisch-deutscher Reichsannalisten, Berlin, 1854) has demonstrated this official tendency especially in connection with the "Annales Lusenses maioris". These annals could not have been written in the solitude of the ecclesiastical cell, but under the internal influence of the court. If, on the one hand, the great internal misfortunes and disensions of the kingdom are carefully ignored, so as not to cast discredit on the reigning princes, the writers of these annals are nevertheless very well informed, and, on the other hand, show themselves to be fully in touch with whatever concerns military manoeuvres and international affairs. After 796 the "Annales Lusenses maioris" are written in an entirely different style, and in the form which characterizes them from this time until 829 there is a tendency to regard them as coming in part from the pen of Einhard. This is still, however, a controverted question. As the "Reichsannalen" date only from 741, need was felt of obtaining information on the history of the preceding period, and with this purpose in view (according to the opinion of Waits) the "Chronicon Universale" ("Monumenta Germaniae Historica: Scriptores", XIII, 1–19) was compiled and from these notes we find extracts from the "Little Chronicle" of Bede, diversified by matter borrowed from St. Jerome, Orosius, the chronicle of Fredegarius and his successors, the Gesta Francorum, the chronicle of Isidore of Seville, the "Liber Pontificalis", the "Annales Mosellani", and the "Annales Lausannenses". From about this same period date the "Annales Lusenses minores" (806?), the "Annales Maximi- mianiae" (710–811) and the "Annales of Flavigny" (816). The "Reichsannalen" were in greatest vogue, it is now thought, during the unity of the Carolingian empire under Charlemagne. Through the Carolingian period and the early years of the Empire, the "Chronica" of Verden and the account of the "Deeds of the House of the Romans" of Theodoric, we find in the now independent provinces direct continuations of the "Reichsannalen". In Germany the reigns of Louis the Pious and his sons produced the "Annales Fuldensis". There is no doubt that they were written in a monastery, and that the character of the narratives was entirely of alien origin, although they pretend to review the history of the whole kingdom. The author must certainly have been in touch with the court. The narrative is objective and of great value. For the period from 711 to 829, they draw upon the royal annals, from 741 to 787 from the "Annales Lusenses maioris"; and from 741 to 823 they take their inspiration from the "Annales Lusienes", which in turn have an un-
doubtlessly official character. A species of Reichsannalen is found in the "Annales Mettensis". In France also we have continuations of the "Annales du Benoît" (Copies) in the "Chronicon Universalitatum", a universal character. These annals are almost the only sources of the "Chronicon de gestis Normannorum in Francia", and after 835 were supplemented by the pen of Prudentius of Troyes (d. 861). They were continued by Hincmar of Reims to 885. Later, these annals with the "Annales Veronensis", passed into the "Chronicon Veronense", an attempt at a general history extending as far as 899. This class of annals was continued in the tenth century by Flodoard of Reims (d. 966), who reviewed the chief events from 919 to 966. The Reichsannalen were in vogue only in those countries that had once been part of the Carolingian Empire. For Lotharingia we must mention the "Chronicle" of Regino, Abbot of Prüm (d. 915), which covers the period between the birth of Christ and 906. The work is arranged according to the chronological list of the reigns of emperors, and the form resembles that of the Reichsannalen. Nevertheless, there is this difference, that Regino reviews the events of the past while the royal annals were contemporary with the events they recorded. In countries which were at some distance from the centre of the Carolingian empire, or which had never been under the sway of Charlemagne and his successors, annals took either the form of chronicles in Latin, if they were in a universal character, or were merely local narratives, as those which appeared in Carolingian provinces after the tenth and eleventh centuries.

**Annales in Italy.**—Thus Italy is very poor in annals, a barrenness which is attributed to the lack of speculative and theological interests in the country. It is difficult to give any praise to such examples as the "Chronica Saneti Benedicti Casinensis", written at Monte Cassino, under the Abbot John (914-934); the "Constructio Farfensis", a history of the foundation of the abbey, written at Farfa in the middle of the ninth century; an extract from Paul the Desioun with continuation, the "Andrea presbyteri Bergomatis chronicon", written at Bergamo in 877; and the chronicle of Benedict of St. Andrew, at Mount Soracte in 968, which, unfortunately, is filled with legends. All these productions, conceived in the annalistic style, are extremely barbarous, and one notes that some of them, like the "Chronicon Salernitaneum" of 974, which has some claims to literary merit. The matter is good despite the lack of critical ability which disfigures the work.

**In Spain.**—In Spain we find only universal annals or chronicles. Mention may be made of the "Chronicon" of Idafires, Bishop of Galicia (870), who continued the Chronicle of St. Jerome; and the Chronicle of Isidore of Seville, "De sex etatibus mundi", one of the earliest types of annals, dated according to the Spanish era, which began thirty-eight years before the Christian era.

In England, where annals based on the paschal cycle had their origin, furnished but few examples of this class, as compared with France and Germany. Worthy of notice are the "Annales Cantuarienses" (618-690); the "Historia Elenisa Ecclesiae" (700); the paschal tables and chronicle of Bede; the "Annales Nordhambranii" (794-802); the "Annales Cambriae" (550-823); the "Annales Cambriae" (444-1066), etc. In this country historiography proper begins only with the Norman Conquest (1066). At that time the authors of English chronicles begin to be vastly superior to others in their adherence to fact, and they evince a remarkable zeal for accuracy of information, and the employment of primary sources.

In Ireland. In medieval Ireland there was a special class of persons who made it their business to record, with the utmost accuracy, all remarkable events, simply and briefly, without any ornament of language, without exaggeration, and without (ellipses omitted). As a rule they set down only what occurred during their own lives; earlier happenings were regularly taken from previous compilations constructed on the same plan. The general accuracy of these records has been tested and verified in various ways, e.g. by their references to physical phenomena. It is known date (ellipses omitted) the concurrent testimony of foreign writers, their own consistency among themselves, and the evidence of ancient monuments. Many of the ancient Irish annals have disappeared and are known only by name; not a few, however, are still extant. To a great extent they were composed in the native tongue, Coille, and are therefore the most important philological monuments. Amongst these annals written entirely or mostly in Irish are the following: The "Chronographia Flanniae", principal of the school of Monumentales (d. 1056), known as "The Annalist" and the most learned scholar of his age in Ireland. This work exhibits in parallel columns the succession and regnal years of several pre-Christian, foreign dynasties, and are carefully constructed series of the Kings of Ireland. It contains, also, parallel lists of the same monarchs, and the royal Annals of Ireland and the Kings of Scotland, from the time of St. Patrick to 1119. This work, consisting of 4,000 lines, and is really annals or history versified, a kind of class-book or manual of general history for the use of his pupils (Hyde). Imperfect copies of it are preserved at Dublin in the "Book of Leabhar" and the "Book of Ballymote". The "Annales of Tigernach" (Teerna), written in Irish with an admixture of Latin, deal chiefly with the history of Ireland. He was Abbot of Clonmacnoise and Roscommon and died in 1088; it is conjectured by M. d'Arbois de Jubainville that his annals (valuable but meagre) were based on some ancient records kept uninterrupted at Clonmacnoise from 544, the year of its foundation. These annals were edited by Whitley Stokes in the sixteenth and seventeenth volumes of the "Revue Celtique" (Paris, 1895-96).

The "Annales of Inisfallen", compiled in the abbey of that name on an island in the Lakes of Lough Derg, except in one place, are probably Irish and Latin, are generally ascribed to the year 1215, though "there is good reason to believe that they were commenced two centuries earlier" (Joyce). They were later on continued to 1318 (O'Connor, S.S. Rev. Hib., 1825). The "Annales of Ulster" were written on the little island of Sensait Machair at St. John's Island, and are of great value. The "Annales of Loch Cé" (Key), from an island in Lough Key, Roscommon, are written in Irish, and treat chiefly of Ireland (1014 to 1638), though English, Scotch, and continental happenings are noticed. They were edited by the Rolls Society by W. M. Hennessy (London, 1871). The "Annales of Connaught" from 1224 to 1562 are written in Irish, and are extant in manuscript copies in Trinity College, and in the Royal Irish Academy, Dublin. The "Annales of Boyle", a famous abbey in Roscommon, are written in Irish and Latin, and though very meagre, come down from the remotest period to 1293 (O'Conor, id.). There is a vellum copy in the British Museum. The "Chronicon Scotorum" (Chronicle of the Scots,
or Irish), of uncertain origin, but written out in its present shape about 1650 by the Irish antiquary Dualaí MacFirbis, was edited and translated for the Rolls Series by W. M. Hennessy (London, 1866). The “Annals of Clonmacnoise” from a very early date to 1408 were written originally in Irish, but are now known only in an English translation made in 1827. It was recently edited by Rev. Denis Murphy, S.J. (Dublin, 1896). It was only after the Norman Conquest that exclusively Latin annals were written in Ireland. Probably the most ancient of them are the “Annals of Multifarnham”, from the beginning of the Christian era to 1224, edited by A. Douglas Brewer, the Irish Ecclesiastical Gazetteer (Dublin, 1849). The same society published also the Latin annals of John Clyn (a Kilkenny Franciscan) and Thady Dowling, from the birth of Christ to 1348, “mere entries of names and facts”. The “Annals Hiberniae” of Christopher Pembroke, from 1162 to 1370, are said to be for that period “the chief authority on the affairs of the English settlement in Ireland” (ed. J. T. Gilbert, Rolls Series, London, 1884).

Monastic Annals.—The annals of the Carolingian period, the Reichenannen, and their continuations are to be found all through the Middle Ages. In the twelfth century, however, there appeared a new class of annals, which it is of importance to describe, for they sprang from new social conditions. By this time the feudal system had succeeded the former unity of the Carolingian kingdom. Each estate (fief), both lay and ecclesiastical, had become a little world apart, having full charge of its own life. The political seigneur and the sympathy of common interests disappeared, and churches and monasteries busied themselves chiefly with their saints, their relics, and their local interests. The consequences soon appeared in the province of historiography. There could now be no question of general or universal history. Local history prevailed, and with the exception of Germany, where the great universal concept of the Roman Empire had persisted, and where the great Chronicles suffer no default during this period, other lands give us chiefly monastic annals and local histories. The most important of these are the episcopal annals or chronicles, which review the history of the diocese or episcopate. They are generally arranged after the plan of the “Liber Pontificalis”, and relate in connection with each bishop or abbot the chief events and achievements of his administration in chronological order. Attempts had been made along the same lines in the earlier part of the Middle Ages and the Latin annals of Otmar of Freising, already named, and the celebrated chronicler Otto of Freisingen, or Bamberg (d. 1158). Son of St. Leopold of Austria, and related through his mother to the line of emperors, Otto was invited by Frederick Barbarossa, personally, to write the history of his times. It was for Frederick that he composed the “Chronicon”, a universal history in eight books filled with philosophical ideas, and imitating “De Civitate Dei” by St. Augustine. Otto reached the history of his own time (1100–46) in the seventh volume. The work was interrupted by his death, and was continued by Hagewin, Provoost of Freisingen, who added four volumes (1155–80). The whole is remarkable for the manner in which events are linked together.

Anglo-Norman Chronicles.—To this period belong the great Anglo-Norman chronicles, which came into existence with the conquest of William of Normandy. The principal Anglo-Norman chronicles are written by foreigners, the Normans being of the Frankish branch of the race. William of Jumièges, who in his “Histoire Normannorum” gives a résumé of the chronicle of Dudan of Saint-Quentin (860–1002) and continues it up to 1135; Odericus Vitalis, the most important of all, who wrote a general history of the Normans in England, France, England, and Normandy, “Histoire Ecclesiastique”, covering the period from the beginning of the Christian era to 1142. Lastly we have William of Malmesbury (d. 1148), who wrote the history of England, beginning with its Saxon origins, under the title “De Gestis Anglorum in hodierno saeculo” (with his “Historia Novella” (1126–46). At this time also there appeared two great chronicles, the “Chronica” of Roger Hoveden (732–1201) and the “Chronica major” of Matthew of Paris, beginning with the creation and continuing up to 1259. During the same period the Crusades gave the impulse for a new sort of literature, very often written by a private author after a preconceived plan, with an informing idea which dominates the narrative, giving it a personal character. The form alone still recalls earlier annals. During the eleventh century examples of this class were produced in Belgium: at Cambrai the “Gesta Sancti Remigii” becomes the “Chronicon” of Cambrai written by a clerk of the cathedral; at Liége the “Gesta episcoporum Lotharingiae”, by the Canon Anselm, a work directly connected with the chronicle of Herigerus of Lobbes. There are, even at this early period, great annals, real chronicles, embodying diplomas and acts of donation, with the subject-matter well synthesized. From this time on it is hard to distinguish between annals and chronicles. In addition we come across manuscripts, like the “Annals” of Lambert of Hersfeld (1077–80), which are in reality personal memoirs. By the side of these episcopal chronicles there appear an immense number of local annals, written with minute fidelity things of interest to the monastery—donations, misfortunes, floods, storms, transfers of relics, etc.—a miscellany reminding us of the various items of our daily papers. Some of these annals still recall the far-off origin of this class of literature and one may here place the “Chronicon St. Dionysii ad cyclicum parvum” (eleventh centuries). Every monastery of any importance possessed these collections of notes, the total number of which is extremely large. This movement is closely connected with the monastic revival, which began in the eleventh century owing to the Reforms of Cluny. With this religious awakening are connected two movements, one internal, the other external, which contributed not a little to the development of medieval historiography. On the one hand we have the Quarrel of Investitures and on the other the Crusades. For the Quarrel of Investitures, the final struggle above all, at the得意 in 1122, between Henry of Blois, already named, and the celebrated chronicler Otto of Freisingen, or Bamberg (d. 1158). Son of St. Leopold of Austria, and related through his mother to the line of emperors, Otto was invited by Frederick Barbarossa, personally, to write the history of his times. It was for Frederick that he composed the “Chronicon”, a universal history in eight books filled with philosophical ideas, and imitating “De Civitate Dei” by St. Augustine. Otto reached the history of his own time (1100–46) in the seventh volume. The work was interrupted by his death, and was continued by Hagewin, Provoost of Freisingen, who added four volumes (1155–80). The whole is remarkable for the manner in which events are linked together.
his characters, and in logical presentation of facts. His "Belli Sacri historia" is a work remarkable for the times. In Spain the most important Chronicle for the period of the Crusades is the "Chronica Hisp?nica" of Rodrigo de Torquemada of Toledo (1248), which is original in the section on the thirteenth century. The Crusades also gave birth to two other classes of historical literature: a revival of universal chronicles, and the Chronicles and Annals written in the vernacular.

Universal chronicles.—The annals and chronicles of the feudal period put into circulation an amount of disconnected information, and an attempt was now made to meet the need of a new method of synthesis, which was making itself felt. Universal and general history, which had disappeared at the advent of feudalism, gained fresh vigour during the Crusades, when the different territories and populations came once more into contact with each other, and the political horizon widened out. These Latin annals and chronicles bear a close resemblance to one another and rest for the most part on common sources. Patient toil has been required to distinguish between the original copies. However, we find the intrusion of legend into this field of literature. On the other hand, beginning with Robert of Auxerre, writers indicate their sources, perhaps under the influence of the scholastic method of disputation. The Crusades also mark the point of diversion between the universal chronicles and the historical chronicles in the vernacular. It was for the literate people—that is to say, the great mass of the populace who could not understand Latin—that the first chronicles and annals in the vernacular were intended. The earliest of these chronicles were in rhyme, like the ballads of the troub?"crs and trouv?r?es which they were intended to replace. They contain quotations from the Latin chronicles which were consulted, or of which a translation was attempted. In Normandy and in England the most important of these chronicles is Robert Wace (1155), Canon of Bayeux under Henry II of England. He wrote the "Roman de Brut", a popular version of the story of the Britons, and the "Roman de Rou", based in part on the Chronicles of William of Jumi"gues and Odericus Vitalis. For France mention may be made of Villehardouin (d. 1213), who in his "Conqu?ste de Constantinople" reviewed the history of the Second Crusade; and John of Nieul, called "chronographer", of Sigebert of Gembloux (d. 1112), a continuation of the chronicles of Eusebius and St. Jerome from 381 to the author's own time. In this work Sigebert, a well-informed man of independent spirit, follows the chronology of his predecessor Mar?nas Scoto, endeavouring to bring into proper proportion the various parts of his history. A multitude of annals of earlier centuries were used in the preparation of this "chronicle". Quite as important as the "chronicle" of Sigebert is the "chronicon uspergense" of Ekkehard of Aura (d. 1129?), one of the most celebrated German historians of the thirteenth century. Concerning the "chronicle" of Sigebert of Auxerre (d. 1212), we find that he marks the transition between the twelfth and thirteenth centuries. His chronicle, reaching from the Creation to 1211, preserves the moderation of the earlier chronicles, eliminating the tales and romances of troubadours and trouv?r?es, who had undermined the legendary literature that was gradually gaining in influence. Alberic of Trois-Fontaines (d. about 1252) made a brave attempt to resist the current, by disregarding romantic fictions in his "chronicle" (1241), but he admits without question the fables of P?etrus P?etrus. In this way these great compilations of annals of the thirteenth century lose their value what they gain in volume. At the same time John of Colonna (1298), an Italian Dominican, wrote his "Sea of Historie". Vincent of Beauvais (d. 1284), also a Dominican, compiled a great encyclopedia of annals, which is known under the title of "Speculum Majus". What gives an encyclopaedic character to this vast work is the fact that the author combines sacred, profane, and literary history into a continuous narrative. Too extensive to come into common use, this work of Vincent of Beauvais nevertheless had great vogue through the medium of the chronicle of Martinus Polonus (d. 1150), who arranged a condensed version.

Influence of the mendicant orders.—With the rise of the mendicant orders, such as the Dominicans, there arose a new literature answering the different needs of these orders. In contrast with the ancient Benedictines, who, being confined within the silence of their cloisters, found no interests outside the monastery, the Dominican monks were less concerned with feudal questions and mingled more in the life of the people. The result is that their annals, while containing more material of general historical interest, show fewer charters and documents, and care less for the local affairs of a province or an establisment. However, we find a beginning intrusion of legend into this field of literature. On the other hand, beginning with Robert of Auxerre, writers indicate their sources, perhaps under the influence of the scholastic method of disputation. The Crusades also mark the point of diversion between the universal chronicles and the historical chronicles in the vernacular. It was for the literate people—that is to say, the great mass of the populace who could not understand Latin—that the first chronicles and annals in the vernacular were intended. The earliest of these chronicles were in rhyme, like the ballads of the troub?"crs and trouv?r?es which they were intended to replace. They contain quotations from the Latin chronicles which were consulted, or of which a translation was attempted. In Normandy and in England the most important of these chronicles is Robert Wace (1155), Canon of Bayeux under Henry II of England. He wrote the "Roman de Brut", a popular version of the story of the Britons, and the "Roman de Rou", based in part on the Chronicles of William of Jumi"gues and Odericus Vitalis. For France mention may be made of Villehardouin (d. 1213), who in his "Conqu?ste de Constantinople" reviewed the history of the Second Crusade; and John of Nieul, called "chronographer", of Sigebert of Gembloux (d. 1112), a continuation of the chronicles of Eusebius and St. Jerome from 381 to the author's own time. In this work Sigebert, a well-informed man of independent spirit, follows the chronology of his predecessor Mar?nas Scoto, endeavouring to bring into proper proportion the various parts of his history. A multitude of annals of earlier centuries were used in the preparation of this "chronicle". Quite as important as the "chronicle" of Sigebert is the "chronicon uspergense" of Ekkehard of Aura (d. 1129?), one of the most celebrated German historians of the thirteenth century. Concerning the "chronicle" of Sigebert of Auxerre (d. 1212), we find that he marks the transition between the twelfth and thirteenth centuries. His chronicle, reaching from the Creation to 1211, preserves the moderation of the earlier chronicles, eliminating the tales and romances of troubadours and trouv?r?es, who had undermined the legendary literature that was gradually gaining in influence. Alberic of Trois-Fontaines (d. about 1252) made a brave attempt to resist the current, by disregarding romantic fictions in his "chronicle" (1241), but he admits without question the fables of P?etrus P?etrus. In this way these great compilations of annals of the thirteenth century lose their value what they gain in volume. At the same time John of Colonna (1298), an Italian Dominican, wrote his "Sea of Historie". Vincent of Beauvais (d. 1284), also a Dominican, compiled a great encyclopedia of annals, which is known under the title of "Speculum Majus". What gives an encyclopaedic character to this vast work is the fact that the author combines sacred, profane, and literary history into a continuous narrative. Too extensive to come into common use, this work of Vincent of Beauvais nevertheless had great vogue through the medium of the chronicle of Martinus Polonus (d. 1150), who arranged a condensed version.

Authors of annals.—Medieval annals strictly speaking, that is to say collections in which facts are set down successively from day to day, are for the most part anonymous. There can be no question of discovering the authors of these collections, for often a brief examination of the original manuscript reveals a succession of many hands. Furthermore, it is very often impossible, or at least exceedingly difficult, to determine the original home of these annals.
They are very often called after the name of the monastery in which the manuscript was found, e.g. "Annales Bertiniensi", "Annales Sc. Amandi", etc. Often the only indication of the source of these Annals is the appearance of notes of local interest peculiar to the annals in question, inserted among common material known to have been taken from other sources. The repetition of notes concerning a definite locality or region may often lead to the discovery of the place of origin. Undoubtedly there are exceptions and the above-mentioned Lambert of Hersfeld, to cite no others, do not come within this anonymous class. But there are real chronicles, and even memoirs, in which the style, the co-ordination of material, revealing a personality, are corroborated by indications of the author himself. This is not true of the great majority of chronicles, and it happens more than once that great names like those of Herigerus of Lobbes, Anselm of Liege, Otto of Freisingen, Marianne Scotus, and Sigebert of Gembloux lend their authority to these literary productions. In annals and chronicles of a general character there is often to be found a section copied from the "Annales" of Fulda and others following, ginning with the very time of composition. In these annals the part which has been copied can often be traced very far back, and may reveal, in spite of the many disfigurations, the original source of this literary production. This is the case, for example, in the annals of the abbey of Nevers, written in Latin and discovered by Pertz and mentioned above. In chronicles the copied portion corresponds almost always to the period previous to the time when the author began to write and that alone, as a general rule, has any value as a contemporary document. These points apply only to annals properly so called, and to universal chronicles. We have, obviously, historical collections which are valuable in all their parts, but for annals properly so called the case is rare, and for chronicles it is true, in general, only of local chronicles. These, in fact, are often based on documents which may have perished, such as acts of donation, deeds, domestic memoirs, information of a more particular character than universal chronicles, and by far more liable to destruction.

Use of Annals and Chronicles.—We have seen that we possess some chronicles which are of great value because they embody within the narrative chronic values. It is often impossible to trace which have disappeared. These chronicles, then, perform the function of a cartulary. There are annotated cartularies where the various documents are arranged in chronological order for the reign of the abbot or prince during which the events took place. This is notably the case in the "Gesta Abbatum Lithiumensi" of Folcuin of Saint-Bertin, a work sometimes called "Chartarium Foluciini" (961). Episcopal chronicles also offer us frequent instances of this class. It is sufficient to mention the "Gesta episcoporum Cameracensium" of the eleventh century. The majority of these local chronicles reproduce popular legends of which they concern and confine themselves to recording gossip and various kinds of information. They often combine data based on monuments still in existence, without asking themselves whether the version of these sources had been tainted with legend, and they did not take the trouble to examine the origin and value of their information. We should not be too severe in passing judgment on these works. The authors were bounded by a limited horizon, often equipped with merely a rudimentary training, without the many devices for facilitating labours furnished by science to-day, such as works of reference and historiography. Such chronicles, moreover, were often written with the same purpose as the lives of the saints. Those, having a general tendency to enhance as much as possible the glory of their hero, were nothing more than panegyrics. Monastic chronicles and annals are not free from this, and even those of the Châtelain, who accounts for the life of the saint who founded the abbey, concerning themselves more with asceticism than with the historical facts and events, which would be of such value to us to-day. In conclusion, the first part of these chronicles, written for the most part by monks, and all too often in the manner of the "Pantocrator's Cycle", the copyists were often deceived as to the juxtaposition of chronological notes and historical events. This material error became later the source of a multitude of chronological mistakes, which, passing from the annals into compilations or universal chronicles, falsified the history. The chroniclers of this sort Marius Scotus wrote his chronicle. Finally, these annals and chronicles, being above all compiled works, were not concerned with eliminating the contradictions that the fusion of legendary and historical facts had caused. Thus Benedict of St. Andrew, of Mount Soratte, who accepted and reproduces the legend of Charlemagne's voyage to the Orient, an episode which had been spread abroad by legendary ballads. He inserts this narrative among the historical data taken from the "Vita Karoli" of Einhard, and does not seem to be at all chagrined at the contradiction resulting from this juxtaposition. It is true that there were in the Middle Ages choice minds, like those of Herigerus of Lobbes, Folcuin of Saint-Bertin, Otto of Freisingen, Sigebert of Gembloux, etc., whose works prove them to have been lights of criticism, but unfortunately they are the exception. All this class of literature is extremely valuable, as are official documents and parallel sources of information, if they are to serve as material for the history of the distant past.


L. VAN DER ESSEN.

Annam. See Cochinchina; Tongking.

Hanan, Syr. Hanan) of same derivation as Hannah (see Anna). Anna was succeeded (a. d. 6 or 7) Joazar in the high-priesthood by Apollonius of Tyana, who was succeeded by Antipater to attend to the incorporation of Archelaus's territory into the Roman province of Syria (Josephus, Ant., XVIII, ii, 1). After his deposition (a. d. 15) by V. Gratus, the high-priests followed upon one another in rapid succession: Ismael, Eleazar (son of Anna; perhaps the same as that of Acts, iv, 6, Anna being the Greekized name of Eleazar), Simon, until we come to Joseph, called Caiaphas, who knew how to retain the favour of the Roman authorities from a. d. 18 to 36 (Josephus, Ant., XVIII, ii, 2). But his deposition did not deprive Anna's influence which must have remained considerable, to judge by the fact that beside Eleazar, his son, and Joseph Caiaphas, his son-in-law (John, xviii, 13), four other sons, viz., Jonathan (perhaps the John of Acts, iv, 6, where D reads loutsas), Theophilus, Matthias, Ananus (Ananias) II., obtained the dignity of high-priests (Jos., Ant., XVIII, iv, 5; v, 11). The organization of his Church, and his references to Annas convey the same impression. His name appears with that of Joseph Caiaphas, who was the actual high-priest during the ministry of the Saviour (Matt., xxvi, 3, 57; John, xi, 49, 51) in the elaborate synchronisms wherewith St. Luke introduced the public ministry of Our Lord (xxii, iii, 2). The commanding position of the former high-priest is attested also by the prominent place accorded to him in Acts, iv, 6; here Anna is introduced as the High-Priest, whilst Joseph Caiaphas's name simply follows with those of the other members of the high-priestly race. These formulae, which might have left on the reader the impression that the author considered Anna and Caiaphas as discharging the functions of the high-priesthood simultaneously (Luke, iii, 2), or even that Anna alone was the actual high-priest (Acts, iv, 6), have given rise to many hypotheses—more or less plausible. They are to be considered as not strictly accurate, but they are a testimony to the ascendancy of Anna. But Anna is more than a mere chronological landmark in the life of the Saviour; according to our common text of John, xviii, 13-27, Anna would have played a part at a decisive point of the life of Jesus, at least in the arrest of the Lord was brought directly to Anna, in whose palace a kind of unofficial, preliminary interrogatory takes place, an episode entirely omitted by the Synoptists. It must be said, however, that the common text seems to be here in a disturbed condition, as Maldonatus had already remarked (I, 27-28). If the order of Sarm. (XVIII, 13, 24, 14-15, 19-23, 18-18, 25-27) is adopted, the succession of the facts gains in clearness and consistency, though the Anna epistle becomes altogether secondary in the narrative. The "house of Anna," wealthy and unscrupulous, is pronounced accursed in the Talmud, together with the corrupt high-priesthood. Originally, "hostess" of the sanctuary (Edersheim, Life and Times of Jesus the Messiah I, 263 f.).


Edward Abbe.

Annat, François, French Jesuit, theologian, writer, and one of the foremost opponents of Jansenism, b. 5 February, 1590, at Rodez; d. in Paris, 14 June, 1670. He entered the novitiate of the Society of Jesus, 16 February, 1607, was professor of philosophy for six, and of theology for seven years, in the college of his order at Toulouse. Later he filled the same office at Montpellier. Later he was Assistant to the General in Rome, and Provincial of Paris. In 1654 he was sent to court as confessor to Louis XIV, and, after the faithful and unselfish discharge of the responsible duties of this office, he was compelled to retire from the service of the King to the Duchesse de la Vallière. He became known to the learned world, in 1632, by the publication of a defence of the Jesuit doctrine of Divine grace against the Oratorian Gibieuf. In 1644 he began a series of more lengthy contributions to the celebrated controversy that sought to reconcile human freedom with Divine efficacious grace. He was prominent in defending Catholic orthodoxy against the attacks of the Port Royal theologians, and merited, in consequence, the notice of the versatile Pascal, who directed the last of the "Provincial Letters" against Père Annat. A full description of his life and work is to be found in Sommervogel's "Bibliothèque de la compagnie de Jésus." A complete edition, in three volumes, of his writings appeared in Paris, in 1666, under the title "Opuscula Theologica." JAMES J. Sullivan.

Anнат, the first fruits, or first year's revenue of an ecclesiastical benefice paid to the Papal Curia (in medieval times to bishops also). One result of the centralizing of ecclesiastical administration in the Roman Curia during the course of the thirteenth century was that ecclesiastical benefices became more and more generally "collated," i. e. granted, directly by the Pope. This was so, not only in the case of bishoprics and monasteries, vacancies which were filled by Rome either by direct appointment or by papal confirmation, but also in the case of smaller church livings (canoncates, parishes, etc.). On such occasions the papal treasury received from the new incumbent a certain tax derived from the income of the living. Since the fifteenth century this tax has been generally known as annates, a term comprehending all monev taxes paid into the Apostolic Camera (papal treasury) on the occasion of the collation of any ecclesiastical benefice by the Pope. The term annata is derived from the Latin words "annata," meaning: (1) the servitia communia, payable on the granting of bishoprics or monasteries, appointments made in a consistory; these payments were divided between the cardinals and the papal treasury; (2) the servitia minuta, due on like occasions to various subordinate officials of the Curia; (3) the real annata in the narrower sense of the term, which were paid on the granting of a minor ecclesiastical benefice by the Pope outside of the consistory; all these payments reverted to the Apostolic Camera; (4) the so-called quindennia, payable every fifteen years by livings permanently united with some other bishoprics or parishes. Originally the real annata in the fourteenth centuries, annata, or annalia, signified only the third class, the taxes derived from lesser benefices. In their origin, therefore, as well as in actual character, annates are distinct from other money tributes received by the papal treasury, or Camera, from ecclesiastical persons and institutions—from the canons and prebends of certain cathedral chapters. In recognition of their direct dependence on the Chair of S. Peter, the pallium monies contributed by an archbishop on receiving the pallium, the visitation tributes given by an individual bishop and archbishop on his regular visitatio ad limina. Still more there are annates to be distinguished from those accruing to the Papal Curia chiefly from the kingdoms of Northern Europe (England, Denmark, Poland, etc.) in token of a certain protection
accorded by the Roman Church, and from the feudal tribute due from such territories as stood in real feudal relationship to Rome (e.g. Naples). Among these payments made to the Roman Church in the fifteenth century under the general term of annates, the oldest are the servitium communia and the servitium minuta. At a very early period bishops who received episcopal consecration in Rome were wont to present gifts to the various ecclesiastical authorities concerned. Out of this custom there grew up a practice by which in the Roman Church in the thirteenth century a regular scale of payment was prescribed for all the dioceses and abbeys liable to this tax upon appointment or confirmation of their prelates. During the thirteenth century there likewise arose in many cathedrals and collegiate churches the custom, later prating for the bishop or other ecclesiastical officials a year's income from vacant benefices. In exceptional cases some bishops received from the Pope authority to levy this annate on all benefices in their dioceses falling vacant within a specified period. In 1306 Clement V reserved for the papal treasury a year's revenues from all benefices throughout England and Scotland at that time vacant or falling vacant within a period of three years. John XXII, in 1316, made a similar reservation of annates for three years on all ecclesiastical livings, with a few exceptions. From this time on the popes of the fourteenth century were frequently forced to limit the scale and measures to be taken to relieve the Church from the straits. Moreover, after the thirteenth century the annate was required from benefices that had been for any reason whatever collated directly by the Pope. This practice was fixed by John XXII (1316–34) at half the annual revenue. At the Council of Constance (1414–18) and later, many complaints were made concerning these assessments; and in concordate made by the popes with separate countries the annates were regulated anew. In particular it was decided that annates on reserved benefices could be paid to the Curia only when the annual income exceeded twenty-four gold gulden. With the gradual transformation of the system of benefices, the annates, strictly so called, disappeared. To-day they are levied only on the occasion of new appointments to dioceses not subject to Propaganda, and after the manner fixed by the latest concordate or by the papal documents (Bulls of Circumcision) that legate to the diocese.


**J. P. KIRSCH.**

**Anne, Queen.** See England.

**Anne, Saint (Heb., Hannah, grace), Ann, Anne, Anna, Anna, the traditional name of the mother of the Blessed Virgin Mary. All our information concerning the names and lives of Sts. Joachim and Anne, the parents of Mary, is derived from apocryphal literature, the Gospel of the Nativity of the Lord, Pseudo-Matthew and the Protoevangelium of James. Though the earliest form of the latter, on which directly or indirectly the other two seem to be based, goes back to about A.D. 150, we can hardly accept as beyond doubt its various statements on its sole authority. The supposed facts, as given in the Protoevangelium, are without great authority and portions of it were read on the feasts of Mary by the Greeks, Syrians, Copts, and Arabians. In the Occident, however, it was rejected by the Fathers of the Church until its contents were incorporated by Jacobus de Voragine in his "Golden Legend" in the thirteenth century. On a feast-day Joachim presented himself to offer sacrifice in the temple, he was repulsed by a certain Ruben, under the pretext that men without offspring were unworthy to be admitted. Whereupon Joachim, bowed down with grief, did not return home, but went into the mountains to make that complaint to God in solitude. Also Hannah, having learned the reason of the prolonged absence of her husband, cried to the Lord to take away from her the curse of sterility, promising to dedicate her child to the service of God. Their prayers were heard; an angel came to Hannah and said: "Hannah, the Lord has heard your prayer; He will give you a son to conceive and give birth, and the fruit of thy womb shall be blessed by all the world." The angel made the same promise to Joachim, who returned to his wife. Hannah gave birth to a daughter whom she called Miriam (Mary). Since this story is apparently the reproduction of the biblical account of the conception of Samuel, whose mother was also called Hannah, even the name of the mother of Mary seems to be doubtful.

The renowned Father John Eek of Ingolstadt, in a sermon on St. Anne (published at Paris in 1579), pretends to know even the names of the parents of St. Anne. He calls them Stollanus and Emerentia. He says that St. Anne was born after Stollanus and Emerentia had been childless for twenty years; that St. Joachim died soon after the presentation of Mary in the temple; that St. Anne then married Cleophas, by whom she became the mother of Mary Cleophas (the wife of Alpheus and mother of the Apostles James the Lesser, Simon and Judas, and of Joseph the Just); after the death of Cleophas she is said to have married Salomos, to whom she bore Maria Salome (the wife of Zebedeus and mother of the Apostles John and James the Greater).

This same spurious legend is found in the work of Gerson (Opp. III, 59) and of many others. There arose in the sixteenth century an animated controversy over the marriages of St. Anne, in which Barinius and Bellarmine defended her monogamy. The Greek Menaea (25 July) call the parents of St. Anne Mathan and Maria, and relate that Salome and Elizabeth, the mother of St. John the Baptist, were daughters of two sisters of St. Anne. According to Epphanusius it was maintained even in the fourth century by some enthusiasts that St. Anne conceived without the action of man. This error was revived in the West in the fifteenth century. (Anna, specul. per osculum Johannis.) In 1677 the Council of Fornelli condemn the error of Imperiali, who taught that St. Anne in the conception and birth of Mary remained virgin (Benedict XIV, De Festis, II, 9). In the Orient the cult of St. Anne can be traced to the fourth century. Justinian I (d. 565) had a church dedicated to her. The canto of St. Anne was composed by St. Theophanes (d. 817), but older parts of the Office are ascribed to Antolius of Byzantium (d. 458). Her feast is celebrated in the East on the 25th of July, which may be the day of the dedication of her first church at Constantinople or the anniversary of the arrival in Constantinople of the Greek Church. It is found in the oldest liturgical document of the Greek Church, the Calendar of Constantinople (first
half of the eighth century). The Greeks keep a collective feast of St. Joachim and St. Anne on the 9th of September. In the Latin Church St. Anne was not venerated, except, perhaps, in the south of France, before the thirteenth century. Her picture, painted in the eighth century, which was found lately in the church of Santa Maria Antiqua in Rome, owes its origin to Byzantine influence. Her feast, under the influence of the "Golden Legend", is first found (26 July) in the thirteenth century, e. g. at Douai (in 1291), where a foot of St. Anne was venerated (fere viridarium). In 1634 it was introduced in England by urban VI, 21 November, 1378, from which time it spread all over the Western Church. It was extended to the universal Latin Church in 1584.

The supposed relics of St. Anne were brought from the Holy Land to Constantinople in 710 and were still kept there in the church of St. Sophia in 1333. The tradition of the church of Apt in southern France pretends that the body of St. Anne was brought to Apt by St. Lazarus, the friend of Christ, who was hidden by St. Auspicius (d. 398), and found again during the reign of Charlemagne (feast, Monday after Pentecost). The relics were transferred to a magnificent chapel in 1664 (feast, 4 May). The head of St. Anne was kept at Mainz up to 1510, when it was stolen and brought to Duren in Rheinland. St. Anne is the patroness of Brittany. Her miraculous picture (feast, 7 March) is venerated at Notre Dame d'Auray, Diocese of Vannes. Also in Canada, where she is the principal patron of the province of Quebec, the shrine of St. Anne de Beaupré is well known. St. Anne is patroness of women in labour; she is represented holding the Blessed Virgin Mary in her lap, who again carries on her arm the Child Jesus. She is also patroness of nurses, Christ being compared to gold, Mary to silver.

**Rickenbach, Ruhmeskranz der h. Anna (Einsiedeln, 1901); Stadler, Heiligenlexikon I, 220.**

**FREDERICK G. HOIEWECK.**

**Anne, Saint, Sisters of. See Providence, Sisters of.**

**Anne d'Auray, Sainte.** A little village three miles from the town of Auray (6,500 inhabitants), in the Diocese of Vannes (Morbihan), in French Brittany, famous for its sanctuary and for its pilgrimages, or parties, in the honour of St. Anne, to whom the people of Brittany, in very early times, and according to Christian, had dedicated a chapel. This first chapel was destroyed about the end of the seventh century, but the memory of it was kept alive by tradition, and the village was still called "Keranna", i.e. "Village of Anne". More than nine centuries later, at the beginning of the seventeenth century (1624-25), St. Anne is said to have appeared several times to a simple and pious villager, and commanded him to rebuild the ancient chapel. The apparitions became so frequent, and before so many witnesses, that Sebastien de Rosmadel, Bishop of Vannes, decided to invest the sanctuary. Young Nicolazic, to whom St. Anne had appeared and numerous witnesses, testified to the truth of events which had become famous throughout Brittany, and the Bishop gave permission for the building of a chapel. Anne of Austria and Louis XIII enriched the sanctuary with many gifts, among them a relic of St. Anne brought into the shrine in the thirteenth century, and in 1641 the Queen obtained from the Pope the erection of a confraternity, which Pius IX raised to the rank of an archconfraternity in 1872. In the meanwhile pilgrimages had begun and became more numerous year by year, nor did the Revolution put a stop to them. The chapel, indeed, was plundered, the Carmelites who served it driven out, and the miraculous statue of St. Anne was burned at Vannes in 1793; yet the faithful still flocked to the chapel, which was covered with ex-votos. In 1810 the convent of the Carmelites was restored into a petit séminaire. In 1868, the Cardinal of St. Marc laid the first stone of the present magnificent basilica. Finally, in 1868, Pius IX accorded to the statue of St. Anne, before which many miracles had been wrought, the honour of being crowned. St. Anne has continued to be the favourite pilgrimage of Brittany down to the present day—

C'est notre mère à tous; mort ou vivant, dit-on, A Sainte-Anne, une fois, doit aller tout Breton.—

The basilica, which is in Renaissance style, is a work of art. The marbles of the high altar are the gift of Pius IX; many of the bas-reliefs, with the statues of Nicolazic and Keriolé, are the work of the sculptor Falguière. The principal pilgrimages take place at Pentecost and on the 26 July.

Nicol. Sainte-Anne d'Auray (Sainte Anne, 1891); Bézély, Souvenirs du pèlerinage de Sainte Anne (Vannes, 1891).

**A. FOURNET.**

**Anne de Beaupré, Sainte.** Devotion to Saint Anne, in Canada, goes back to the beginning of New France, and was brought thither by the first settlers and early missionaries. The hardy pioneers soon began to till the fertile soil of the Beaupré hillsides; in the region which now forms the parish of Sainte Anne de Beaupré, houses were built by 1650. Nor was it long before the settlers built themselves a chapel where they might meet for Divine worship. One of their number, the Sieur Etienne Lessard, offered to give the land required at the spot which the church authorities should find suitable. On 13 March, 1658, therefore, the missionary, Father Viguet, came to choose the site for the foundations of the proposed chapel which, by general consent, was to be dedicated to St. Anne. That very day the Saint showed how favourably she viewed the undertaking by healing Louis Gilmont, an inhabitant of Beaupré, who suffered terribly from rheumatism of the loins. Full of confidence in St. Anne, he came forward and placed three stones in the foundations of the new building, whereupon he found himself suddenly and completely cured of his ailment.

This first authentic miracle was the precursor of countless other graces and favours of all kinds. For two centuries and a half the great wonder-worker has ceaselessly and lavishly shown her kindness to all the sufferers who from all parts of North America flock every year to Beaupré to implore her help. The old church was begun in 1768, and used for worship until 1876, when it was replaced by the present one, opened in October of that year. This last was built of cut stone, by means of contributions from all the Catholics of Canada. The offerings made by pilgrims have defrayed the cost of fittings and decoration. It is two hundred feet long, and one hundred wide, including the side chapels. Leo XIII raised it to the rank of a minor basilica in 5 May, 1889, it was solemnly consecrated by Cardinal Taschereau, Archbishop of Quebec. It has been served by the Redemptorists since 1878. On either side of the main doorway are huge pyramids of crutches, walking-sticks, bandages, and other appliances left behind by the cripples, lame, and sick, who, having been cured, have come to St. Anne at her shrine, have gone home healed.

**Relics.**—The canons of Carcassonne, at the request of Monseigneur de Laval, first Bishop of Quebec, sent to Beaupré a large relic of the finger-bone of Saint Anne, which was first exposed for veneration on 12 March, 1870, and has ever since been an object of great devotion. Three other relics of the
saint have been added in later times to the treasures of this shrine. In 1892 Cardinal Taschereau presented to the shrine the skull of St. Anne. It measures four inches in length, and was brought from Rome by Mgr. Marquis, P.A.

PILGRIMAGE.—The pilgrimage to Beaupré has not always had the importance which it has gained in our time. Only in the last quarter of the nineteenth century did it attain to the growth, organization, and fame which now render it comparable with the great pilgrimage to Lourdes. Until 1875 the yearly number of pilgrims did not exceed 12,000, but to judge by the heap of crutches left at the saint’s feet, there must always have been many marvellous cures wrought at Beaupré. More favourable conditions have enabled the wonderful growth of these pilgrimages of late years. The strong impulse given by Cardinal Taschereau and his suffragans; the zeal of the Canadian clergy in organizing parish and confraternity pilgrimages; the many new railways, and, particularly, the line between Quebec and Beaupré (21 miles); the “Annales de la Bonne Sainte Anne”, more than 40,000 copies of which are published every month—all these have combined to favour the trend of pilgrimage to the shrine of Beaupré. Moreover, devotion to St. Anne is to-day more than ever the devotion of the Canadian people.

The figures given will give an idea of the growth of the pilgrimages during the last twenty-five years:—In 1880, 36,000 pilgrims visited the shrine; in 1890, 105,000; in 1900, 135,000; in 1905, 168,000.

Annales de la bonne Sainte Anne de Beaupré (1885); Pilgrims and Visitors’ Guide to the Good Saint Anne (published by a Redemptorist Father, in French and English, 1904).

C. LECLERC.

Anne of Jesus, Venerable. See Carmelites.

Anency (Anneckiensis), Diocese of, comprises the Department of Haute-Savoie in France, with the exception of several parishes in the cantons of Alby and Rumilly, which belong to the Diocese of Chambéry. In addition, the canton of Ugenes (Department of Savoie). It is suffragan to the Archdiocese of Chambéry. From 1535 to 1801 the bishops of Geneva, exiled by the Reformation from Geneva, lived at Annecy. St. Francis of Sales was Bishop of Annecy from 1602 to 1622. From 1801 to 1822, Annecy belonged to the Diocese of Chambéry and Genève, but made an appeal to pope 15 Jan. 1822, by the bull “Sollicita catholicorum greges”. The memory of St. Bernard of Menthon, founder of the hospice of the Grand St. Bernard, is still honoured in the Diocese of Annecy. St. Francis of Sales and St. Jane Frances de Chantal founded the Congregations of the Visitatin at Annecy in 1610; at the death of its foundress the convents belonging to this order numbered 87. The relics of these saints are preserved in the Church of the Visitatin at Annecy. The ancient Benedictine abbey of Talloires, near the Lac d’Annecy, lends a certain picturesque to the scene. The Diocese of Annecy comprised (end of 1876) 30,000; in 1890, 26,200; that year and subsequent, 27,800; 1895, 27,900 second class parishes, and 167 vicariates, formerly with state subventions.


GEORGES GOTAU.

Annegarn, Joseph, Catholic theologian and popular writer, b. 13 October, 1794, at Ostbevern in Westphalia; d. 8 July, 1843, at the Lyceum Hasianum, Brunsberg, East Prussia. He was the author of church history. He rendered great service to Catholic literature and to the cause of the Church in Germany by his “Universal History”, written primarily for Catholic youth, and published in eight volumes in 1827-28. His purpose was frankly evangelical, and the book is profusely illustrated and well suited to youthful readers and to the general public. The selection from the mass of materials and the arrangement are judicious. Excellent features of the History are the numerous character sketches of great historical personages and the chronological tables. Succeeding editors have kept it almost intact, except for brilliant, almost anachronistic, and it remains a standard work in Catholic families in Germany, where it has taken the place of anti-Catholic popular histories. Annegarn was also the author of “Handbuch der Patrologie” (1839). (See Buchberger Kirchliches Handlexikon, a.v.).

ANNEGARN, Alphonsus (Hamburg, 1846; Munich, 1859), 8 vols., 8th ed.; Compendium (1889), 3 vols., 2d ed.

B. GOULNER.

Annibaldi, Annibale d’, theologian, b. of a Roman senatorial family early in the thirteenth century; d. at Rome, 1 January, 1271. He joined the Dominican Order at an early age and was sent to Paris to complete his studies. Here he formed an intimate friendship with St. Thomas Aquinas and succeeded him as regent of studies at the Convent of St. Jacques. After teaching in Paris for some years, he was called to Rome by Innocent IV to fill the post of Master of the Sacred Palace. He served in this capacity under Alexander IV and Urban IV, the latter of whom created him Cardinal in 1282. When Clement IV, in 1265, handed over the kingdom of the Two Sicilies to Charles I of Anjou, Annibale was put at the head of the commission empowered to treat with the monarch and register his agreement to the papal stipulations. The King received the insignia of investiture at Rome from the hands of the Cardinal. On 6 January, 1266, Annibale anointed and solemnly crowned Charles I in the Lateran Church at Rome, the Pope being detained at Perugia. During the vacancy succeeding the death of Clement IV, Annibale received and treated with Philip III of France and Charles I at Viterbo (1270). During a papal mission at Orvieto, the Cardinal died, and, by his own request, was buried in the Church of San Agostino. He was born in 1230, and devoted his entire life for his learning and virtues. St. Thomas Aquinas dedicated his “Catena Aurea” to him. Annibale, besides several small theological treatises now lost, wrote a commentary on the “Sentences” and “Quodlibeta”, which has been ascribed to St. Thomas, and published with his commentary in the Paris edition of 1889, by Frette. A manuscript in the Carmelite monastery in Paris calls Annibale a Carmelite who later became a Cistercian abbot. But Échard shows that no man of that name belonged to either order in the twelfth or thirteenth century.


THIIS M. SCHWERTNER.

Annibale, Giuseppe d’, Cardinal, a theologian, b. at Borbona in the Diocese of Rieti, 22 September, 1815; d. at the same place, 18 July, 1892. He was appointed professor in the Seminary of Rieti and later vicar-general of the diocese. He was preconized Titular Bishop of Carysto by Leo XIII, 12 Aug., 1881, was created Cardinal-Prince of Boniface, 11 Feb., 1889, and became Prefect of the Congregation of Indulgences. His treatise on moral theology is entitled “Summulae theologicae morals”, (Milan, 1881-83). Another work, a commentary on
the Constitution, "Apostolica Sede" (Rieti, 1880), is also valuable to theologians and canonists. Hunter, Nomenclator, III, 1448; Beugnet, in Dict. de Théol. Cath., s. v.

JOHN J. A. BECKET.

Annulus of Viterbo (Giovanni Nanni), archaeologist and historian, b. at Viterbo about 1432; d. 13 November, 1502. He entered the Dominican Order early in life and won fame as a preacher and writer. He was highly esteemed by Sixtus IV and Alexander VI; the latter made him Master of the Sacred Palace. He was skilled in the Oriental languages, and was so devoted a student of classical antiquity that he changed his name to one that reminded him of Rome's Golden Age. Among his numerous writings may be mentioned: (1) "De futuris Christianorum triumphis in Turcos et Sarracenos"; a commentary on the Apocalypse, dedicated to Sixtus IV, to Christian kings, princes, and governments (Genoa, 1480); (2) "Tractatus de imperio Turecorum" (Genoa, 1480). He is best known, however, by his "Antiquitatum Variorum," 17 vols. (Venice, 1742, et seq.). In this work he published alleged writings and fragments of several pre-Christian Greek and Latin profane authors, destined to throw an entirely new light on ancient history. He claimed to have discovered them at Mantua. This work met at once both with believers in the genuineness of sources, and with severe critics who accused him of wilful interpolation, or even fabrication. The spurious character of these "historians" of Annius, which he published both with and without commentaries, has long been admitted. It would appear that he was too credulous, and really believed the texts to be authentic. It may be said that Colbert left to the "Bibliothèque Nationale" at Paris a manuscript of the thirteenth century, supposed to contain fragments of the writings of two of these writers, i.e. Berosus and Megasthenes. The more important of his unpublished works are: "Volumen libris septuaginta distinctum de antiquitatibus et gestis Etrurorum"; "De correctione typographica chronoromnium"; "De dignitate officii Magistri Sacri Palatii"; and lastly, his "Chronologia Nova," wherein he undertakes to correct the anachronisms in the writings of Eusebius of Cesarea.

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Anniversary. See Feast.

Ann. (or Hanno) Saint, Archbishop of Cologne in 1055. When very young he entered the ecclesiastical state, under the guidance of his uncle, a canon of Bamberg. He had formerly adopted the profession of arms. His attainments both in sacred and profane learning as well as his unusual virtu selected him for the curia of the Emperor Henry III who called him to his court. He is said to have been a man of remarkably handsome presence and of rare eloquence and in a very special way adapted for great undertakings. A lover of right and justice, he defended them fearlessly in all circumstances. He was made Archdeacon of Cologne, and his consecration was a scene of unwonted splendour, though very trying to him, as he accepted the office with the greatest repugnance. At the death of Henry, the Empress Agnes made him regent of the empire, and entrusted him with the education of the young prince, afterwards Henry IV, who had already corrupted by the flatterers who surrounded him. The Archbishop's strictness was soon found to be distasteful to the prince, and he was deprived of his office of regent, but the disorders which followed on account of the exactions and injustice of those who were attached to Henry became so unbearable that in 1072 Anno again resumed the reins of government.

The Church at that time was torn by the schisms of antipopes. Anno joined with Hildebrand and St. Peter Damian in the work of order and reformation. Hergenrötzer, however, speaks of "the discord of the court of Germany, of the frequent sharp reproaches addressed to the powerful Anno by Pope Nicholas II" (Hist. de l'église, III, 283). It was probably because of a plea for more power to be given to the German emperors in papal elections. The feeling was so strong in Germany that the antipope, allied with the bad elements of Italy, and an antipope in the person of Cadalus, the Bishop of Parma, was put forward. The rightful Pope, at the time, was Alexander II. At a great assembly held at Augsburg in 1082, Anno pronounced a discours in favour of Alexander, but was unable to obtain the adherence of all the bishops. A council at Mantua ruled in favour of Alexander; the Empress Agnes had been won over by St. Peter Damian; but the influence of Adalbert, the Archbishop of Hamburg-Bremen, and others prevailed to such an extent that it was impossible to separate Germany altogether from Cadalus, who however, died four years later. Hergenrötzer (Hist. de l'église, III, 377), the automatic nepotism of prelates, so common then, was shared by Anno, and he instances the giving of the Archbishops of Friesland to his nephew Conon, who because of it was assassinated shortly after his appointment. Whether or not this be true, it is certain that the cares of state did not prevent Anno from fulfilling his duty as a bishop. His prayer was continuous, his austerities extreme, his preaching incessant, his charity inextinguishable. He reformed all the monasteries of his diocese and established five new ones for the Canons Regular and Benedictines. He died 4 December, 1075, and was canonized shortly afterwards.

Hergenrötzer, Hist. de l'église; Butler, Lives of the Saints, 4 Dec.; Michaud, Lit. Univ.

T. J. CAMPELL.


Annulment. See MARRIAGE; VOWS.

Annulus Piscatoris (Ring of the Fisherman) See Ring.

Annunciation of the Blessed Virgin Mary, The FACT OF, is related in Luke, i. 26-38. The Evangelist tells us that in the sixth month after the conception of St. John the Baptist by Zacharias, the angel Gabriel was sent from God to the Virgin Mary, at Nazareth, a small town in the mountains of Galilee. Mary was of the house of David, and was espoused (i.e. married) to Joseph, of the same royal family. She had, however, not yet entered the household of her spouse, but was still in her mother's house, working, perhaps, over her dowry. (Bardenhewer, Maria Verk., 69). And the angel having taken the figure and the form of man, came into the house and said to her: "Hail, full of grace (to whom is given grace, favoured one), the Lord is with thee." Mary having heard the greeting words did not speak; she was troubled in spirit, since she knew not the angel, nor the cause of his coming, nor the meaning of the salutation. And the angel continued and said: "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end." The Virgin understood that there was question of the coming Redeemer. But, why should
she be elected from amongst women for the splendid dignity of being the mother of the Messiah, having vowed her virginity to God? (St. Augustine). Therefore, not doubting the word of God like Zachary, but filled with fear and astonishment, she said: "The Lord has fulfilled his saying to my heart, because I know not man".

The angel to remove Mary's anxiety and to assure her that her virginity would be spared, answered: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called Son of God." In token of the truth of his word he made known to her the conception of St. John, the miraculous pregnancy of her relative now old and sterile: "And behold, thy cousin Elisabeth; she also has conceived a son in her old age, and this is the sixth month with her that is called barren: because no word shall be impossible with God." Mary may not yet have fully understood the meaning of the heavenly message and how the maternity might be reconciled with her vow of virginity, but clinging to the first words of the angel and trusting to the Omnipotence of God she said: "Behold the handmaid of the Lord, be it done to me even according to thy word." Since 1889 Holzmann and many Protestant writers have tried to show that the verses Luke i, 34, 35, containing the message of conception through the Holy Ghost are interpolated. Usener derives the origin of the "myth" from the heathen hero worship; but there is no need to prove that it is of Judaic origin (Isaia, vii, 14, Behold a Virgin shall conceive, etc.). Bardenhewer, however, has fully established the authenticity of the text (p. 13). St. Luke may have taken his knowledge of the event from an older account, written in Aramaic or Hebrew. The words: "Blessed art thou among women" (v. 28), are spurious and taken from verse 25, the account of the visitation. Cardinal Cajetan wanted to understand the words: "because I know not man", not of the future, but only of the past: up to this hour I do not know man. This manifest error, which contradicts the words of the text, has been universally rejected by all Catholic authors. The opinion that Joseph at the time of the Annunciation was an aged widower and Mary twelve or fifteen years of age, is founded only upon apocryphal documents. The local tradition of Nazareth pretends that the angel met Mary and greeted her at the fountain, and when she fled from him in fear, he followed her into the house and inquired if she knew him. (v. Palæst., 1890.) The year and day of the Annunciation cannot be determined as long as new material does not throw more light on the subject. The present date of the feast (25 March) depends upon the date of the older feast of Christmas.

The Annunciation is the beginning of Jesus in His human nature. Through His mother He is a member of the human race. If the virginity of Mary before, during, and after the conception of her Divine Son was always considered part of the deposit of faith, this was done only on account of the historical facts and the results of divination. The Son of God did not in itself necessitate this exception from the laws of nature. Only reasons of expediency are given for it, chiefly, the end of the Incarnation. About to found a new generation of the children of God, the Redeemer does not arrive in the way of earthly generations: the power of the Holy Spirit ensures the supernatural generation and the Sonship of the humanity. Many holy fathers (Sts. Jerome, Cyril, Ephrem, Augustine) say that the consent of Mary was essential to the redemption. It was the will of God, St. Thomas says (Summa, III-XXX), that the redemption of mankind should depend upon the consent of the Virgin Mary. This does not mean that God in His plans was bound by the will of a creature, and that man would not have been redeemed, if Mary had not consented. It only means that the consent of Mary was foreseen from all eternity, and therefore was received as essential into the design of God.

FREDERICK G. HOLZECK.

Annunciation of the Blessed Virgin Mary, The Feast of the, 25 March, also called in old calendars: Festum incarnationis, initium redemptionis, conceptio Christi, Annuntiatio Christi, Annuntiatio Dominae. In the Church, which Mary took in the Redemption is celebrated by a special feast, 26 December, the Annunciation is a feast of Christ; in the Latin Church, it is a feast of Mary. It probably originated shortly before or after the Council of Ephesus (c. 431). At the time of the Synod of Laodicea (372) it was not known; St. Proclus, Bishop of Constantinople (d. 446), however, seems to mention it in one of his homilies. He says, that the feast of the coming of Our Lord and Saviour, when He vested Himself with the nature of man (quo hominum genus indicatur), was celebrated during the entire fifth century. This custom, however, may be genuine; the words may be understood of the feast of Christmas.

In the Latin Church this feast is first mentioned in the Sacramentarium of Pope Gelasius (d. 496), which we possess in a manuscript of the seventh century; it is also contained in the Sacramentarium of St. Gregory (d. 604), one manuscript dates back to the eighth century. Since these sacramentaries contain additions posterior to the time of Gelasius and Gregory, Duchesne (Origines du culte chrétien, 118, 261) ascribes the origin of this feast in Rome to the seventh century; Probst, however, (Sacramentarien, 264) thinks that it really belongs to the time of Pope Gelasius. The tenth Synod of Toledo (656), and Trullan Synod (692) speak of this feast as one universally celebrated in the Catholic Church.

All Christian antiquity (against all astronomical possibility) recognized the 23th of March as the actual day of Our Lord's death. The opinion that the Incarnation also took place on that date is found in the pseudo Cyprianic work "De Pascha Computus", c. 240. It argues that the coming of Our Lord and His death must have coincided with the creation and fall of Adam. And since the world was created in spring, the Saviour was also conceived, and died shortly after the adven. Thus the following calculations are found in the early and later Middle Ages, and to them, no doubt, the dates of the feast of the Annunciation and of Christmas owe their origin. Consequently the ancient martyrlogies assign to the 25th of March the creation of Adam and the crucifixion of Our Lord; also, the fall of Lucifer, the passing of Israel through the Red Sea and the immaculation of Isaac. (Thurston, Christmas and the Christian Calendar, Amer. Eccl. Rev., XIX, 568.) The original date of this feast was the 25th of March. Although in olden times most of the churches kept it at Easter in Lent, the Latin Church transferred it to the 18th of December, and when some tried to introduce the Roman observance of it on the 25th of March, the 18th of December was universally confirmed, and the feast was confirmed by the tenth Synod of Toledo (656). This law was abolished when the Roman liturgy was accepted in Spain.

The church of Milan, up to our times, assigns the office of this feast to the last Sunday in Advent. On the 25th of March a Mass is sung in honour of the Annunciation. (Ordo Ambrosianus, 1906; Maga-
<p>ANNUNCIATION 543</p>

The schismatic Armenians now celebrate this feast on the 7th of April. Since Epiphany for them is the feast of the birth of Christ, the schismatic Armenian church formerly assigned the Annunciation to 5 January, the vigil of Epiphany. This feast was always a holy day of obligation in the Universal Church. As such it has been abrogated for France and the French dependencies, for the United States, for England and Scotland, though not for Ireland. By a decree of the S. R. C., 23 April, 1895, the rank of the feast was raised from a double of the second class to a double of the first class. If this feast falls within Holy Week or Easter Week, its office is transferred to the Monday after the octave of Easter. In some German churches it was the custom to keep it before Palm Sunday if the 25th of March fell in Holy Week. The Greek Church, when the 25th of March occurs on one of the last three days in Holy Week, transfers the Annunciation to Easter Monday; on other days, even on Easter Sunday, its office is kept together with the office of the day. Although no octave is appointed in Lent, the Dioceses of Loreto and of the Province of Venice, the Carmelites, Dominicans, Servites, and Redemptorists, celebrate this feast with an octave.

KELLNER, Histoire de la (Freiburg, 1901), 146; HOLWECK, Mariens (Hildes, 1892), 49; SCHOB, in Kirchenlex., VIII, 82.

FREDERICK G. HOLWECK.

ANNUNCIATION, THE MILITARY ORDERS OF THE. See Military Orders.

ANNUNCIADORES, THE ORDERS OF THE. I. ANNUNCIADORES, a penitential order founded by St. Jeanne de Vals (b. 1464; d. 4 February, 1506), daughter of Louis XI of France, and wife of the Duke of Orléans, later Louis XII. After the annulment of her marriage with Louis XII she retired to Bourges, where, overcoming the opposition of her confessor Father Gilbert Nicolai, and the counsellors of the Pope, she succeeded in her design of founding an order in honour of the Annunciation of the Blessed Virgin Mary. She herself composed the Rule, entitled “The Ten Virtues of the Blessed Virgin,” the imitation of which she proposed as the aim of the order. It was confirmed by Alexander VI (1501), and 8 October, 1502, the first five members received the veil, the institution being personally taken by Father Gabriel Nicolai, whose name was changed by Brief of Alexander VI to Gabriele Maria, was constituted Superior, and after revising the constitutions, presented them for confirmation to Leo X (1517), who placed the Order under the jurisdiction of the Order of St. Francis. In addition to the triple vow of poverty, chastity, and obedience, the members were bound to the recitation of the Office, the observance of cloisteral rule, and the wearing of the habit. This is grey with scarlet capular and white mantle. Foundations were made in France, but did not survive the Revolution. During the pontificate of Paul IV the Order possessed forty-five convents in France and Belgium, of which several still exist in the latter country. The foundress was canonized in 1775.

II. ANNUNCIADORES, CELESTIAL, a religious order for women founded by Bl. Maria Vittoria Fornari (b. 13 December, 1590; d. 10 March, 1613), daughter of the death of her husband, Angelo Strata, left her the care of six children, and it was only after they had entered the religious life that she was free to carry out her life work, for which she had been preparing by retirement and the practice of austere virtue. Her last request was to mean for some time after her death, her director, Father Bernardi Zanetti of the Society of Jesus, and the Archbishop of Genoa to withhold their consent, which, however, was finally obtained (1602), and a convent was erected at the expense of one of her companions, Vincenza Lomellini. Father Zannoni drew up the constitutions for the religious. Clement VIII approved them in 1604, placing the Order under the Rule of St. Augustine. In the same year ten members were received, each adding the name Maria Annunziata to her baptismal or religious name, and they made their solemn vows 7 September, 1605. The second foundation was made in 1612, and the third a little later in Burgundy; after which the Order spread through France, Germany, and Denmark. The constitutions were confirmed by Paul V (1613), Gregory XV, and Urban VIII (1631). The cloister is unusually rigid, and the members devote much of their time to preparing vestments and altar linen for poor churches.

ANNUNCIATES OF LOMBARDY, a religious order of Lombardy known as Ambrosians, Sisters of St. Ambrose, or Sisters of St. Marcellina, organized at Pavia in 1408 by young women from Venice and Pavia, under the direction of Father Beccarisi, O.S.B., for the care of the sick, and at a later date placed under the Rule of St. Augustine. The constitutions, providing for a postulat-general assisted by three visitors, were approved by Nicholas V but amended by Pius V. Eventually each convent became subject to the ordinary of its own diocese. Among the many saints belonging to this Order is St. Catherine of Genoa.

IV. ARCHICONFRATERNITY OF THE ANNUNCIATION, established in 1460 in Rome in order to provide dowries for poor girls. During the pontificate of Pius II it was connected with the Dominican Church of the Minerva in which was built later the beautiful chapel of the Annunciation. At an earlier period the Pope himself presided at the annual ceremonies held 25 March, and presented with his own hand the documents entitled the recipients to the donor. This association has received large bequests, and benefits on an average four hundred persons yearly. The money gift is now twenty-five scudi ($25.00) for those about to marry, and fifty for those entering a religious order.

V. ANNUNZIATA, a name by which the Servites are sometimes known, their chief monastery at Florence, Italy, being dedicated to the Annunciation.


F. M. RUDGE.

ANNUIS SANCUS. See Jubilee Year.

ANointing. See Baptism; Confirmation; Extreme Unction; Order.

ANQUETIL, LOUIS-PIERRE, a French historian, b. in Paris, 21 Feb., 1723; d. 6 Sept., 1806. He entered the Congregation of Sainte-Geneviève when seventeen and became a priest. He taught theology and letters there; then became director of the seminary at Reims, and wrote a history of that city, his first book. In 1771 he became the librarian of the abbey of La Roë, in Anjou, and soon after was appointed director of the college of Senlis, which belonged to his order. Here he wrote his "Histoire de la Ligue". In 1768 he obtained a priory at Château-Renard and abandoned teaching. About the time of the Revolution he became the librarian of the Bibliothèque de la Ville near Paris. During the Reign of Terror he was imprisoned for some time at Saint Lazare where he worked on his "Histoire Universelle". When released after 9 Thermidor he finished it. His last work, "Histoire de France", states in the preface that Anquetil undertook it "in the arid and arid years of the Revolution", as the result of reading the works of the old age. Augustin Thierry (Quatrième lettre sur l'Histoire de France) calls the work "cold and colourless" and says Anquetil compares unavour-
ably with the French historians Méseray, Daniel, and Velly, although he admits that he could freely grasp the manners and spirit of a past age when he studied them in their original sources. Anquetil’s works are: 1. “Mémoire servant de réponse pour le sieur Delaistre, libraire à Reims, contre le sieur Anquetil” (Reims, 1763); 2. “Almanach de Reims” (1764); 3. “Extrait de Ligeuse, ou Histoire politique, et troubles de la Fronde pendant le XVIe et le XVIIe siècle” (1763, 3 vols.); 4. “Vie du marchâel de Villars, écrit par lui-même”, followed by “Journal de la Cour de 1724 à 1734” (1787); 5. “Louis XIV, sa Cour et le Rêgent” (1789); “Précis de l’histoire universelle”; “Histoire de France depuis les Gaules jusqu’à la fin de la monarchie” (1805); “Notice sur la vie de M. Anquetil-Duperron”. This was his brother, a notable Orientalist, his junior by eight years, who died one year before him.

Quérard, La France littéraire.

John J. a’ Becket.

Ansaldo, Casto Innocenzo, theologian and archeologist, b. at Piacenza, in Italy, 7 March, 1710; d. at Turin, in 1780. In 1726 he entered the Dominican Order at Parma, where he pursued his preparatory studies, and in 1733 was a student of the Minerva Observatory. In 1734 he attached himself to Cardinal Orsi. In 1735 he taught philosophy at Santa Caterina in Naples, and the following year received the chair of metaphysics at the University. The King of Naples created a chair of theology for him in 1737, which he retained till 1745. From 1745 to 1770 he taught successively at Brescia, Ferrara, and Turin. In the latter city he taught for twenty years with great success and repute. He was averse to the scholastic method and therefore had serious trouble with the authorities of the Order, which was finally smoothed over by Cardinal Quirini and Benedict XIV. His published works fill several volumes, and have ever been prized for a combination of theological and historical erudition. Most of them are directed against the anti-Christian tendencies of his day. His most important works are: “Patriarchæ Josephi, Egypti olim proregis, religio a criminationibus Basnagi vindicata” (Naples, 1738); “De nobilitatis” (Venice, 1741); “De tradizione principiorum legis naturalis” (Brescia, 1743); “De Romanâ tutelarium deorum in oppugnationibus urbium evocatione liber singularis” (Brescia, 1742); “De martyrius sine sangue” (Venice, 1750); “Vindicationes antiquitatum sacrarum” (of UgoUli, a valuable Anti-Dodwellian dissertation on the sufferings of the primitive Christians; “Herodiati infanticiie vindicatie” against those who impugned its historicity (Brescia, 1746); “De authenticis sacrum Scripturâm lectionibus” (Verona, 1747), a very learned and solid work in favour of the accuracy of the Fathers in quoting Scripture; “De baptismate in Spiritu Sancto et igni commentarii sacer philologico-criticis” (Milan, 1752); “De Theurgiâ deque theurgici a divo Paulo memoriam commentarius” (Milan, 1761); “Riflessioni sopra i mezzi di perfezionare la filosofia morale” (Turin, 1778), with a biography of the author; “De perfectione morali” (Turin, 1790); “Prelaciones theologicae de re sacramentaria” (Venice, 1792). His controversy with Francesco Zanotti in defence of Maupertuis’s apology (Berlin, 1749) for Christian morality, as superior to that of the Jewish law, was celebrated in the eighteenth century. He also compiled: “Deliarum religione naturale e rivelata” (Venice, 1755), a collection of evidences and admissions from the works of celebrated non-Catholics. His brother, also a Dominican, Carlo Agostino, wrote a work (Turin, 1765) on the large number of the Christians before Constantine; another brother, Pietro Tommaso, wrote an excellent dissertation on the divinity of Christ (Florence, 1754).


Thos. M. Schwertner.

Ansoloni, Giordano (sometimes called Giordano di San Stefano), b. at San Angelo in Sicily early in the seventeenth century; d. in Japan, 17 November, 1632. Having entered the Dominican Order and completed his studies at Salamanca, he was sent in 1625, together with many others, as a missionary to the Philippine Islands. Whilst serving as chaplain in a hospital for Chinese and Japanese at Manila he had occasion to master these languages. In 1631 he was transferred to Japan and survived the break of the persecution in 1632. Disguised as a bond he travelled over the land administering the rites of religion. He was seized 4 August, 1634, and subjected to tortures that lasted seven days. Not the least of his sufferings was his enforced presence at the beheading of his companion, Thomas of St. Hyacinth, and sixty-nine other Christians. On 18 November he was suspended till dead from a plank with his head buried in the ground. Whilst detained in Mexico, on his way to the Philippine Islands, he wrote in Latin a series of lives of Dominican saints after a similar work by Hernando del Castillo and left at Manila an unfinished treatise on Chinese sects and idols.

Quétif and Echard, SS. Ord. Pred., II, 478; Alvarez del Manzano, Compendio de la ressort biografica de los religiosos de la Provincia de Sanzintia Rosario de Filipinas (Manila, 1860), 122 sqq.

Thos. M. Schwertner.

Anschar (or Anscharius), Saint, called the Apostle of the North, was b. in Picardy, 8 September, 801; d. 5 February, 865. He became a Benedictine of Corbie, whence he passed into Westphalia. With Harold, the newly baptised King of Denmark who had been expelled from his kingdom but was now returning, he and Auktbert went to preach the Faith in that country where Ebbo, the Archbishop of Reims, had already laboured but without much success. Anschar founded a school at Schleswig, but the intolerable zeal of Harold provoked another storm which led to a second expulsion. He then entered Sweden and preached the Gospel there. Although the embassy had been attacked on its way and had apparently abandoned its mission, Anschar succeeded in getting the “Travels of antiquitatum sacrarum” of UgoUli, a valuable anti-Dodwellian dissertation on the sufferings of the primitive Christians; “Herodiati infanticiie vindicatie” against those who impugned its historicity (Brescia, 1746); “De authenticis sacrum Scripturâm lectionibus” (Verona, 1747), a very learned and solid work in favour of the accuracy of the Fathers in quoting Scripture; “De baptismate in Spiritu Sancto et igni commentarii sacer philologico-criticis” (Milan, 1752); “De Theurgiâ deque theurgici a divo Paulo memoriam commentarius” (Milan, 1761); “Riflessioni sopra i mezzi di perfezionare la filosofia morale” (Turin, 1778), with a biography of the author; “De perfectione morali” (Turin, 1790); “Prelaciones theologicae de re sacramentaria” (Venice, 1792). His controversy with Francesco Zanotti in defence of Maupertuis’s apology (Berlin, 1749) for Christian morality, as superior to that of the Jewish law, was celebrated in the eighteenth century. He also compiled: “Deliarum religione naturale e rivelata” (Venice, 1755), a collection of evidences and admissions from the works of celebrated non-Catholics. His brother, also a Dominican, Carlo Agostino, wrote a work (Turin, 1765) on the large number of the Christians before Constantine; another brother, Pietro Tommaso, wrote an excellent dissertation on the divinity of Christ (Florence, 1754).


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Thos. M. Schwertner.
which are said to have given a favourable answer. It was probably due to the prayers of the saint. A chalice, the bishop’s staff and a rochet. In 854 we find him back in Denmark, where he succeeded in changing the enmity of King Eric into friendship. Eric had expelled the priests who had been left at Schleswig, but at the request of Anseach recalmed them. The saint built another church in Ljutland and introduced bells, which up to that time were regarded as instruments of magic. He also induced the king to mitigate the horrors of the slave-trade. He was eminent for his piety, mortification, and observance of the monastic rule. He built hospitals, ransomed captives, sent immense alms abroad, and regrettted only that he had not been found in many men and places. Though he wrote several works, very little of them remains. He had added devotional phrases to the psalms, which, according to Fabricius, in his Latin Library of the Middle Ages, are an illustrious monument to the piety of the holy prelate. He had also compiled a life of St. Willehad, first Bishop of Bremen, and the preface which he wrote was considered a masterpiece for that age. It is published by Fabricius among the works of the historians of Hamburg. Some letters of his are also extant. He is known in Germany as St. Scharis and such is the title of his collegiate church in Bremen. Anseach in Hamburg under this title was converted into an orphan asylum by the Lutherans. All of his successes as a missionary he ascribed to the piety of Louis le Débonnaire and the apostolic zeal of his predecessor in the work, Ebbo, Archbishop of Reims, who, however, as a matter of fact, had failed.


T. J. CAMPBELL.

Anse, Councils of.—Several medieval councils were held in this French town (near Lyons). That of 994 decreed, among other disciplinary measures, abstention from servile labour after three o’clock (None) on Saturday, i.e. the observance of the vigil of Sunday. The council of 1025 was held for the purpose of settling a conflict between the monks of Cluny and the Bishop of Mâcon, who complained that, though their monastery was situated in his diocese, it had obtained the first half of the archbishopric of Vienne. St. Odilon of Cluny was present and exhibited a papal privilege exempting his monastery from the episcopal jurisdiction of Mâcon. But the fathers of the council caused to be read the ancient canons ordaining that in every country the abbots and monks should be subject to their own bishop, and declared null a privilege contrary to the canons. The Archbishop of Vienne was required to apologize to the Bishop of Mâcon. In 1076 a council was held for the purpose of furthering the ecclesiastical reforms of St. Gregory VII. At the council of 1100, Hugues, Archbishop of Lyons, demanded from the assembled bishops, whom was St. Anselm of Canterbury, a subsidy for the expenses of the journey that, with the Pope’s permission, he was about to make to Jerusalem. In 1112 the Catholic Faith and investitures were the subjects of conciliar decrees.

Mansi, Coll. Conc., XIX-XXI; LA MIRÉ, Hist. diocésaine de Lyon (1671); HEPFEL, Concilienchron. IV (1873).

THOMAS J. SHAHAN.

Ansegisus, Archbishop of Sens, d. 25 November, 879, or 883. He was a Benedictine monk, Abbot of St. Michael’s, at Beauvais, and in 871 became Archbishop of Sens. After Charles the Bald was crowned by the Pope in 875, he asked the Pope to appoint Ansegisus papal legate and primate over Gaul and Germany. With a papal legate of French nationality, amicably disposed towards the Emperor, Charles the Bald thought he could more easily extend his influence as emperor over those countries. The Pope yielded to the wish of Charles, and the bishops assembled in Mainz. The bishops of Pontonch were asked to acknowledge the primacy of Ansegisus they protected, especially Hincmar, Archbishop of Reims, against what they considered an infringement on their rights. Though Ansegisus retained the title, it is doubtful whether he ever possessed the powers of Primate of France and Germany.

SCHMID in Kirchenlex., I, 866; HEPFEL, Concilienchron., IV, 516 sqq.; GRÜNING, Geschichte der Carolinger (Freiburg, 1848), II, 130 sqq.

MICHAEL OTT.

Ansegisus, Saint, b. about 770, of noble parentage; d. 20 July, 833, or 834. At the age of eighteen he entered the Benedictine monastery of Fontanelle (also called St. Vandrille after the name of its founder) in the diocese of Rouen. St. Girolaw, a relative of Ansegisus, was then Abbot of Fontanelle. From the beginning of his monastic life St. Ansegisus manifested a deep piety united with great learning, and upon the recommendation of the Abbot St. Girolaw he was entrusted by the Emperor Charlemagne with the government and reform of two monasteries, St. Sixtus near Reims and St. Memius (St. Mange) in the diocese of Châlons-sur-Marne. Under the direction of St. Ansegisus two monasteries soon regained their former splendour. Charlemagne, being much pleased with the success of Ansegisus, appointed him Abbot of Flavay, or St. Germer, a monastery in the Diocese of Beauvais, the buildings of which were threatening to fall into ruins. At the same time Charlemagne made Ansegisus supervisor of royal works under the general direction of Abbot Einhard. Under the management of Ansegisus the structures of the monastery of Flavay were completely renovated, monastic discipline was restored, and the monks were instructed in the sacred and the profane sciences. Louis le Débonnaire esteemed Ansegisus as highly as his father Charlemagne had done and, seeing how all monasteries flourished that had at one time been under the direction of Ansegisus, he put him at the head of the monastery of Luxeuil in the year 817. This monastery was founded by St. Columban as early as 590 and, during the seventh and eighth centuries, was one of the most renowned monasteries and school of Christendom. Of late, however, its discipline had grown lax. Having restored this monastery to its former splendour, he was in 823, after the death of Abbot Einhard, transferred as abbot to the monastery of Fontanelle, where he had spent the early days of his monastic life. He immediately applied himself with vigour to restore monastic fervour by pious exhortations and, most of all, by his own edifying example. Some learned and saintly monks whom he invited from Luxeuil to Fontanelle assisted him in his great work of reform. Hand in hand with a reform of discipline came a love for learning, which was enriched with valuable books, such as the Bible, some works of St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great, St. Bede, etc. The most learned of the monks were put to writing original works, while the others occupied themselves with transcribing valuable old books and manuscripts. In a short time the library of Fontanelle became one of the largest in Europe and acquired great renown for accuracy of transcription and beauty of writing. A dormitory, a refectory, a chapter-house, a library, and other new structures were erected at Fontanelle by St. Ansegisus. On account of his great learning and reverence he was sent to visit distant countries by Louis le Débonnaire. The many and costly presents which he received as legate from foreign princes he distributed among various monasteries. While Abbot of Fontanelle he wrote a
"Constitutio pro monachi de victu et vestitu", in which he determines exactly how much food, what articles of dress, etc., the monks were to receive from the lord of the monastery and made precise the rules of the monastery. The work which made the name of Ansegisus renowned for all times is his collection of the laws and decrees made by the Emperor Charlemagne and his son Louis le Débonnaire. These laws and decrees, being divided into articles or chapters, are generally called "Capitularis" and form the first book of the four books entitled "Quattuor Libri Capitularium Regum Francorum". The first and the second book contained all the "Capitularis" relating to church affairs, while the third and the fourth books had all the "Capitularis" relating to state affairs. It was completed in the year 827. Shortly afterwards it was approved by the Church in France, Germany, and Italy, and remained for a long time the official book on civil and canon law. Shortly before his death Ansegisus was attacked by paralysis which ended his holy and useful life on 20 July, 833 or 834. His earthly remains are buried in the Abbey of Fontanelle, where his feast is celebrated on 20 July, the day of his death.


MICHAEL OTT.

Anselm, Nicholas. See Anselm.

Anselm, Saint; Archbishop of Canterbury, Doctor of the Church, b. at Aosta, a Burgundian town on the confines of Lombardy, 1033-34; d. 21 April, 1109. His father, Gundulf, was a Lombard who had become a citizen of Aosta, and his mother, Ermenburga, came of an old Burgundian family. Like many other saints, Anselm learnt the first lessons of piety from his mother, and at a very early age he was fired with the love of learning. In after life he still cherished the memories of childhood, and his biographer, Eadmer, has preserved some incidents which he had learnt from the saint's own lips. He had, for example, heard his mother speak of God, Who dwelt on high, ruling all things. Living in the mountains, he thought that Heaven must be on their lofty summits. "And while he often revolved these matters in his mind, it chanced that one night he saw in a vision that he must go up to the summit of the mountain and have ten to the court of God, the great King. But before he began to ascend the mountain, he saw in the plain through which he had passed to its foot, women, who were the King's handmaids, reaping the corn; but they were doing this very negligently and slothfully. Then, grieving for their sloth, and rebuking them, he besought the Lord to change them, and to make them work for their Lord and King. Thereafter, having climbed the mountain he entered the royal court. There he found the King with only his cupbearer. For it seemed that, as it was now Autumn, the King had sent his household to gather the harvest. As the boy was called by the Master, and driving night he sat at his feet. Then with charity kindling in his heart, he was asked who and whence he was and what he was seeking. To these questions he made answer as well as he knew. Then at the Master's command some moist white bread was brought him by the cupbearer; he tasted thereon in his presence, wherefore when morning came the young monk was told to mix with his things which he had seen, as a simple and innocent child he believed that he had truly been fed in heaven with the bread of the Lord, and this he publicly affirmed in the presence of others." (Eadmer, Life of St. Anselm, I, 2.) Eadmer adds that the boy was beloved by the Master, and at fifteen entered the monastery of the monastery. But the abbot, fearing the father's disapproval, refused him. The boy then made a strange prayer. He asked for an illness, thinking this would move the monks to yield to his wishes. The illness came, but not as he wished, for he now determined to leave the monastery. None the less he determined to gain his end at some future date. But ere long he was drawn away by the pleasures of youth and lost his first ardour and his love of learning. His love for his mother in some measure restrained him. But on her death it seemed that his anchor was lost, and he was at the mercy of the waves.

At this time his father treated him with great harshness; so much so that he resolved to leave his home. Taking a single companion, he set out on foot to cross Mont Cenis. At one time he was fainting with hunger and was fain to refresh his strength with snow, when the servant found that some bread was still left in the baggage, and Anselm regained strength and continued the journey. After passing nearly three years in Burgundy and France, he came into Normandy and tarried for a while at Avranches before finding his home at the Abbey of Bec, then made illustrious by Lanfranc's learning. Anselm profited so well by the Benedictines of this monastery that he became his most familiar disciple and shared in the work of teaching. After spending some time in this labour, he began to think that his toil would have more merit if he took the monastic habit. But at first he felt some reluctance to enter the Abbey of Bec, where he would be overshadowed by Lanfranc. After a time, however, he saw that it would profit him to remain where he would be surpassed by others. His father was now dead, having ended his days in the monastic habit, and Anselm had some thought of living on his patrimony and relieving the needy. The life of a hermit also presented itself to him as a third alternative. Anxious to act with prudence, he first asked the advice of Lanfranc, who referred the matter to the Archbishop of Rouen. This prelate decided in favour of the monastic life, and Anselm became a monk in the Abbey of Bec. This was in 1060. His life as a simple monk lasted for fourteen years, for on 10 June 1069 he heard the voice of the Abbot of Caen, and Anselm was elected to succeed him as Prior. There is some doubt as to the date of this appointment. But Canon Forc? points out that Anselm, writing at the time of his election as Archbishop (1083), says that he had then lived thirty-three years in the monastic habit, three years as a monk without preference, fifteen as prior, and fifteen as abbot (Letters of Anselm, Ill, vii.). This is confirmed by an entry in the chronicle of the Abbey of Bec, which was compiled not later than 1136. Here it is recorded that Anselm died in 1109, in the fortieth year of his monastic life and the seventy-eighth of his age. He was appointed prior of the monastery; fifteen, prior; fifteen, abbot; and sixteen, archbishop (Forc?, Histoire de l'abbaye de Bec, III, 173). At first his promotion to the office vacated by Lanfranc gave offence to some of the other monks who considered they had a better claim than the young stranger. But Anselm's election by general consent, long before, had won their affection and obedience. To the duties of prior he added those of teacher. It was likewise during this period that he composed some of his philosophical and theological works, notably, the "Monologion" and the "Prologium". Besides giving good counsel to his monks under the name of "Admonitio", he wrote on many other subjects, for others by his letters. Remembering his attraction for the solitude of a hermitage we can hardly
wonder that he felt oppressed by this busy life and longed to lay aside his office and give himself up to the delights of contemplation. But the Archbishop of Rouen bade him retain his office and prepare for yet greater burdens.

This advice was prophetic, for in 1078, on the death of Herluin, founder and first Abbots of Bec, Anselm was invited to enter into his cell, and it was found that the difficulty that the monks overcame his reluctance to accept the office. His biographer, Eadmer, gives us a picture of a strange scene. The Abbots-elect fell prostrate before the brethren and with tears besought them not to lay this burden on him, while the monks themselves cried "No, no!" He knew nothing of the movement until the King’s repentance passed away with his sickness, and Anselm soon saw signs of trouble. His first offence was his refusal to consent to the alienation of Church lands which the King had granted to his followers. Another difficulty arose from the King’s need of money. Although his see was impoverished by the royal rapacity, the Archbishop was expected to make his majesty a free gift; and when he offered five hundred marks they were scornfully refused as insufficient. As if these trials were not enough, Anselm had to bear the reproaches of some of the monks of Bec who were loath to lose him; in his letters he often mentioned that he did not wish to add to his sins. He finally was consecrated Archbishop of Canterbury, 4 December, 1093. It now remained for him to go to Rome to obtain the pallium. But here was a fresh occasion of trouble. The Antipope Clement was disputing the authority of Urban II, who had been recognized by France and Normandy. It does not appear that the English King was a partisan of the Antipope, but he wished to strengthen his own position by asserting his right to decide between the rival claimants. Hence, when Anselm asked leave to go to the Pope, the King said that no one in England should acknowledge either Pope till he, the King, had decided the matter. The Archbishop insisted on going to Pope Urban, whose authority he had already acknowledged, and, as he had told the King, this was one of the conditions on which alone he would accept the archbishopric. This grave question was referred to a council of the realm held at Rockingham in 1095, at the instance of the King. Anselm showed the authority of Urban. His speech is a memorable testimony to the doctrine of papal supremacy. It is significant that not one of the bishops could call it in question (Eadmer, Historia Novorum, lib. 1). Regarding Anselm’s belief on this point we may cite the frank words of Dean Hook: "Anselm was simply and simply right. He believed in St. Peter as the chief ” of the Apostles; that as such he was the source of all ecclesiastical authority and power; that the pope was his successor; and that consequently, to the pope was due, from the bishops and metropolitans as well as from the rest of mankind, the obedience which a spiritual suzerain has the right by right to assert from his vassals" (Lives of the Archbishops of Canterbury, (London, 1860-75), II, 183).

William now sent envoys to Rome to get the pallium. They found Urban in possession and recognized him. Walter, Bishop of Albano, came back with them as legate bearing the pallium. The King was in Gascony, and was made prisoner by the French, who at first endeavoured to get Anselm deposed by the legate. Eventually a reconciliation was occasioned by the royal difficulties in Wales and in the north. The King and the Archbishop met in peace. Anselm would not take the pallium from the King’s hand, but in a solemn service at Canterbury, on 11 July, 1095, it was laid on the altar by the legate, whence Anselm took it. Fresh trouble arose in 1097. On returning from his ineffectual Welsh campaign William brought a charge against the Archbishop in regard to the contingent he had furnished and
required him to meet this charge in the King’s court. Anselm declined and asked leave to go to Rome. This but after a short time Anselm was told to be ready to sail in ten days. On parting with the King, the Archbishop gave him his blessing, which William received with bowed head. At St. Omer’s Anselm confirmed a multitude of persons. Christmas was spent at Cluny, and the rest of the winter at Lyons. In the spring he resumed his journey and crossed the Mont Cenis with two companions, all travelling as simple monks. At the monasteries on their way they were frequently asked for news of Anselm. On his arrival in Rome he was treated with great honour by the Pope. His case was considered and laid before the council, but nothing to the benefit of Anselm was communicated. During his stay in Italy Anselm enjoyed the hospitality of the Abbot of Tellase, and the summer in a mountain village belonging to this monastery. Here he finished his work, “Cursus Dei Homin”, which he had begun in England. In October, 1095, Urban held a council at Bari to deal with the difficulties raised by the Greeks in regard to the procession of the Holy Ghost. Here Anselm was called by the Pope to a place of honour and bid to take the chief part in the discussion. His arguments were afterwards committed to writing in his treatise on this subject. His own case was also brought before the council, and Adela of Jumièges communicated William but for Anselm’s intercession. Both he and his companions now desired to return to Lyons, but were hidden to avoid the action of another council to be held in the Lateran at Easter. Here Anselm heard the canons passed against Investitures, and the decrees of excommunication against the offenders. This incident had a deep influence on his career in England.

While still staying in the neighbourhood of Lyons, Anselm heard of the tragic death of William. Soon messages from the new king and chief men of the land summoned him to England. Landing at Dover, he hastened to King Henry at Salisbury. He was kindly received, but the question of Investitures was at once raised in an acute form. Henry required the Archbishop himself to receive a fresh investiture. Anselm alleged the decrees of the recent Roman council and declared that he had no choice in the matter. In the difficulty Anselm lost the King’s confidence, and the King decided to send to Rome to ask for a special exemption. Meanwhile, Anselm was able to render the King two signal services. He helped to remove the obstacle in the way of his marriage with Edith, the heiress of the Saxon kings. The daughter of St. Margaret had sought shelter in a convent, where she had worn the veil, but had taken no vows. It was thought by some that this was a bar to marriage, but Anselm had the case considered in a council at Lambeth, where the royal maiden’s liberty was fully established, and the Archbishop himself gave his blessing to the marriage. Moreover, when Robert, last of the Plantagenet line of the Normans, was waging war in Scotland, it was Anselm who turned the tide in favour of Henry. In the meantime Pope Paschal had refused the King’s request for an exemption from the Lateran decrees, yet Henry persisted in his resolution to compel Anselm to receive investiture. The revolt of Robert de Bellesme put off the threatened rupture. To gain time the King sent another embassy to Rome. On its return, Anselm was once more required to receive investiture. The Pope’s letter was not made public, but it was reported to be of the same tenor as his previous reply. The envoys now gave out that the Pope had only sent a letter to the King’s request, but could not say so in writing for fear of offending other sovereigns. Friends of Anselm who had been at Rome, disputed this assertion. In this crisis it was agreed to send to Rome again; meanwhile the King would continue to urge an abbots. Anselm should not be required to consecrate them.

During this interval Anselm held a council at Westminster. Here stringent canons were passed against the evils of the age. In spite of the compromise about investiture, Anselm was required to consecrate bishops invested by the King, but he firmly refused, and it soon became evident that his firmness was taking effect. Bishops gave back the staff they had received at the royal hands, or refused to be consecrated by another in defiance of Anselm. When the Pope’s answer arrived, repudiating the story of the envoys, the King asked Anselm to go himself and write him a letter of compliance. At last the royal request he was willing to lay the facts before the Pope. With this understanding he once more betook himself to Rome. The request was again refused, but Henry was not excommunicated. Understanding that Henry did not wish to receive him in England, Anselm interrupted his homeward journey at Lyons. In this city he received a letter from the Pope informing him of the excommunication of the councillors who had advised the King to insist on investitures, but not decreasing anything about the King. Anselm resumed his journey, and on the way he heard of the illness of Henry’s wife. He turned with joy to Rome, and on her recovery informed her that he was returning to England to excommunicate her brother. She at once exerted herself to bring about a meeting between Anselm and Henry, in July, 1105. But though a reconciliation was effected, and Anselm was urged to return to England, the claim to invest was not relinquished, and recourse had again to be made to Rome. A papal letter authorizing Anselm to absolve from censures incurred by breaking the laws against investitures healed past offences but made no provision for the future. At length, in a council held in London in 1107, the question found a solution. The King relinquished the claim to invest bishops and abbots, while the Church allowed the prelates to do homage for their temporal possessions. Lingard and other writers consider this a triumph for the King, saying that he had the substance and abandoned a mere form. It was true that the point was no longer a matter of church discipline, and the question had been waged. The rite used in the investiture was the symbol of a real power claimed by the English kings, and now at last abandoned. The victory rested with the Archbishop, and as Schwane says (Kirchenlexicon, s. v.) it prepared the way for the later solution of the same controversy in Germany. Anselm was allowed to end his days in peace. In the two years that remained he continued his pastoral labours and composed the last of his writings. Eadmer, the faithful chronicler of these contents, gives a pleasing picture of his peaceful death. The dream of his childhood was come true; he was to climb the mountain and taste the bread of Heaven.

His active work as a pastor and stalwart champion of the Church makes Anselm one of the chief figures in religious history. The sweet influence of his spiritual teaching was felt far and wide, and its fruits were seen in the intellectual and social revolution of the twelfth century. The freedom of the Church in a crisis of mediaval history had far-reaching effects long after his own time. As a writer and a thinker he may claim yet higher rank, and his influence on the course of philosophy and Catholic theology was even deeper and more enduring. If he stands on the shoulders of St. Patrick, St. Gregory, St. Augustine, and Thomas Aquinas. His merits in the field of theology have received official recognition;
he has been declared a Doctor of the Church by Clement XI, 1720, and in the office read on his feast day (21 April) it is said that his works are a pattern for all theologians. Yet it may be doubted whether his position is generally appreciated by students of divinity. In some degree his work has been hidden by the fabric reared on his foundations. His books were later the theme of Peter Lombard, of St. Thomas, as the usual text of commentators and lecturers in theology, nor was he constantly cited as an authority, like St. Augustine. This was natural enough, since in the next century new methods came in with the rise of the Arabic and Aristotelian philosophies. The books of St. Anselm were probably less always more fit for regular theological reading; Anselm was yet too near to have the venerable authority of the early Fathers. For these reasons it may be said that his writings were not properly appreciated till time had brought in other changes in the schools, and men were led to study the history of theology. But though his works are not cast in the systematic form of the "Summa" of St. Thomas, they cover the whole field of Catholic doctrine. There are few pages of our theology that have not been illustrated by the labours of Anselm. His treatise on the procession of the Holy Spirit has helped to guide modern speculation on the Trinity. "Cur Deus Homo" throws a flood of light on the theology of the Atonement, and one of his works anticipates much of the later controversies on Free Will and Predestination. In the seventeenth century, a Spanish Benedictine, Cardinal d’Aguirre, made the writings of Anselm the groundwork of a course of theology, "S. Anselmi Theologia" (Salamanca, 1678–81). Unfortunately the work never got beyond the first three folio volumes, containing the commentaries on the "Monologium". In recent years Dom Anselm Česényi, O.S.B. has accomplished the task on a more modern scale in a little Latin volume on the theology of St. Anselm, "De Theologia S. Anselmi" (Brünn, 1884).

Besides being one of the fathers of scholastic theology, Anselm fills an important place in the history of philosophic speculation. Coming in the first phase of the controversy on Universals, he had to make his decision. Nominalism, the official philosophy of the court of Charles V, was from this fact, partly from his native Platonism, his Realism took what may be considered a somewhat extreme form. It was too soon to find the golden mean of moderate Realism, accepted by later philosophs. His position was a stage in the process, and it is significant that one of his biographers, John of Salisbury, was among the first to find the first to find the true solution (Stockl, History of Mediaeval Philosophy, I, 425).

Anselm’s chief achievement in philosophy was the ontological argument for the existence of God put forth in his "Proslogion". Starting from the notion that God is "that than which nothing greater can be thought", he argues that what exists in reality is greater than that which is only in the mind; wherefore, since "God is that than which nothing greater can be thought", He exists in reality. The validity of the argument was disputed at the outset by a monk named Gaunilo, who wrote a criticism on a monk named Gaunilo, who wrote a criticism on an essay in which Anselm tells a curious story about St. Anselm’s anxiety while he was trying to work out this argument. He could think of nothing else for days together. And when at last he saw it clearly, he was filled with joy, and made haste to commit it to writing. The waxen tablets were given in charge to one of the monks, but when they were wanted they were missing. Anselm managed to recall the argument; it was written on fresh tablets and given into safer keeping. But when it was wanted it was found that the wax was broken to pieces. Anselm with some difficulty put the fragments together and had the whole copied on parchment for greater security. The story sounds like an allegory of the fate which awaited this famous argument, which was lost and found again, pulled to pieces and restored in the course of controversy. Rejected by St. Thomas and his followers, it was revived in its refined form by Descartes. After being assailed by Kant, it was defended by Hegel, for whom it had a peculiar fascination; he recurs to it in many parts of his writings. In one place he says that it is generally used by later philosophers, "yet always along with the other proofs, although it alone is the true one" (German ed. 1830, XII, 541). One must remember that all minds are not cast in one mould, and it is easy to understand how some can feel the force of arguments that are not felt by others. But if this proof were indeed, as some consider it, an absurd fallacy, how could it appeal to such minds as those of Anselm, Descartes, and Hegel? It may be well to add that the argument was not rejected by all the great Schoolmen. It was accepted by Alexander of Hales (Summa, Pt. I, Q. iii, memb. 1, 2), and supported by Scotus. (In I, Dist. ii, Q. ii.) In modern times it is accepted by Möhler, who quotes Hegel’s defence with approval.

It is not often that a Catholic saint wins the admiration of German philosophers and English historians. But Anselm has this singular distinction. Hegel’s appreciation of his mental powers may be matched by Freeman’s warm words of praise for the great Archbishop of Canterbury. "Stranger as he was, he has won his place among the noblest worthies of our island. It was something to be the model of all ecclesiastical perfection; it was something to be the creator of the theology of Christendom; but it was something higher still to be the very embodiment of righteousness and mercy, to be handed down in the annals of humanity as the man who saved the hunted hare and stood up for the holiness of Ælfwine" (History of the Norman Conquest, IV, 444).

Collections of the works of St. Anselm were issued soon after the invention of printing. Česényi mentions nine earlier than the sixteenth century. The first attempt at an edition of the entire Christiani, was made by Raynaud, S.J. (Lyons, 1630), which rejects many spurious works, e.g. the Commentaries on St. Paul. The best editions are those of Dom Gerberon, O.S.B. (Paris, 1675, 1721; Venice 1744; Migne, 1845). Most of the more important works have also been issued separately; thus the "Proslogion" is included in Hurter’s "Opuscula Sanctorum", published with the "Proslogion" by Haas (Tübingen). There are numerous separate editions of the "Cur Deus Homo" and of Anselm’s "Prayers and Meditations"; these last were done into English by Archbishop Laud (1638), and there are French and German versions of the "Meditations" and the "Monologium". "Cur Deus Homo" has also been translated into English and German; see also the translations by Deane (Chicago, 1903). For Anselm’s views on education, see Bec, Abbey of.

The chief sources for Anselm’s life are his own letters and the two biographical works of his friend, disciple, and secretary, Eadmer, monk of Canterbury, and Bishop-elect of St. Andrews, Eadmer’s Historia Nrorum may be called the "Life and Times of St. Anselm"; his Historia vita et mortis vita and the Life of St. Anselm, the first, published in 1623 with notes by John Selden, is included in Gerberon’s and Migne’s editions of the works of St. Anselm, the second has been many times reprinted; an edition was published by Nutt (London, 1836), together with Cur Deus Homo. Both have been edited in the Monumenta Germania, and there is a brief account of the miracles of St. Anselm which is also ascribed to Eadmer, but its authorship is doubtful. Pasch Rainer, in his valuable Fasciculus biographiae, vindicated the veracity of the medieval chronicler, whose methods have much in common with modern biographers. Other early writers on Anselm, such as John of Salisbury, add some new details, but their account of the
Anselm of Lucca, The Elder. See Alexander II, Pope.

Anselm of Lucca, THE YOUNGER, Saint, b. at Mantua c. 1036; d. in the same city, 18 March, 1086. He was nephew of Anselm of Lucca, the Elder, who endowed the Papal throne with Alexander II in 1061. In the year 1071 Alexander II designated Anselm as Bishop of Lucca and sent him to Germany to take investiture from Henry IV. Anselm went to Germany, but was loath to receive the insignia of spiritual power from a temporal ruler and returned without investiture. In 1073 Gregory VII, successor of Alexander II, also appointed Anselm Bishop of Lucca, but advised him not to accept his ring and crosier from Henry IV. For some reason, Anselm accepted investiture from Henry, but soon felt such remorse that he resigned his bishopric and entered the Order of St. Benedict at Padiirone, a monastery of the Cluniaese Reform, where he remained until the capture of Desiderius by Charlemagne. Having been abbot for fifty years, Anselm died at Nonantula in 1081, and the town of that name still honours him as its patron.

Anselm of Lyon (Anselmus Laudensis), d. 15 July, 1117, one of the famous theologians of the Middle Ages, known from his learning as Doctor Scholasticus. He was educated at the abbey of Bec, under St. Anselm of Canterbury, who made him acquainted with the new scholastic theology. From 1076 he taught for a while with much distinction at Paris, and co-operated with William of Champeaux in establishing the university there. He returned to Lyon about the end of the eleventh century and founded a local school which became so famous that Abelard, then thirty years of age, who was teaching philosophy at Paris, removed to Lyon in order to study theology under him. Anselm's chief work is his “Glossa interlinearia”, a commentary on the whole Vulgate (Antwerp, 1634), one of the chief exegetical works of the Middle Ages, which, as the “Glossa ordinaria” of Walfrid Strabo. His known writings are found in Migne, P. L., CLXII, 1187-1660.

Anselme, Antoine, a celebrated French preacher, b. at l'Isle-Jourdain in the Comté d'Armagnac, 13 January, 1652; d. at Saint-Sever, 8 August, 1737. His father was a distinguished surgeon. Anselme studied at Toulouse and became a priest. As a child he was called the "Little Prophet", because he would repeat with appropriate gestures sermons which he had heard on the Sunday. The bishop ordered him to bring the boy up to his death. After his ordination he preached in Toulouse, and the Marquis de Montespan was so delighted with his eloquence that he made him instructor to his son, the Marquis d'Antin, and brought him to Paris. Père Anselme's eloquent sermons there soon procured him such repute as a sacred orator that parishes wishing to secure him had to do so two or three years in advance. In 1681 the French Academy chose him to deliver before it the panegyric on St. Louis. Two years later (1683) he preached at Court. Mme de Sévigné in one of her letters (8 April, 1689) speaks in warm terms of his eloquence and devotion. He became a member of the Academy of Inscriptions in 1710. He died at the age of eighty-five, in the Abbey of Saint-Sever which
Louis XIV had given him in 1699. Father Anselme's writings are some odes printed in the "Recueil de l'Académie des Jeux Floraux de Toulouse"; "Panegyrics of Saints and Funeral Orations at Paris in 1718" (3 vols. 8vo., with his portrait); "Sermons for Advent, Lent, and Various Occasions" (Paris, 1717-18. and 1722-3); divers dissertations inserted in the "Mémoires de l'Académie des Inscriptions" from 1724 to 1729.

La Grande Encyc., III, 128.

John J. a' Becket.

**Antediluvians**

*d* (from Lat. ante—a before, and diluvium—flood; people who lived before the Flood). Among the names Penteateuchus enumerates ten patriarchs. A genealogical table of them is given (Gen., v.). Their names, lifetime, and age at which they begot their successors are systematically stated. The modern theory of the composition of the Pentateuch assigns the chapter in which this table occurs to the documentary source commonly called the "Priestly Code," or by abbreviation, P. (See Penteateuch.) In the narrative of this code the table of the ten patriarchs is said by critics to have followed immediately after the Hexahemeron of chapter i. The account of the creation concluded or began, they maintain, with the phrase: "These are the generations of heaven and earth." (Gen., ii, 4.) The list of the patriarchs begins: "This is the book of the generations of Adam." The thread of the same narrative is said to be further continued in chapter vi. 9, by means of the same phrase: "These are the generations of Noé." The intervening chapters, critics hold, belong to an older account of the primeval time. Critics allege that among the names of the ten patriarchs there are six that occur also in the list of the descendants of Cain. The table of Cainites is given in chapter iv. ver. 17-18. The six names, supposed to be the same both registers, are Cain or Caïn, Henoch, Jared, Mavisel or Malael, Mathusael or Mathusala, and Lamech. The different manner in which in some of the names are spelled in the parallel list is held to be insignificant. As the table of Cainites in chapter iv. is assumed by critics to be from an older document than that of the Adamites in chapter v., the inference was obvious that the names of the former table were taken from the former. For this inference critics find a support in the meaning of the names Adam, Enoe, and Cain or Caïn. The names Adam and Enoe mean "man"; Cain or Caïn means "the one begotten" or "the son obtained." cf. iv., 1. Thus we would have the names Adam-Cain, Enoes-Caï'n, namely, man, and his scion.

**The Number Ten.**—In fixing upon the number ten as the number of patriarchs the author may have followed some ancient and perhaps widely spread tradition. It is said that the ten patriarchs with their abnormally long lifetimes resemble those of the first ten Babylonian kings as recorded by Berosus, Eusebius, Chron. Arm., i, i. t. XIX, col. 107-108. According to Vigouroux, "Dictionnaire de la bible," the tradition of ten ancient ancestors is found also with other races; e.g. among the Hindus, with their ten Pitris or forfathers, comprising Brahma and the nine Bramadikas; among the ancient Germans and Scandinavians, with their belief in the ten ancestors of Odin, etc. But it is equally possible that the number ten is simply due to a systematic method of computation. Thus the pre-historic age from Adam to Abraham was to comprehend twenty generations, ten from Adam to Abraham, and ten from Abraham to Thare. A similar systematic arrangement we have in the genealogical table of Christ in St. Matthew containing three times fourteen generations. The following table contains the names of the patriarchs with their respective ages according to the Hebrew text, Septuagint, and Samaritan Bible; also the
names of the reign of the ten Babylonian kings. The first column gives the age at which the patriarch begot his successor, the second the remainder of his years, the third the total number of his years. The list of Babylonian kings is taken from Vigouroux (Dict. de la bible):—

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<th>Septuagint</th>
<th>Sages</th>
<th>Chaldean Kings</th>
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<td>800</td>
<td>930</td>
<td>130</td>
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<td>Seth</td>
<td>105</td>
<td>807</td>
<td>912</td>
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<td>Lamech</td>
<td>182</td>
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<td>Noe</td>
<td>500</td>
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<td>to the Flood</td>
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As the table shows, the original text and its two versions differ greatly in fixing the number of years from Adam to the Flood. In the Hebrew Bible the number is 1,656, in the Samaritan, 1,307; in the Septuagint, 2,242. On a closer examination it will be found that the difference between the Hebrew text and the Septuagint is chiefly occasioned by the systematic addition of 100 years which the Septuagint has made to the age of six patriarchs at the birth of their successors. The Samaritan on the contrary has in the case of three patriarchs deducted 100 years. No reliable clue that we know of has as yet been found for deciding which of the computations is the original. Presumption is on the side of the one in the Hebrew text being the oldest text of the three. On the other hand, the Samaritan has the advantage that the lifetime of the three patriarchs Jared, Mathusala, and Lamech has been shortened, so that there is a gradual decrease in the number of years of each patriarch from Adam to Noe. In the table of the ten Babylonian kings the length of their reign is calculated by means of sars. Berosus counts 120 sars. The sars has an astronomical value of 3,600 years and a civil value of eighteen and one-half years (Vigouroux, Dict. de la bible). According to the first estimation of the sars, the total number of years for the ten kings would be 432,000, according to the second 2,220. The efforts made to bring the sars or 432,000 years of the Babylonian kings, into harmony with the 1,656 years of the patriarchs (e. g. by equating seven Hebrew days with five Chaldean years) have yielded no satisfactory result.

**Longevity of the Patriarchs.**—Various theories have been advanced for explaining the abnormally long lifetime of the patriarchs. They may be classified into three groups: (1) The Literal and Historical Interpretation.—The genealogical table is accepted as a record of the past and as possessing the ordinary certainty of history. The ten patriarchs are held actually to have lived the long life assigned to them. The object which God intended by this extraordinary longevity is said to have been the increase of man on earth and the preservation of ancient tradition. In answer to the objection that the system of the human body does not permit of so long a lifetime, it is argued that a special providence of God had favoured the ancients with a peculiar organization and body and had provided for them a special kind of food and climate. Thus already Josephus: “Let no one make account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, etc.” Furthermore in corroboration of the Biblical account he names as witnesses the historians Manetho the Egyptian Historian, the Chaldean, Mochus, Hestigmis, Hieronymus the Egyptian, and others, who all bore testimony to the longevity of primeval man. Ant., I, III, 9. (2) The Metaphorical Interpretation.—The names of the ten patriarchs signify ten dynasties or tribes. Each dynasty might have comprised a succession of several rulers. The explanation is ingenious. It may be doubted, however, whether this was the meaning of the narrator. By naming the patriarchs he seems to have meant one individual. For he states the age at which the patriarch begot the son who was to succeed him. Others argue that the Hebrew word, 'Shanah, in the list of the ten patriarchs signifies the duration not of a year, but of a month. But in that case Enos begot his successor when he was eight years of age, and Malaeel and Henoch begot theirs when they were five. Others again, but without sufficient ground, say that the year is to be taken as a year of three months, or a civil year of 365 days and 250,375 days until Joseph, and only after him are we to allow for it the natural duration. (3) The Mythical Interpretation.—We have already pointed out that according to the theory of the documentary composition of the Pentateuch, chapter v belongs to the original history named by the critics the “Priestly Code.” If the genealogical dates recorded in that narrative are examined, a gradual and systematic shortening of man’s lifetime is distinctly noticeable. From Adam to Noe the duration of man’s life ranges from 500 to 1,000 years. From Sem to Thare it ranges from 200 to 600 (xi. 10-12). From Abraham to Moses, from 100 to 200. Abraham lived 175 years; Isaac, 180; Jacob, 147 (Gen., xxxv, 28; xxv, 7; xliv, 28). After that the average human life is 70 or 80 years. “And the days of our years in them are three score and ten years. But if in the strong they be fourscore years” (Ps., lxxxix, 10). Critics, moreover, hold, as we have seen, that a marked deviation from the original structure of the “Priestly Code” the genealogical table in chapter v immediately followed the account of the Creation in chapter i. If so, the narrative of this Code contained no mention of paradise, nor of man’s immortality, fall, and punishment. On the other hand, it may have been in the opinion of its author of this Code that the smooth and even course of man’s life, the result of his continued state of innocence,
ANTEGNATI contributed to the possibility of his attaining a preternaturally old age. But when this primordial innocence was lost the duration of his life was shortened. Thus the longevity of the patriarchs would agree with the notion of the primordial status and existence of man, as known and implied by theologians of the time.

Antegnati, Family of. See Organ.

Ancient Fathers. See Fathers of the Church, The.

Antependium. See Altar, Altar-Frontal.

Antequera. See OAXACA.

Anterus (Anteros), Saint, Pope (21 November, 235–3 January, 236). We know for certain only that he reigned some forty days, and that he was buried in the famous "papal crypt" of the cemetery of St. Calixtus at Rome [Northcote and Brownlow, Roma Sotterranea, (London, 1879) I, 296–300]. The "Liber Pontificalis" (ed. Duchesne I, 147; cf. xcv–vi) says that he was martyred for having caused the Acts of the martyrs to be collected by notaries and committed to the archives of the Church. This tradition seems old and respectable; nevertheless the best scholars maintain that it is not sufficiently guaranteed by its sole voucher, the "Liber Pontificalis", on account, among other things, of the late date of that work's compilation. (See PAPACY, NOTARIES). The site of his sepulchre was discovered by De Rossi in 1854, with some broken remnants of the Greek epitaph engraved on the narrow oblong slab that closed his tomb, an index at once of his origin and of the prevalence of Greek in the Roman Church up to that date. For the "Epistola Anter" attributed to him by Pseudo-Isidore see Hinrichs, "Decret. Pseudo-Isidoriane" (Leipzig, 1863), 156–160 and P. G. X, 165–168. Cf. "Liber Ponti", (ed. Duchesne), I, 147.


Thomas J. Shahan.

Anthemius, a Byzantine official of the fourth and fifth centuries, of high rank and fine character. He was one of the most celebrated magistrates of his day, noted for his wisdom and his administrative ability. St. Chrysostom and he entertained the greatest respect for each other. Anthemius was Magister Officiorum at the time of the disturbances which followed St. Chrysostom's deposition (Easter, 404), and the Saint's enemies demanded from him the books which he had been accused of having. At first he refused, but then yielded to their importunities, declaring that they were responsible for the consequences (Pallad. 83). Anthemius was made consul in 405, and soon after Prefect of the East (Cod. Theod. Chronol., 149), a position he held until 417. St. Chrysostom wrote to him in warm terms (Ep. exvii). The title of Patrician is given to him in the law of 28 April, 406 (Cod. Theod. Chron. 149). He was principal adviser to Theodosius the Younger (Soc., Hist. Eccl., VII, 1) and, through his daughter's marriage to Procopius, became grand-father to the Emperor Anthemi. He took part in the reception of the reliefs from Procopius, presented to Constantine (Chron. Alex. 714; Theod. Lect. ii, 64; Tillemon, Empereurs).

John J. A. Beckett.

Anthony, Saint, founder of Christian monasticism. The chief source of information on St. Anthony is a Greek Life attributed to St. Athanasius, to be found in any edition of his works. A note of the recent controversy concerning this Life is not appended to this article; here it will suffice to say that now it is received with practical unanimity by scholars as a substantially historical record, and as a probably authentic work of Athanasius. Valuable subsidiary information is supplied by secondary sources: the "Aposthegmata", chiefly those collected under the letters being published in the "Journal des Savants", in 1889. Toward the close of the same year Anthelmiv validated his position by the publication at Paris of his work "De veris operibus SS. Patrum Leonis et Prosperi". The opposition between Anthelmiv and Queenel butler in regard to the authorship of the Athanasian Creed. Queenel thought it the work of Vigilius, Bishop of Thapsus, in Africa, who towards the end of the fifth century was driven from his see by Huneric, King of the Vandals, and taking refuge in Constantinople wrote against the Arians, but the Eastern and Novatians, attributing his own works to St. Augustine and St. Athanasius. Anthelmiv, on the contrary, inclined to the view of Père Pithou, who attributed it to St. Vincent of Lérins; and in 1693 he published his "Nova de symbolo Athanasiano disquisitio". In this work Anthelmiv endeavoured to prove that the Creed cannot be the production of St. Athanasius, as it was composed not earlier than the fifth century; and that its author was a Gaul. St. Vincent was known to have had the intention of filling out at length a confession of faith in the mysteries of the Trinity and the Incarnation; this, taken in conjunction with the similar style of expression between the Athanasian Creed and the writings of St. Vincent, is the foundation of Anthelmiv's argument. His brother, Charles, Bishop of Grasse, collected and published several other historical papers, the most notable of which was a pamphlet, "On the Life and Death of St. Martin of Tours". In 1694, Anthelmiv made vicar-general to the Bishop of Pamphylia, but his health, already impaired by a life of severe study and unremitting labour, could not stand the additional strain put upon it by his new duties, and he returned to his native city in a vain attempt to recuperate. Here he died in the forty-ninth year of his age.
Anthony's name (at the head of Cotterill's 'alphabetical collection, P. G., LXV, 7); Cassian, especially Coll. II; Palladius, "Historia Lausiaca," 3, 4, 21, 22 (ed. Butler). All this matter may probably be accepted as substantially authentic, whereas what is related regarding St. Anthony in St. Jerome's "Life of the Hermit" cannot be used for historical purposes. Anthony was born at Coma, near Hermopolis Magna in the Fayum, about the middle of the third century. He was the son of well-to-do parents, and on their death, in his twentieth year, he inherited their possessions. He had a desire to imitate the life of the Apostles and the early Christians, and one day, on hearing in the church the Gospel words, "If thou wilt be perfect, go and sell all thou hast," he received them as spoken to himself, disposed of all his property and goods, and devoted himself exclusively to religious exercises. Long before this it had been usual for Christians to practise asceticism, abstaining from marriage and exercising themselves in self-denial, fasting, prayer, and works of piety; but this they had done in the midst of their families, and without leaving house or home. Later on, in Egypt, such ascetics lived in huts, in the outskirts of towns and villages, and the common practice about 270, when Anthony withdrew from the world. He began his career by practising the ascetic life in this fashion without leaving his native place. He used to visit the various asetics, study their lives, and try to learn from each of them the virtue in which he seemed to excel. Then he took up his abode in one of the tombs, near his native village, and there it was that the Life records those strange conflicts with demons in the shape of wild beasts, who inflicted blows upon him, and sometimes left him nearly dead. After fifteen years of this life, at the age of thirty-five, Anthony determined to withdraw from the habitation of men and retire into absolute solitude. He crossed the Nile, and on a mountain near the east bank, then called Pispir, now Der el Memun, he found an old fort into which he shut himself, and lived there for twenty years without seeing the face of man, food being thrown to him over the wall. He was at times visited by pilgrims, whom he refused to see; but gradually a number of would-be disciples established themselves in caves and in huts around the mountain. Thus a colony of ascetics was formed, who begged Anthony to come forth and be their guide in the spiritual life. At length, about the year 310, he yielded to this temptation, and emerged from his retreat, and, to the surprise of all, he appeared to be as when he had gone in, not emaciated, but vigorous in body and mind. For five or six years he devoted himself to the instruction and organization of the great body of monks that had grown up around him; but then he once again withdrew into the inner desert that lay between the Nile and the Red Sea, near the shore of which he fixed his abode on a mountain where still stands the monastery that bears his name, the Der Mar Antonius. Here he spent the last forty-five years of his life, in a seclusion, not so strict as at Pispir, for he allowed some of those who could visit him, to use the cross to the desert to Pispir with considerable frequency. The Life says that on two occasions he went to Alexandria, once after he came forth from the fort at Pispìr, to strengthen the Christian martyrs in the persecution of 311, and once at the close of his life (c. 350), to preach against the Arians. The Life places his death at the age of one hundred and sixty, and St. Jerome places his death in 356-357. All the chronology is based on the hypothesis that this date and the figures in the Life are correct. At his own request his grave was kept secret by the two disciples who buried him, lest his body should become an object of reverence.

Of his writings, the most authentic formulation of his teaching is without doubt that which is contained in the various sayings and discourses put into his mouth in the Life, especially the long ascetic sermon (19-43) spoken on his coming forth from his retreat at Pispir. It is a translation attributed to him in the "Apophthegmata" really go back to him, and the same may be said of the stories told of him in Cassian and Palladius. There is a homogeneity about these records, and a certain dignity and spiritual elevation that seem to mark them with the stamp of truth, and to justify the belief that the picture they give us of St. Anthony's personality, character, and teaching is essentially authentic. A different verdict has to be passed on the writings that go under his name, to be found in P. G., XL. The Sermons and twenty Epistles from the Arabic are the common source of pronouncedly spurious. St. Jerome (De Viris Ilustribus) only knows Anthony by his sayings translated from Coptic into Greek; the Greek appears to be lost, but a Latin version exists (ibid.), and Coptic fragments of three of these letters have recently been printed (Journ. of Theol. Studies, July, 1906) agreeing closely with the Latin; they may be authentic, but it would be premature to decide. Better is the position of a Greek letter to Theodore, preserved in the "Epistola Ammonis ad Theophilum", § 20, and said to be a translation of a Coptic original; there seems to be no sufficient ground for doubting that it really was written by Anthony (see Butler, Lampric Histories of the Monks, ii. 157). The authorities are agreed that St. Anthony knew no Greek and spoke only Coptic. There exists a monastic Rule that bears St. Anthony's name, preserved in Latin and Arabic forms (P. G., XL, 1065); it has recently been critically investigated by Contestz (DIE REGEL DES H. ANTONIUS, METTEN, 1896), with the result that, while it cannot be received as having been actually composed by Anthony, it probably in large measure goes back to him, being for the most part made up out of the utterances attributed to him in the Life and the "Apophthegmata"; it contains, however, an element derived from the spura sertica, from the Rule of Pachomius (Baxter, op. cit. Part I, 231, 232), but Paul's existence was wholly unknown till long after Anthony had become the recognized leader of Christian hermits. Nor was St. Anthony a great legislator and organizer of monks, like his younger contemporary Pachomius: for, though Pachomius's first foundations were probably some two hundred and fifty years after Anthony's coming forth from his retreat at Pispìr, it cannot be shown that Pachomius was directly influenced by Anthony, indeed his institute ran on quite different lines. And yet it is abundantly evident that from the middle of the fourth century throughout Egypt, as elsewhere, and among the
Pachomian monks themselves, St. Anthony was looked upon as the founder and father of Christian monasticism. This great position was no doubt due to his combination of personal qualities that stand out clearly in all the records of him that have come down. The best study of his character is Newman's in the "Church of the Fathers" (reprinted in "Historical Sketches"). The following is his estimate: "His doctrine surely was pure and unimpeachable, and his temper is heavenly, without cowardice, without gloom, without formality, without self-complacency. Superstition is abject and crouching, it is full of thoughts of guilt; it distrusts God, and dreads the powers of evil. Anthony at least had nothing of this, being full of holy confidence, divine peace, cheerful- ness and valorousness, be he (as some men may judge) ever so much an enthusiast" (op. cit., Anthony in Conflict). Full of enthusiasm he certainly was, but it did not make him fanatical or morose; his urbanity and gentleness, his moderation and sense stand out in many of the stories related of him. Anthony was in a sense a mystic (Gelos), for as far as Anthony was maintaining that all virtues discretion was the most essential for attaining perfection; and the little-known story of Eulogius and the Cripple, preserved in the Lausiac History (xxi), illustrates the kind of advice and direction he gave to those who sought his guidance.

The monasticism established under St. Anthony's direct influence became the norm in Northern Egypt, from Lycopolis (Asyut) to the Mediterranean. In contradistinction to the fully cenobitical system, established by St. Pachomius in the south, it continued to be of a semi-eremitical character, the monks living commonly in separate cells or huts, and coming together only occasionally for church services; they were left very much to their own devices, and the life they lived was not a community life according to rule, as now understood (see Butler, op. cit., Part I, 233-238). This was the form of monastic life in the deserts of Nitria and Scete, as portrayed by Palladius and Cassian. Such groups of semi-independent hermitages were later on called Louras, and have always existed in the East alongside of the Baslian monasteries; in the West St. Anthony's monachism is in some measure represented by the Cistercians with St. Bernard as father of the order, and such its rôle in Christian history. He is justly recognized as the father not only of monasticism, strictly so called, but of the technical religious life in every shape and form. Few names have exercised on the human race an influence more deep and lasting, more wide-spread, or on the whole more beneficent.

It remains to say a word on the controversy carried on during the present generation concerning St. Anthony and the Life. In 1877 Weingarten denied the Athanasian authorship and the historical character of the Life, which he pronounced to be a mere romance. His conclusion was that, unconnected with Christian monks, and that there fore the dates of the "real" Anthony had to be shifted nearly a century. Some imitators in England went still further and questioned, even denied, that St. Anthony had ever existed. To anyone conversant with the literature of monastic Egypt, the notion that the fictitious hero of a novel could ever have come to occupy Anthony's position in monastic history can appear nothing else than a fantastic paradox. As a matter of fact these theories are abandoned on all hands; the Life is received as certainly historical in substance, and as probably being the product of the tradition of monastic origins is reinstated in its great outlines. The episode is now chiefly of interest as a curious example of a theory that was broached and became the fashion, and then was completely abandoned, all within a single generation. (On the controversy see Butler, op. cit., Part I, 210-228; Part II, ix-xi). The Greek Life is among the works of Athanasius (ed. Ben. I, ii; P. G., XXVI). A contemporary Latin translation is in Howett's "Variae Patrum" (P. L., LXIV), and an English translation by Robertson in the vol. of the Nicene and Post-Nicene Fathers. Further materials have been published in a monastic sketch by Tillemont (Memoires, VII). Hannay's "Christian Monasticism" (London, 1863) contains some good passages on St. Anthony (96). Several Lives of St. Anthony, such as the "Vita Antoni" of Socrate in Scriptorum and other Lives of the Saints, St. Anthony's feast occurs on 21 January.

E. C. BUTLER.


Anthony, Saint. Orders of. Religious communities or orders under the patronage of St. Anthony the Hermit, father of monasticism, or professing to follow his rule.

I. Disciples of St. Anthony (Antonians), men drawn to his hermitage in the Thebaid by the fame of his holiness, and forming the first monastic community. These he taught to live in poverty, mortifying the flesh, and leading a solitary, penitential life. They were the first monks, solitaries, as they are usually called. A few of them were joined by others; and the Anthony's rule, but in reality their rules date no further back than St. Basil. The Maronite Antonians were divided into two congregations called respectively St. Isaiah and St. Eliseus, or St. Anthony. Their constitutions were approved by Clement XII, the former in 1746, the latter in 1732. The former has 19 convents and 10 hospitals; the latter, which has been subdivided, 10 convents and 8 hospices under the Aleppo branch, and 31 convents and 27 hospices under the Baladite branch.

II. Antonines (Hospital Brothers of St. Anthony), a congregation founded by a certain Gaston of Dauphiné (c. 1095) and his son, in thanksgiving for miraculous relief from "St. Anthony's fire", a disease then epidemic. Near the Church of St. Anthony at Saint-Didier de la Motte they built a hospital, which became the central house of the order. The members devoted themselves to the care of the sick and to the care of those who had the disease above mentioned; they wore a black habit with the Greek letter Tau (St. Anthony's cross) in blue. At first laymen, they received monastic vows from Honorius III (1218), and were constituted canons regular with the Rule of St. Augustine by Boniface VIII (1297). The congregation spread through France, Spain, and Italy, and gave the Church a number of distinguished scholars and prelates. Among their privileges was that of caring for the sick of the papal household. With wealth came relaxation of discipline and a reform was ordained (1616) and partially carried out. In 1777 the congregation was suppressed with the Knights of Malta but was suppressed during the French Revolution.

III. Antonians, a congregation of orthodox Armenians founded during the sixteenth century at the time of the persecutions of Catholic Armenians. Abram Atar Porsigh retired to the Libanus with three companions, and founded the monastery of the Most Holy Saviour under the protection of St. Anthony, to supply members for mission work. A second foundation was made on Mount Lebanon, and a third in Rome (1753), which was approved by Clement XIII. Some members of this congregation were accused of an uncanonical and prominent part in the Armenian Schism (1870-80).

IV. Congregation of St. Anthony, in Flanders, founded in 1615, and placed under the rule of
St. Augustine by Paul V, and under the jurisdiction of the provincial of the Belgian Augustinians. The one monastery was called Castelletum.

V. ANTONIANS, CHALDEAN, of the Congregation of Saint-Hormisdas, founded by Gabriel Dambo (1809) in Mesopotamia. They have 4 convents and several parishes and stations.

F. M. RUDIGER.

Anthony of Padua, Saint, Franciscan Thaumaturgist, b. at Lisbon, 1195; d. at Vercelli, 13 June, 1231. He received in baptism the name of Ferdinand. Later writers of the fifteenth century asserted that his father was Martin Bouillon, descendant of the renowned Godfrey de Bouillon, commander of the First Crusade, and his mother, Theresa Tavejra, descendant of Froila I, fourth king of Asturias. Unfortunately, however, his genealogy is uncertain; all that we know of his parents is that they were noble, powerful, and God-fearing people, and at the time of Ferdinand’s birth were both still young, and living near the Cathedral of Lisbon. Having been educated in the Cathedral school, Ferdinand, at the age of fifteen, joined the Canons Regular of St. Augustine, in the convent of St. Vincent, just outside the city walls (1210). Two years later to avoid being distracted by relatives and friends, who frequently came to visit him, he betook himself with permission of his superior to the Convent of Santa Croce in Cóimbra (1212), where he remained for eight years, occupying his time mainly with study and prayer. Gifted with an excellent understanding and a prodigious memory, he soon gathered from the Sacred Scriptures and the writings of the Holy Fathers a treasure of theological knowledge. In the year 1220, having been conveyed into the Church of Santa Croce the bodies of the first Franciscan martyrs, who had suffered death at Morocco, 16 January of the same year, he too was inflamed with the desire of martyrdom, and resolved to become a Friar Minor, that he might preach the Faith to the Saracens and suffer for Christ’s sake. Having confided his intention to some of the brethren of the convent of Olivares (near Cóimbra), who came to beg alms at the Abbey of the Canons Regular, he received from their hands the Franciscan habit in the same Convent of Santa Croce. Thus Ferdinand left the Canons Regular of St. Augustine to join the Order of Friars Minor, taking at the same time the new name of Anthony, a name which later on the Convent of Olivares also adopted. A short time after his entry into the order, Anthony started for Morocco, but, stricken down by a severe illness, which affected him the entire winter, he was compelled to return to Porto in Portugal the following spring, 1221. His ship, however, was overtaken by a violent storm and driven upon the coast of Sicily, where Anthony then remained for some time, till he had regained his health. Having heard meanwhile from the brethren of Messina that a general chapter was to be held at Assisi, 30 May, he journeyed thither, arriving in time to take part in it. The chapter over, Anthony remained entirely unnoticed. “He said not a word of his studies”, writes his earliest biographer, “nor of the services he had performed; his only desire was to follow Jesus Christ and Him crucified”. Accordingly, he applied to Father Graziano, Prefect of the Theological faculty of the University of Paris, to take a place where he could live in solitude and penance, and enter more fully into the spirit and discipline of Franciscan life. Father Graziano, being just at that time in need of a priest for the hermitage of Montepaolo (near Forli), sent him thither, that he might celebrate Mass for the lay-bread run. While Anthony lived retired at Montepaolo it happened, one day, that a number of Franciscan and Dominican friars were sent together to Forli for ordination. Anthony was also present, but simply as companion of the Provincial. When the time for ordination had arrived, it was found that no one had been appointed to preach. The superior turned first to the Dominicans, and asked that one of their number should address a few words to the assembled brethren; but everyone declined, saying he was not prepared. In their emergency they then chose Anthony, whom they thought only able to read the Missal and Breviary, and commanded him to speak whatever the spirit of God might put into his mouth. Anthony, compelled by obedience, spoke at first slowly and timidly, but soon enkindled with fervour, he began to explain the most hidden sense of Holy Scripture with such profound erudition and sublime doctrine that all were struck with astonishment. At that moment began Anthony’s public career. St. Francis, informed of his learning, directed him by the following letter to teach theology to the brethren:

“To Brother Anthony, my bishop (i.e. teacher of sacred sciences), Brother Francis sends his greetings. It is my pleasure that thou teach theology to the brethren, provided, however, that as the Rule prescribes, the spirit of prayer and devotion may not be extinguished. Farewell!” (1224). Before undertaking the instruction, Anthony went for some time to Vercelli, to confer with the famous Abbot, Thomas of Vercelli; thence he taught successfully at Montepaolo in 1224, and later at Toulouse. Nothing whatever is left of his instruction; the primitive documents, as well as the legendary ones, maintain complete silence on this point. Nevertheless, by studying his works, we can form for ourselves a sufficient idea of the character of his doctrine; a doctrine, namely, which, leaving all systematization, prefers an entirely sapiential character, corresponding to the spirit and ideal of St. Francis.

It was as an orator, however, rather than as professor, that Anthony reaped his richest harvest. He possessed in an eminent degree all the good qualities that characterize an eloquent preacher: a loud and clear voice, a winning countenance, wonderful memory, and profound learning, to which were
ANTHONY

added from on high the spirit of prophecy and an extraordinary gift of miracles. With the zeal of an apostle he undertook to reform the morality of his time by combating in an especial manner the vices of luxury, avarice, and tyranny. The fruit of his sermons was not only his journey, but the change it wrought in the lives of the people who heard him. No less fervent was he in the extinction of heresy, notably that of the Cathares and the Patarines, which infested the centre and north of Italy, and probably also that of the Albignenses in the south of France, though we have no authorized documents to that effect. Among the most celebrated and the most notable in the conversion of heretics, the three most noted recorded by his biographers are the following:—The first is that of a horse, which, kept fasting for three days, refused the oats placed before him, till he had knelt down and adored the Blessed Sacrament, which St. Anthony held in his hands. Legendary narratives of the fourteenth century say this miracle took place at Toulouse, at Wadding, at Bruges; the real place, however, was Rimini. The second most important miracle is that of the poisoned food offered him by some Italian heretics, which he rendered innocuous by the simple formula of the liberty given to the name of Christ. The third is that of the famous sermon to the fishes on the bank of the river Brenta in the neighbourhood of Padua; not at Padua, as is generally supposed. The zeal with which St. Anthony fought against heresy, and the great and numerous conversions he made rendered him worthy of the glorious title of Most Hereticorum (Hammer of the Heretics). Though his preaching was always seasoned with the salt of discretion, nevertheless he spoke openly to all, to the rich as to the poor, to the people as well as those in authority. In a synod at Bourges in the presence of many prelates, he reproved the Archbishop, Simon de Montfort, so severely, that he induced him to sincere amendment.

After having been Guardian at Le-Puy (1224), we read Anthony in the year 1226, Custos Provincial in the province of Limousin. The most authentic miracles of that period are the following: Preaching one night on Holy Thursday in the Church of St. Pierre du Querioz at Limoges, he remembered he had to sing a Lesson of the Divine Office. Interrupting suddenly his discourse, he appeared at the same moment among the friars in choir to sing his Lesson, after which he continued his sermon. Another day preaching in the square des créneaux at Limoges, he was caught in a shower of rain and his audience from the rain. At St. Junien during the sermon, he predicted that by an artifice of the devil the pulpit would break down, but that all should remain safe and sound. And so it occurred; for while he was preaching, the pulpit was overturned, but no one hurt; not even the saint himself. In a monastery of Benedictines, where he had fallen ill, he delivered by means of his tunic one of the monks from great temptations. Likewise, by breathing on the face of a novice (whom he had himself received into the order), he confirmed him in his vocation. At Avallon, where he had been a prior, he preserved from the rain the maid-servant of a benefactress who was bringing some vegetables to the brethren for their meagre repast. This is all that is historically certain of the sojourn of St. Anthony in Limousin.

Regarding the celebrated apparition of the Infant Jesus at Pontmain, our French writers maintain it took place in the province of Limousin at the Castle of Chateauneuf-la-Forêt, between Limoges and Eymoutiers, whereas the Italian hagiographers fix the place at Camposanpiero, near Padua. The existing documents, however, do not decide the question. We have more certainty regarding the apparition of St. Francis to St. Anthony at the Provincial Chapter of Arles, whilst the latter was preaching about the mysteries of the Cross. After the death of St. Francis, 3 October, 1226, Anthony returned to Italy. His way led him through La Provence on which occasion he wrought the following miracle: Fatigued on the journey, he stopped at the house of a poor woman, who placed bread and wine before them. She had forgotten, however, to shut off the tap of the wine-barrel, and to add to this misfortune, the Saint's companion broke his glass. Anthony began to pray, and suddenly the glass was filled with wine and the barrel, and the woman was saved. Shortly after his return to Italy, Anthony was elected Minister Provincial of Emilia. But in order to devote more time to preaching, he resigned this office at the General Chapter of Assisi, 30 May, 1230, and retired to the Convent of Padua, which he had himself founded. The last Lent he preached was that of 1231; the crowd of people which came from all parts to hear him, frequently numbered 30,000 and more. His last sermons were principally directed against hatred and enmity, and his efforts were crowned with wonderful success. Permanent reconciliations were effected, peace and concord re-establishcd, and debts resuspended. Restitutions were made, and enormous scandals repaired; in fact, the priests of Padua were no longer sufficient for the number of penitents, and many of these declared they had been warned by celestial visions, and sent to St. Anthony, to be guided by his counsel. Others after his death said that he appeared to them in their dreams, admonishing them to go to confession.

At Padua also took place the famous miracle of the amputated foot, which Franciscan writers attribute to St. Anthony. A young man, Leonardo by name, in a fit of anger kicked his own mother. Re-reflecting, he confessed his fault to St. Anthony, who is said to him: "The foot of him who kicks his mother deserves to be cut off." Leonardo ran home and cut off his foot. Learning of this, St. Anthony took the amputated member of the unfortunate youth and miraculously rejoined it. Through the exertions of St. Anthony, the Municipality of Padua, 15 March, 1231, passed a law in favour of debtors who could not pay their debts. A copy of this law is still preserved in the museum of Padua. From this, as well as the following occurrence, the civil and religious importance of the Saint's influence in the thirteenth century is easily understood. In 1230, while war was being waged in Lombardy, St. Anthony accompanied with some friends to Verona to solicit from the ferocious Ezzelino the liberty of the Guelph prisoners. An apocryphal legend relates that the tyrant humbled himself before the Saint and granted his request. This is not the case, but what does it matter, even if he failed in his attempts; he nevertheless jeopardized his own life for the sake of those oppressed by tyranny, and thereby showed his love and sympathy for the people. Invited to preach at the funeral of a usurer, he took for his text the words of the Gospel: "Where thy treasure is, there also is thy heart." In the course of the sermon, he died. "The man is dead and buried in hell; but go to his treasurer and there you will find his heart." The relatives and friends of the deceased, led by curiosity, followed this injunction, and found the heart, still warm, among the coins. Thus the triumph of St. Anthony's missionary career manifests itself not only in his miracles and his numberless titles, but also in the popularity and subject matter of his sermons, since he had to fight against the three most obdurate vices of luxury, avarice, and tyranny.

At the end of Lent, 1231, Anthony retired to Camposanpiero, in the neighbourhood of Padua, where, after a short time he was taken with a severe illness. Transferred to Vercelli, and strengthened
by the apparition of Our Lord, he died at the age of thirty-six years, on 13 June, 1233. He had lived fifteen years with his parents, ten years as a Canon Regular of St. Augustine, and eleven years in the Order of Friars Minor.

Immediately after his death he appeared at Verceil to the Abbot, Thomas Gallo, and his death was also announced to the citizens of Padua by a troop of children, crying: "The holy Father is dead; St. Anthony, St. Anthony, be praised!" Gregory IX, first by a decree, and afterwards by the Bull of his sanctity by the numerous miracles he had wrought, inscribed him within a year of his death (Pentecost, 30 May, 1232), in the calendar of saints of the Cathedral of Spoleto. In the Bull of canonization he declared he had personally known the saint, and we know that the same pontiff, having heard one of his sermons at Rome, and astonished at his profound knowledge of the Holy Scriptures, called him: "Ark of the Covenant!". That this title is well-founded is also shown by his several works: "Expositio in Psalmos", written at Montpellier, 1224; the "Sermone de tempore", and the "Sermone de Sancto" written at Padua, 1232—33. The name of Anthony became celebrated throughout the world, and with it the name of Padua. The inhabitants of that city erected to his memory a magnificent temple, whither his precious relics were transferred in 1263, in presence of St. Bonaventure, Minister General at the time. When the vessel, which for thirty years his sacred body had reposed was opened, the flesh was found reduced to dust, but the tongue uninjured, fresh, and of a lively red colour. St. Bonaventure, beholding this wonder, took the tongue affectionately in his hands and kissed it, exclaiming, "O blessed tongue that always praised the Lord, and made others bless Him, now it is evident what great merit thou hast before God." The fame of St. Anthony's miracles has never diminished, and even at the present day he is acknowledged as the greatest thaumaturgist of the times. He is especially invoked for the recovery of things lost, and is also expressed in the celebrated responsory of Friar Julian of Spires:

Si quieris miracula . . .  
resque perditas.  

Indeed his very popularity has to a certain extent obscured his personality. If we may believe the coarser and recent criticism of some of the modern biographers, in order to meet the ever-increasing demand for the marvellous displayed by his devout clients, and comparatively oblivious of the heroic features of his life, have devoted themselves to the task of handing down to posterity the posthumous miracles wrought by his intercession. We need not be surprised, therefore, to find accounts of his miracles that may seem to the modern mind trivial or incredible occupying so large a space in the earlier biographies of St. Anthony. It may be true that some of the miracles attributed to St. Anthony are legendary, but others come to us on such high authority that it is not possibly to eliminate them or exclude them away a priori without doing violence to the facts of history.

The principal historical sources for the life of St. Anthony of Padua are the following: In the XIII Century—Kerval (ed.), "Legenda prima seu vita antiquissima" (Paris, 1804); "Legenda secunda seu vita authore anonymo valde antiquo in Acta SS. III, 13 June; Alexcen (ed.), "Thomas de Celano, Vita et passio sancti Antonii de Padua" (Rome, 1890); Lemmens (ed.), Dialogus de vita sanctorum F.F. Minorum (Rome, 1892); Alexcen (ed.), "Bartolomeo de Trent, Liber epilagium in gesta Sanctum, in vitam et passiones sancti Antonii de Padua" (Rome, 1902); Rolando de Borea, "De facta in Marchia Taurina, ed. Muratori in Rer. Ital. Script. (Milan, 1757), VII; Thomas of Ercolano, "De adventu Miraculorum Antiquorum Franciscani" (Quaracchi, 1823); Salmibarino de Parma, Cento (Parma, 1837); Roland de Larderel (ed.), "Breviarium Augustinianorum" (Bologna, 1883); Lemmens (ed.), "Legenda Florentina in Romanae Quartalschrift" (Rome, 1902).

In the XIV Century—Kervel (ed.), "Legenda Benevisi..." (Paris, 1894); "Additio des manuscipt a le laudato ius in St. Antonii de Padua miracolorum in Antec. Franc. (Quaracchi, 1887); I, Barbaro (ed.), Liber conformitatum in Anteca. Franc. (Quaracchi, 1900); IV; Piscopio, "S. Antonii vita compendiosa in Miscellanea Antoniana" (Rome, 1903); Sabatier (ed.), "Acta beatis Franciscii" (Paris, 1903), the works of the following: "Appendice di Riferimento delle fonti storiche del medio" (Paris, 1877-86).

The most exact biographical work is: Anthony von Padua in Zeitschrift fur Kirchengeschichte (Gotba, 1889-92); XI, XII, XIII; "Legenda, St. Antonii de Padua" (Paris, 1891) translated by W. Godfrey, London, 1892; "Levita de St. Antonii (Paris, 1830—55); "Problemes antoniani"; Palatini, S. Antonii de Padua della storia della leggenda (Reggio di Calabria, 1906); Schirzi, S. Antonii de Padova e i suoi temi (Turin, 1885); Kerrel, S. Antonii de Padua vita sua (Paris, 1894); "Elenziation de la Developpement historique et moral du "S. Antonii de Padova" (Paris, 1895); "Le Zocco di S. Antonii di Roma, St. Antonii de Padua seconda vita sua in Acta SS. IV et XIII, 1905-06; Dal-Gal, S. Antonii de Padova, taumaturgo Francesco, studio dei, documenti (Quaracchi, 1906); Requaid, "Vita S. Antonii, tr. Guespi (London, 1894); Coduro (ed.), The Chronicle of St. Anthony (London, 1888); Mariano, St. Antonii de Padua (London, 1888); Ward, St. Anthony, the Wonder Worker of Padua (Notre Dame, Ind., 1896).

Nicolaus Dal-Gal.

Anthony of Sienna, a Dominican theologian, so called because of his great veneration for St. Catherine of Sienna, b. near Braga in Portugal, hence sometimes known as "Santos". He was born at 2 January, 1585. He studied at Lisbon, Coimbra, and Louvain, taught philosophy for several years in the latter place, where he was made Doctor of Theology in 1571, and put in charge of the Dominican college there in 1574. He supported the Portuguese pretender Antonio de Beja, and was banished from the Spanish dominions, after which he travelled for scientific purposes in Italy, England, and France. He was one of the collaborators in the Roman edition of St. Thomas's works (1570—71) prepared by order of St. Pius V. He published (Antwerp, 1569) an edition of the "Summa Theologicae" with exact indication of all authors, sacred and profane, quoted by the Saint, and (ib., 1571) a similar edition of the "Questiones Disputatae" and other "opuscula" of St. Thomas. The commentary on Genesis, edited by him two years later at Antwerp as a work of St. Thomas, is not authentic. His edition of the Saint's commentaries on the Psalms, published at Antwerp in 1584, was published in 1612 by Conrad Merelles, O.P., in the Antwerp edition of the works of St. Thomas. He also brought out (Paris, 1585) a "Chronicon" and "Bibliotheca Ordinis Predicatarum".


Thomas J. Shahan.

Anthony of the Mother of God (A. de Olivera), a Spanish Carmelite, b. at Leon in Old-Castile; d. 1641. He taught Aristotle's dialectics and natural philosophy at the University of Alcala de Henares (Complutum). With the collaboration of his colleagues, he undertook an encyclopedia intended for students in arts and philosophy. This work, originally styled "Colegium Complutense philosophicum" (Alcala, 1624; other editions, 1629; Lyons, 1637, 1651, 1668), was highly esteemed by Thomists. It was at first a treatise on logic; but in the course of time, methodical plan of classification, which was added, and the work served as an introduction to the great "Course of Theology" of the Salmanticenses. The first three volumes of this "Course" are also attributed to Anthony.


John J. A'Becket.

Anthropomorphism. See men.

Anthropomorphism, Anthropomorphites. (ανθρωπομορφος, man, and μορφη, form), a term used in its widest sense to signify the tendency of man to conceive the
activities of the external world as the counterpart of his own. A philosophic system which borrows its
strength from this tendency is Anthropomorphism. The word, however, has been more
frequently employed to designate the play of that
impulse in religious thought. In this sense, Anthro-

pomorphism is the ascription to the Supreme Being
of the form, organs, operations, and general char-
acteristics of human nature that has not yet de-
veloped into the more magnified man, subject to human voices and
passions. The Bible, especially the Old Testament,
abounds in anthropomorphic expressions. Almost
all the activities of organic life are ascribed to the
Almighty. He speaks, breathes, sees, hears; He
walks in the garden; He sits in the heavens, and the
earth is His footstool. It must, however, be noticed
that in the Bible locations of this kind ascribe human
characteristics to God only in a vague, indefinite way.
He is never positively declared to have a body or a
nature the same as man's; and human defects and
dises are never even figuratively attributed to


him. This conception of God as the nearest possible
representation of the man who has known and been
human is found in the fact that truth can be conveyed to men
only through the medium of human ideas and
thoughts, and is to be expressed only in language
suited to their comprehension. The limitations of
our conceptual capacity oblige us to represent God
to ourselves in ideas that have been originally drawn
from our knowledge of self and the objective world.
The Scriptures themselves amply warn us against the
mistake of interpreting their figurative language in too
literal a sense. They teach that God is spiritual,
omniscient, invincible, omnipresent, ineffable. Insist-
ent upon this metaphorical and not literal


meaning of theology led to the error of the Anthropomorphists.
Throughout the writings of the Fathers the spiritu-
ality of the Divine Nature, as well as the inadequacy of
human thought to comprehend the greatness,
goodness, and infinite perfection of God, is continually
emphasized. At the same time, Catholic philosophy
acknowledges the approach of the intellectual and
emotional life of men to the great mysteries of God,
ultimately leading the mind to a recognition of the
human form. The error was so gross, and, to use
St. Jerome's expression (Epist. vi, Ad Pammachium),
so absolutely senseless, that it showed no vitality.
Towards the end of the century it appeared among
some bodies of African Christians. The Fathers who
wrote against it did so almost implicitly, in the time of Cyril of
Alexandria, and later among the anthropomorphists among the Egyptian monks. He composed a short refutation of their error, which he
attributed to extreme ignorance. (Adv. Anthr. in P. G., LXXVI.) Concerning the charges of
anthropomorphism preferred against Melito, Tertu-
llian, Origen, and Lactantius, see the respective
articles. The error was revived in northern Italy
during the tenth century, but was effectually sup-
pressed by the bishops, notably by the learned
Ratberius, Bishop of Verona.

Dr. Thomas G. Easton, p. 133, xxxvii, xxxvi; Summa
Thomae, QQ. iv, xiii; William and Scannel, Manual
of Catholic Theology (London, 1860), 1. Bk. 11, Pt. 1;
Samuel Marcellus, John Fisher, as cited above; Godet,
Martin, A Study of Religion (New York, 1888), 1. Bk. II,
II; F. H. L. Theodoret, Eccl. IV; Vincent, The
Dream of John, pp. 14, 20; Augustinian, De divers. quaest., Ad Simplianum, Q. vii; De civ. Dei, I, Q. ii.

James J. Fox.

Anthrist (ἀνθριστός). In composition ἀντι has various meanings: ἀντιτρέπων denotes a king
who fills an interregnum; ἀντιπράττων, a pro-
pretor; ἀντιστάτων, a proconsul; in Homer ἀντλεως
denotes one resembling a god in power and beauty,
while in other works it stands for a hostile god. Following mere analogy, one might interpret ἀντι-
χιστός as denoting one resembling Christ in appear-
ance and power; but it is safer to define the word
according to its biblical and ecclesiastical usage.

I. BIBLICAL MEANING OF THE WORD.—The word
Antichrist occurs only in the Johannine Epistles; but
there are several references in the Apocalypse in the Pauline Epistles, and
less explicit ones in the Gospels and the Book of
Daniel.

A. IN THE JOHANNINE EPISTLES.—St. John supposes
in his Epistles that the early Christians are acquainted
with the teaching concerning the coming of Antichrist
which he has heard and is about to proclaim
(I John, ii, 18): “This is Antichrist, of whom you have
heard that he cometh” (I John, iv, 3). Though the
Apocalypse speaks of several Antichrists, he distin-
guishes between the many and the one principal
agent: “Antichrist cometh, even now there are be-
come many Antichrists” (I John, ii, 18). Again, the
writer outlines the character and work of Antichrist:
“They went out from us, but they were not of us”
(I John, ii, 19); “Who is a liar, but he who denieth
that Jesus is the Christ? This is Antichrist, who
denieth the Father and the Son” (I John, ii, 22); “And
every spirit, that denieth Jesus of
Galilee, is an Antichrist” (I John, iv, 3); “For
many seducers are gone out into the world, who con-
fess not that Jesus Christ is come in the flesh: this is
a seducer and an Antichrist” (II John, 7). As to
the time, the Apocalypse places the coming of Anti-
christ at “the last hour” (I John, ii, 18); again, he
maintains that “he is now already in the world”
(I John, iv, 3).

B. IN THE APOCALYPSE.—Nearly all commentators
find Antichrist mentioned in the Apocalypse, but
they do not agree as to the particular chapter of
the Book in which the mention occurs. Some point to
the “beast” of xi, 7, others to the “red dragon” of
xii, others again to the beast “having seven heads and
ten horns” of xiii, sqq., while many scholars identify
Antichrist with the beast which had “two horns, like
a lamb” and spoke “as a dragon” (xiii, 11, sqq.), or
with the scarlet-coloured beast “having seven heads
and ten horns” (xiv), or, finally, with Satan “loosed
out of his prison,” and seducing the nations (xx,
7, sqq.). A detailed discussion of the reasons and
against each of these opinions would be out of place
here.

C. IN THE PAULINE EPISTLES.—St. John supposes
that the doctrine concerning the coming of Antichrist is
already known to his readers and believe that it had become known in the Church
through the writings of St. Paul. St. John urged
against the heretics of his time that those who denied
the mystery of the Incarnation were faint images of the
future great Antichrist. The latter is described more
fully in II Thess., ii, 3, sqq., II Cor., xii, 9. In the Church of
Thessalonians, disturbances had occurred on account of
the belief that the second coming of Jesus Christ
was imminent. This impression was owing partly to
a misunderstanding of I Thess., iv, 15, sqq., partly to
the machinations of deceivers. It was with a view
of remedying these disorders that St. Paul wrote his
Second Epistle to the Thessalonians:

D. IN THE EVANGELISTS AND DANIEL.—After studying
the mysteries of Antichrist in St. Paul’s Epistle to the
Thessalonians, one easily recognizes the “man of
sin” in Dan., vii, 8, 11, 20, 21, where the Prophet
describes the “little horn.” A type of Antichrist is
found in Dan., vii, 8 sqq., 23, sqq., xi, 21–45, in the
person of Antiochus Euphapes. Many commen-
tators have found more or less clear allusions to
Antichrist in the coming of false Christs and false
prophets (Matt., xxiv, 24; Mark, xiii, 6, 22; Luke,
xxi, 8), in the “abomination of desolation,” and
in the one that “shall come in his own name” (John,
v, 43).

II. ANTICHRIST IN ECCLESIASTICAL LANGUAGE.—
Bousset believes that there was among the Jews a
densely developed legend of Antichrist, which was ac-
tcepted and amplified by Christians; and that this
legend diverges from and contradicts in important
points the conceptions found in the Apocalypse.
We do not believe that Bousset has fully proved his
point; his view as to the Christian development of the
concept of Antichrist does not exceed the merits of an
ingenious theory. We need not here enter upon
an investigation of Gunkel’s work, in which he traces
back the idea of Antichrist to the primeval dragon of
the deep; this view deserves no more attention than
the rest of the author's mythological fancies. What then is the true ecclesiastical concept of Antichrist? Suppose we assume that it is an individual person, a signal enemy of Christ. This excludes the contention of those who explain Antichrist either as the whole collection of those who oppose Jesus Christ, or as the Papacy. The Wels- denians and Albigensian heretics, as well as Wyclif and Hus, called the Pope by the title of Antichrist, but it is clear that they used the term only metaphorically. It was only after the time of the Reformation that the name was applied to the Pope in its proper sense. It then passed practically into the creed of the Lutherans, and has been seriously defended by them as late as 1861 in the "Zeitschrift für lutherische Theo- logie," where the False Prophet of Antichrist is said to have taken place between 19 February and 10 November, A. D. 607, when Pope Boniface III obtained from the Greek emperor the title "Head of All the Churches" for the Roman Church. An appeal was made to Apoc., xiii, 18, in confirmation of this date, and it was calculated from Apoc., xi, 3, that the end of the world might be expected A. D. 1866. Cardinal Bellarmine refuted this error both from an exegetical and historical point of view in "De Rom. Pont.," III. The individual person of Antichrist will not be a demon, as some of the an- cient writers believed; nor will he be the person of the despot, as the Eastern Church held. He will be a human person, perhaps of Jewish extraction, if the explanation of Gen., xlix, 17, together with that of Dan's omission in the catalogue of the tribes, as found in the Apocalypse, be correct. It must be kept in mind that extra-Scriptural tradition furnishes us no revealed supplement to the Biblical data concerning Antichrist. While these latter are sufficient to make the believer recognize the "man of sin" at the time of his coming, the lack of any additional reliable revelation should put us on our guard against the day-dreams of the Irvingites, the Mormons, and other recent proclaimers of new revelations.

It may not be out of place to draw the reader's attention to two dissertations by the late Cardinal Newman on the subject of Antichrist. The one is entitled "The Patristic Idea of Antichrist"; it considers successively his time, religion, city, and person. The other is the "Forerunner and Third Son of the "Tractates for the Times", and has been repub- lished in the volume entitled "Discussions and Arguments on Various Subjects" (London, New York, and Bombay, 1889). The other dissertation is contained among the Cardinal's "Essays Critical and Histori- cal" (Vol. II; London, New York, and Bombay, 1887), and bears the title "The Protestant Idea of Antichrist."

In order to understand the significance of the Cardinal's essays on the question of the Antichrist, it must be kept in mind that a variety of opinions are to be found in the Church. True, there is a tradition that Antichrist is an evil principle, not embodied either in a person or a polity; this opinion is in opposition to both St. Paul and St. John. Both Apostles describe the adversary as being distinctly concrete in form. (2) A second view accepts the Antichrist in person as a pretended person, which maintains that he is a person of the Nestorians, Diodore, Julian, Caligula, Titus, Simon Magus, Simon the son of Gia, the High Priest Ananias, Vitellius, the Jews, the Pharisœans, and the Jewish zealots have been variously identified with the Antichrist. But there is little traditional authority for this view, and it does not appear to have been fully the prophetic predictions, and, in the case of some of its adherents, it is based on the supposition that the inspired writers could not transcend the limits of their experiences. (3) A third opinion con- ceded that the Antichrist must indeed appear in a concrete form, but it identified him with the system of the Papacy. Luther, Calvin, Zwingli, Melancthon, Bucer, Beza, Calixtus, Bengel, Michaelis, and almost all the Protestant writers of the Continent are cited as upholding this view; the same may be said of the English theologians Cranmer, Ridley, Rogers, Hutchinson, Tyndale, Sandys, Philpot, Jewell, Rogers, Fulke, Bradford, King James, and Andrews. Bramhall introduced qualifications into the theory, and after this its ascendency began to wane among English writers. Nor must it be supposed that the Papal-Antichrist theory was upheld by all Protestants in the same form. (4) The Papal-Antichrist theory is identified with Antichrist and the Papacy by Chyster, Aretius, Foxe, Namier, Mede, Jurieu, Newton, Cunningham, Faber, Woodward, and Habershon; the first Apocalyptic Beast holds this position in the opinion of Marlorat, King James, Daubus, L. Galloway; both Beasts are thus identified by Brightman, Farcus, Vitringa, Gill, Bachmaur, Fraser, Croly, Fysh, and Elliott.

After this general survey of the Protestant views concerning the Antichrist, we shall be able to appreciate some of Cardinal Newman's critical remarks on the question. — (1) If any part of the Church be accused of being Antichrist, all of Antichrist and the Protestant branch inclusive. (2) The Papal- Antichrist theory was gradually developed by three historical bodies: the Albigensians, the Waldenses, and the Fraticelli, between the eleventh and the sixteenth centuries: are these the expositors from whom the Church of Christ is to receive the true interpretation of the prophecies? (3) The defenders of the Papal-Antichrist theory have made several signal blunders in their arguments; they cite St. Bernard as identifying the Beast of the Apocalypse with the Pope, though St. Bernard speaks in the passage of the Antipope; they appeal to the Abbé Joschim as believing that Antichrist will be elevated to the Apostolic See, while the Abbé really believes that Antichrist will overthrow the Pope and usurp his See; finally, they appeal to Pope Gregory the Great as asserting that whoever claims to be Universal Bishop is Antichrist, whereas the great Doctor really speaks of Antichrist as a figure of the anti-Christ, as a figure of the anti-Christ, as a figure of the anti-Christ, as a figure of the anti-Christ, as a figure of the anti-evident evil. (4) Protestants were driven to the Papal-Antichrist theory by the necessity of oppos- ing a popular answer to the popular and cogent arguments advanced by the Church of Rome for her own authority. Farel and Hurd, the advocates of the Papal-Antichrist theory, cannot be matched against the saints of the Church of Rome. (6) If the Pope be Antichrist, those who receive and follow him cannot be men like St. Charles Borromeo, or Fénelon, or St. Bernard, or St. Francis of Sales. (7) If the Church must suffer like Christ, and if Christ was called "a man of sorrows," the true Church must expect a similar reproach; thus, the Papal- Antichrist theory becomes an argument in favor of the Roman Church. (8) The gibe, "If the Pope is not Antichrist, he has bad luck to be so like him," is really another argument in favor of the claims of the Pope; since Antichrist is a figure of Christ, and the Pope is an image of Christ, Antichrist must have some similarity to the Pope, if the latter be the true Vicar of Christ.
or solutum for such of the faithful as were not prepared to go to Communion or were unable to get to the Holy Sacrifice. If they could not partake of the body of Our Lord they had the consolation of partaking of the bread which had been blessed and consecrated for them, by which they were not considered as having taken it. In the Eastern Church mention of the antidoron began to appear about the ninth and tenth centuries. Germans of Constantinople is the earliest Eastern author to mention it in his treatise, 'The Explanation of the Liturgy', about the ninth century. Subsequently to him many writers of the Eastern Church (Vol. I.), (PassionScope) have written on the custom of giving the antidoron. The usage to-day in the Orthodox Greek Church, following the Nomocanon, is to employ the fragments or unused pieces of the various prosphora, except that from which the agnese is taken for the purpose of the antidoron. The canonical regulations of the Russian Orthodox and Greek (Hellenic) Orthodox Churches require that the antidoron should be consumed before leaving the church, and that it should not be distributed to unbelievers or to persons undergoing penance before absolution. While the rite still continues in the East it was finally given up by the Western Church, and now only survives in the Roman Rite in the pain bénit given in the French churches and cathedrals at High Mass, in certain churches of Lower Canada, and occasionally in Italy, on certain feasts. A similar custom also obtains among the Syrian Christians (Christians of H. Michael's) and the Maronites, where it is the dressers of the teaching. The sect attained its greatest development in Arabia towards the end of the fourth century, and the name Antidicamarianites was specifically applied to it by St. Ephraim who wrote against them in an interesting letter giving the history of the doctrine and proofs of its falsity (St. Ephraim, Contra Haeres., Ixxxviii, 1033 sqq.).

Migne, P. G. (Paris, 1862); Origen, XIII, 1813; Isidem, St. Ephraim, XLI., 699-730.

Andrew J. Shipman.

Antigonish (Miems, nalaugikameek, "where the branches are torn off"), is the shiretown of the county of the same name in Nova Scotia. On the 23d of August, 1886, it was made the see of one of the dioceses constituting the ecclesiastical province of Halifax. The first see was Arichat. The diocese takes in the three easternmost counties of Nova Scotia proper, with the whole island of Cape Breton. Up to 1817, Nova Scotia formed a part of the Diocese of Quebec; in that year it was erected into a vicariate, and the Right Rev. Edmund Burke appointed the first bishop. The see was successively held by the Right Rev. William Fraser. On the 21st of September, 1844, the vicariate was divided, and two dioceses were formed, the see being Halifax and Arichat. Bishop Fraser was appointed to the latter see. An alumnus of the Scottish College at Valladolid, he was a strong man, both in body and mind, and well fitted to play the part of pioneer missionary bishop. He died 4 October, 1851, and was succeeded, 27 February, 1852, by the Right Rev. Colin Francis MacKinnon, D.D., a graduate of Propaganda. He was a man of apostolic zeal, and of singularly amiable character. Failing health led him to resign, 1 January, 1872, and the see was successively held by John Cameron, D.D., also a graduate of Propaganda, and consecrated at Rome, 22 May, 1870, became administrator of the diocese. On his resigning this charge, Bishop MacKinnon was made titular Archbishop of Amida. He died two years later, 26 September, 1879.

Within the Diocese of Antigonish is the historic town of Louisbourg. As far back as 1604 French priests were in Nova Scotia, then known as Acadie, or Acadia. Between that date and the taking of Louisbourg by the English in 1758, the indefatigable missionaries of France busied themselves with the evangelization of the native Miems. The fact that...
the whole tribe still hold fast the faith preached to them, despite the efforts made from time to time to rob them of it and the paucity of priestly labours in the fifty years that followed the fall of Louisbourg, attests the thoroughness with which the early holy life. The first session of the court, appointed in 1905 to inquire into his title to saintship, was held in June, 1906.

St. Francis Xavier’s College, established at Antigonish in 1855, and endowed with university powers in 1866, is the chief seat of learning. Mt. St. Bernard, an academy for young ladies, conducted by the Sisters of Notre Dame, is affiliated to St. Francis Xavier’s. The Sisters of Notre Dame have eight other convents within the diocese; the Sisters of Charity, six; the Daughters of Jesus, lately come from France, four; the Sisters of St. Martha, one. The Trappists, at Petit Clairvaux, Tracadie, are the only religious order of men. In 1871, the Catholic population was 62,853; in 1891, it was 73,500, of whom about 42,000 were Highland Scotch, 19,000 French, 11,000 Irish, and 1,500 Miames. The present population is in the neighbourhood of 80,000. There are 101 priests, including 11 Trappists, 67 churches with resident pastors, and 34 missions with churches.

O’Brien (late Archbishop of Halifax), Memoirs of Bishop Burke (Ottawa, 1894); MacMillan, History of the Catholic Church in Prince Edward Island (Quebec, 1905); Brown, History of Cape Breton (London, 1869); Bourinot, Cape Breton and its Memorials (Montreal, 1892); MacLeod, History of the Diocese of the Blessed Virgin in North America (Cincinnati, 1890). —This work contains an eloquent chapter on the Highland Scottish emigration); MacGillivray, The Casket (St. Andrews, Golden Jubilee Numeral (Oct. 1896). —Alexander Macdonald.

**Antigua.** See Roseau.

**Antimensium**, also **Antiminsion** (Gr. ἀντίμισθρος, from ἀντίτιθεν, instead of, and μίσθος, table, altar), a consecrated corporal of a kind used only in the Greek Rite. It is called in Russian and Slavonic antimins, and answers substantially to the portable altar of the Roman Rite. It consists of a strip of fine linen or silk, usually ten inches wide and about thirteen to fourteen inches long, ornamented with the instruments of the Passion, or with a representation of Our Lord in the Sepulchre; it also contains relics of the saints which are sewn into it, and certified by the bishop. It is required to be placed on the altar in Greek churches just as an altar-stone is required in the Latin churches, and no Mass may be said upon an altar of that rite which has no antiminsium. It is placed at the Offertory by the Latin corporal. Outside of the Mass it rests on the altar, folded in four parts, and enclosed in another piece of linen known as the heileton. Originally it was intended for missionaries and priests travelling in places where there was no consecrated altar, or where there was no bishop available to consecrate an altar. The bishop consecrated the antiminsium almost as he would an altar, and the priest carried it with him on his journey, and spread it over any temporary altar to celebrate Mass. Originally, therefore, it stood literally for its name; it was used instead of the Holy Table for the Sacrifice of the Mass by others.

The word **antimensium** is met with for the first time about the end of the eighth and the beginning of the ninth centuries. The rapid adoption of the object was owing largely to the spread of Iconoclasm and other heresies. In the seventh canon of the Seventh General Council (787) it was ordered that "according to ancient custom which we should follow the Holy Sacrifice should only be offered on an altar consecrated by placing the relics of the saints or of martyrs therein" (Mansi, XIII, 428).

As a result of this decree the use of the antimensium became quite general, because, owing to various congregations and settlements (Ross, XIII, 428). The altar in numberless churches had ever been consecrated by a bishop, or whether that rite had ever been canonically performed; on the other hand, all were anxious to comply with the canon. By the use

**The Cathedral, Antigonish**

Recollet and Jesuit Fathers did their work. Till the closing years of the eighteenth century, some hundreds of the aborigines, together with a remnant of the first French settlers, known as Acadians, and a few Irish families, made up the Catholic population of what is now the Diocese of Antigonish. In 1791, the first party of Catholic immigrants from the Scottish Highlands reached Pictou in two ships. Driven from their native braves and glens by the rapacity of the landlords, who turned their ancestral holdings into sheepwalks, they found new homes and free holdings in the wild woods of Nova Scotia. From this time forward the tide of Scottish immigration gathered strength, until it reached its highest point in 1817. In July, 1802, about 1,500 Highland Scottish Catholics were settled along the shores of the Gulf of St. Lawrence. For the greater part of the time they were without a priest, save for the occasional visits of the Rev. Angus Bernard MacEachern afterwards Bishop of Charlottetown, P. E. I., who braved the perils of the sea in an open boat to bring them the consolations of religion. In the same year two priests came out from Scotland, and these in turn were followed by others. They shared with their people the hardships incidental to pioneer life in "the forest primeval." Among the priests who laboured during the first two decades of the nineteenth century in the territory now comprised in the Diocese of Antigonish were Abbé Lejartel, among the Acadians; the Reverend Alexander MacDonnell, William Chisholm, and Colin Grant, in the Scottish settlements on the mainland; the Reverend James Grant, an Irish priest, in Antigonish; the Reverend Alexander MacDonnell in the Scottish settlements in Cape Breton, and Father Vincent, founder of the Trappist Monastery at Tracadie, among the Miames and Acadian. The last-named, known in the Gaelic-speaking communities as A Sagart Bar, or White Priest, from the flowing white robe of his Order, which he wore also on his missionary journeys, was a man of singularly
of the antimensium, such as missionaries and travel- ing priests were using, the Holy Sacrifice could be offered on any altar, because the antimensium, at least, had been properly consecrated and contained the required relics. Although it was primarily intended for altars which had not been consecrated by a bishop, it gradually became used for all altars in the Greek Church. It was much used in military camps, on shipboard, and among the hermits and cenobites of the desert, where a church or a chapel was unknown. After the great schism which divided the Eastern Church from the Holy See, the antimensium was looked on as a peculiarly Greek religious article. The united Greek Church has also retained it, although, by special regulations of the Holy See, in its absence an altar-stone may be used by them. A Greek Catholic priest may say Mass in a Greek church upon an altar-stone, yet a Latin priest may not say Mass upon an antimensium in a Latin church, although either may use the antimensium in a Greek church (Benedict XIV, Imposita nobis).

In the Council of Moscow (1675) the Russian Church decreed that antimensia should be used upon every altar, whether it had been consecrated by a bishop or not. The only apparent exception allowed in the Church is that the antimensia without relics may be used upon the altar of a cathedral church. The form of consecration of the antimensia is almost the same as that followed by a bishop in consecrating an altar. Indeed, they are usually consecrated at the same time as the altar, and are considered to share in the latter's consecration; by way of exception, especially in the Russian Church, they may be consecrated at another time. As already said, the customary material was originally pure linen; yet, since 1862, by a decree of the Holy Synod in Russia, they may be made either of linen or silk. They have varied slightly in size and form, but the kind now used is about the size of those made in the twelfth century. They are often beautifully embroidered, the decorations usually representing Our Lord in the Sepulchre, sometimes with a cross and sometimes with a chalice above Him; they also have the letters IC. XC. NKA, i. e. “Jesus Christ conquers,” or other traditional devices worked upon them. Never has any material been employed in an antimensium, upon an altar the old one must not be removed, but must be kept next to the altar under the altar-cloth. Usually the date of consecration is worked upon them. By a decree of the Holy Synod in 1842, each Russian church must keep an exact register of the antimensia in it.


Antinoe (or Antinopolis), a titular see of the Thebaid, now Esneh or Eesneh, a city in Egypt, built by the Emperor Hadrian A. D. 132, in memory of his favourite, Antinous. Situated in the very centre of Egypt, the city attracted more than ordinary attention, not only by its splendour, but by its opulence, being constructed, as it was, on the plan of Roman and Greek cities, without any traces of Egyptian architecture. The topography of its ruins is yearly growing less distinct, since an European industry set up in the neighbourhood draws on its antique materials as it might on some deserted marble quarry. After the fashion of Greek and Roman cities, it was built of stone along the sides of which ran porticoes and colonnades, and several of the streets were arched over.

Antinoe played but a small part in the history of Christianity. It became the seat of a bishopric subject to Thebes, and a good many monasteries were founded in the neighbourhood. Thanks to the Egyptian climate, the cemeteries opened in recent years have supplied the science of Christian antiquity with many noteworthy objects. Roman and Byzantine burial-places have been found in a wonderful state of preservation. The bodies, before being interred, underwent a treatment that in use with the ancient Egyptians, and were carefully dressed; clothes, stuffing, and a mask being used instead of mumification, which was no longer practised. The bodies, however, had the appearance of mummies. To this manner of preparing their dead we owe the preservation of various per- sonal effects as well as the mask, of a young woman named Euphemiian (?). contained an embroidery case in the folds of her dress, and shoes of red leather enriched with gold tracery. The excavations carried on by M. A. Gayet have brought to light objects which are now in the Musée Guimet at Paris, such as prayer-chaplets, baskets, phials, boxes of wood and ivory, etc. Papyri have also been found at Antinoe, one of the most interesting being the will of Aurelius Celsus.

Several ruins of some importance are to be seen in the neighbourhood of Antinoe. One of the most remarkable is that of Oma-Abou-Hennys, where there is an underground church, ornamented with paintings of real interest, less on account of the choice of subjects than for the skill and taste which they show in a Coptic artist of the seventh or eighth century. They represent scenes from the Gospel, with a few drawn from the apocryphal books, and are interspersed with a great number of inscriptions, most of which are mutilated or indecipherable.

Leclercq in Dict. d'archéol., chrét. et de litt., I, col. 2236-2305; De Bock, Couronne de Saint Jean près d'Antinée in l'archéologie de l'ancien roi pour servir à l'archéologie, (St. Petersburg, 1901); Gayet, in Annales du Musée Guimet (1903), XXX, Part 2, J. Cleray, in Bulletin de l'institut fran- çais d'archéol. et archéol. (1902), II.

H. Leclercq.

Antinomies. See Kant, Philosophy of.

Antinomianism (ar’i, against, and réiws, law), the heretical doctrine that Christians are exempt from the obligations of the moral law. The term first came into use at the Protestant Reformation, when M. M. Luther, in his treatises on the teaching of Johannes Agricola and his sectaries, who, pushing a mistaken and perverted interpretation of the Reformer's doctrine of justification by faith alone to a far-reaching but logical conclusion, asserted that, as good works do not promote salvation, so neither do evil works hinder it; and that Christians are necessarily sanctified by their very vocation and profession, so, as justified Christians, they are incapable of losing their spiritual holiness, justification, and final salvation by any act of disobedience to, or even by any direct violation of the law of God. This theory—for it was not, and is not, necessarily, anything more than a purely verbal doctrine, and many professors of Antinomianism, as a matter of fact, led, and led, lives quite as moral as those of their opponents—was not only a more or less natural outgrowth from the distinctly Protestant principle of justification by faith, but probably also the result of a turning of the mind with regard to the relation between the Jewish and Christian dispensations and the Scriptures of the Old and New Testaments. Doubtless a confused understanding of the Mosaic ceremonial precepts and the fundamental moral law embodied in the Mosaic code was to no small extent operative in allowing the confusion of two distinct principles to go beyond all reasonable bounds, and to take the form of a theoretical doctrine of unlimited licentiousness.

Although the term designating this error came into use only in the sixteenth century, the doctrine itself
can be traced in the teaching of the earlier heresies. One of the Gnostic sects—possibly, for example, Marcion and his followers, in their antithesis of the Old and New Testament, or the Carapocritans, in their doctrine of the indistinguish of good works and their contempt for all human laws—held Antinomianism or quasi-Antinomian views. In any case, it is generally understood that Antinomianism was promulgated by some of the sects of the Gnostic. The New Testament passages of the New Testament writings are quoted in support of the contention that even as early as Apostolic times it was found necessary to single out and combat this heresy in its theoretical or dogmatic, as well as in its grosser and practical, form. The insistence on St. Paul's Epistles to the Romans and to the Ephesians (Rom., iii, 8, 31, vi, 1; Eph., v. 6), as well as those of St. Peter in the Second Epistle (II Pet., ii, 18, 19), seem to lend direct evidence in favour of this view. Forced into a somewhat doubtful prominence by the "slanderers" against whom the Apostle found it necessary to warn the faithful, persisting spasmodically in several of the Gnostic bodies, and possibly also colouring some of the tenets of the Albigensians, Antinomianism reappeared definitely, as a variant of the Protestant doctrine of faith, early in the history of the German Reformation. At this point it is of interest to note that the man who was the most prominent leader of the reforming movement in Germany and his disciple and fellow townsmen, Johannes Agricola, Schütter, or Schneider, sometimes known as the Magister Isleibus, was born at Eisleben in 1492, nine years after the birth of Luther. He studied, and afterwards taught, at Wittenberg, whence, in 1525, he went to Frankfort with the intention of teaching and establishing the Protestant religion there. But shortly afterwards he returned to his native town, where he remained until 1536, teaching in the school of St. Andrew, and drawing considerable attention to himself as a preacher of the new religion by the courses of sermons that he delivered in the Nicolai Church. In 1536 he was recalled to Wittenberg and given a chair in the University. Then the Antinomian controversy, which had really begun some ten years previously, broke out afresh, with renewed vigour and bitterness. Agricola, who was undoubtedly a able and intelligent disciple of his master upon the subject of grace and justification, and who wished to separate the new Protestant view more clearly and distinctly from the old Catholic doctrine of faith and good works, taught that only the regenerate were under the obligation of the law, and that all others were absolved and altogether free from any such obligation. Though it is highly probable that he made Agricola responsible for opinions which the latter never really held, Luther attacked him vigorously in six dissertations, showing that "the law gives man the consciousness of sin, and that the fear of the law is both wholesome and necessary for the preservation of morality and of divine, as well as human, institutions"; and on several occasions Agricola found himself obliged to retract or to modify his Antinomian teaching. In 1540 Agricola, forced to this step by Luther, who had secured to this end the assistance of the Elector of Saxony and of the "Formula Concordiae". St. Alphonsus Ligouri states that after Luther's death Agricola went to Berlin, commenced teaching his blasphemies again, and died there, at the age of seventy-four, without any sign of repentance; also, that Florinundus calls the Antinomians "Atheists who believe in neither God nor the devil." So much for the origin and growth of the Antinomian heresy in the Lutheran body. Among the high Calvinists also the doctrine was to be found in the teaching that the elect do not sin by the commission of actions that in themselves are contrary to the precepts of the moral law, while the Anabaptists of Münster had no scruple in putting these theories into practical practice.

From Germany Antinomianism soon travelled to England, where it was publicly taught, and in some cases even acted upon, by many of the sectaries during the Protectorate of Oliver Cromwell. The state of religion in England, as well as in the Colonies, immediately preceding the reign of Charles II, was one of history, was an extraordinary one, and when the Independents obtained the upper hand there was no limit to the vagaries of doctrines, imported or invented, that found so congenial a soil in which to take root and spread. Many of the religious controversies that then arose turned naturally upon the doctrines of faith, grace, and justification which occupied so prominent a place in contemporary thought, and in these controversies Antinomianism frequently figured. A large number of works, tracts, and sermons of this period are extant in which the fierce and intolerable doctrines of the sectaries are but thinly veiled under the cloak of quotations from the Bible that lend so peculiar an effect to their general style. In the earlier part of the seventeenth century, Dr. Tobias Crisp, Rector of Brinkwater (b. 1600), was accused, in company with others, of holding and teaching similar views. His most notable work is "Christ Alone Exalted" (1649). His opinions were controverted with some ability by Dr. Daniel Williams, the founder of the Dissenters' Library. Indeed, to such an extent were extreme Antinomian doctrines held, and even practised, as early as the reign of Charles I, that, after Cutworth's sermon against the Antinomians (on I John, ii, 3, 4) was preached before the Commons of England (1647), the Parliament was obliged to pass severe enactments against them (1648). Anyone convicted on the oaths of two witnesses of maintaining that the moral law of the Ten Commandments was no rule for Christians, or that a believer need repent or pray for pardon of sin, or that public worship should be abandoned if he refused, be imprisoned until he found sureties that he would no more maintain the same. Shortly before this date, the heresy made its appearance in America, where, at Boston, the Antinomian opinions of Mrs. Ann Hutchinson were formally condemned by the New Court of Oyer and Terminer. Although from the seventeenth century onward Antinomianism does not appear to be an official doctrine of any of the more important Protestant sects, at least it has undoubtedly been held from time to time either by individual members or by sects, and taught, both by implication and actually, by the religious leaders of several of these bodies. Certain forms of Calvinism may seem capable of bearing an Antinomian construction. Indeed it has been said that the heresy is in reality nothing more than "Calvinism run to seed". Mosheim regarded the Antinomians as a rigid kind of Calvinists who, disdaining the doctrine of predestination, drew as generous conclusions to religion and morals. Count Zinzendorf (1700-60), the founder of the Herrnhuters, or Moravians, was accused of Antinomianism by Bengel, as was William Huntington, who, however, took pains to disclaim the imputation. Perhaps the most noteworthy instance is that of the Plymouth Brethren, who were quite frankly Antinomian in their doctrine of justification and sanctification. It is their constant assertion that the law is not the rule or standard of the life of the Christian. Here again, as in the case of A-
anticomism, it is a theoretical and not a practical Antinomianism that is indicated. Much of the teaching of the members of this sect recalls "the wildest vagaries of the Antinomian heresy, while at the same time their earnest protests against such a construction being put upon their words, and the evident desire of their writers to enforce a high standard of practical holiness, forbid us to follow out some of the absurdities and to be their seventh conclusion." Indeed, the doctrine generally is held theoretically, where held at all, and has seldom been advocated as a principle to be put in practice and acted upon. Except, as has already been noted, in the case of the Anabaptists of Munster and of some of the tenets and sections of the Community. As in the former cases, so in the latter, as well as in a small number of other isolated and sporadic cases, it is highly doubtful if it has ever been directly put forward as an excuse for licentiousness; although, as can easily be seen, it offers the gravest possible incentive to, and even justification of, both private and public immorality in its worst and most insidious forms.

As the doctrine of Antinomianism, or legal irresponsibility, is an extreme type of the heretical doctrine of justification by faith alone as taught by the Reformers, it is only natural to find it condemned by the Catholic Church in company with the fundamental tenets of the Reformation. Thus, in the Ecumenical Council of Trent was occupied with this subject, and published its famous decree on Justification. The fifteenth chapter of this decree is directly concerned with the Antinomian heresy, and condemns it in the following terms: "In opposition also to the cunning wits of certain men who, by good words and fine speeches, deceive the hearts of the innocent, it is to be maintained that the received grace of justification is lost not only by infidelity, in which even faith itself is lost, but also by any other mortal sin, however, faith be not lost; whereby defending the doctrine of the Divine law, which excludes from the Kingdom of God not only the unbelieving, but also the faithful who are fornicators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, and all others who commit deadly sins; from which, with the help of Divine grace, it is possible to reform, and on account of which they are separate from the grace of Christ." (Cap. xv, cf. also Cap. xii.) Also, among the canons anathematizing the various erroneous doctrines advanced by the Reformers as to the meaning and nature of justification are to be found the following: "Curses upon anyone who shall be favorable to the sect of Antinomians, that every thing is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or that the Ten Commandments in no wise appertain to Christians; let him be anathema."—Can. xx. If anyone shall say that a man who is justified and how perfect soever is not bound to the observance of the commandments of God and of the Church, but only to believe; as if, forsooth, the Gospel were a bare and absolute promise of eternal life, without the condition of observation of the commandments; let him be anathema. —Can. xxi. If anyone shall say that Christ Jesus was given of God unto men as a Redeemer in whom they should trust, and not also as a legislator whom they should obey; let him be anathema. —Can. xxvii. If anyone shall say that there is no deadly sin but that of infidelity; or that grace once received is not lost by any other sin, however grievous and enormous, save only by that of infidelity; let him be anathema."

The minute care with which the thirty-three canons of this sixth session of the Council were drawn up is evidence of the grave importance of the question of justification, as well as of the conflicting doctrine advanced by the Reformers themselves upon this subject. The four canons numbered above leave no doubt as to the distinctly Antinomian theory of justification that falls under the anathema of the Church. That the moral law persists in the Gospel dispensation, and that the justified Christian is still under the whole obligation of the laws of God and of the Church, is clearly asserted and defined under the problem anathema to be their seventh conclusion. The character of Christ as a lawgiver to be obeyed is insisted upon, as well as His character as a Redeemer to be trusted; and the fact that there is grievous transgression, other than that of infidelity, is taught without the slightest ambiguity—thus showing the most marked separation of the teaching of the Church. In connection with the Tridentine decrees and canons may be cited the controversial writings and direct teaching of Cardinal Bellarmin, the ablest upholder of orthodoxy against the various heretical tenets of the Protestant Reformation.

But so grossly and so palpably contrary to the whole spirit and teaching of the Christian revelation, so utterly discordant with the doctrines inculcated in the New Testament Scriptures, and so thoroughly opposed to the interpretation and tradition from which even the Reformers were unable to free themselves, that the doctrine of Antinomian that, while we are able to find a few sectaries, as Agricola, Crisp, Richardson, Saltmarsh, and Hutchinson, defending the doctrine, the principal Reformers and their followers were instant in condemning and repudiating it. Luther himself, Rutherford, Schullerford, Sedgwick, Gataker, With, Bull, and William, have written works upon the refutations of a doctrine that is quite as revolting in theory as it would ultimately have proved fatally dangerous in its practical consequences and inimical to the propagation of the other principles of the Reformers. In Nelson's "Review and Analysis of Bishop Bull's Exposition . . . of Justification" the advertisement of the Bishop of Salisbury has the following strong recommendation of works against the "Antinomian folly": "To the censure of tampering with the strictness of the Divine Law may be opposed Bishop Horsley's recommendation that will be the best guide, "The Harmony of the Testaments," as the best protection against the contagion of Antinomian folly." As a powerful antidote to the Antinomian principles opposed by Bishop Bull, Cudworth's incomparable sermon, preached before the House of Commons in 1647, cannot be too strongly recommended. This was the general attitude of the Anglican, as well as of the Lutheran, body. At what time, on several occasions the case, the ascendency of religious leaders, at a time when religion played an extraordinarily strong part in the civil and political life of the individual, was not in itself sufficient to stamp out the heresy, or keep it within due bounds, the aid of the secular arm was promptly invoked, as in the case of the intervention of the Elector of Brandenburg and the enactments of the English Parliament of 1648. Indeed, at the time, and under the peculiar circumstances obtaining in New England in 1637, the synodical condemnation of Mrs. Hutchinson did not fall far short of a civil judgment.

Impugned alike by the authoritative teaching of the Catholic Church and by the disavowals and solemn declarations of the greater Protestant leaders and confession or formularies, verging, as it does, to the discredit of the teaching of Christ and of the Apostles, inimical to common morality and tending the grave possibility of being so dangerous to the established social and political order, it is not surprising to find the Antinomian heresy a comparatively rare one in ecclesiastical history, and, as a rule, where taught at all, one that is carefully kept
in the background or practically explained away. There are few who would care to assert the doctrine in so uncompromising a form as that which Robert Browning, in "Johannes Agricola in Meditation", with undoubted accuracy, ascribes to the Lutheran originator of the heresy:

I love God's warrant, could I blend
All hideous sins, as in a cup,
To drink the mingled venom up;
Secure my nature could convert
The draught to blossoming gladness fast:
While sweet dews turn to the gard'ns' hurt,
And bloat, and while they bloat it, blast,
As from the first its lot was cast.

For this reason it is not always an easy matter to determine with any degree of precision how far certain forms and offshoots of Calvinism, Socinianism, or even Lutheranism, may not be susceptible of Antinomian interpretations; while at the same time it must be remembered that many sects and individual holding opinions dubiously, or even indulgently, of an Antinomian nature, would indignantly repudiate any direct charge of teaching that evil would be considered by action and not as a law of justified Christians. The shades and gradations of heresy here merge insensibly the one into the other. To say that a man cannot sin because he is justified is very much the same thing as to state that no action, whether sinful in itself or not, can be in the right of a justified person, no matter who he is. Nor is the doctrine that good works do not help in promoting the sanctification of an individual far removed from the teaching that evil deeds do not interfere with it. There is a certain logical nexus between these three forms of the Protestant doctrine of justification that would seem to have its natural outcome in the assertion of Antinomianism. The only doctrine that is conclusively and officially opposed to this heresy, as well as to those forms of the doctrine of justification by faith alone that are so closely connected with it, both doctrinally and historically, is to be found in the Catholic dogmas of Faith, Justification, and Sanctification.

Decretum Pontificum Concilii Tridentini: Sess. VI; Bellarmine, De Justificatione; Tractatus de Libero Considertatio Ecclesiae; G. L. II; Lycurgo, De Antinomia Eun., (tr. M. Molino). Formosa Concordia; Elwert, De Antinomia J. A. Agricola; Hambach, in Acta Book of the Heretics; Bell, in the Wandering of the Human Intellect; Bull, Opera; Hall, Remains; Sandars, Science of Heresy; Antioch, A Buried City, opening the secrets of Fosciandism and Antinomianism in the Antiochian Antinomianism; Antithesis, Disclosed and Unmasked; Baxter, The Scripture Gospel defended in Two Books. The second upon the subjects of Fimicitism, Fisciandism, and Antinomianism; Cotton, An Account of Plymouth Antinomians; Teclon, History and Teaching of the Plymouth Brethren; Nelson, A Review and Analysis of Bishop Bull's Exposition of Justification.

FRANCIS AVELING.

Antioch (Aρτευελα, Αντιοχία), The Church of.—I. ORIGIN AND HISTORY OF THE CITY.—Of the vast empire conquered by Alexander the Great many states were formed, one of which comprised Syria and other countries to the east and west of it. This realm fell to the lot of one of the conqueror's generals, Seleucus Nicator, or Seleucus I, founder of the dynasty of the Seleucids. About the year 300 B.C. he founded a city on the banks of the lower Orontes, some distance below Antioch, the capital of his dedicated rival Antigonus. The city which was named Antioch, from Antiochus the father of Seleucus, was meant to be the capital of the new realm. It was situated on the northern slope of Mount Silpius, on an agreeable and well-chosen site, and stretched as far as the Orontes, which there flows from east to west. It grew soon to large proportions; new quarters or suburbs were added to it, so that ultimately it consisted of four towns enclosed by as many distinct walls and by a common rampart, which with the citadel reached to the summit of Mount Silpius. When Antiochus the Great became the prince of Pompey (64 B.C.), Antioch continued to be the metropolis of the East. It also became the residence of the legates, or governors, of Syria. In fact, Antioch, after Rome and Alexandria, was the largest city of the empire, with a population of over half a million. Whenever the emperors came to the East, they honoured it with their presence. The Seleucids as well as the Roman rulers vied with one another in adorning and enriching the city with statues, theatres, temples, aqueducts, public baths, gardens, fountains, and cascades; a broad avenue with four rows of columns, forming covered porticoes on each side, traversed the city from east to west, to the length of several miles. Its most attractive pleasure resort was the beautiful grove of laurels and cypresses called Daphne, some four or five miles to the west of the city. It was renowned for its park-like appearance, for its magnificent temple of Apollo, and for the pompous religious festivities in the month of August. From Antioch was sometimes surnamed Epidaphnes. The population included a great variety of races. There were Macedonians and Greeks, native Syrians and Phcenicians, Jews and Romans, besides a contingent from further Asia; many flocked there because Seleucus had given them the right of a city. Nevertheless the city remained always predominantly a Greek city. The inhabitants did not enjoy a great reputation for learning or virtue; they were excessively devoted to pleasure, and universally known for their witicism and sarcasm. Not a few of their peculiar traits have reached us through the sermons of St. John Chrysostom, the letters of Libanius, the "Miscopogon" of Julian, and other literary sources. Their loyalty to imperial authority could not always be depended upon. In spite of these defects there was at all times in Antioch a certain number of men, especially in the Jewish colony, who were given to serious thoughts, even to thoughts of religion. After the fifth century Antioch lost much of its size and importance. It was visited by frequent earthquakes, by not less than ten from the second century B.C. to the end of the sixth century of the Christian era. Twice it was captured and sacked by the Persians, in A.D. 260 and 350, and in each case was almost completely destroyed, but was rebuilt by the Emperor Justinian I (527-565) on a much smaller scale, and called Theopolis. It is said that no small portion of his walls remained until 1825, a specimen of the military architecture of the sixth century. In 638 it was taken by the Mohammedans, who restored to the Byzantine Empire in 969, and reconquered by the Seljuks in 1084. From 1098 until 1268 it was in the hands of the Crusaders and their descendants; the Sultan Bibras of Egypt took it in 1268; and in 1517 it came with Syria under the Turkish Empire. The former populous metropolis of the small towns on the east coast with an aggregate population of about 20,000 inhabitants (see Aleppo).

II. CHRISTIANITY OF ANTIΟCH.—Since the city of Antioch was a great centre of government and civilization, the Christian religion spread thither almost from the beginning. Nicolas, one of the seven deacons of Jerusalem, fled from Antioch (Acts, vi, 5). The seed of Christ's teachings was carried thither by some disciples from Cyprus and Cyrene, who were from Jerusalem during the persecution that followed upon the martyrdom of St. Stephen (Acts, xi, 19, 20). They preached the teachings of Jesus, not only to the Jewish colony but also to the Greeks and Gentiles, and soon large numbers were converted. The mother-church of Jerusalem having heard of the
occurrence sent Barnabas thither, who called Saul from Tarsus to Antioch (ib., 22, 25). There they laboured for a whole year with such success that the followers of Christ were acknowledged as forming a distinct community, "so that at Antioch the disciples were first named Christians" (ib., 26). Their charity was exhibited by the offerings sent to the famine-stricken brethren in Judea. St. Peter himself came to Antioch (Gal., ii, 11), probably about the year 44, and according to all appearances lived there for some time (see Peter, Saint). The community of Antioch, being composed in part of Greeks or Gentiles, had views of its own on the character and conditions of the new religion. There was a faction among the disciples in Jerusalem which maintained that the Gentiles should receive the new faith without requirements of circumcision. This position should pass first through Judaism by submitting to the observances of the Mosaic law, such as circumcision and the like. This attitude seemed to close the gates to the Gentiles, and was strongly contested by the Christians of Antioch. Their plea for Christian liberty was defended by their leader, Paul and Barnabas, and received full recognition in the Apostolic Council of Jerusalem (Acts, xv, 22-32). Later on St. Paul defends this principle at Antioch even in the face of Peter (Gal., ii, 11). Antioch became soon a centre of missionary propaganda. It was thence that St. Paul and his companions started out for Paul and Barnabas on their fourth and final journey to the countries of the East. The Church of Antioch was also fully organized almost from the beginning. It was one of the few original churches which preserved complete the catalogue of its bishops. The first of these bishops, Eudocius, reached back to the Apostolic age. At a very early date the Christian community of Antioch became the central point of all the Christian interests in the East. After the fall of Jerusalem (A.D. 70) it was the real metropolis of Christianity in those countries.

In the meantime the number of Christians grew to such an extent, that in the first part of the fourth century Antioch was looked upon as practically a Christian city. Many churches were erected there for the accommodation of the worshippers of Christ. In the fourth century there was still a basilica called "the ancient" and "the apostolic". It was probably one of the oldest architectural monuments of Christianity; and it was both the meeting place of the bishops and the house of Theophilus, the friend of St. Luke (Acts, i, 1). There were also sanctuaries dedicated to the memory of the great Apostles Peter, Paul, and John. Saint Augustine speaks (Sermo, cc, n. 5) of a basilica of the holy Machabees at Antioch, a famous shrine from the fourth to the sixth century (Card. Rampolla, n. "Bessarione", Rome, 1897-98, I-II). Among the pagan temples dedicated to Christian uses was the celebrated Temple of Fortune (Tycheion). In it the Christians of Antioch enshrined the body of their great bishop and martyr Ignatius. There was also a martyrium or memorial shrine of Babylas, a third-century martyr and bishop of Antioch, who suffered in the reign of Decius. For the development of Christian domestic architecture in the vicinity of the great city see De Vegoli, "Architectura civile et religiosa de la Syrie Centrale" (Paris, 1865-77), and the similar work of Howard Crosby Butler (New York, 1903). The very important monastic architecture of the vicinity will be described under Simeon Stylites and Byzantine Architecture. The Emperor Constantine (306-337) built a church there, which he adorned so richly that it was the admiration of all the ancients (St. John Chrys., Hom. in Ep. ad Eph., X, 2, Ep. ad Vit., "Vita Ignat.," I, and "De laud. Const.," c. 9). It was completely pillaged, but not destroyed, by the Goths in 540. The Church of Antioch showed itself worthy of being the metropolis of Christianity in the East. In the ages of persecution it furnished a very large quota of martyrs, the bishops setting the example. It may perhaps be mentioned that St. Ignatius, the most famous. Theophilus (q. v.) wrote in the latter part of the second century an elaborate defence and explanation of the Christian religion. In later ages there were such men as Flavian (q. v.), who did much to reunite the Christians of Antioch divided in the time of the Arian Controversy (q. v.). John Chrysostom (q. v.) afterwards Bishop of Constantinople, and Theodoret, afterwards Bishop of Cyrus in Syria. Several heresies took their rise in Antioch. In the third century Paul of Samosata (q. v.), Bishop of Antioch, professed erroneous doctrines. Arianism had its original root not in Alexandria but in the great Syrian city, Antioch; Nestorianism sprang up from the doctrine of Theodore of Mopoeustes (q. v.) and Nestorius (q. v.) of Constantinople. A peculiar feature of Antiochenes life was the frequency of conflict between the Jews and the Christians; several grievous seditions and massacres are noted by the historians from the end of the fourth century to the beginning of the seventh century. (Lecleer, Dict. d'arch. et de liturg. chrét., I, col. 2396).

III. Patriarchate of Antioch.—When the early organization of the Church of Antioch, owing to its origin and influence, could not fail to become a centre of special higher jurisdiction. Traces of this power were seen in the very first ages. Towards the end of the second century Serapion, Bishop of Antioch (q. v.) gave instructions on the Apocryphal Gospel of St. Peter to the Christians of Rhodes, a town not of Syria but of Cilicia. Tradition has it that the same Serapion consecrated the third Bishop of Edessa, which was then outside of the Roman Empire. The councils held about the middle of the third century in Antioch, called together bishops from Syria, Palestine, Arabia, and the provinces of Eastern Asia Minor. Dionysius of Alexandria spoke of these bishops as forming the synod, and constant mention of the planting of the Church of Antioch, which Demetrius of Antioch was mentioned in the first place. At the Council of Anacrya (314) presided over by Bishop Vitalis of Antioch, about the same countries were represented through the bishops of the principal cities. In general, the Churches in the "East", as this complexus of Roman provinces was known (cf. Oriens Christianus), gravitated towards the Church of Antioch, whose bishop from remote antiquity exercised a certain jurisdiction over them. This custom was sanctioned by the Council of Nicaea (325). The Fathers of this assembly decreed in the sixth canon that the privileges of the Church of Antioch should be maintained, and in the second canon of the Council of Constantinople (381) the jurisdiction of the Bishop of Antioch comprised, and was restricted to the civil diocese of the Orient (see Roman Empire) which included all the easternmost provinces of the Roman Empire. In the Council of Ephesus (431) the Bishops of Cyprus were declared independent of Antioch; and in that of Chalcedon (451) the three provinces of Palestine were detached from Antioch and placed under the Bishop of Jerusalem (see Cyprus). From the foregoing it is evident that, while in the early ages the jurisdiction of Antioch extended over the Christian communities in the whole of Christian Empire, its proper limits were Syria, Palestine, and Eastern Asia Minor. Gradually it was so restricted that by the middle of the fifth century it was con-
fined to the northern part of the civil diocese of the Orient and the countries outside of the Roman Empire. The title given to the Bishop of Antioch on account of his higher jurisdiction was “Patriarch”, which he held in common with other dignitaries of a similar rank. His jurisdiction could be exercised not only with regard to the faithful within his territory, but also over the ordinary and the metropolitan bishops of his patriarchate. It seems worthy of mention here that early in the fourth century the sees of the bishops in possession of Antioch both urban and rural properties, both in the old and the “new” parts of the city, and even in the Jewish quarter. (Liber Pontif., ed. Duchesne, I, 177, 195; cf. cxii sq.) The patriarchate of Antioch lost much of its importance after the middle of the fifth century owing to many adverse circumstances. The Bishop of Constantinople (q.v.), who aspired to the first rank in the Eastern Church, acquired gradually, and long maintained, a controlling influence over the Church of Antioch. In the latter part of the fifth century the Monophysites, under Peter Fullo, endeavoured to take possession of the patriarchal see. After the death of their leader Severus (539) they elected their own patriarch of Antioch. During the centuries that followed the conquest of Antioch by the Saracens (638), the succession of orthodox incumbents of the patriarchal see was irregular, and they had to suffer much from the new conquerors who showed a decided aversion to the Monophysite patriarchs (see MOHAMMEDANISM).

When the Greek schism (q. v.) was consummated in the eleventh century, the orthodox patriarchate of Antioch, owing to traditional Byzantine influence, was drawn into it, and remained schismatic despite repeated efforts of the Apostolic See for a reunion. At present the Greek patriarch resides in Damascus, the city of Antioch having long since lost all political importance. It was not only the Monophysites who dismembered thus early the patriarchate of Antioch. The Nestorians who emigrated into Persia after their condemnation at Ephesus (431) soon became so strong that at the end of the fifth century their bishop, Babæus of Seleucia, made himself independent of Antioch, and established a new patriarchate with its centre in Seleucia, afterwards in Bagdad. Those Syrians who remained united with Rome (now known as the Chaldaens) continued to acknowledge a patriarch of their own, who was in possession of Babylon and lives in Mosul. Among the other oriental communities united with Rome there are three which have all their patriarchs of Antioch, viz. the Maronites, the Melchites, and the Catholic Syrians (see GREEK CHURCH, UNITAT).

IV. LATIN PATRIARCHATE OF ANTIOCH.—When the crusaders took possession of Antioch in 1098, they reinstated at first the Greek patriarch, then John IV. About two years afterwards the said dignitary found that he was unfitted to rule over Western Christians, and withdrew to Constantinople. Thereupon the Latin Christians elected (1100) a patriarch of their own, a one-time bullionist of Bernard who had come to the Orient with the crusaders. From that time Antioch had its Latin patriarchs, until in 1268 Christian, the last incumbent, was put to death by the Sultan Bibars, during the conquest of the city. The Greeks also continued to elect their own patriarchs at Antioch, and generally in Constantinople. The jurisdiction of the Latin patriarchs in Antioch extended over the three feudal principalities of Antioch, Edessa, and Tripolis. Towards the end of the twelfth century the island of Cyprus was added. In practice they were far more dependent upon the pope than their predecessors, the Patriarchs. After the fall of Antioch (1268) the popes still appointed patriarchs who, however, were unable to take possession of the see. Since the middle of the fourteenth century they have been only titular dignitaries. The title of Latin Patriarch of Antioch is yet conferred; but the recipient resides in Rome, and is the titular head of the chapter of the basilica of St. Mary Major. V. SYNODS OF ANTIOCH.—Owing to the special position of Antioch many synods were held there. A belief, that some find expressed for the first time by Pope Innocent I (407—417; Mansal, Conc., III, 1055) that others locate about 787 (Herder, K. L., 112), was current in the past that the Apostles held a council in Antioch (see CANONS, APOTLE). We are informed by this text (Pitra, Jur. Eccl. Gr. Hist., I, 90—93) that the name of Christians was formally assigned to the followers of the Saviour by the Apostles, and that special instructions were given to the Apostolic missionaries and to their converts. These canons, according to Cardinal Hergenröther (Herder, K. L., 1 c.), are apocryphal, “a mere compilation from the data of the (canonical) Acts and from other writers.” About the year 251 a council was held, or planned to be held, at Antioch, on the subject of Novatianism (q. v.) to which Fabius, Bishop of Antioch, was inclined. The bishops chiefly interested in it, apart from Fabius, were Helenus of Tarsus, Firmilian of Caesarea in Cappadocia, and Theoctitus of Caesarea in Palestine, who invited also Dionysius of Alexandria. The matter had no further consequence, since Fabius died shortly afterwards and not much attention was accorded to the views of his opponents whose views on the reconciliation of the apostates were less extreme. Between the years 264 and 268 three different synods were held on account of erroneous doctrines on the nature of Jesus Christ and His relation to God, attributed to Paul, Bishop of Antioch, and a native of Samosata. Bishops from Syria, Palestine, Arabia, Cilicia, Cappadocia, Pontus, and Lycaonia took part in these deliberations. Finally, in the third synod, they deposed Paul, convicted him of heresy, and elected Donnus in his place. Under the protection of the Princess Zenobia of Palmyra, Paul was able to maintain himself for some time. He was expelled in the end (272) by a decree of the Emperor Aurelian (270—275).

Most of the synods held during the fourth century reflected the struggles that followed upon the Arian controversy. The council of 330 deposed the orthodox Eustathius, Bishop of Antioch; and for a long time the Arian Anthimus was allowed to retain his position. Anthimus held in 340 Athanasius of Alexandria was deposed, and a certain Gregory, from Cappadocia, was consecrated in his stead. The intruder could take possession of his see only under a military escort. The deposition of Athanasius was ratified in the synod of the following year (341), which was held on the occasion of the dedication of the “great”, or “golden” church mentioned above as built by Constantine. The twenty-five disciplinary canons passed by this council were afterwards received by the universal Church. The four creeds adopted, though not heretical, still depart from the symbol of faith made by the apostles by local assemblies. In the council held in 344 Athanasius of Alexandria was deposed, and a certain Gregory, from Cappadocia, was consecrated in his stead. The Arians, who had come to the synod of the following year (341), which was held on the occasion of the dedication of the “great”, or “golden” church mentioned above as built by Constantine.

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at the end a Semi-Arian declaration. At last, in 378, a large number of Oriental bishops, assembled in Antioch, broke with Ariusianism altogether. They gave their assent to the Nicene faith as it had been expressed by Pope Damasus (q. v.) and a Roman synod in 368; viz., that the Father, and Son, and Holy Ghost were one substance. The synod held in 381 decided that there were only two persons in the One substance and the same of the Holy Trinity. Thus the schism and the heresy of the Oriental and Western Church were finally extinguished. The synod of the fifth and sixth centuries were usually concerned with the theological controversies of the time. Thus the council of 424 decreed the expulsion of Pelagius from the Church and the condemnation of the Anarchus and the Arian and Pelagian physiologists were dealt with in the synods of 432, 447, 451, 471, 478, 481, 482, 508, 512, 565. A synod of the year 445 rendered a decision in the matter of Athanasius, Bishop of Pherra, accused of misconduct and brought before the patriarch of Antioch. Finally, a synod held about the year 546 was caused by the Orientalist controversies of Palestine. During the period of Latin domination two synods were held at Antioch. In 1139 Raddulf, the second Latin Patriarch of Antioch, was deposed for having appealed to complete independence from Rome, and for cruel treatment inflicted on some ecclesiastics. In 1191 Litigius, called Pontus, a nickname of Antioch, was deposed for claims on the principality of Antioch in favour of the Count of Tripolis, against Armenia, which was placed under interdict. Ecclesiastical life in Antioch became all but extinct from the time that the city was permanently taken by the Mohammedans.

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FRANCIS SCHAFFER

Antioch, of Syria.—It is difficult to realize that in the modern Antakieh (28,000 inhab.), we have the once famous "Queen of the East," which, with its population of more than eighty millions, a beautiful site, its trade and culture, and its important military position, was a not unworthy rival of Alexandria and of Rome. An empire raging under Joseuphus, Bel. Jud., III, 2-4). Founded in 300 b. c. by Seleucus I (Nicator), King of Syria, Antioch stood on the Orontes (near the Ata), at the point of junction of the Lebanon and of the Taurus ranges. Its harbour, fifteen miles distant, was Seleucia (cf. Acts, xiii, 4). This was the chief port on the Mediterranean. From it it was distinguished by the [la Ἰωνία (or την Ἰωνία) ἀκρογόνον, now Bet el ma, five miles west from Antioch] came from the ill-famed sacred grove, which, endowed with the right of asylum, and so on, by "a rare change," the refuge of innocuous (cf. II Mach., iv, 33 sq.), had become the haunt of every foulness, whence the expression Daphnici mores. However, the vivid description of Antioch's immorality, largely the result of the greater mingling of races and civilizations, may be exaggerated; as said in another connexion [cf. Lepin, Jesus Messie, etc. (2d ed., Paris, 1903), 54, note], les braves gens n'ont pas d'histoire, and of that class there must have been a large proportion of Jews (cf. II Macc. vii, 33; Acts, xvi, 21). The Jews had been among the original settlers, and, as such, had been granted by the founder here, as in other cities built by him, equal rights with the Macedonians and the Greeks (Jos. Ant., XII, iii, 1; Contra Ap., II, iv). The influence of Rome was marked. Although it had been founded as a governor of their own, and forming a large percentage of the population, was very great (Josephus, Ant. Rom., XII, iii, 1; Bel. Jud., VII, iii, 3, VII, v, 2; Harnack, Mission u. Ausbreitung d. Christenthums, p. 5, note 2). Unknown discipul, dispersed by the persecution in which Stephen was put to death, brought Christianity to Antioch (Acts, xi, 19). Cf. Acts, vi, 5, where the author characteristically mentions the place of origin of Nicholas, one of the seven deacons. In Antioch the new Faith was preached to, and accepted by the Greeks with such success that Christianity received here its name, perhaps originally in reference to Antioch, as decided by the ecumenical councils. In 26 the new community, once acknowledged by the mother-church of Jerusalem (Acts, xi, 22 sq.), soon manifested its vitality and its intelligence of the faith by its spontaneous act of generosity toward the brethren of Jerusalem (Acts, xi, 27-30). The place of apostleship of the Apostle of the Gentiles (Acts, xi, 26), Antioch became the headquarters of the great missionaries Paul and Barnabas, first together, later Paul alone. Starting thence on their Apostolic journeys they brought back thither the report of their work (Acts, xiii, 2 sq.; xiv, 25-27; xv, 36 sq.; xviii, 22, 23), Acts, xv (Gal. ii, 1-10) of some evidence in the synods of the Apostles in the General Church. There arose the great dispute concerning circumcision, and her resolution occasioned the recognition of the "catholicity" of Christianity.

II. Antioch of Pisidia.—Like its Syrian namesake, it was founded by Seleucus Nicator situated on the Sebeaca road. This road left the highroad from Ephesus to the East at Apamea, went to Iconium and then southeast through the Cilician Gates to Syria (cf. Acts, xviii, 23). The city lay south of the Sultan Dagh, on the confines of Pisidia, whence its name of "Antioch towards Pisidia" (Strabo, XII, 8). Definitively a Roman possession since Amyntas's times (25 b. c. B.C.), it became a Roman city (6), a colony, with a view to checking the brigands of the Taurus mountains (II Cor., xi, 26). Beside its Roman inhabitants and older Greek and Phrygian population, Antioch had a prosperous Jewish colony whose origin probably went back to Antiochus the Great (223-178 B.C.) (cf. Josephus, Ant., XII, iii, 2 sq.), and whose influence seems to have been considerable (cf. Acts, xiii, 43, 50; xiv, 20 sq.; Harnack, "Die Mission", p. 2, note 2 and ref.). Acts, xiii, 14-52 describes at length the sojourn of St. Paul at Antioch. The episode, clearly important to the historian, has been justly compared to Luke's Acts, 30; it is a kind of prelude- or prologue, where Paul's Gospel is outlined. A longer stay of the missionaries is implied in Acts, xiii, 49. On his return from Derbe, St. Paul revisited Antioch (Acts, xiv, 20). Two other visits seem implied in Acts, xvi, 4, 6; xviii, 23.

Antiochene Liturgy.—The family of liturgies originally used in the Patriarchate of Antioch begins with that of the Apostolic Constitutions; then follow that of St. James in Greek, the Syrian Liturgy of St. James, and the other Syrian Anaphoras. The line may be further continued to the Byzantine Rite (the older Liturgy of St. Basil and the later and shorter one of St. John Chrysostom), and through it to the Armenian use. But these no longer concern the Church of Antioch. I, The Liturgy of the Apostolic Constitutions forms that old Antiochene order described as a complete liturgy is that of the Apostolic Constitutions. It is also the first member of the line of Antiochene uses. The Apostolic Constitutions (q. v.) consist of eight books purporting to have been written by St. Clement of Rome (died c. 104). The first six books are an interpreted edition of the Didascalia ("Teaching of the Lord's Apostles and Disciples", written in the first half of the third century and since edited in a Syriac version by de Lagarde, 1854); the seventh book is an equally modified version of the Didache (Teaching of the Twelve Apostles, probably written in the first century and in the form that survives in the original of the New Testament by Philotheus, 1883) with a collection of prayers. The eighth book contains a complete liturgy and the eighty-five "Apostolic Canons". There is also part of a liturgy modified from the Didascalia in the second book. It has been suggested that the compiler of the Apostolic Constitutions may be the same person as the author of the six spurious letters of St. Ignatius (Pseudo-Ignatius). In any case he was a Syrian Christian, probably an Apollinarist, living in or near Antioch either at the end of the fourth or the beginning of the fifth century. And the liturgy that he describes in his eighth book is that used in his time by the Church of Antioch, with certain modifications of his own. That the writer was an Antiochene Syrian and that he describes the liturgical use of his own country is shown by various details, such as the precedence given to Antioch (VII, xvi, VIII, x, etc.); his mention of Christmas (VIII, xxvii), which was kept at Antioch about 380, probably only in that year; his list of the more important persons in church at Antioch, including the bishop; and his reference to his father as living in Antioch (ib., xxvi). The rubrics are added by the compiler, apparently from his own observations.

The liturgy of the eighth book of the Apostolic Constitutions, then, represents the use of Antioch in the fourth century. Its opening litany is the "Mass of the Catechumens". After the readings (of the Law, the Prophets, the Epistles, Acts, and Gospels) the bishop greets the people with II Cor., xiii, 13 (The grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost [with you all].) They answer: And with your spirit. The people answer: And with your heart. Then follows a litany for the catechumens, to each invocation of which the people answer "Kyrie eleison"; the bishop says a collect and the deacon dismisses the catechumens. Similar litanies and collects follow for the Eucharist, the catechumens (e.g., the Patmosians [comprising the catechumens in den three year Jhundertes (Leipsic, 1902).]

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apostles, martyrs, confessors, bishops, priests, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all those whose names thou knowest. 

After the Kiss of Peace (The peace of God be with you all) the deacon calls, upon the people to pray for various causes which are nearly the same as those of the bishop's litany and the bishop gathers up their prayers. He then makes them the sign of the Eucharist, saying: "Holy things for the holy" and they answer: "One is holy, one is Lord, Jesus Christ in the glory of God the Father, etc." The bishop gives the people Holy Communion in the form of bread, saying to each: "The body of Christ", and the communicant answers: "Amen." The deacon follows with: "The blessing of the chalice of life." R. "Amen." While they receive, the xxxii Psalm (I will bless the Lord at all times) is said. After Communion the deacons take what is left of the Blessed Sacrament to the tabernacles (παραφόρος). There follows a short thanksgiving, the bishop dismisses the people and the deacon ends by saying: "Go in peace.

Throughout this liturgy the compiler suggests that it was drawn up by the Apostles and he inserts sentences telling us which Apostle composed each separate part, for instance: "And I, James, brother of Zebedee, as the deacon shall say at once: "No one of the catechumens," etc. The second book of the Apostolic Constitutions contains the outline of a liturgy (hardly more than the rubrics) which practically coincides with this one. All the liturgies of the Antiochene class follow the same general arrangement as that of the Apostolic Constitutions. Gradually the preparation of the oblation (Prothesis, the word also used for the credence table), before the actual liturgy begins, develops into an elaborate service. The preparation for the lessons (the little Entrance) and the carrying of the oblation from the Prothesis to the altar (the great Entrance) become solemn processions, but the outline of the liturgy; the Mass of the Catechumens and their dismissal; the litany; the Anaphora beginning with the words "Right and just" and interrupted by the Sanctus; the words of Institution; Anamnissis, Epiklesis and Supplication for all kinds of people at the Church are in the tradition with the words "In the presence of the holy;" the Communion distributed by the bishop and deacon (the deacon having the chalice); and then the final prayer and dismissal—this order is characteristic of all the Syrian and Palestinian use, and is followed in the derived Byzantine liturgies. Two points in that of the Apostolic Constitutions stand out. No saint's name and there is no Our Father. The mention of saints' names, especially of the "All-holy Mother of God", spread considerably among Catholics after the Council of Ephesus (431), and prayers invoking her under that title were then added to all the Catholic liturgies. The Apostolic Constitutions have preserved an older form unchanged by the development that modifies forms in actual use. The omission of the Lord's Prayer is curious and unique. It has at any rate nothing to do with relative antiquity. In the "Teaching of the Twelve Apostles" (VIII, ii, 3) people are told to pray three times a day as the Lord commanded in his Gospel: Our Father; etc.

II. The Greek Liturgy of St. James.—Of the Antiochene liturgies drawn up for actual use, the oldest one and the original from which the others have been derived is the Greek Liturgy of St. James. The earliest reference to this is in the quinextum Council (II Trullan A. p. 692), which quotes it as being really composed by St. James, the brother of Our Lord. The Council appeals to this liturgy in defending the mixed chalice against the Armenians. St. Jerome (died 420) seems to know it. At any rate at Bethlehem he quotes it as a liturgical form the words "who alone is sinless," which occur in this Liturgy (Adv. Pel., II, xxii). The fact that the Jacobites use the same liturgy in Syriac shows that it existed and was well established before the Monophysite schism. The oldest manuscript is one of the tenth century formerly belonging to the Studium and now in the University library of that city. The Greek Liturgy of St. James follows in all its essential parts that of the Apostolic Constitutions. It has preparatory prayers to be said by the priest and deacon and a blessing of the incense. Then begins the Mass of the Catechumens with the little Entrance. The deacon follows with a litany (κοίτα) to which people answer "Kyrie eleison." Meanwhile the priest is saying a prayer to himself, of which only the last words are said aloud, after the litany is finished. The singers say the Trisagion, "Holy God, holy Strong One, holy Immortal One, have mercy on us." The practice of the priest saying one prayer silently while the people are occupied with something different is a later development. The Lessons follow, still in the older form, that is, long portions of both Testaments, then the prayers for the catechumens and their dismissal. Among the prayers for the catechumens is a reference to the cross (lift up the horn of the Christian, by the power of the unbreakable and life-giving cross) which must have been written after St. Helen found it (c. 326) and which is one of the many reasons for connecting this liturgy with Jerusalem. When the catechumens are dismissed, the deacon tells the faithful to "know each other," that is to observe whether any stranger is still present.

The great Entrance which begins the Mass of the Faithful is already an imposing ceremony. The incense is blessed, the oblation is brought from the Prothesis to the altar while the people sing the Cherubikon, ending with three Alleluias. (The text is different from the Byzantine Cherubikon). Meanwhile the priest says another prayer silently. The creed is then said; apparently at first it was a shorter form like the Apostles' Creed. The Offertory prayers and the litany are much longer than those in the Apostolic Constitutions. There is as yet no reference to the Image (Icon). (The place of the clergy) The beginning of the "Anaphora" (Preface) is shorter. The words of Institution and Anamnissis are followed immediately by the Epiklesis; then comes the Supplication for various people. The deacon reads the "Diptychs" of the names of people for whom they pray; then follows a praise of the Saints, mentioning St. Mary, the late and highly praised Lady Mary, Mother of God and ever-virgin. Here are inserted two hymns to Our Lady obviously directed against the Nestorian heresy. The Lord's Prayer follows with an introduction and Embolesmos. The Host is shown to the people with the same words as in the Apostolic Constitutions, and then broken, and part of it is put into the chalice while the priest says: "The mixing of the all-holy Body and the precious Blood of our Lord and God and Saviour Jesus Christ." Before Communion Psalm xxxii is said. The priest says a prayer before his Communion. The deacon concludes the prayers. There is no such form as: "The Body of Christ," he says only: "Approach in the fear of the Lord," and they answer: "Blessed is He who comes in the name of the Lord." What is left of the Blessed Sacrament is taken by the deacon to the Prothesis; the prayers of Thanksgiving are shorter than those of the Apostolic Constitutions. The Liturgy of St. James as it now exists is a more developed form of the same use as that of the Apostolic Constitutions. The prayers are longer, the ceremonies have become more elaborate, incense is used continually, and the preparation is already on
the way to become the complicated service of the Byzantine Eucharist. There are continual invocations of saints; but the essential outline of the Rite is the same. Besides the reference to the Holy Cross, one allusion makes it clear that it was originally drawn up for the Church of Jerusalem. The first supplication after the Epistle is: "We offer to thee, O Lord, for Thy holy places which Thou hast glorified by Thine own presence, Thy Church and by the coming of Thy holy Spirit, especially for the holy and illustrious Sion, mother of all churches and for Thy holy, Catholic and apostolic Church throughout the world." This liturgy was used throughout Syria and Palestine, that is throughout the Antiochenes Patriarchate. This liturgy was used in the Church of Jerusalem until the Council of Ephesus (431) before the Nestorian and Monophysite schisms. It is possible to reconstruct a great part of the use of the city of Antioch while St. John Chrysostom was preaching there (370-397) from the allusions and quotations in his homilies (Probst, Liturgie des IV. Jahrh., II, i, 156, 198). It is then seen to be practically that of St. James; indeed whole passages are quoted word for word as they stand in St. James or in the Apostolic Constitutions.

The Catechisms of St. Cyril of Jerusalem were held in 348; the first eighteen are addressed to the Com-]petitors of the Church with the converts and the neophytes in Easter week. In these he explains, besides Baptism and Confirmation, the holy liturgy. The allusions to the liturgy are carefully veiled in the earlier ones because of the disciplina a-vanti; they become much plainer when he speaks to people just baptized, although even then he avoids quoting the baptism form or the words of consecration. From these Catechisms we learn the order of the liturgy at Jerusalem in the middle of the fourth century. Except for one or two unimportant variations, it is that of St. James (Probst, op. cit., II, i, ii, 77-104). This liturgy appears to have been used in other languages, Greek at Antioch, Jerusalem, and the chief cities where Greek was commonly spoken, Syriac in the country. The oldest form of it now extant is the Greek version. Is it possible to find a relationship between it and other parent-use? There are a number of very remarkable parallel passages between the Anaphora of this liturgy and the Canon of the Roman Mass. The order of the prayers is different, but when the Greek or Syriac is translated into Latin there appear a large number of phrases and clauses that are identical with ours. It has been suggested that Rome and Syria originally used similar liturgies and that the order of the Canon of our Mass may be solved by reconstructing it according to the Syrian use (Drews, Zur Entstehungsgeschichte des Kanons). Mgr. Duchesne and many authors, on the other hand, are disposed to connect the Gallican Liturgy with that of Syria and the Roman Mass with the Alexandrine use. Duchesne and many others doubt the origin of the Greek liturgy. The Melchites and Jacobites continued using the same rites. But gradually the languages became characteristic of the two sides. The Jacobites used only Syriac, while the whole movement of the national revolt against the Emperor), and the Melchites, who were nearly all Greeks in the chief towns, generally used Greek. The Syriac Liturgy of St. James now extant is not the original one used before the schism, but a modified form derived from it by the Jacobites for their own use. The preparation of the oblation has been changed in many ways. The schism ascribes the beginning of the anaphora and after it this Syriac liturgy follows the Greek one almost word for word, including the reference to Sion, the mother of all churches. But the list of saints is modified; the deacon commemorates the saints "who have kept unsealed the faith of Nicene, Constantinople and Ephesus"; he names "James the brother of Our Lord" alone of the Apostles and "most chiefly Cyril who was a tower of the truth, who expounded the incarnation of the Word of God, and Mar James and Mar Ephram, eloquent mouths and pillars of our holy Church." Mar James is Baradat, through whom they have their origin and from whom their name (543). In Ephram the Patriarch of Antioch who reigned from 539-545, but who was certainly not a Monophysite? The list of saints, however, varies considerably; sometimes they introduce a long list of their patrons (Renaudot, Lit. Orient. Col., II, 101-104). This liturgy was used even earlier on the archiepiscopal see till the Council of Ephesus, 431 before the Nestorian and Monophysite schisms. It is then seen to be practically that of St. James; indeed whole passages are quoted word for word as they stand in St. James or in the Apostolic Constitutions.

The Syriac rite adds after "holy Immortal one," the words: "who was crucified for us." This is the addition made by Peter the Dyer (μπράτι, fule), Monophysite Patriarch of Antioch (458-471), which seemed to the Orthodox to conceal Monophysite heresy and which was adopted by the Jacobites as a kind of proclamation of their faith. In the Syriac use a number of Greek words have remained. The deacon says σώμαν καλέω in Greek and the people continually cry out "Kurilledes" and "Amen" in Hebrew. Short liturgical forms constantly become fossilised in one language and count almost as inarticulate exclamations. The Greek ones in the Syriac liturgy show that the Greek language is the original. Besides the Syriac Liturgy of St. James, the Jacobites have a large number of other Anaphoras which they join to the common Preparation and Catechumen's Mass. The names of sixty-four of these Anaphoras are known. They are attributed to various saints and Monophysite bishops; thus there are the Anaphoras of St. Basil, St. Cyril of Alexandria, St. Peter, St. Clement, Doctors of Alexandria, John Maro, James of Edessa (died 708), Severus of Antioch (died 518), and so on. There is also a shortened Anaphora of St. James of Jerusalem. Renaudot prints the texts of forty-two of these liturgies in a Latin translation. They consist of different prayers, but the order is practically always the same. The Liturgy of the Syriac Church in Antioch (as used in the days of Lent except Saturdays) follows the other one very closely. There is the Mass of the Catechumens with the little Entrance, the Lessons, Mass of the Faithful and great Entrance, litanies, Our Father, breaking of the Host, Communion, thanksgiving, and dismissal. Of course the whole Eucharistic prayer is let out—but the object seems to be that they lie on the Prothesis before the great Entrance (Brightman, op. cit., 494-501).

IV. The Present Time.—The Jacobites in Syria and Palestine still use the Syriac Liturgy of St. James, as do also the Syrian Uniates. The Orthodox of the Patriarchate of Antioch, Babylon, and Jerusalem, have forsaken their own use for many centuries. Like all the Christians in communion with Constantinople, they have adopted the Byzantine Rite. This is one result of the extreme centralization towards Constantinople that followed the Arab conquests of Egypt, Palestine, and Syria. The Melchite Patriarchate of Antioch, Babylon, and Jerusalem, has also adopted the Byzantine Rite. This has been the case for all their flocks through the Monophysite heresy, became the merest shadows and eventually even left their sees to be ornaments of the court at Constantinople. It was during that time, before the rise of
the new national churches, that the Byzantine Patriarch developed into something very like a pope over the whole Orthodox world. And he succeeded in foisting the liturgy, calendar, and practices of his own patriarchate on the much older and more venerable sees of Alexandria, Antioch, and Jerusalem. It is not possible to say exactly when the older uses were supplanted by the Byzantine. The Balsamon says that by the end of the twelfth century the Church of Jerusalem followed the Byzantine Rite. By that time Antioch had also doubtless followed suit. There are, however, two small exceptions. In the island of Zakynthos and in Jerusalem itself the Greek Liturgy of St. James was used on one day each week—Monday on Zakynthos, the feast of St. James, the "brother of God". It is still so used at Zakynthos, and in 1888 Dionysios Latsas, Metropolitan of Zakynthos, published an edition of it for practical purposes. At Jerusalem even this remnant of the old use had disappeared. But in 1900 Lord Damianos, the Orthodox Patriarch of Jerusalem, requested, for one day in the year, not 23 October but 31 December. It was first celebrated again in 1900 (on 30 December as an exception) in the church of the Theological College of the Holy Cross, Lord Epiphanius, Archbishop of the River Jordan, celebrated, assisted by a number of concelebrating priests. The edition of Latsas was used in Jerusalem and the Chrysostomos-Moulos has been commissioned to prepare another and more correct edition (Echos d'Orient, IV, 247, 248).

It should be noted finally that the Maronites use the Syrian St. James with a very few slight modifications, and that the Nestorians, Byzantine, and Armenian liturgies may be derived from that of Antioch. (See also Liturgies, Eastern.)


ADRIAN FORTESCUE.

Antiochus of Palestine, a monk of the seventh century, said to have been born near Anycya (Asia Minor), lived first as a solitary, then became a monk and Abbot of the famous laura or monastery of St. Saba near Jerusalem. He witnessed the Persian invasion of Palestine in 614, and the massacre of forty-four of his companions by the Bedouins. Five years after the conquest of the Holy Land by Chosroes, Anycya was taken (810) and destroyed by the Persians, which compelled the monks of the neighbouring monastery of Attaline to leave their home, and to move from place to place. As they were, naturally, unable to carry many books with them, the Abbot Eustathius asked his friend Antiochus to compile an abridgment of Holy Scripture for their use, and, also a short account of the martyrdom of the forty-four monks of St. Saba. In compliance with this request he wrote a work known as "Panpecta of Holy Scripture" (in 130 chapters, mistaken by the Latin translator for as many homilies). It is a collection of moral sentences, drawn from Scripture and from early ecclesiastical writers. He also wrote an "Exomologesis" or prayer in which he relates the miseries that had befallen Jerusalem since the Persian invasion, and begs the divine mercy to heal the Holy City's many ills (P. L., LXXIV, 1422-1450). These works seem to have been written in the period between the conquest of Palestine by Chosroes and its reconquest by the Emperor Heraclius (628). The introductory chapter of the "Panpecta" tells of the martyrdom referred to; its last chapter contains a list of heretics from Simon Magnus to the Monophysite followers of Severus of Antioch. The book is of special value for its extracts of works long no longer existing; it is a matter of interest, then, uncommon, in early Christian literature.


FRANCIS W. GMEY.

Antipater of Bostra (in Arabia) in the fifth century, one of the foremost Greek prelates of the Roman Orient: fourth bishop of the Galilean city of Bethsaida Umm el-Qaiwain, and pronounced opponent of Origen. Little is known of his life, save that he was held in high esteem by his contemporaries, civil and ecclesiastical. He is rated among the authoritative ecclesiastical writers by the Fathers of the Seventh General Council (787).

There has reached us, in the acts of this council, only a few fragments of his lengthy refutation of the "Apology for Origen" put together (c. 309) by Panphilus and Eusebius of Cesarea. The work of Antipater was looked on as a masterly composition, and, as late as 540 was ordered to be read in the churches of the East as an antidote to the spread of the Origenistic heresies (Cod. Const. Con. I. 381, 362). He also wrote a treatise against the Apollinarists, known only in brief fragments, and several homilies, two of which have reached us in their entirety. His memory is kept on 13 June. A work by him, "De scripturis" is quoted in the Cod. Const. Con. I. 1709-95; see also VALIÉRE in Dict. de théol. cath., 1, 1400; Acta SS., 13 June: VENALENE in Dict. of Christ. Biog., 1, 122; BARDENHEWER, Patr., 239. 240 (2nd ed. 1901), 498-503.

F. M. RUDGE.

Antipatris, a titular see of Palestine, whose episcopal list is known from 449 to 451 (Gams, 452). It was built by Herod the Great in honour of his father Antipatris, and is mentioned in Acts, xxii, 31. Its ancient name and site, says Smith, "are still preserved by the modern Misr al-Aqabeh or as a considerable size, . . . about three hours north of Jaffa."

SMITH, Dict. of Greek and Roman Geogr., 1, 147; JACQUET, in VOG. Dict. de la Bible (1891), s. v.
Antiphon.—(From the Greek ἀντίφωνον, sounding against, responsive sound, singing opposite, alternate chant). From the Blessed Virgin Mary, "Alma Redemptoris Mater", "Salve Regina", "Ave Regina Colorum", and "Regina Coeli", although originally sung in connexion with psalms, from which they derive their name, have been sung as detached chants since the year 1239, when Pope Gregory IX ordered that one of them, according to the season, be sung at the end of the office. In a St. Gall MS. of the thirteenth century "Salve Regina Antiphon" is assigned to the office for the feast of the Annunciation of the Blessed Virgin. A Paris MS. of the twelfth century assigns "Alma Redemptoris" and "Ave Regina" to the office for the feast of the Assumption. In a twelfth century antiphonary in St. Peter's Library at Rome is "Ave Maria gratia plena", the second Sunday of Easter. The melodies to these texts are among the most beautiful in the whole Gregorian repertory. As they were intended to be sung by the congregation, they are of simple and graphic construction. They breathe a deeply religious spirit and are an efficacious means by which to reveal to the singer the mystical contents of the texts which they musically interpret. While the four antiphons in honour of the Blessed Virgin Mary and those occurring in the Mass have been prolific texts for figured settings both with the masters of classic polyphony and with modern writers, those preceding the Vespers psalms are almost universally sung to the Gregorian melodies.

Antiphon (ἀντίφωνον). In the GREEK CHURCH.—Socrates, the church historian (Hist. Eccl., VI, viii), says that St. Ignatius, Bishop of Antioch, the third in succession from St. Peter in that see, once had a vision of angels singing the praises of the Trinity in alternating hymns, and remembering his vision he gave this form of singing to the Church of Antioch. From there it spread to all other Churches. In the Greek Church the antiphon was not only retained as a form of singing, but it was made an integral part of the Mass, and also a part of the liturgical morning and evening services. It is especially known as a portion of the Greek Mass, and the divisions of the antiphons are kept in the Greek and the third antiphons. The choir is singing alternately the verses of the antiphons the priest at the altar recites secretly the prayer of each antiphon. These antiphons come in the early part of the Mass, after the Great Synaphe, or litany, with which the Mass opens, and they change according to the feast of which it is celebrated. They usually consist of three verses and three responses, and each closes with "Glory be to the Father", etc., with the response sung to it, as well as to "As it is now", etc. The Greek Προεγγυμ (an Office book corresponding to the Roman Breviary) gives the different antiphons for the various feasts. The Greek versions of the verses and responses are usually the same. Where there are no special antiphons appointed for the Sunday, the Greek Orthodox churches in Russia and Greece usually sing Psalm cxi for the first antiphon, Psalm clxv for the second antiphon (which two are often called the "Triplets", as they are different from the Psalm for the third antiphon, singing the verses alternately instead of the verses and responses. In the Greek Catholic churches of Austria, Hungary, Italy, and the United States, where there are no special antiphons for the day, they sing Psalm lxv for the first antiphon, to each verse of which they add the words "O Mother of God, save us"; Psalm lxvi for the second antiphon, to each verse of which is added the words "O Son of God, risen from the dead, save us who
sing to thee, Alleluia", and Psalm xcv for the third antiphon with the same antiphonal responses. If it be a weekday, however, the response to the second antiphon usually is: "By the prayers of the saints, O Saviour, save us", while the response to the third antiphon is, "O Son of God, who art wonderful in thy Saints save us who sing to Thee, Alleluia". This prayer is, in fact, the first of a recited antiphon, the second of St. Chrysostom's. Besides the antiphons of the Mass there are also the antiphons of Vespers commonly called the kalhemata, or psalms sung while seated, and the antiphons of matins called the anabathmi, or prayers of degrees, as well as certain chants used on Holy Thursday, all of which are sung antiphonally. These latter are not usually known as antiphons, but are generally called by their special names.

Andrew J. Shipman.

Antiphon, IN GREEK LITURGY.—The Greek Liturgy uses antiphons, not only in the Office, but also in the Mass, at Vespers, and at all the canonical Hours. Nor is this all; antiphons have their prescribed place in almost every liturgical function. The essence of antiphony prevailed consistently in the alternation set up between the soloists and the choir in the rendering of a psalm. About the fourth century, alternate singing which up to that time had been in use only in secular gatherings, found its way into meetings for liturgical worship. This does not, however, imply that the antiphonal chanting of psalms was a novelty in the fourth century, since it was used in the Synagogue, and it is not at all likely that the Church would have waited so long before assimilating a practice highly conducive to the due order of public prayer.

The real novelty consisted in the introduction of a more ornate melody into antiphonal psalmody. The soloists chanted the text of the alternation set up, in the stated intervals the people broke into upon them with a refrain. The Apostolic Constitutions speak of a custom, which, Eusebius tells us, was in use in his time. It had come to be no longer a matter of an interjected refrain, foreign to the text of the psalm, or linked onto each verse, but of a very short ending, sometimes a mere syllable, which the whole people chanted, drowning the voices of the soloists and finishing the word or phrase which they had left unfinished. This latter method seems to have been general in Syria, and had been used by the Jews at an earlier period. The refrain, a kind of exclamation for the text, recurring at stated intervals consisted either of one word, or of two or three, though sometimes of a whole verse or troparium. This antiphonal method was also in use among the Jews, and is easily recognizable in the case of certain psalms. It was this method which the Church took as her own. St. Athanasius, speaking of the place of the Alleluia (q. v.), in the psalms, calls it a "restrain" or a "response." The Alleluia is, as a matter of fact, the interjectional refrain of most frequent occurrence. It is referred to by Tertullian, from whose time onward this exclamation retains its place in ecclesiastical chant. In the Syrian and Eastern Churches of the fourth century its role is a prominent one.

The formula used as a refrain varied in length, as has been already stated, but the general tendency was probably towards brevity. A "Canzon of the Antiphons", published by Cardinal Pitra, includes some very concise formulas, among which the Alleluia often recurs. The others are, as a rule, drawn from the first verse of their respective psalms, while similar ones are interjected between the verses of the Scripture canticles. These endings may be compared with those of Gregorian plainsong: "Miserere nobis," "Exaudi nos, Domine," "Te deum, Domine nostrum," etc. Even when the longer refrain took the place of the exclamation, it did not exceed at the most, a phrase of some fifteen words, St. Athanasius tells us that the custom was due to a desire to allow the people a share in the liturgy, while sparing them the necessity of leaving their hearts, which, indeed, the mass of them would have been unable to do. A great many texts might be quoted in the Greek world alone, all showing that the reader or singer (cantor) recited the whole psalm, but that the response of the crowd broke in upon the recitation at regular intervals. St. John Chrysostom, St. Gregory of Nyssa, and Calixtus, all testify to this custom. St. Basil, in his letter to the faithful of Neo-Caesarea, writes as follows: "Leaving to one the duty of intoning the melody, the others answer him." The same custom prevailed at Constantinople in 536 for the singing of the Trisagion. Nor shall we be surprised if, in the same instance, i.e., the hymn of St. Methodius in his "Banquet of the Ten Virgins", composed prior to the year 511. Each alphabetical strophe sung by the bridesmaid, Thecla, is followed by a uniform refrain, rendered by the whole choir of virgins.

The antiphonal system is, therefore, found to be characterized by the interjection of a refrain, or of a simple exclamation. This system did not alter the customary method, but merely added a new and accessory element to it. The structure of the antiphon thus consists of hymn-like strophes, interspersed with verses of Scripture, whereas the response is drawn from the psalm itself. In the psalmus responsorius, moreover, all present take up the refrain, while in the case of the antiphon, the hymn-like strophes are rendered alternately by the choir. The custom of calling alternate psalmody antiphonal is probably due to this fact. The hymn-like strophes in these responsoria must be considered as material for elaboration, so that, little by little, the verses of the psalms had to give place to the additional strophes. There exist examples of psalms or groups of psalms reduced in this way to three or four verses, and sometimes, even to a single verse.

H. Leclercq.

Antiphonary (Lat. antiphonarium, antiphonarius, antiphonarius liber, antiphonale; Gr. ἀντιφωνον, antiphon, antiphone, anthem), one of the present liturgical books intended for use in the Church (i.e. in the liturgical choir), and originally characterized, as its name implies, by the assigning of it a prominent part in the antiphons used in various parts of the Roman Liturgy. It thus included generically the antiphons and antiphonal chants sung by cantor, congregation, and choir at Mass (antiphonarium Missarum, or graduale) and at the canonical Hours (antiphonarium officii); but now it refers only to the sung portions of the Divine Office or Breviary. The antiphoner thus used by the Church is an antiphonary (still in reputable use) and antiphoner (considered obsolete by some English lexicographers, but still sometimes used in current literature). In the "Prioresses Tale" of Chaucer it occurs in the form "antiphonere":

He Alma Redemptoris herde synghe
As children lerned hire antiphoner.

The word Antiphonary had in the earlier Middle Ages sometimes a more general, sometimes a
more restricted meaning. In its present meaning it has also been variously and insufficiently defined as a "Collection of antiphons in the notation of Plain Chant", and as a liturgical book containing the antiphons "and other chants". In its present complete form it contains, in plain-chant notation, the music of all the sung portions of the Roman Breviary immediately preceding the place where the sections of the Hours of the Divine Office, or Canonical Hours. While in the Missal, however, the introits, graduation, sequences, offertories, communions, as well as the texts of the Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei are both read by the celebrant and sung by the choir, their notation is not given; only the antiphons, or chants, of the celebrant and the verses of the responses, are indicated by the place in the notation of the Gloria, the Credo, the chants of the various Prefaces, the two forms of the Pater Noeter, the various forms of the Ite, or Benedictus, the Blessing of the Font, etc.). The omitted chants (styled concertus), which are to be sung by the choir, are contained in a supplementary volume called Graduale only. The Graduale itself was placed immediately after the sections of the Missal, and this explains the term "Graduale". In like manner, the Roman Breviary, all of which, practically, is meant for singing in the choir, contains no music; and the "Antiphonarium" performs for it a service similar to that of the Liber Gradualis for the Missal. Just as the Liber Gradualis and the Antiphonarium are, for the sake of convenience, separated from the Missal and Breviary respectively, so, for the same reason, still further subdivisions have been made of each. Into those of the "Graduale" we need not enter. The "Antiphonarium" has been issued in a compendious form for the large number of churches in which the Canon laws of the Divine Offices are sung only on Sundays and Festivals. This Antiphonarium Romanum compendiose redactum ex editionibus typicis etc., includes, however, the chants for the Masses of Christmas, the triduum of Holy Week, and other desired Offices, and is issued in a single volume. Another separate volume is the "Vesperale", which contains also the Office of Compline; and of the "Vesperal" a further compendium has been issued, entitled Epitome ex Vesperali Romano. All the above volumes are in the Ratisbon edition. Associated somewhat in scope with the Antiphonarium is the "Directorium Chori", which has been described as furnishing the ground plan for the antiphonary, inasmuch as it gives or indicates all the music of the chants (except the responsories after the Lessons), the tones of the psalms, the brief responsories, the "Venite Exsultet", the "Sanctus" and "Benedictus", the text of all the psalms, the full melody of the hymns, and the new feasts were added to the "official edition" of the "Directorium" in 1888.

The word Antiphonary does not therefore clearly describe the contents of the volume or volumes thus entitled, in which, are found many chants not in the antiphon (technically so called), such as hymns, responsories, verses, and responses, psalms, the "Te Deum", the "Venite Adoremus", and so forth. The expression "antiphonal chant" would, however, comprise all these different kinds of texts and chants, since they are so constructed as to be sung alternately by the two divisions of the liturgical choir; and in this sense the word Antiphonary would be sufficiently inclusive in its implication. On the other hand, the corresponding volume for the chants of the Mass, namely the "Graduale", or Liber Gradualis, includes many other kinds of liturgical texts and chants in addition to the responsories, such as introits, tralals, offertories, communions, as well as the fixed texts of the "Ordinarium Missæ", or "Kyrie". It may be said, then, that these two books receive the names Antiphonarium and Graduale from the technical name of the most important chants included in them. Fundamentally and the chants which are sung in the Mass or of the Divine Office, are sung antiphonally, and might, with etymological propriety, be comprised in the one general musical title of Antiphonary.

The plain-chant melodies found in the Roman
antiphony and the "Graduale" have received the general title of "Gregorian Chant," in honour of St. Gregory the Great (590-604), to whom a widespread, very ancient, and most trustworthy tradition, supported by excellent internal and external evidence, ascribes the great work of revising and collecting into one unifying code the various texts and chants of the liturgy. Doubtless the ancient musical setting of the liturgy contained only those texts which were appointed for the celebrant, and did not include the texts which were to be chanted by the cantor and choir; and the "Antiphonarium Missae" supplied the omitted texts for the choir as well as the chants in which the texts were sung. Gregory's antiphony is found in the enduring stamp it impressed on the Roman liturgy. Other popes had, a medieval writer assures us, given attention to the chants; and he specifies St. Damasus, St. Leo, St. Gelasius, St. Symmachus, St. John I, and Boniface II. It is true, also, that the chants used at Milan were styled, in honour of St. Ambrose (called "the "Father of Church Song"), the Ambrosian Chant. But it is not known whether any collection of the chants had been made before that of St. Gregory, concerning which his ninth-century biographer, John the Deacon, wrote: *Antiphonarium Gregorii episcopi sanctissimi...* The antiphons mentioned by the biographer has not as yet been found. What was its character? What is meant by canto? In the century in which John the Deacon wrote his life of the Saint, a canto meant the literary feat of constructing a coherent poem out of scattered excerpts from an ancient author, in such wise, for example, as to make the verses of Virgil sing the mystery of the Epiphany. The work, then, of St. Gregory was a musical canto, a compilation (canto... compltavil) of pre-existing material into a coherent and well-ordered whole. This does not necessarily imply that the musical centonization of the melodies was the special and original work of the Saint, as the practice of constructing new melodies from separate portions of older ones had already been in vogue two or three centuries earlier than his day. But it is clear that the canto was one of melodies as well as of texts. In answer it might indeed be said that in the earliest ages of the Church the chants must have been so very simple in form that they could easily be committed to memory; and that most of the subsequently developed antiphonal melodies could be reduced to a much smaller number of types, or typical melodies, and could thus also be learned and yet it is clear that the developed melodies of St. Gregory's time had never possessed a musical notation, had never been committed to writing. What made his antiphony so very useful to chancers (as John the Deacon esteemed it) was probably his careful presentation of a revised text with a revised melody, written either in the characters used by the ancient authors (as set down in Boethius) or in neumatic notation. We know that St. Augustine, sent to England by the great Pope, carried with him a copy of the precious antiphony, and founded at Canterbury a flourishing school of singing. That this antiphony contained a collection of liturgies sung in the Second Council of Cloveshoo (747) directing that the celebration of the feasts of Our Lord should, in respect to baptism, Masses, and music (in cantilenæ modo) follow the method of the book "which we received from the Roman Church". That this book was the antiphonary is clear from the testimony of Egbert, Bishop of York (732-766), who in his "De Institutione Catholica" speaks of the "Antiphonarium" and "Missale" which the "blessed Gregory... sent to us by our teacher, Blessed Augustine".

It will be impossible to trace here the progress of the Gregorian antiphony throughout Europe, which resulted finally in the fact that the liturgy of Western Europe, with a few exceptions, finds itself based fundamentally on the work of St. Gregory, whose labours comprised not merely the sacred and the "Antiphonarium Missae", but also the Order. It may be said that the next highly important step in the history of the antiphony was its introduction into some dioceses of France where the liturgy had been Gallican, with ceremonies related to those of Milan and with chants developed by newer melodies. From the year 754 may be dated the change in favour of the Roman liturgy. The introduction of the Roman antiphonary on his return from an embassy to Rome, introduced the Roman liturgy into his diocese and founded the Chant School of Metz. Subsequently, under Charlemagne, French monks went to Rome to study the Gregorian tradition there, and some Roman teachers visited France. The interesting story of Ekkehard concerning Petrus and Romanus is not now credited, Romanus being considered a mythical personage; but a certain Petrus, according to Notker, was sent to Rome by Charlemagne, and finally, at St. Gall, trained the monks in the Roman style. Besides Metz and St. Gall, other important schools of chant were founded at Rome and at Schauenburg. In the course of time new melodies were added, at first characterized by the simplicity of the old tradition, but gradually becoming more free in extended intervals. With respect to German manuscripts, the earliest are found in a style of neumatic notation different from that of St. Gall, while the St. Gall manuscripts are derived not directly from the Italian but from the Irish-Anglo-Saxon. It is probable that before the tenth and eleventh centuries (at which period the St. Gall notation began to triumph in the German churches) the Irish and English missions brought with them the notation of the English antiphonary. It would take too much space to record here the multiplication of antiphonaries and their gradual deterioration, both in text and in chant, from the Roman standard. The school of Metz began the process early. Commissioned by Louis the Pious to compile a "Graduale" and antiphonary, Amalarius, a priest of Metz, found the Roman antiphony in the monastery of Corbie, and placed in his own compilation an M when he followed the Metz antiphony, R when he followed the Roman, and an I C (asking Indulgence and Charity) when he followed his own ideas. His changes in the "Graduale" were only creditable. Part of the revision which, together with Elisagarius, he made in the responsories as against the Roman method, were finally adopted in the Roman antiphony. In the twelfth century the commission established by St. Bernard to revise the antiphonaries of Citeaux criticized with undue severity the work of Amalarius and Elisagarius and withal produced a faulty antiphony for the Cistercian Order. The multiplication of antiphonaries, the differences in style of notation, the variations in melody and occasionally in text, need not be further described here. In France, especially, the multiplicity of liturgical books does not make it clear that when Dom Guéranger, in the middle of the last century, started the work of introducing the Roman liturgy into that country, sixty out of eighty dioceses had their own local breviaries. Of the recoursed to medieval manuscripts, the reproduction of various antiphonaries and grinals by the Mediaeval Music Society, and especially by Dom Mocquereau in the "Paleographie Musicale", founded eighteen years ago (which has already given phototypic reproductions of antiphonaries of Einsiedeln, of St. Gall, of Hartker, of Montpellier, of the twelfth-


Benedicte spiritus et animae iustorum domino. Benedicte sancti et humiles
ANTIPHONY

Graduale Sarisburiense published for the Plainsong and Medieval Music Society (London, 1885), 101 quarto pages, with historical index and four facsimiles. (8) The magnificent edition of the Psalmologus Muslicus, published quarterly (in quarto) for the last eighteen years under the direction of its founder, Dom Mosquera, provided with photographs of complete antiphonaries with elaborate prefaces partly liturgical and partly musical in character (I and II), the third vol. (out of print) of the Antiphonary (V, VI) of the British Museum (Codex Addit., 34,209) in plain-song square notation, with most extensive commentary in addition to the complete source reproduced, the Palæg. Mus. contains also many illustrations of fragmentary character, as examples of the various notations and signs used in the evolution of the plainsong notation. (7) The Introduction Générale du Palæg. Mus., which contains a partial list of the authors of the entire text, is a monograph, although the presentation is complete; the list would be incomparable... (from) the middle of the nineteenth century to the year 1885. (9) This is the (second) list of works published with ancient notation illustrated, from 1708 to 1897. (8) Soulières, Le plain chans, histoire et théorie (Paris, 1894), vii, xvi, xvi, and xvi, and (9) Woywod, l'Écriture, Origines et développement du chant liturgique jusqu'à la fin du moyen âge (Tournai, 1904), with history of the musical evolution of Mass and Office, a chapter on the Gregorian controversy, etc., and a Supplement containing a tabulated statement of Les textes de l'Antiphonarium Missae, 313-358. (10) Lecquey in Dic. arch., cité (Paris, 1905), s. v. Antiphonaires and Antiphonale dit gregorien followed by extensive bibliography.

H. T. HENRY.

Antiphony, Gregorian.—It is no longer possible to reconstruct completely a primitive Christian antiphony; by a careful study of the text, however, we can establish the fact of its existence at a remote date. The extant historical texts permit us to infer that there have been, from the very earliest Christian times, groups and series, consisting of certain combinations of antiphons. The original collection of melodies, however, grew up rather as the result of changes and combinations than of additions in the strict sense. A first and very ancient distinction seems to be that drawn between “idiomelodic” antiphon, or those fitted with special melodies, and “acalculated” antiphonums, adapted, by means of certain variations, to a common type of melody more or less frequently recurrent in the collection.

The list of melodies was, therefore, limited; indeed, at the early period in question, oral tradition may well have sufficed to hand down a certain number of musical formulas. When, later on, the ecclesiastical chants had been co-ordinated, it was found necessary to provide them with a notation. We learn, from several texts, that from the fourth century onward the singers commonly used either a book or a page bearing the notation of the liturgical passage which they were to sing, not the words, however, about that time they had only the words before them, without the melody. The oldest trace of this discipline is to be found in an Egyptian papyrus belonging to the collection of the Archdiocese of Rainier. It is ten inches wide by four inches long (26 cm. x 11 cm.); the handwriting points to about the year 300. On examination, the papyrus proves to have been long in use, the fingers of the singers having made holes where they held it. There is no great difficulty in reading it; the language used is the common Greek. We give the restored text and the translation:

"'O γεννήτος τω Βαθύλατρω καταναλωτς τω Ναζαρητ" καταγεροθεοτυθεν εν τη Γαλατεία, οδηγευς εν εις τω οίκον τω σωστή τον οποίον, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργάνων, το άνευ και εσχατον εκείνων οργά

"—He was born in Bethléem, where he was reared at Nazareth, and who lived in Galilee. We beheld a portent out of heaven. The shepherds who kept watch wondered at sight of the star. Falling on their knees, they said: Glory be to The Father,
alleluia; Glory be to The Son and to The Holy Spirit, Alleluia, Alleluia, Alleluia."

"Tybi the 5th (26 Dec.). Great is Saint John the Baptist, who preached penance in the whole world, for remission of our sins."

These antiphons were, it is probably, connected with the Feast of the Mass, the longer one, for the Feast of the Epiphany, which carried with it the commemoration of the baptism of Christ by St. John the Baptist, was divided into three parts, serving the purpose, successively, of refrains to sections of psalms. The shorter one was a simple acrostic and was repeated after each verse.

The document just transcribed is now the sole contemporary manuscript of the ancient liturgy. For a somewhat less remote period we possess, fortunately, one of very different importance, namely, the antiphony known as the Gregorian.

The attribution to Pope Gregory I (580–604) of an official codification of the collection of antiphons occurring in the Divine Office has at frequent intervals, exercised the wit of the learned. At the end of the ninth century John the Deacon (d. c. 882) ascribed to Gregory I the compilation of the books of music used by the schola cantorum established at his pontificate. The statement, however, was, left room for discussion. Goussainville was the first to express (1885) a doubt as to the authenticity of the so-called antiphory of the Gregorian antiphonary. He was followed by Ellies du Pin, by Dom Denys de Sainte Marie, and by Cassinir Oudin, who added nothing noteworthy to the arguments of Goussainville. In 1729, J. Georges d’Eckhart suggested Pope Gregory II (715–731) as the author of a work which tradition had for centuries ascribed to Gregory I; his arguments were more or less trivial. In 1749, Dominick Georgi took up the defence of the traditional opinion; among other arguments he brought forward a text which he asserted to be the antiphon at issue but which seems to have been postulated. This was a text of Egbert of York which Georgi transferred to the end of his book, in the form of a note, so that it was neither seen nor made use of. When, three years later, Vezzioli again took up the question, he also overlooked this particular text, and voluntarily deprived himself of an important argument in favour of the authorship of Gregory I. In 1772 Gallicioli followed in the footsteps of Vezzioli, but renewed the latter’s concessions to the adversaries of Gregory I, nor did he make any secret of his surprise at the silence of Goussainville, Isaac de Seville, and Bede, concerning the liturgical antiphonary. Being only partially convinced, he refrained from any conclusion, and left the matter undecided.

It was reopened by Berget in 1774, and by Zaccaria in 1781, the latter of whom at last hit upon the text of Egbert. Between 1781 and 1890 no one seems to have discussed, critically, the attribution of the antiphonary to any particular pope. Indeed, the question was supposed to have been settled by the discovery of the antiphonary itself, which was said to be none other than the St. Gall MS. 359 of the tenth or ninth century, containing an antiphonary between pages 24 and 158. This illusion passed through various phases from 1837 to 1848, and Danjou, in his turn, discovered the Gregorian antiphonary in a Montpellier manuscript of the tenth or eleventh century. In 1851 the Jesuit Lambillette published a facsimile of the St. Gall manuscript, but the Gregorian question made no real progress.

The discussion concerning the antiphony was suddenly revived, in 1890, by a public lecture delivered before the Belgian Academy on 27 October, 1890, by Monsieur F. A. Gevaert. The argument of the famous savant has been thus summarized by Dom Morin: "The productive period of church musical art extends from the pontificate of St. Celestine (422–432) to about the year 700, and is divided into two epochs. That of simple chant, the latest development of Graeco-Roman music, includes the last years of the Western Empire and the whole duration of the Gothic kingdom (425–568). The second, that of church music in accordance with a uniform melodic style, in harmony with the tendencies and tastes of the Byzantine influence. Finally, it was most probably the Syrian, Gregory III (731–741), the last but one of the Greek popes, who co-ordinated and united all the chants of the Mass in a collection similar to that which his predecessor, Agatho, had caused to be compiled for the anthems of the Day-Hours. As to the first Gregory, no evidence prior to that of John the Deacon alludes to the part ascribed to him. But there is evidence for the popes of Greek origin who followed him, and in the eighth and ninth centuries, Agatho and Leo II. Indeed, in respect of the chant of the Church, it is very probable that the great pope Agatho took no immediate interest in this part of divine worship; much less do the antiphonas and the sacramentary which bear his name agree in any way with the ecclesiastical calendar of St. Gregory’s time; if they are as all rightly called Gregorian, it must be in reference either to Gregory II (715–731) or, more probably, to his successor, Gregory III, who died in 741."

This theory called forth many refutations. Dom G. Morin set himself to prove that the traditional attribution was correct, in a book published in 1896, and in a sermon for the second fast of the fourth month, Egbert formulates the composition of both the antiphonary and the sacramentary to St. Gregory. He set out with the conversion of England: "noster didascalus beatus Gregorius". At a somewhat earlier period, Aldhelm of Sherburne (d. 709) also bore witness to St. Gregory’s authorship of the sacramentary, but said nothing concerning the antiphony. In an essay Dom Morin reviewed critically all the texts relating to the antiphonary known as Gregorian. Though mostly of a late date, they owe to their mutual agreement an appreciable historical value. There are, however, other and more ancient texts, which, though more recent, contain the controversy. Dom Morin’s text seems to end with Egbert, between 725 and 742. This silence is, of course, one of the least one hundred and ten years. This silence might have been supposed. In the very year (732) that Egbert was raised to the See of York another prelate, Acca of Hexham, was forced to resign the office which he had held since 709. Beds
appears to have been one of Egbert's friends from that time onward, which enables him to inform us (H. E. V, 20) that Acca had learned the ecclesiastical chant from a certain Maban, who had acquired it, himself, while living in Kent, from the successors of the disciples of the Blessed Pope Gregory. Acca had, in fact, spent twelve years in Maban's school. If we take into account these twelve years, it follows that the first lessons given by Maban go back to the year 720, at which date Maban had had time to be trained by the successors of the disciples of Pope Gregory. Gregory II became pope in 715; a space of five years is, evidently, not easy to reconcile with the plain meaning of what Bede says. But it is true that we cannot stretch, that is to say, be understood thus: Maban was taught in Kent, between 715 and 720, by pupils trained on the spot by Roman singers sent by Gregory II. But, apart from the fact that no such mission has been ascribed to Gregory II, the words of Bede are too plain to permit this evasion of the difficulty. Bede in fact tells us that the chant taught by Maban (about 720) was simply a reform of the same chant which had undergone certain changes by long use. It is evidently impossible, then, to explain how, between 715 and 720, Maban could instruct Acca in a chant which had been long in use, and which had had so far away from new a character as the reform which, if its promoter were Gregory II, it dated, at the earliest, from five years previous. It seems, therefore, as though these words of Bede were equivalent to an early Anglo-Saxon ascription of the ecclesiastical chant to Pope Gregory II.

Speaking of Putta, Bishop of Rochester (666-676), the same historian says (H. E. IV, 2): "He was above all things skilful in the art of singing in church according to the Roman fashion, which he had learned from the disciples of the Blessed Pope Gregory". There can be no doubt in this case, nor can anyone but Gregory I be meant. Thus the gap between St. Gregory and Egbert (604-732) becomes greatly lessened, almost, indeed, by a half, and Bede's silence can no longer be appealed to in connexion with the work of St. Gregory. Evidence for his authorship of the ecclesiastical chant is met with at a period so near Gregory's own time that the hypothesis is tenable. Does it follow that St. Gregory was, as John the Deacon says, the compiler of the antiphonary? There are, at least, good reasons for thinking so. One last argument may be cited on his behalf. The series of antiphons in the antiphonary, intended to be sung at the Communion during the Masses for the majority of the days of the week, shows that it is based on the Book of Psalms. Their order reveals the idea that governed the choice of them. With certain exceptions, to be referred to presently, the antiphons follow one another in the numerical order of the Psalms from which they are drawn. The series thus obtained begins on Ash Wednesday and ends on Friday in Passion Week, forming a regular succession of Psalms from I to XXVI, except for the interjections caused (1) by intercalations and (2) by lacunae.

These intercalations affect (1) the five Sundays, (2) the six Thursdays, (3) the Saturday following Ash Wednesday, and the first Sunday of the Games of the Sundays which are explained by the adoption of a ferial, or week-day, sequence; that of the Thursdays by the simple observation that the Thursdays were not included in the liturgical system for Lent at the period when Psalms I to xxvi were divided between the other days of the week. From the "Libri Pontificum" it is Gregory II who introduced the Thursday of each week into the liturgical system of Lenten Masses. Now it proves to be these very Thursdays which interrupt the order that the remaining days of the week would otherwise show.

No more precise and decisive accumulation of proof could possibly be wished for. We thus grasp the chronological element at the moment of its interposition into the very heart of the antiphonary. Gregory II—therefore still less Gregory III—is not the original author of the compilation whereon he has left his mark by misunderstanding the principle which governed the last original compilation known as the antiphonary is therefore not due to Gregory II, nor is it from him that it has become known as the Gregorian antiphonary. Its existence prior to his time is proved by the intercalation of the Thursdays which interrupt the continuity of an harmonious arrangement, to which Gregory II may rather have wished to respect it as a work thenceforward irreformable, as a traditional deposit which he refused to disturb and re-order. It is not easy to say, or even to convey an idea of, what this primitive edition of the antiphonary may have contained; but there can be no doubt that it contained in their actual order the Lenten communion-antiphons, and is certainly anterior to Gregory III and to Gregory II. This fact alone proves the existence of an antiphonial collection, known as the Gregorian antiphonary, prior to the time of Pope Gregory II.

Antipodes.—Speculations concerning the rotundity of the earth and the possible existence of human beings with their feet turned towards ours" were of interest to the Fathers of the Early Church only in so far as they seemed to encroach upon the fundamental Christian dogma of the unity of the human race, and the consequent universality of original sin and redemption. This is clearly seen from the following passage of St. Augustine (De Civitate Dei, xvi, 9): "As to the fable that there are Antipodes, he says: men cannot be so blind as not to see that the sun rises when it sets on us, men who walk with their feet opposite ours, there is no reason for believing it. Those who affirm it do not claim to possess any actual information; they merely conjecture that, since the earth is suspended within the universe, and that the sun is on one side of it as on the other, therefore the part which is beneath cannot be void of human inhabitants. They fail to notice that, even should it be believed or demonstrated that the world is round or spherical in form, it does not follow that the part of the earth opposite to us is not completely covered with water, or that any conjectured dry land there should be inhabited by men. For Scripture, which confirms the truth of its historical statements by the accomplishment of its prophecies, teaches no falsehood; and it is too absurd to say that some men might have set sail from this side and, travelling from week to week of years, have found there a race of human beings descended from that one first man." This opinion of St. Augustine was commonly held until the progress of science, whilst confirming his main contention that the human race is one, dissipated the scruples arising from a defective knowledge of geography. A singular exception occurs to us in the 18th century. From a letter of Pope St. Zachary (I May, 748), addressed to St. Boniface, we learn that the great Apostle of Germany had invoked the papal censure upon a certain missionary among the Bavarians.
named Vergilius, generally supposed to be identical with the renowned Fergusil, an Irishman, and later Archbishop of Salzburg. Among other alleged misdeeds and errors was numbered that of holding "that beneath the earth there was another world and other men, another sun and another sky." In reply, the Pope directs St. Boniface to convocate a council and, "if it be made clear" that Vergilius adheres to this "perverse teaching, contrary to the Lord and to his own soul," to "expel him from the Church, deprived of his priestly dignity." This is the only information that we possess regarding an incident which is mentioned to have occurred largely in the imaginary warfare between theology and science. That Vergilius was ever really tried, condemned, or forced to retract, is an assumption without any foundation in history. On the contrary, if he was in fact the future Archbishop of Salzburg, it is more natural to conclude that he succeeded in convincing his consors that by "other men" he did not understand a race of human beings not descended from Adam and redeemed by the Lord; for it is patent that this was the feature of his teaching which appeared to the Pope to be "perverse" and "contrary to the Lord." Instead of narrow censure, the Church and his theology have our highest esteem for having, throughout the ages, firmly upheld the important doctrine of the universal brotherhood of the human race. At the same time we recognize that the case of the Irish monk who suffered the penalty of being several centuries in advance of his age remains on the page of history, like the parallel case of Galileo, as a solemn admonition against a hasty resort to ecclesiastical censures. (See also Zachary, Vergilius.)

BARTHELEMY, Erreurs et menonges historiques (1873), 1, 289-295; HEALY, Ireland's Ancient Schools and Scholars 569-571, (Dublin, 1890); GIBERT in Rev. des quest. scient. (Oct., 1882).

JAMES F. LOUGHLIN.

Antipope, a false claimant of the Holy See in opposition to a pontiff canonically elected. At various times in the history of the Church illegal pretenders to the Papal Chair have arisen, and frequently exerted pontifical functions in defiance of the true occupant. According to Hergenröther, the last antipope was Felix V (1439-49). The same authority enumerates twenty-nine in the following order:—

Hippolytus (?), III century.
Novatian, 251.
Urcinian, 366-367.
Eulalius, 418-419.
Laurentius, 498-501.
Constantine II, 767.
Philip, VIII century.
Anastasius, 855.
Leo VIII, 956-963.
Boniface VII, 974.
Gregory, 1012.
Sylvester III, 1044.
Boniface VIII, 1334-1342.
Honorus II, 1061-72.

Gubert or Clement III, 1080-1100.
Tommaso, 1100.
Aleric, 1102.
Maginulf, 1105.
Burdin (Gregory VII), 1118.
Anacletus II, 1130-38.
Victor IV, 1159-64.
Paschal III, 1164-68.
Calixtus III, 1168-77.
Innocent III, 1178-80.
Nicholas V, 1298-1305.
Robert of Genevra (Clement VII), 20 Sept., 1417.
Amadeus of Savoy ( Felix V ), Nov., 1439 to April, 1449.

Antiprobabilism. See PROBABILITY.
Antiquity of Man. See MAN.
Antiramism. See RAMUS, PETER.
Antithenese. See CYNIC SCHOOL OF PHILOSOPHY.
Antitacite. See GNOSTICS.
Antitrinitarians. See SOCINIANISM.
Antivari, The Archdiocese of (Antibarum), so called from its position opposite to Bari in Italy, the Catholic archepiscopal see of Montenegro. By the treaty of Berlin (1879) this ancient seaport of Albania was adjudged to the little inland principality of the Black Mountain and shortly after (1886) the Catholic Archdiocese was declared independent and freed from the influence of its suffragans Alessio, Pulati, Belgrade, Zeta, and Savina, henceforth attached to Scutari. The See of Antivari claims to date from the fifth century; it was certainly an episcopal see in the ninth and was refounded in the course of the twelfth century. In the early Middle Ages Antivari remained subject to the Greek emperors. For it was one of the numerous little Dalmatian republics that chose their own laws and rulers, and finally fell under the sway of the Serb kings. Towards the beginning of the thirteenth century it sought union with Venice, but fifty years later became subject to Lewis of Hungary, who lost it, in turn, to the Balza princes of Teuta, and with these it returned eventually to Venice (1450). For almost a century Antivari enjoyed the blessings of peace under Venetian dominion, and her commerce flourished to the highest degree, but in 1538, while Sultan Selim II was striving against the Venetians in Dalmatia, the pasha of Hersek besieged the city and compelled it to surrender, and he was forced to retire, but in 1571 through the treachery of its governor, Donato, the town fell into the hands of the Turks. The conditions of capitulation were honourable, but the Turks ceased to respect them, one half of the citizens went into voluntary exile in order to preserve their faith, while the other half embraced Islam. John VIII, Archbishop of Antivari, who had vainly tried to make Donato offer resistance to the Turks, was taken prisoner and handed over to Ali-Pasha, commander of the fleet. Ali exhibited him everywhere dressed in his pontifical vestments and after the battle of Lepanto (7 Oct., 1571). In 1649 Foscolo, governor of Dalmatia for the Venetian Republic, was persuaded by the Archbishop of Antivari and a deputation of Christians to come to their aid. His movements were betrayed to the pasha of Scutari, who surprised his troops before they could re-embark, and massacred a great number. Once more, in 1717, the Venetian governor of Dalmatia tried to deliver Antivari, but the attempt was again fruitless. At last, in 1875, Prince Nicolai of Montenegro victoriously entered the ancient town and incorporated it with Montenegro. The city has a population of about 27,000 of whom 8,769 are Moslems. It is built on a lofty precipitous site and offers now few traces of its ancient grandeur; the streets are narrow, of a Turkish aspect, and the houses miserable. Nevertheless thirty monasteries, it is said, were once found within its walls. The old castle is a ruin, but the Cathedral of St. George, formerly transformed into a mosque, is well preserved. A few miles outside Antivari, near Cape Volinizza, is the Virgin's Rock, theme of a national poem, whence in the time of Sultan Selim (1524-73) a young girl threw herself into the sea rather than fall into the hands of the Turks. The population of Montenegro (1886) is about 600,000, with some 6,789 Catholics. There are 27 churches and chapels, 12 secular priests, and 9 religious. Until the close of the Russo-Turkish War (1878) the Catholics of Montenegro were subject to the Vicar-Apostolic of Bosnia and Herzegovina. A correspondent between the Holy See and the See of Montenegro (18 Aug., 1886) now regulates the status of the Catholics in the principality. By its terms the exercise of the Catholic religion is declared free; the archbishop is chosen without interference of the state, but must be an acceptable choice (persona grata); the see is declared immediately subject to the Pope, and the archbishop is to receive the title
of "Illustissimo Monsignore" and to enjoy a yearly pension of 5,000 francs. The government also pledges itself to keep yearly at its expense one student in the Propaganda College at Rome, whence they have come for a long time the secular priests of this territory. Moreover, at the request of the Prince of Montenegro, the right to the Old-Slavonic Liturgy was confirmed by the Holy See (originally conceded by Innocent IV. in 1246, and renewed by Gregory XV.) from a treasurier, into which the Roman Liturgy translated into Old-Slavonic, and in this shape in use among eighty or a hundred thousand Catholic Slavs of Trieste, Gorizia, Spalato, Sebenico, and other Dalmatian centres. Until lately it was in the Cyrillic alphabet, but since 1890, at the request of the archbishop, the Holy See has permitted the use of the Glagolitic alphabet, to avoid similarity of usage with their schismatic neighbours. (See C Y R I L A N D M E T H O D I U S.)

A copy of the new missal, printed at the Propaganda press in Rome (Ordo et Canon Missae Slavice, 1887) was presented by Leo XIII in 1893 to the Prince of Montenegro, a decree of the Congregation of the Consistory (7 March, 1902) Antivari is declared the primatial see of Dalmatia, an honour which it enjoyed as early as the twelfth century. The present bishop is Monsignor Simon Milinovic, a Franciscan, elected 8 Oct., 1896. (P I A R L E T T, Hl. Saec. (1817), VI, 190; NEHER, in Kirchenlex., XI, 22; RECLUS-KERNE, The Earth and Its Inhabitants (Europe), I, 179-182; BATTANDER, Ann. Pont. Cath. (1895), 746.)

ELIZABETH CHRISTITCH.

Antofagasta, The Vicariate Apostolic of, Chile, dependent on the Sacred Congregation of Ecclesiastical Affairs. By the treaty of 24 November, 1884 between Chile and Bolivia, the part of the province of Antofagasta which belonged to Bolivia was ceded to Chile. A new diocese was accordingly created in 1885 by which the见 of Antofagasta contained 18,253. The area of the vicariate in square miles is 46,597. There are six parishes under the jurisdiction of the vicar-apostolic: Nuestra Señora del Carmen, Tocopilla, Santa Maria Magdalena de Colbas, San José de Antofagasta, San Felipe de Neri de Carahue, San Roque de Conoqui, and San Pedro de Atacama. The ecclesiastical vicariate of Antofagasta and that of Tarapacá depend directly on the Holy See, but appeals from their vicars should come to the Archbishopric of Santiago.

La Provincia Eclesiastica Chilena (Freiburg, 1895).

Antoine, Paul Gabriel, a French theologian, b. at Lunéville, 10 January, 1678; d. at Pont-à-Mousson, 22 January, 1745. At the age of fifteen he applied for admission into the Society of Jesus, and was received 9 October, 1693. On the completion of his studies he taught "humanities" for several years, first at Pont-à-Mousson, and then at Colmar. Returning to the former city, he occupied the chair of philosophy, and later that of theology. On the death of his "Dogmatic Theology" appearing in 1723, and three years later his "Moral Theology" in three volumes. He was afterwards rector of the College of Pont-à-Mousson, where he died in his sixty-fifth year. His "Theologia universa, speculativa et dogmatica", embracing the whole field of scholastic inquiry met with an enthusiastic reception, and has long since stamped the author as among the first theologians of the age. It went through nine editions during his life, and ten after his death. It is remarkable for its clearness and solidity. Still more flattering was the reception accorded the Theologia morale universa. It was first published in Paris in 1726, in duplicate volumes. It has since gone through sixty editions in different countries. The Roman edition of 1747, published by Philip Carbognano, O.M., contained several additions to the original; among them, chapters on Condemned Propositions, Reserved Decrees of Recent Councils, and the Deeds of Rome. "Moral Theology" was so highly esteemed by Benedict XIV that he prescribed its use by the students of the College of Propaganda, and it was likewise received by many of the bishops throughout France and Italy. Yet, despite the fact that it is remarkable for three qualities seldom found united, viz. clearness, fulness, and energy, it is no longer a text-book at the present day. For, in the opinion of the learned Gury, Antoine inclines too much towards the side of severity, a judgment fully confirmed by St. Alphonsus Ligouri (Homo Ap., xvi, 108). Besides his theological works, Antoine published also several ascetical and devotional treatises.

SOMMERVOGEL, Bibl. de la c. de J., s. v.; HURTER, Nomenclator, II, 1288.

GEORGE F. JOHNSON.

Anton Ulrich, Duke of Brunswick—Lüneburg-Wolfenbüttel, a convert to the Catholic faith, b. 4 October, 1633; d. 27 March, 1714. In 1653, with his brother August, Rudolph, he became co-regent of the dukedom, and on the latter's death (1704) succeeded to the throne. He was a very gifted and well educated man, the most scholarly prince of his time, and, in the history of German literature, ranks as pioneer in the department of historical romance. He was also an accomplished draughtsman and a writer. His bent, however, was toward the study of the Fathers, and the points of variance between Catholics and Lutherans. He often conversed on such subjects with theologians of both sides, among them the Hildesheim canon, Rudolph May, and Amadeus Hamilton, a Theatine. He entered the Church secretly 10 January, 1710, but soon, in deference to the advice of Clement XI, made public his conversion in the presence of the Archbishop of Mainz. While he safeguarded officially the actual ecclesiastical and political conditions in his duchy, he devoted himself earnestly to the interests of Catholicism. Among other works, he published, in Latin and German, a learned apology for his conversion entitled "Fifty Motives for preferring the Catholic religion to all others". It was soon suppressed, and is therefore a very rare book; an Italian translation of it was sent to Clement XI. The Duke of Brunswick-Wolfenbüttel in 1714 obtained papal approval for their administration by the Bishops of Hildesheim. In a document signed 3 February, 1714, by his sons August and Ludwig, he provided that in the future the exercise of the Catholic religion should be free in his State. Two of his daughters, Henrietta and Augusta Dorothea, followed his example, and returned to the mother church.

Scharn in Kirchenlex., 1, 976, 78; Röm. Conventi-Kinder, 1X, 137.

THOMAS J. SHABAN.

Antonelli, Giacomo, Cardinal, Secretary of State to Pius IX, b. at Sommillo, in the Papal States, 2 April, 1806; d. in Rome, 6 November, 1876. Of well-to-do parents later endowed by Gregory XVI, he made his preliminary studies at the Roman Seminary, and took up the law course at the Sapienza, obtaining the degree of Doctor of both Laws in his twenty-first year. On entering the diplomatic service of the Holy See he was appointed by Gregory XVI. to the consular, being subsequently consecrated (1830), referendary of the superior law court, assessor of the criminal tribunal, delegate to Orvieto, Viterbo, and Macerata, canon of St. Peter's (made dean, 1840). In 1841 he was made Minister of the Interior and in 1845 Treasurer of the Apostolic Camera. "De Pia Caritas" (1845), and "Helmos Criticalis" (1848) made him cardinal with the diaconal title of St. Agatha alla Suburra (1847), and later the title of St. Maria in Via latà. The Pope
created him in turn Minister of Finance in the first ministerial council; president of the newly-organized Council of State; member of the ecclesiastical commission for civil reform (February, 1848), and premier of his first constitutional ministry (10 March, 1848), in which there was a preponderance of lay element. Resigning this office (3 May, 1848) to Count Mamiani, who organized a new liberal ministry, Antonelli became Prefect of Sacred Palaces, and after the death of Rossi arranged the flight of the Pope to Gaeta, where he was made Secretary of State and conducted the negotiations for the restoration of papal rule. Returning to Rome with the Pope (12 April, 1850), he retained the reins of power which he held until his death, twenty-seven years later. His life during this period is inextricably bound up with the history of the reign of Pius IX. Until 1870 he was practically the temporal ruler of Rome, being charged by Pius IX with the care of public interests, that the Pontiff might devote himself more exclusively to his spiritual duties. It is impossible as yet to form a just estimate of the works of Antonelli, or to reconcile the extravagant praise of his admirers with the vituperations of his enemies. It must be said that he defended vigorously the rights of the Holy See, won the respect of princes and statesmen for his diplomatic ability, and showed himself fearless, braving alike public opinion and private jealousy. In extenuation of the charge that his aim was to a large extent personal aggrandizement, it must be recalled that he was a statesman rather than a prelate, and that he was not a priest, although most assiduous in the discharge of his religious duties.

De Waal in Kirchenlex.  

F. M. Rudge.

Antonelli, Leonardo Cardinal, b. at Sinigaglia, 6 November, 1730; d. 23 January, 1811, nephew of Cardinal Nicolò Maria Antonelli. During the early part of his long diplomatic career he held among other offices those of canon of the Vatican Basilica, prefect of archives in the Castle of San Angelo, Secretary of the Sacred College and Assessor of the Holy Office. He was created Cardinal-Priest of St. Sabina by Pius VI in the consistory of 24 April, 1775, and later Dean of the Sacred College and Bishop of Ostia and Velletri. At the time of the French Revolution, with a view to preventing the suspension of church services he lent his support to the vote for the civil constitution of the French clergy decreed by the National Assembly of France (21 May, 1790). In addition to the responsible posts already mentioned, he filled those of grand penitentiary, prefect of the Signature of Justice and of the Congregation of the Index, and pro-secretary of Briefs. He assisted in the preparation of the Concordat, and was present at the election of Pius VII (21 May, 1790). In 1804 he later accompanied to Paris. He was banished from Rome by the French (1808) to Spoleto and later to Sinigaglia, where he died, leaving to the Congregation of Propaganda bequests for the support of twelve Armenian students in the College of Urbano. Though Antonelli has been criticized for arrogating to the papacy too arbitrary a civil power, a perusal of his letter to the bishops of Ireland reveals a more tolerant spirit than is generally attributed to him. Possessed of a rich library, he was the friend and protector of letters, and had as librarian the learned Cancelleri. He also acquired some fame as an archaeologist.

Cancellieri, Cenotaphium Leonardi Antonelli Cardinalis (Pesaro, 1825).

F. M. Rudge.

Antonelli, Nicolò Maria, Cardinal, learned canonist, ecclesiastical historian, and Orientalist, b. at Sinigaglia, 5 July, 1888; d. 24 September, 1767. He wrote De Titiis Quos S. Romanis Distribuit (Rome, 1725), in defence of the parochial character of the primitive Roman churches. He also edited (and defended) the commentary of St. Athanasius on the Psalms (ib., 1746), sermons of St. James of Nisibis (Armenian and Latin, ib., 1756), and under the name of Emman. de Asevedo, S.J., Vetus Missale Romanum-Monasticum Lateranense (ib., 1752).

Hüttel, Nomenclator, III, 100 sqq; Storia Lett. d'Italia, IX, 272-92.

Thomas J. Sheehan.

Antoniano, Giovanni, patrologist, b. at Nim- guen, in Holland, early in the sixteenth century; d. same place, in 1588. From his very entrance into the Dominican Order, in his city, his passion for study, industry, and inclination for patristic studies, singled him out as a capable editor of the writings of the Fathers of the Church, then urgently called for by the learned. As Prior of Nimguen in 1566, and again in 1587, he distinguished himself for his erudition and erudition and for his fundamental principles of Protestantism. He was associated in his literary labours with Henry Gravius, whose pupil he was, and whom he succeeded as editor of the works of the Fathers. Antoniano published (Cologne, 1537), with the critical apparatus of his day, the work of St. Gregory of Nyssa on the creation of man and the “Hexameron” of St. Basil the Great, both in the Latin translation of Dionysius Exiguus. He also published (Cologne, 1560) the writings of St. Paulinus of Nola, and (Antwerp, 1568) the letters of St. Jerome.

Quietsch and Eichard, SS. Ord. Prof., II, 283; Meijer, Dominiikaner Kloster en Staat te Nimfugem (1802), 84 sqq.

Thos. M. Schwertner.

Antoniano, Silvio, Cardinal, writer on education, b. 31 December, 1540, in Rome; d. there 16 August, 1603. He was educated at the University of Ferrara, which conferred on him the degree of Doctor of Laws (1558) and appointed him professor of classical literature. In 1563 Pius IV called him to the chair of belles-lettres in the Sapienza University, a position in which he enjoyed the friendship of distinguished churchmen, especially of St. Charles Borromeo. He resigned his chair, however, in 1566, took up the study of theology under the direction of St. Philip Nerli, and was ordained priest, 12 June, 1568. During the latter part of the sixteenth century Humanism made rapid progress in Italy under the leadership of men like Saloni, Piccolomini, and Valierio. Sharing their enthusiasm, Antoniano devoted himself to the study of educational problems, and at the instance of St. Charles Borromeo, wrote his principal work on the Christian education of children. (Tre libri dell' educazione cristiana degli infanti, Verona, 1683.) In 1707 Pius VII appointed Antoniano Secretary of Papal Briefs (1590), and created him cardinal, 3 March, 1599. His work passed through several editions in Italian and was translated into French by Guignard (Troyes, 1586, Paris, 1783), and into German by Kunz (Freiburg,
1888). Its principal features are insight into the mind of the child, sympathy with its dangers and needs, and solicitude for its moral training. Valuable suggestions are also given on physical culture, on the education of the senses of the people, and on the preparation of teachers for their work. The other writings of Antoniano, many of which have not been published, deal with legal, historical, and liturgical subjects. Their author was one of the compilers of the Roman Catechism and a member of the commission conducted by Clement VIII with the revision of the Roman breviary.

Castiglione, S. Antonino viva (Rome, 1610); Marini, Giuseppe, Gli scrittori d'Italia (Brescia, 1753); Biographical sketches were prefixed to French and German translations of his works.

E. A. Face.

Antonius. See Anthony, St., Ordens of.

Antoniewicz, (Botow), Charles, a Polish Jesuit and missionary, b. in Lwów (Lemberg), 6 November, 1807; d. 14 November, 1852. He was the son of Joseph Antoniewicz, a nobleman and lawyer. His pious mother, Josephine (Nikorowicz), attended to his early education on their estate at Skwarzawa, whither they moved in 1818. After the death of his father (1823), Charles entered the University at Lwów, to study law, devoting, however, much time to philosophy; hence, besides Polish, he spoke fluently German, French, Italian, and English. Here he also gathered material for the history of the Armenians in Poland. Several of his works were printed in Polish and German poetry. Having finished his course in law with the highest distinction (1827), he made a tour through Austria and Roumania. During the Polish insurrection of 1830–31, he served for some time under General Dwernicki. In 1833 he married his cousin Sophia Nikorowicz, and settled in Skwarzawa. His happy marital life ended with the death of his five children, followed shortly by that of his wife. This devout woman took the religious vows on her death-bed, beseeching her husband to enter some order. His mother also died as a religious in the Benedictine Order. This, as well as the advice of his spiritual director, Father Frederick Rinn, S.J., induced him to seek admission to the novitiate of the Jesuits at Stara Wieś in September, 1839, where he took the solemn vows 12 September, 1841. His philosophical studies were made at Tarnopol, where he was a colleague of the great theologian Count Pogorzelski. His theological studies he finished at Nowy Sącz. He was ordained priest on 10 October, 1844, by Bishop Gutkowski. While yet a student, he attracted universal attention by his unusual oratorical gifts. Upon the request of Count d'Este, Governor of Galicia, the Provincial (Father Pierling) appointed him missionary for the Sandec district, where crime and lawlessness (massacre of the nobility, 1846) reigned supreme. During seven months Antoniewicz gave over twenty missions, preaching over 200 sermons. Great was the success of his apostolic zeal and unremitting toils. His hair was bed, his coat, compelled him to seek a mountainous climate in spring, 1847. Having recovered, he was assigned to St. Nicholas in Lwów, as preacher, and as confessor for students. When on 7 May, 1848, the Society of Jesus was dissolved in Austria, Antoniewicz went to Silesia (Graevenberg), returning incognito, however, to Lwów in 1850. Being rejected, he left the country, came to Warsaw, and finally to Cracow, just after the memorable confagation of 15 July, 1850, to console the grief-stricken inhabitants. On this occasion he delivered the famous sermon "On the ruins of Cracow" (Na zgłoszczen Krakowa). At the instance of Cardinal Diepenbrock he again gained missions in Silesia; he also founded a house in Nissa, and was appointed its first superior. At the urgent entreaty of Archbishop Przyłuski, he extended his missionary activity to Posen (1852). His boundless devotion and self-sacrifice during the terrible outbreak of cholera will always be remembered; for the hero, having himself been infected, died a victim of brotherly love, 14 November, 1852. In the church at Obra, where he rests, his friends erected to his memory a monument, surmounted by his bust. A terse Latin sketch describes his brief but zealous career. In youth he composed many charming poems; later he gave preference to religious themes. He had genuine poetical talent, rich imagination, a delicate sense, and a captivating style. Especially beautiful are his "Wianek krzyżyowy" (Garland of the Cross), "Wianek majowy" (Wreath of May), "Jan Kanty, Św. Jacek" (St. Hyacinth), etc. He is the author of many devotional works, and ranks high as an ascetic. These works, though simple in language, breathe genuine piety, singular gravity, and tender emotion; e. g. "Czytania święteczne dla ludu" (Festive Readings for the Faithful), "Św. Izidor Orazc" (St. Isidore), "Grobys świętych polskich" (The Tombs of the Polish Saints), "Listy w duszu Bożym do przyjaciół" (Spiritual Letters to Friends), and many more. He is, however, best known as an orator. But his ability cannot be judged by his printed sermons; his eloquence was an inspired heart-to-heart appeal. He is a master when he speaks on the eternal mercy, the Victim of the Cross, or the Blessed Virgin Mary. His sermons were collected and arranged by his fellow-townsmen, John Badeni (Lemberg), and published (Cracow, 1893, 2d ed.), under the title "Kazania ks. Karola Antoniewicza", "Zbiór pieśni" (a collection of poems) was likewise published in 1898–99 by Father J. Badeni. In the impossibility of enumerating here all of his writings it may be said that he composed over seventy-six different works; six before he became a Jesuit, and seventy as a Jesuit, twenty-seven of which were published after his death.

Ks. S. Baracz, Zycyty sławnymi Ormian w Polsce (Lemberg, 1856); Serkin, P. Karol Antoniewicz (Cracow, 1896); Felczak, Zarys dziejów kaznodziejskich (Cracow, 1896), II, 320–322; Kulczewski, Zarys dziejów literatury pol. (Lemberg, 1891), 403, 404; Ks. Karol Antoniewicz, S.J., krótkie wspomnienia życia i prace w półkowisku poezji jego otoczeni (Cracow, 1905), and many minor sources.

Boleslaus E. Góral.

Antonines. See Anthony, Saint, Ordens of.

Antonius, Saint, Archbishop of Florence, b. at Florence, 1 March, 1389; d. 2 May, 1459; known also by his baptismal name Antonius (Anthony), which is found in his autographs, in some MSS, in printed editions of his works, and in the Bull of canonization, but which has been finally rejected for the diminutive form given him by his affectionate fellow-citizens. His parents, Niccolo and Thomasina Pierozzi, were in high standing. Niccolo being a notary of the Florentine Republic. At the age of fifteen (1404) Antonius applied to Bl. John Dominic, the great Italian religious reformer of the period, that at the Convent of Santa Maria Novella in Florence, for admission to the Dominic Order. It was not until a year later that he was accepted, and he was the first to receive the habit for the Convent of Fiesole about to be constructed by Bl. John Dominic. With Fra Angelico and Fra Bartolommeo, the one to become famous as a painter, the other as a miniaturist, he was stopped at Fiesole, to make his novitiate under Bl. Lawrence of Ripafra. Upon the completion of his year in the novitiate, he returned to Fiesole, where he remained until 1409, when with his brethren, all faithful adherents of Pope Gregory XII, he was constrained to leave the Florentine Republic. At that time he took shelter in the Convent of Foligno. A few years later he began his career as a zealous promoter.
of the reforms inaugurated by Bl. John Dominic. In 1414 he was vicar of the convent of Folligno, then in turn sub-prior and prior of the convent of Cortona, and later prior of the convents of Rome (Minerva), Naples (Saint Peter Martyr), Gaeta, Sienna, and Fiesole (several times). From 1433 to 1446 he was vicar of the Tuscan Congregation formed by Bl. John Dominic of Capistrano to embody a more rigorous observance. During this period he established (1436) the famous convent of St. Mark in Florence, where he formed a remarkable community from the brethren of the convent of Fiesole. It was at this time also that he built, with the munificent aid of Cosimo de' Medici, the adjoining church, at the conclave, with which Fiesole was joined (Epiphany, 1441). As a theologian he took part in the Council of Florence (1439) and gave hospitality in St. Mark's to the Dominican theologians called to the council by Eugene IV.

Despite all the efforts of St. Antoninus to escape ecclesiastical dignities, he was forced by Eugene IV, who had personal knowledge of his saintly character and administrative ability, to accept the Archbishopric of Florence. He was consecrated in the convent of Fiesole, 13 March, 1446, and immediately took possession of the see over which he ruled until his death. As he had laboured in the past for theupbuilding of a religious life in France, so he henceforth laboured for it in his diocese, devoting himself to the visitation of parishes and religious communities, the remedy of abuses, the strengthening of discipline, the preaching of the Gospel, the amelioration of the condition of the poor, and the writing of books for clergy and laity. These labours were interrupted several times that he might act as ambassador for the Florentine Republic.

Ill health prevented him from taking part in an embassy to the emperor in 1451, but in 1455 and again in 1458 he was at the head of embassies sent by the government to the Supreme Pontiff. He was called by Eugene IV to assist him in his dying hours. He was frequently consulted by Nicholas V on questions of Church and State, and was charged by Pius II to undertake, with several cardinals, the reform of the Roman Court. When his death occurred, 2 May, 1459, Pius II gave instructions for the funeral, and presided at it eight days later. He was canonized by Adrian VI, 31 May, 1523.

The literary productions of St. Antoninus, while giving evidence of the eminently practical turn of his mind, show that he was a profound student of history and philosophy. His principal work is the "Summa Theologica Moralis, partitibus IV distincta," written shortly before his death, which marked a new and very considerable development in moral theology. It also contains a fund of matter for the student of the history of the fifteenth century. So well developed are its juridical elements that it has been published under the title of "Jurisprudentiae Historiae et Casuarii Summa." An attempt was lately made by Crohns (Die Summa theologica des Anton von Folligno und die Schätzung des Werks im Hexenhammer, Helsingfors, 1903) to trace the fundamental principles of misogyny; so manifest in the "Summa" of Thomism" of the man inquisitorial to this work of Antoninus. But Paulus (Die Verachtung der Frau beim hl. Antonin, in Historisch-Politische Blätter, 1904, pp. 812-830) has shown more clearly than several others, especially the Italian writers, that this hypothesis is untenable, because based on a reading of only a part of the "Summa" of Antoninus, after the first appearance of the work (Venice, 1477), fifteen editions were printed at Venice, Spire, Nuremberg, Strasbourg, Lyons, and Basle. Other editions appeared in the following century. In 1740 it was published at Verona in 4 folio volumes edited by P. Ballardini; and in 1741, at Florence by Mamachi and Remedelli, O.P.

Of considerable importance are the manuals for confessors and penitents containing abridgments, reproductions, and translations from the "Summa" and frequently published in the fifteenth and sixteenth centuries under the name of St. Antoninus. An unsuccessful attempt has been made to show that he was not the author of the Italian editions. At the most it should be granted that he committed to others the task of editing one or two. The various editions and titles of the manuals have caused confusion, and it made it appear that there were more than one Antoninus. A critical edition and classification is given by Mandonnet in the "Dictionnaire de théologie catholique." Of value as throwing light upon the home life of his time are his treatises on Christian life written for women of the Medici family and first published in the last century under the titles:—(1) "Opera a ben vivere... Con altri ammaestramenti," ed. Father Palermo, one vol. (Florence, 1858) (2) "Regola di vita cristiana," one vol. (Florence, 1866). His letters (Lettere) were collected and edited, some for the first time by Tommaso Corsetto, O.P., and published in one volume, at Florence, 1858.

Under the tutelage of "Chronicorum partibus tribus distincta ab initio mundi ad MCCCLIX" (published also under the titles "Chronicorum opus" and "Historiarum opus"), he wrote a general history of the world with the purpose of presenting to his readers a view of the workings of divine providence. While he did not give way to his imagination or colour facts, he often fell into the error, so common among the chroniclers of his period, of accepting much that sound historical criticism has since rejected as untrue or doubtful. But this can be said only of those parts in which he treated of early history. When writing of the events and politics of his own age he exercised a judgment that has been of the greatest value to later historians. The history was published at Venice, 1474-79, in four volumes of his "Opera Omnia" (Venice, 1490; Nuremberg, 1484; Basle, 1491; Lyons, 1517, 1527, 1585, 1588, 1587). A work on preaching (De arte et vero modo disserendi sermone) containing 450 folio leaves, the largest of the fifteen century. The volume of sermons (Opus quadragesimale et de sanctis sermonum, sive flos florum) is the work of another, although published under the name of St. Antoninus.

Antoninus Pius (Titulus Hadrianus Antoninus Pius), Roman Emperor (138-161), b. 18 September, a. d. 86, at Lanuvium, a short distance from Rome; d. at Lorigino, 7 March, 161. Much of his youth was spent at Lorium, which was only twelve miles from Rome. Later on he built a villa here, to which he would frequently come to the care of the empire, and in which he died, in his seventy-fifth year. His early career was that usually followed by the sons of senatorial families. He entered public life while quite young and after exercising the office of praetor, became consul in 120, at the age of thirty-four. Shortly after the expiration of his consulate he was invested within fifteen years by the four men of consular rank whom he placed over the four judicial districts into which Italy was then divided. The duration of this office and its character cannot be decided with accuracy. An
toninus was afterwards proconsul in Asia, where his remarkable administrative qualities attracted the attention of the Emperor, who admitted him to the "Consilium Principis" on his return to Rome. After the death of the ablest of his colleagues, Lucius Verus, Hadrian adopted Antoninus as his successor, on condition that he, in turn, would adopt as his sons and successors M. Annius Verus (Marcus Aurelius) and Lucius Verus. On his adoption (25 February, 138) Antoninus changed his name to Titus Julius Hadrianus Antoninus Pius. In July, 141, he died, having reigned without a successor until the death of the latter, 10 July, 138, when he became sole ruler. Historians, generally speaking, are unanimous in their praise of the character of Antoninus and of the success and blessings of his reign (for a rather unfavourable estimate, see Schiller, Geschichte der röm. Kaiserzeit, II, 138). His conception of the duties of his office was high and noble, and his exercise of the almost unlimited power placed in his hands marked him as a man thoroughly devoted to the interests of humanity. In his private life and in the management of his court he followed true Stoic simplicity, even to the exception of the bishop Melito of Sardis, whose cheap luxury of life was the envy of all. In his reign was unquestionably the most peaceful and the most prosperous in the history of Rome. No wars were undertaken, except those necessary to guard the frontiers of the Empire against invasion or to suppress insurrections. The conflicts with the Berbers in Africa, and some of the German and Scythian tribes on the Huns, were not punitive expeditions to prevent further encroachments on Roman soil. The short-lived invasion in Egypt and that of the Jews in Armenia and Palestine were quickly suppressed. For years the Poms Romana prevailed over the entire Empire, and brought blessings and happiness to probably 150,000,000 people, whose interests and whose safety were safeguarded by an army of 350,000 soldiers. The only extension of the Roman territory in the reign of Antoninus was in Britain, where a new wall was built at the foot of the Caledonian mountains between the Forth and the Clyde, considerably farther north than the wall of Hadrian.

The internal peace and prosperity were no less remarkable than the absence of war. Trade and commerce flourished; new routes were opened, and new roads built throughout the Empire, so that all parts of it were in close touch with the capital. The renowned life of the provinces and flourishing cities covered the Roman world, is revealed by the numerous inscriptions that record the generosity of wealthy patrons or the activity of free burghers. Despite the traditional hostility of Rome to the formation of clubs and societies, guilds and organizations of all conceivable kinds, mainly for philanthropic purposes, came into existence everywhere. By means of these associations the poorer classes were in a sense insured against poverty and had the certainty that they would receive decent burial. The activity of the Emperor was not confined to merely official acts; private movements for the welfare of the poor were on all sides; charity work of all kinds was unrestrained, and untinted support. The scope of the alimentary institutions of former reigns was broadened, and the establishment of charitable foundations such as that of the "Puelles Faustianoi" is a sure indication of a general softening of manners and a truer sense of duty than those of the period with less available literary and scientific activity, though the general artistic movement of the time was decidedly of the "Rococo" type. The most lasting influence of the life and reign of Antoninus was that which he exercised in the sphere of law. Five great Stoic jurists -- Julius Africanus, M. Annius Verus, Salvius Valens, Volusius Marcellus, and Diocletianus -- were the constant advisers of the Emperor, and, under his protection, they infused a spirit of leniency and mildness into Roman legislation which effectually safeguarded the weak and the unprotected, slaves, wards, and orphans, against aggressions of every kind, and yet preserved the old system of law in its integrity. It must be observed that this legislation was modelled in the reign of Antoninus, but an impulse was given in this direction which produced the later golden period of Roman jurisprudence under Septimius Severus, Caracalla, and Alexander Severus.

In religion Antoninus was deeply devoted to the traditional worship of the Roman Empire. In the latter years of his reign he became a convert to the sect of Hadrian, man of the blind fanaticism of his successor. Perhaps as a consequence superstition and the worship of new deities multiplied under his administration. In his dealings with the Christians Antoninus went no further than to maintain the procedure outlined by Trajan, though the unwavering devotion of the Emperor to the national gods could not fail to bring the conduct of the Christians into unfavourable contrast. Very few indications of the Emperor's attitude towards his Christian subjects are to be found in contemporary documents. The most valuable is that of the Christian epistles of Eusebius (op. cit., IV, xxvi, 10). In his "Apology" to Marcus Aurelius he speaks of "letters" addressed by Antoninus Pius to the Larissaeans, the Thessalonians, the Athenians, and to all the Greeks, forbidding all tumultuous outbreaks against the Christians. The edict found in Eusebius (op. cit., IV, 13) is now looked on by most critics as a forgery of the latter half of the third century. In the past, Tilllemont, and in the present, Wieseler stand for its genuineness. "It speaks in admiring terms of the innocence of the Christians, declares unproved the charges against them, bids men admire the steadfastness and faith with which they met the earthquake and other calamities that drove others to despair, ascribes the persecutions to the jealousy which men felt against those who were truer worshippers of God than themselves."

This temper of mind was entirely in conformity with the spirit of the existing legislation as laid down by Trajan and interpreted by Hadrian: that extra-judicial action on the part of the people against the Christians should not be tolerated by the authorities. The death of Polycarp, Bishop of Smyrna, which took place in 155 or 156, shows how a Roman proconsul, though he knew his duty, still permitted himself to be swayed by popular clamour. In the first century of the Christian era, we see how ineffectual popular outrages were in the face of strong administration, and how efficiently the interests of the Christians were safeguarded, except in the case of actual evidence in an open court. There can be no doubt, however, that persecution did take place in the reign of Antoninus, and that many Christians did suffer death. The pages of the contemporary apologists, though lacking in detail, are ample proof that capital punishment was frequently inflicted. The passive attitude of Antoninus had no small influence on the internal development of Christianity. Hereusy was then rampant; the synods and councils, which had only taken the bonds of discipline and morality, and to enforce unity of doctrine, concerted action was called for. The tolerant attitude of the Emperor made possible a broad and vigorous activity on the part of the Christian bishops, one evidence of which is the institution of the post of metropolitan in Rome, a position then first held on an extensive scale, and described at some length by Eusebius in his Church History. In this way, it may be said, the Emperor contributed to the development of Christian unity.

The known details of the life of Antoninus Pius are found in the Scriptores Historiae Augustae, Gellius, Eusebius, Porphyry, Suidas, Lycius Victor, Meditations of Marcus Aurelius, and the sources usually found in all histories of the period, e.g. Gibbon, Decline and Fall of the Roman Empire (an overdrawn, but ele-
ANTONIO

Antonio Maria Zaccaria, Saint, founder of the Clerks Regular of St. Paul, commonly known as the Barnabites; b. in Cremona, Italy, 1502; d. 5 July, 1539. While he was still an infant his father died, leaving the care of the child’s education to his mother. A commission for the purpose of finding him an almoner. After completing the studies given in the schools at Cremona he was sent to Padua for his philosophy, and in 1520, when he had finished this course, began the study of medicine in the university at that place. At the age of twenty-two he received his degree of Doctor of Medicine and returned to Cremona to practise his profession. Three years later he began to study theology and received holy orders in 1528. He now devoted himself with renewed energy to works of charity and mercy, visiting and consoling the sick in hospitals and poor-prisons. The ministry of the sick and the administration of the sacraments produced such great fruit that St. Antonio was encouraged to seek a larger field for his labors and to carry out a great project which he had formed for the good of souls. He went to the populous city of Milan, of which he was a Burgess, and entered the Confraternity of Eternal Wisdom. Among the members of this religious body he allied himself with two priests, Fathers Ferrari and Morigia, and told them of his idea of founding a congregation of secular clergy. Northern Italy at this period was in a deplorable condition. Frequent wars had devastated the country. The advent of the Lutheran soldiery and their contempt for everything Catholic had spread the contagion of bad example, while famine and plague followed in the track of the soldiers. These scourges combined to produce a state of misery that appealed more powerfully to Antonio and his associates. The Congregation of the Regular Clerks of St. Paul, St. Antonio’s which began with five members, was canonically sanctioned by Pope Clement VII in 1533. Their rule bound them to “regenerate and revive the love of the Divine worship, and a truly Christian way of life by frequent preaching and the faithful administration of the sacraments.”

The first superior of the new congregation was St. Antonio, who soon became known in Milan as an apostle. Besides giving conferences in churches to ecclesiastics and lay people, he went into the streets of the city with crucifix in hand, and produced great fruit in souls by preaching on the Passion and Death of Christ and the need of penance for sin. When he resigned the superiority to Father Morigia and later went to Vicenza at the request of Cardinal Ridolfi. There he succeeded in reforming morals and in bringing two religious communities of women to a stricter observance of their rule. In the latter labors he was greatly aided by a congregation of nuns “The Angelicals of St. Paul”, which he had founded in Milan. He introduced, also, the devotion of the “Forty Hours’ Prayer”, in Vicenza. The last two years of his life were spent in Milan. He sought there a more suitable church for his Congregation and accepted the offer of the church of St. Giberti, but died before it was reached. From this church of St. Barnabas, the Congregation received the name by which its members are commonly known, i.e. Barnabites. Worn out by his voluntary penances, as well as by his untiring labors of charity, he was attacked by fever during one of his missions. Knowing that this illness was his last, he had himself brought to his native city, Cremona. There, in his mother’s house, he received the last sacraments and peacefully expired at the early age of thirty-seven. His body was found incorrupt 27 years after his death. He was declared Blessed by Pius XII on 21 February 1950. (See BARNABITES.) On 15 May, 1897, he was solemnly canonized in St. Peter’s, Rome, by Pope Leo XIII. His writings are: “Detti notabili, raccolti da vari autori” (Venice, 1583); “Constitutiones ordinis clericrorum regularium” (not published); “Sermones super precepta Decalogi” (not published). "La breve resa delle fonti della Congregazione dei Barnabiti e delle Angioliche di St. Paolo" (Tournai, 1896); "Storia di M. Zaccaria, fondatore del Barnabiti e di San Marco, Cremona, 1898; "Brevis statutum et rituum" (Rome, 1897); "Vita e illustri di S. Antonio M. Zaccaria, fondatore delle Barnabiti e delle Angioliche di St. Paolo, Cremona, 1897; "Jesu, Lebensbeschreibung des hl. Anton Maria Zaccaria, Stifter der Barnabiten ordens, tr. (Fulda, 1900); "HELMICH, Die Orden und Congregationen der katholischen Kirche" (Paderborn, 1897).

PATRICK J. HEALY.

Antonio of Vicenza, Maria, a Reformed Minorite, b. at Vicenza, 1 March, 1834; d. at Rovigno, 22 June, 1884. After his ordination (1856) he devoted himself to the study of scholastic authors, especially of St. Bonaventure whose “Breviloquium” he published in a new edition (Venice, 1874; Freiburg, 1881). He also edited the “Lettera di S. Pietro ad Eustachio” (Venice, 1880), in which the terminology of the scholastics is explained. His contributions to hagiography include nineteen studies of the lives of saints of the Franciscan Order.

E. A. PAGE.

Antonio, a supposed Latin Christian poet of the third century, under whose name there is printed in Migne (P.L., V., 261-282) an apologetic poem of Antonini carmen adversus paganos which he attributed to it to another unknown Antonius, an imaginary contemporary of Commodian. But Muratori, says Dr. Bardenhewer, has shown that the poem belongs to St. Paulinus of Nola (351-431). There are two critical editions, by Oehler (Leipzig, 1847), and by Burian (Munich, 1890), both of whom attribute it to Paulinus of Nola (351-431). BARDENHEWER, Patrologie (2d ed., Freiburg, 1901) 394.

THOMAS J. SHAHAN.

Anony, Franz Joseph, b. 1790, at Münster, Westphalia; d. there, 1837. He received Holy Orders, and in 1819 became choirmaster at the cathedral, succeeding his father as organist, in 1822. In addition to some sermons he published, he published some sermons and his erudite work “Archäologisch-litterarisches Gesangbuch des Gregorianischen Kirchengeases” (1829), and “Geschichtliche Darstellung der Entstehung und Verwollkommnung der Orgel”, 1832.

KÖMMÜLER, Lex. der kirchl. Tonkunst; BAKER, Biogr. Dict. of Musicians; RIEMANN, Dict. of Music.

J. A. VÖLKER.

Antwerp (Anvers, Antwerpen, Spanish Amberes), a city of Belgium, in the archiepiscopal of Mechlin, situated on the Scheldt (Escaut), about sixty miles from the sea, at the confluence of the little river Schyn, once navigable. Its foundation was probably due to some wandering Teutonic tribe; the people were certainly Christian from about the middle of the seventh century (Dierckxzen, Antuerpia Christo nasceae ab an. 641, etc., Antwerp, 1747-63, 1773), as is seen by the famous saints then met with in its history as the Irish virgin Dymphna, Eligius, Augustijn, as described in the Delftse chronicles and the Northmen in 855, but soon arose from its ruins. In the tenth and eleventh centuries it appears as the capital of the Margraves of Antwerp, and from that time to the French Revolution recognized, through all political vicissitudes. no other source of authority

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in its various political masters. In the thirteenth and fourteenth centuries the Dukes of Brabant favoured its development by many privileges, political and commercial. In the course of the fourteenth century the Counts of Flanders were its lords paramount and in the fifteenth it recognized the overlordship of the archbishop of Cambrai, through which relationship it eventually rose to its highest prosperity, when with the rest of the Burgundian inheritance it passed under the control of Emperor Charles the Fifth (1517-56). After his death there broke out a long series of sanguinary conflicts, partly religious and partly politico-commercial, in which the overlordship of the great house of Burgundy, which had been disposed of by the Treaty of Cambrai (1559) whereby the southern or Catholic provinces of the Low Countries were enabled to preserve their faith, though at a great price from a commercial standpoint.

The latter quarter of the eighteenth century was marked by much unrest, owing to the anti-Catholic or Febronian policy of Emperor Joseph II (1765-90). During the French Revolution Antwerp was incorporated (1794) with France, and was made by Napoleon (1804-13) the chief naval fortress of his empire. After his overthrow it was incorporated (1815) with the new kingdom of Holland, but came again into the hands of Belgium during the revolution of 1830, and has risen since then to the position of a foremost centre of European commerce and industry.

POPULATION AND COMMERCE.—The population of Antwerp rose in the sixteenth century (1660) to the phenomenal figure of 200,000. It was then the London of the continent, and owed its prosperity to various causes, among which may be mentioned the decay of earlier commercial centres like Bruges and Venice, consequent on the discoveries of Columbus and Vasco da Gama, and the natural deepening of the western entrance of the Scheldt. From the Middle Ages it had inherited a growing trade in fish, salt, and oats, in English wool, and in exchanges of all kinds with the various states of Europe. But now commercial products came no longer by way of the Adriatic and over Venice to the wharves of Antwerp, but directly by sea; this was especially true of the merchandise of the New World. Merchants from all countries flocked to the Scheldt, but they were the agents of the Hanseatic League and of the merchant adventurers of England; it became the chief banking centre of Europe. The rich Fuggers of Augsburg had a house in Antwerp whence they loaned large sums to kings and cities. In those days, it is said, a thousand ships anchored off the city, and one hundred came and went daily. Its fairs were less famous than those of Nuremberg and Novgorod, and had been much frequented even in medieval times, for purposes of barter. But this prosperity declined in the terrible political-religious wars of the last three decades of the sixteenth century, and the trade of Antwerp sank to a point below the level of the Thirty Years War (1618-18). The Treaty of Westphalia, signed in the latter year, contained a clause in the interest of Holland, providing for the closing of free navigation on the Scheldt. Thereby was closed also the regular source of Antwerp's trade and industry, and not until the French Revolution, or rather until 1863, that an unimpeded traffic was provided for on the broad smooth-flowing river that rivals the Thames and the Hudson as a creator of national wealth.

ECCLASISTICAL DEVELOPMENT.—In the Middle Ages Antwerp was comprised with the see of Cambrai. But in 1559, at the instance of Philip II., a new arrangement of the episcopal sees of the Low Countries was made by Paul IV, whereby three archiepiscopal and fourteen episcopal sees were created, and all external jurisdiction, however ancient abolished. Antwerp became one of the six suffragans of Mechlin, and remained such until the end of the eighteenth century. This step did not meet with the goodwill of the merchants of the city, who feared the introduction of the Inquisition and the costliness of an episcopal establishment, and urged the transfer of the new see to Louvain, where it would be more accessible to the inhabitants of the city. The new heretical doctrines were already deeply rooted in the city and vicinity, and their representatives were of course the chief opponents of the step, though certain Catholic monastic interests were very active, being now called on by the Pope to provide for the support of the new see. Finally, the cardinal Schenk (son of Schenk von Brederode) was transferred from Bois-le-Duc to Antwerp in 1569 as first bishop of the new see, and governed it until his death in 1576. Ten years of religious and political conflict elapsed before another bishop could be appointed in the person of Livinus Torriani (Van der Beke) a Louvain theologist, graceful humanist, and diplomat. He died in 1595. The scholarly Miraus (Le Mire) was Bishop of Antwerp from 1604 to 1611, and was succeeded in the seventeenth and eighteenth centuries by a series of fifteen bishops, the last of whom was Cornelius Nolier, Bishop of Louvain. The last Bishop of Antwerp from 1785 to his death in 1798, Pius VII suppressed the see 29 Nov., 1801, by the Bull "Qui Christi Domini vices". Its former Belgian territory now belongs to the Archdiocese of Mechlin, the Dutch portion to the Diocese of Breda (Foppens, Historia Episcopatus Antwerpiani, Brussel, 1717; Ram, Synopsis actuum ecc., Antwerp, Brussels, 1856). The abbeys and convents of Antwerp were long very famous centres of its religious life. In the twelfth century the Canons Regular of St. Norbert (Premonstratensians) founded the abbey of St. Michael, that became later one of the principal abbeys of the Low Countries, sheltered many royal guests, and eventually excited no little cupididity and persecution by reason of its great wealth. The Cathedral of Antwerp was originally a small Premonstratensian shrine known familiarly as "Our Lady of the Stump". Many other religious orders found a shelter in Antwerp, Dominicains, Franciscains, Carmes, Augustins (1632), likewise female branches of the same. The Cistercians had two great abbeys, St. Sauveur, founded in 1451 by the devout merchant, Peter Pot, and St. Bernard, about six miles from Antwerp, founded in 1233 (Papebroch, "Annales Antwerpenses," t. xxii, 1890, ed. Mertens and Buchmann, Antwerp, 1846-48).

RELIGIOUS Conflicts.—The medieval religious life of Antwerp seems to have been troubled by only one notable heresy, that of Tanchelino in the twelfth century. But the principles and doctrines of Luther and Calvin soon found sympathisers among the German, English, and other foreign merchants and also among the citizens. First the Anabaptists and then the Calvinist field-preachers attacked with a fierce persistency the existing religious order. To the religious differences were added patriotic feelings and the hatred of Spanish domination. Popular revolts and insurrections, nursed in cities and provinces, did not occur in the city until August, 1566, when the splendid cathedral that had been 176 years in process of building was sacked by a Calvinist mob, the seventy altars destroyed, and all the works of art it contained defaced or stolen. Similar scenes occurred in all the other churches and convents of Antwerp. Thereafter Spain ruled by the sending of the Duke of Alba, and the great military captains of the age, who inaugurated a reign of terror that bore with equal severity on Protestant and Catholic, since it interfered with the trade of the city and vicinity by stopping the supply of English wool for the looms of Flanders,
and by intensifying the religious and patriotic sentiment whose seeds had first been sown by the Antwerp and the Calvinists. Henceforth the history of Antwerp (ecclesiastical and civil) is intimately bound up with the story of the Gueux (Beggars) resistance to the policy of Philip II (1556-98). The sack of Antwerp by the mutinous Spanish troops (4 Nov., 1576), that French troops attempted to recur, in 1583, to the famous siege of the city by Spain's great captain Alessandro Farnese, Duke of Parma and Piacenza, are among the darkest pages of the great city's pitiful story in the last decades of the sixteenth century. At a cruel price, set rather by politics than by religion, the Catholic faith had been preserved in Antwerp, and Protestant dissenters were tied in the Chalmers. From 1599 to 1621 the Catholic Netherlands were governed by Albert, Archduke of Austria and his spouse Isabella, daughter of Philip II. After the death of "the Archdukes", Spanish rule was once more made permanent in this "cockpit of Europe" until 1714 when, as one result of the War of the Spanish Succession, the government of the Catholic Netherlands again fell to Austria.

**Intellectual Life.**—Amid religious and political conflict the Catholic intellectual life of Antwerp never flagged. The city is famous in the annals of printing. In 1492, that year of the discovery of America, Antwerp, as a fly-sheet, a Latin translation of the letter of Columbus in which he announced his discovery of the New World, and in this way probably first made known the great event to the men of Northern Europe. But it is to Christopher Plantin (d. 1589), and his son-in-law and successor Moretus, that the city chiefly owes its fame as a centre of book-making and distribution. This "giant among printers" organized the trade on a basis hitherto unattempted, began and executed extraordinary enterprises, and founded a house that lasted during the seventeenth and the eighteenth centuries in which period it enjoyed a monopoly of the sale of missals and breviaries throughout the vast Spanish dominions. It was the Plantin press that issued the first volume of the "Acta Sanctorum" (1643), an enterprise begun at Antwerp by the Jesuit Herbert Roewey (d. 1628), organized there by his confereius John Baptist van der Borcal (d. 1647), and continued there until 1778, when it fell a victim of the ridiculous "reforms" of Joseph II. Plantin's own masterpiece is the great Antwerp Polyglot Bible in six folio volumes, the "Biblia Regia" issued at Antwerp from 1559 to 1573, and really at Plantin's own expense. Besides the scholarly bishops of Antwerp already mentioned, the city boasted of other notable Catholic scholars, the great critic and savant Justus Lipsius, and other helpers of Plantin, e.g., Kiliaen, the Flemish lexicographer, and Orteldius and Mercator, the geographers (Max Rooses, Christophe Plantin, imprimeur anversois, Antwerp, 1900). In modern times it is celebrated as the home of Hendrik Conscience, the immortal Flemish novelist, and of Augustin De Backer, the erudite biographer of the Society of Jesus.

The Painters of Antwerp.—In the sixteenth and seventeenth centuries Catholic faith, municipal prosperity, and a certain large-mindedness combined to make Antwerp the greatest painter center in Europe, none in Europe. It was often called "the Florence of the North," and was well-known in medieval times for its "Guild of St. Luke" founded in 1382, and active until the end of the last century. Prominent among the illustrious artists of Antwerp are the great portrait painter Quentin Metsys (1466-1530) and Peter Paul Rubens (1577-1640), the latter at once a prince of painters, courtier, diplomat, and Antwerp's most distinguished citizen. He was also a very devout Catholic and heard Mass daily before beginning his work. Other famous artists were Van Dyck, Jordaens, Teniers, the Sintgen-Seghers, and painters like Luys Faydherbe and the Quellina. In modern times the genius of the old Antwerp painters has revived in masters like Wappers, Leys, and others. Religious realism, rich and vivid colouring, vigour of execution, minuteness of detail, abundance of ornament and light, characteristic works of the Antwerp school of painters. Their city has long since become a museum of religious art unique on the northern side of the Alps, and highly expressive of the earnest spiritual Catholicism of the once warlike burghers, now a new race of merchant-princes. The armies of Philip II in 1576, and of the troops of Philip IV, in 1659 and 1661, committed great outrages, but the results of these were not so disastrous as those to which Napoleon's Conquest was committed there against the Catholic religion. Priests were exiled, even murdered; the churches and convents were closed and pillaged; the Catholic hierarchy abused and insulted in every conceivable manner; statues, paintings, and art-works of all kinds belonging to the churches were sold at public auction, and only the overthrow of the Directory in November, 1799 by Napoleon Bonaparte prevented the demolition and sale of the incomparable cathedral as mere stone, timber, and iron.

**English Catholic Interest.**—The interest of Catholic England in Antwerp is nowhere apart from the close commercial relations that existed from the beginning of the twelfth century to the end of the sixteenth. Persecuted English Catholics often took refuge in that city; thus English Briggite nunns of the royal abbey of Syon House, nearly all of them of noble birth, were welcomed there in the time of Henry VIII. A convent of English Carmelite nuns was founded there in 1619, and flourished until the French Revolution, when the sisters returned to Lanherne in Cornwall where their convent still exists. Mention is made in the city annals of Gilbert Curie, his wife Barbara Mowbray, and his sister Elizabeth Curie, devoted adherents of Mary Stuart, the latter, her attendant at the block (Lingard, Hist. of England, VI, vi, 463). Their house at Antwerp was a shelter for persecuted Catholics from England. Dying, Gilbert Curie bequeathed sixty thousand florins to the Scotch College at Douai. Another Richard Antwerp was the famous Richard Verstegen, a prominent religious publicist, author of the famous "Theatrum crudelitatis haereticorum" (Antwerp, 1586), with engravings designed by himself, a vivid polemical account of the sufferings of contemporay Catholics for their faith, also of several other works written in Flemish.

**Objeets of Religious Interest.**—The Cathedral (St. Mary's) begun in 1354, is said to have been 176 years in process of erection. It is cruciform in shape, with triple aisles and an ambulatory. Its dimensions in feet are: length 384, breadth of nave 171, height 132. The portals are supported by a forest of columns (125). The great northern tower is nearly 400 feet high and was compared by Napoleon Bonaparte to Mechlin lace hung aloft in mid-air. Its organ, built in 1891, contains ninety registers and is said to be the largest in Belgium. Among the famous art-treasures of the cathedral is the "Descendens in Terram, 1555", the "Assumption" by Rubens. It was much damaged by the Calvinists in 1565 and by the French (1794-98). Other important churches are: St. Charles Borromeo, built 1614-21, and once decorated with thirty-six large ceiling-frescoes by Rubens; the churches of Matis (1497-1617), once the "Navarette" of place of the wealthy and distinguished families of Antwerp and filled with their monuments and chapels, including the Rubens chapel; St. Paul, built by the Dominicans (1531-71), since the battle of Lepanto
(1571) the seat of a famous confraternity of the Rosary. There are also churches dedicated to St. Andrew, St. Augustine, St. George, St. Michael and Peter. St. John. The Plantin-Moretus Museum exhibits the workshop and residence of that great family of ecclesiastical printers (purchased in 1876 by the municipality) quite as they were in the sixteenth and seventeenth centuries. In the various rooms may be seen copies of old missals and breviaries, correspondence of learned men (St. Charles Borromeo, Baronius), portraits of famous editors (Arias Montanus, Justus Lipsius) employed by Plantin and Moretus, drawings by Rubens, engravings by famous masters, artistic bindings, and specimens of all the most perfect work done for this establishment of learned printers during their flourishing period. Altogether it is a 'unique picture of the dwelling and contiguous business premises of a Flemish patrician at the end of the sixteenth century'

The Catholic population of Antwerp and arrondissements is 344,817 (census, 1900). The city contains 34 Catholic churches and chapels, 2 Protestant churches, and 9 synagogues. There are 7 religious orders of men and 30 of women. The chief educational institutions are the Academy of Fine Arts, Academy of Trades, Normal School, Royal Athenæum, College of St. John Berchmans, Institute of St. Norbert, College of Notre Dame and Trades Institute, etc. There are 7 boarding schools for girls and 30 for boys. There are in addition boarding schools and day schools under the following religious orders: Ursulines, Sisters of Our Lady, Sisters of the Terinck Foundation, Sisters of the Sacred Heart, Ladies of Christian Instruction, the Apostolines, Annunicates, Sisters of Mary and Sisters of the Heart of Mary. Among the charitable institutions are a Beguinage, a house of the Little Sisters of the Poor, with about 400 inmates; the mother-house of the Sisters of the Heart of Jesus, for the protection and reclamation of women. There are orphanages for boys and girls, two sailors' homes, an asylum for the insane, a number of hospitals, e. g. St. Elizabeth's with a capacity of 400 and Stuiwenberg 500. In Antwerp also is situated the mother-house of the Missionaries of the Sacred Heart.

Besides the works quoted in the text see GÉRARD, Annales à propos de divers sujets historiques et de la vie des voyageurs de nombreuses vues en Belgique, ROBINSON, Antwerp: An Historical Sketch (London, 1864).

THOMAS J. SHAHAN.

Anunciación, fray Domingo de la, a Dominican missionary, b. at Fuenteovejuna, 1510; d. in Mexico, 1591. In the world his name was Juan de Ecieja; his father was Hernando de Ecieja. At the age of thirteen he was admitted into the Order of St. Francis, but was refused. His father having died, he emigrated to New Mexico (Mexico) with his elder brother, Hernando de Paz, who became secretary of the first royal audiencia. Prosperity spoiled Hernando, but the younger brother, Juan, kept aloof from the temptations of wealth and ambition, and entered the Order of Dominicans in 1531, or 1532. He assumed the name of Domingo de la Anunciación, under which he thereafter was known. He was one of the most zealous instructors of the Mexican Indians in the sixteenth century. During the epidemic of 1545 he attended to the natives unceasingly and, in 1566, was president of the sixteenth century, sacraments, from Mexico as far south as Oaxaca, wandering on foot from village to village. In 1559, Fray Domingo, with three other priests and a lay brother, all of the Order of St. Dominic, accompanied Don Tristan de Arriallano y Luna on his disastrous expedition to Florida. Shipwrecked, deprived of almost every resource, he suffered the most. All attempts to penetrate inland failed, and the survivors had to go back as best they could. After his return to Mexico he continued as teacher among the Indians, but was twice prior of the convent of Santo Domingo at the capital, once prior of the convent of Puebla, four times master of novices, and finally prior of various provincial councils. In 1585 he became blind and died six years later, universally regretted for his virtues and untiring devotion to the cause of religion and education, chiefly of the Indians. His eldest brother, Hernando, finally induced him to abandon the life of dissipation he had been leading, also became a Dominican, and rose to a high position in the order. Fray Domingo de la Anunciación has left, as far as is known, only one literary monument, which is very rare. It bears the title: "Doctrina Xipiana Breve y Compendiosa &c &c" (Mexico, 1560), and is a dialogue between master and pupil on the Christian doctrine, in Spanish and Mexican.

The biography of Fray Domingo is based almost exclusively upon the work of FRAY AGUSTÍN DAVILA PADILLA: Historia de la fundación y discarnación de la orden de los predicadores de la orden de los predicadores (first edition, Madrid, 1596; second, 1611; third, 1625; third, 1657). The book is exceedingly rare. That the Doctrina Xipiana was said to be printed in 1545, instead of 1560, is an error of Padilla. That error is confirmed by Padilla. That error is confirmed by Padilla. That error is confirmed by Padilla.

AD. F. BANDELIER.

Anunciación, fray Juan de la, b. at Granada in Spain, probably 1520-1530. He went to Mexico, where he joined the Augustine convent in 1554. He was several times prior of the convents of Mexico and Puebla, and twice definidor. He died at the age of eighty. He was also rector of the college of San Pablo. Fray Juan belongs to the class of religious so numerous and so little known, or least considered, who devoted themselves with special attention to the literary and religious education of the Indians. He published in Mexico three books, which are of at least linguistic value to-day, and were originally useful for the instruction of the aborigines of Nahua stock. The earliest, that of the year 1570, is a "Doctrina Cristiana" in Mexican (Nahuatle and Spanish). In the same year he published "Sermones para publicar, despedir la Bula de la Santa Cruzada," in Mexican and Spanish. He was then sub-prior of the convent of St. Augustine in Mexico. Finally, in 1577, there appeared, his "Sermonario en lengua Mexicana... con un Catecismo en lengua Mexicana y Española, con el Calendario." Very few copies of these works are known to exist.

AD. F. BANDELIER.

AD. See Moarités.

Aosta, the diocese of. — An Italian diocese suf-
fragman of Turin, and comprising 73 towns in the province of Turin. Although St. Ursus is sometimes said to have been the first bishop, this is greatly contested. The first known, certainly, as such was St. Eustachius, whose name coupled with Aosta is signed to a letter sent to Leo I by the second Synod of Milan (451). [F. Savio, S. J. Gli Antiichi Vescovi d'Italia (Piemonte), Turin, 1847-1856]. By the ninth century the list of bishops is fairly complete. Suppressed in 1802 it was re-established in 1817. Aosta has 82,000 Catholics; 87 parishes, 188 secular priests, 24 regulars, 55 seminarians, 566 churches, chapels, or oratories. In the cathedral treasury is a chest of gold of Anicianus Prorus, Roman consul in 406, which shows the Emperor Flavius conqueror of the hordes of Alaric. It was discovered in 1833. St. Anselm (1033-1109), Archbishop of Canterbury, was a native of Aosta. St. Bernard de Menthon (1008), Archdeacon of Aosta, founded the hospice on the Alps named after him, as a relief to pilgrims in the passage of the Alps.


JOHN J. A' BECKET.

Apaches, a tribe of North American Indians belonging linguistically to the Athapaskan stock whose original territory is believed to have been North-western California. The family spread southward into California and thence diffused itself over Texas, New Mexico, and Arizona. Onate, in 1598, is the first writer to mention Apaches by this name. The Apaches, from their first appearance in history, have been noted for their ferocity and restlessness. Opposed to fixed abodes, they have ever been a terror to the more peaceably inclined red men.

The history of Catholic missionary effort among the Apaches is a sad one. We find Franciscans at work among them as early as 1629, when Father Benavides founded Santa Clara de Capo on the borders of the Apache country in New Mexico. Yet, though an Apache chief, Sanaba, had been converted to the Faith, we hear of the tribe itself only as a despoiler of the Christian Pueblo Indians. At the beginning of the eighteenth century, the Jesuit missionaries of Upper California also came in contact with the Apaches. The latter frequently harried the missions near the Arizona frontier with a ferocity which gained for them the reputation of the Iroquois of the West. As a means of protecting their converts, the Jesuits attempted to convert the savage Apaches, and the celebrated Father Kino (Kuehn), cosmographer and missionary, undertook the task. He made such a favourable impression on them that the dynasty of the Jesuit missions in Arizona is named among them, but his death shortly after frustrated the design, and we hear no more of Jesuit missions to the tribe. In 1733, Father Aponte y Lis, a Franciscan labouring on the Texas mission, devoted his best efforts to winning over the Apaches. He persuaded the Spanish Viceroy to lend material assistance, and finally, in 1757, San Saba and San Luis de Amarillas were established; but the nomadic Apaches refused to settle on reservations, despite the efforts of Fathers Turrero, Santiesteban, Molina, and other Franciscans. Moreover, the neighbouring Indians resented the attempt to domesticate the Apaches, burned the missions, and murdered several of the fathers. Another mission, San Lorenzo on the Rio José, founded in 1761, was maintained for a few years by Fathers Ximenes and Bafos. Out of some 3,000 Apaches they induced about 400 to settle at the mission, and baptized 80 persons in danger of death. Toward the latter result were now entertained, as the Apaches allowed their children to be instructed and their sick to be visited, but the Comanches destroyed the settlement in 1769. We read of no more organized work among the Apaches. Soon after the United States Government had acquired the southwestern territories, it came into collision with the restless Apaches, and a relentless state of war with the tribe has existed practically down to the present day. In 1870 the Apaches of Arizona were visited by the Rev. A. Jouvenecou, a secular priest, but he found no Christians among them. A few Jecarelas Apaches, living dispersed among the Navajos, have been baptized, but as a tribe the Apaches have been little Christianized. Catholic missionaries and Indian agents agree in describing them at the present day as the most savage, degraded, and immoral of all our North American Indians. Their number is estimated at 5,200, of whom 300 have been removed to Oklahoma.

SHEA, Cath. Church in Colonial Days (New York, 1886); IDEM., Hist. of Cath. Missions among the Indians (New York, 1893); CLINCH, California and its Missions (San Francisco, 1904).

WILLIAM H. W. FANNING.

Apamea, a titular metropolitan see of Syria, in the valley of the Orontes, whose episcopal list dates from the first century (Gams, 446, 451). It was still a flourishing place in the time of the Crusades, and known to the Arabians as Apamayn. It is a very ornamental character about in the vicinity. For another Apamea (in Phrygia) known as Apamea Cibotos (the Ark) see "Bulletin Critique" (Paris, 1890), XI, 296-297. There was still another see of the same name in Bithynia, whose episcopal list is known since the fourth century, and the name is borne by a very ornamental character about in the vicinity. For another Apamea (in Phrygia) known as Apamea Cibotos (the Ark) see "Bulletin Critique" (Paris, 1890), XI, 296-297. There was still another see of the same name in Bithynia, whose episcopal list is known since the fourth century, and the name is borne by a very ornamental character about in the vicinity.

Legendre in VIGNOBUS, Dict. de la Bible (1891), s. v.; D. VOGTI, La Syrie centrale: Architecture civile et religieuse (Paris, 1896-97); BUTLER, Architecture etc., in Northern Central Syria (New York, 1903), passim.

APARISI y GUIJARRO, ANTONIO, parliamentary orator, jurisconsult, Catholic controversialist, and Spanish litterateur, b. in Valencia, 28 Mar., 1815; d. in Madrid, 5 Nov., 1872. He was extremely gifted; of extensive knowledge, brilliant imagination, graceful and beautiful power of expression, and exquisite literary taste. As a man, he was modest, kind-hearted, and most charitable, a fervent Catholic and an ardent patriot. In 1839 he was admitted to the bar, and defended many criminal cases, winning them in almost every instance. He published poems and articles in the Revista de Novedades Vaquero (1841-42), in La Restauracion, in the Catholic review of Valencia (1843-44), and was editor of the newspaper, "El pensamiento de Valencia" (1857-58). He contributed to "La Esperanza," "La Estrella," and particularly to "La Regeneracion" (Nov., 1862, to Nov., 1872), Catholic newspaper of the followers of Madariaga. He was named at different times, and collaborator in the publication of the review "La Concordia" (1863-64).

He was sent as representative from Valencia to the Cortes (1858-65), where, as leader of the royalists in the House of Representatives, he delivered many eloquent discourses against the disentailment laws, in defence of Catholic union, in reprobation of despoiling the Pope of his temporal power, and on other vital questions touching the Church and Spain. In Paris, in 1869, he attempted to unite the royal families of Isabel II and Charles of Bourbon, and for dynastic reasons also went to Paris and London in 1869-70, and took part in the Carlist conference in Switzerland in April, 1870. He took the initiative in the formation in Paris of a Central Congress of the Carlist party. In 1860 he wrote the treatise "El Papa y Napoleón," and later four others: "Los tres Órdenes" (1869), "El Rey de España" (1869), "La cuestión dinástica" (1869), and "La Restauración" (1872), leaving unpublished "El libro del pueblo." In February or March of 1870 he had an audience with Pius IX, who bestowed on him many marks of special favour. In 1871 he was elected senator from Guipuzcoa. He was also made a member of the Royal Spanish
Academy, but did not live to take his seat. The works of Aparisi were published in Madrid during the years 1873 to 1877, in five volumes, containing his biography as well as poems, discourses, political and academic, articles and treatises, and many forensic writings and speeches.

**Nocedal, Don Antonio Aparisi y Gutiérrez: discurso necrológico.** Valencia: Biografías de Aparisi, Enciclopedia hispano-americana, (Barcelona, 1887) II. CECILIO GOMEZ RODELES.

**Aphellos**, founder of a Gnostic sect; d. at an advanced age late in the second century. What little is known of his life is gleaned chiefly from fragments of his works and from his antagonism toward Eusebius (Hist. Eccl., V, xii), and from Tertullian's "Prescription against Heretics" (xxx). At Rome he separated from Marcion, whose most famous pupil he was, and went to Alexandria, where he met the visionary Philumenus, whose utterances he regarded as inspired. Besides collecting her works in a book entitled "Manifestations," he wrote an extensive work, Συνάγωγαν, an attack on Mosiac theology. The moral character of Aphellos is differently estimated according as one is influenced either by Rhodon's uncoloured picture of the aged heresiarch, or by the stories of scandals in his early life to which Tertullian, without exaggeration, refers.


**John B. Peterson.**

**Aphian** (or Aphiad), Saint, an illustrious martyr, under the Emperor Maximian, c. 306. He was only eighteen when he entered the temple at Cesarea, where the prefect Urbanus was offering sacrifice. Seizing the outstretched hand that was presenting the incense, he approached the magistrate with the idolatrous act. The guards fell upon him furiously and, after cruelly torturing him, flung him into a dungeon. The next day he was brought before the Prefect, torn with iron claws, beaten with clubs, and burned over a slow fire, and then sent back to continue his torments. Three days later he was again thrown from prison and thrown into the sea with stones tied to his feet. Eusebius, an eyewitness, declares that an earthquake simultaneously shook the city, and that the sea flung up his corpse on the shore. He belonged to Lycia, but had withdrawn to Cape. The prefect's parents, who were both distinguished and rich, resisted his efforts to convert them to Christianity. St. Pamphilus was at Cesarea at the time, expounding Holy Scripture, and the young Aphian was one of his disciples. He lived at the house of Eusebius, but gave no intimation of his purpose to make the public protest which ended in his martyrdom. The Greeks refer to him as the brother of St. Eadius. In the old martyrlogies his feast was on the fifth, but the Bollandists pronounce for the second of April as the correct date. Acta SS., I, April; Butler, Lives of the Saints, 2 April.

**T. J. Campbell.**

**Aphrata (Gr. Aphrētra, Syr. Αφραθάλ, or Phorhal).—**The long list of Syrian writers whose works have come down to us is headed by Aphrata (fourth century), surnamed the "Persian Sage." The few biographical data which we possess of this illustrious author are gleaned from his own writings. From these we learn that he was born of pagan parents during the last half of the third century, veiled in the breast the Christian empire. After his conversion to Christianity he embraced the religious life, and was later elevated to the episcopate, on which occasion he assumed the Christian name of Jacob. The adoption of this name subsequently led to a confusion of identity, and for centuries the works of Aphrata were ascribed to the famous Jacob, Bishop of Nisibis (d. A.D. 338). It was not until the tenth century that the "Persian Sage" was finally identified with Aphrata, the name under which he is known to modern scholars. According to a MS. of the British Museum dated A.D. 1064 (Oront. 7, 81877) Aphrata was "bishop of the monastery of M corresponds on the eastern shore of the Tigris, near the modern Mosul in Mesopotamia. The ruins of this monastery, now called "Sheikh Matta," are still to be seen. It was here that his works are most of his life.

Regarding the date of his death, nothing is known. Enmises (Chron. Enm. 1907) supposes that Phorhal, or Aphrata, flourished in the time of Papas I., the Catholicus who died in A.D. 334. This is in accord with the data found in our author's writings which place the period of his literary activity between A.D. 337 and 345.

The writings of Aphrata consist of twenty-three "Demonstrations," or homilies on moral and controversial topics. The first twenty-two are alphabetical, each beginning with one of the Syriac letters in alphabetic order, and may be divided into two groups according to the time of their composition. The first ten, which were written in A.D. 337, treat of the "Faith," (iii) "Penitence," (vii) "Resurrection," (ix) "Humility," and (x) "Pastors." The second group, composed in A.D. 344, are entitled, (xi) "Circumcision," (xii) "The Passover," (xiii) "The Sabbath," (xiv) "Ecclesiastic," (xv) "Divine Meats," (xvi) "The Call of the Gentiles," (xvii) "Jesus the Messiah," (xviii) "Virginity," (xix) "Dispersion of the Cities," (xx) "Almsgiving," (xxi) "Persecution," (xxii) "Death and the Latter Times." To this collection is subjoined a twenty-third "Demonstration," composed in A.D. 345 and entitled "Concerning the Grape," in reference to Isaiua, lxv. 8. These homilies, which are also called "Epistles" because they are in the form of answers to the queries of a friend, constitute the earliest extant document of the Syrian Church, and besides their linguistic importance are of the highest value for the Catholic apologist. They abound with precious information on the most important questions of dogmatic and moral theology, liturgy, ecclesiastical, and even profane history, and are pregnant with important conclusions in favour of the conformity of the doctrines of the Catholic Church with those of the early Christian Church in the fourth century. St. Ephrem, for example, the perpetual virginity of the Blessed Virgin, and her Divine Maternity, the foundation of the Church on St. Peter, and the existence of all the sacraments except Matrimony, which is not mentioned. In regard to the Holy Eucharist, Aphrata affirms that it is the real Body and Blood of Christ. In his seventh "Demonstration," he treats of penance and penitents, and represents the priest as a physician who is charged with the healing of a man's wounds. The sinner must make known to the physician his infirmities in order to be healed, i.e. he must confess his sins to the priest, who is bound to secrecy. Because of the numerous quotations from Holy Writ used by Aphrata, his writings are also very valuable for the history of the canon of Sacred Scripture and of exegesis in the early Mesopotamian Church.

The edict de princeps of the Syriac text of the twenty-three "Demonstrations" was issued by W. Wright, Patrologia Syriaca, the translation of the Aphrata. Since then another edition of the series of twelve has been published by the Benedictine scholar Dom Parrot [Grafin, Patrologia Syriaca (Paris, 1894), I], including a Latin version, and preceded
by a learned and copious introduction. A German translation of the whole work was published by Bert (Gebruder Herder, Texte und Untersuchungen (Leipzig, 1888), III). An English translation of eight "Demonstrations," including an historical introduction, was published by Dr. John Gwynn (Nicene and Post-Nicene Fathers (New York, 1898), XIII).

See Prolegomena in Agraphia sacra. Persa sermons homileticae (Leipzig, 1879); Forget, De vitæ et scriptor Apaorthotes (Louvain, 1882); Wright, A Short History of Syria (Cambridge, 1934); 33-33; Touraine, Le bibliothèque épiscopale (Paris, 1900), 224-229; Labourt, Le christianisme dans l'empire romain, (Paris, 1904), 32-32; Basset, Byzantine Christianity outside the Roman Empire (Cambridge, 1990), Lectures (iii); Parrot in V., Dict. de la Bible (Paris, 1863); Isorn, in Dictionnaire de la Bible (Paris, 1903); Nestle in Herzog, Realencyklopädie (3rd ed.).

F. X. E. ALBERT.

**Aphthartodocete.** See MONOPHYSITISM.

**Aphthonius.** See MANES.

**Arius of Sica.** A priest of the diocese of Sica, in proconsular Africa. Interest attaches to him only because of his appeal to Rome from his bishop's sentence of excommunication, and the consequent protracted parleying between Rome and Carthage about the privileges of the African church in regulating its own discipline. In the resentment which the peremptory exclusions of the Lateran synod provoked in the African bishops opponents of the Papacy read the denial by the Church of St. Augustine of the doctrine of Papal supremacy; and thus the case of Arius has come to be the classical example in anti-Roman controversial works, illustrating the fifth-century repudiation of Papal claims to disciplinary control. Arius was deposed by Urbanus, Bishop of Sica; for grave misconduct, appealed to Pope Zosimus, who, in view of irregularities in the bishop's procedure, ordered that the priest should be reinstated, and his bishop dismissed. Chagrined, perhaps, at the unworthy priest's success, a general synod of Carthage, in May, 418, forbade appeal "beyond the seas" of clerics inferior to bishops. Recognizing in what was virtually a restatement of previous African legislation an expression of displeasure on the part of the African bishops, Pope Zosimus sent a delegation to defend his right to receive certain appeals, especially those claimed by him at the Council of Nicaea, but which in fact were canons of the Council of Sardica. The African bishops who met the legates, while not recognizing these decrees as Nicene, accepted them pending verification. In May, 419, was held the sixteenth Council of Carthage, and there again the representations of Zosimus were accepted, awaiting the result of a comparison of the Nicene canons as they existed in Africa, in which the decrees cited by the Pope had not been found, with those of the churches of Antioch, Alexandria, and Constantinople. By the end of the year 419 Pope Boniface, who had succeeded Zosimus in December, 418, was informed by the Eastern codices that the alleged decrees; but, as the now repentant Arius had meantime been assigned to a new field of labour, interest in the affair subsided. The letter to Pope Boniface, while evidencing irritation at the arrogance of the legate Faustinus, contains nothing incompatible with belief in the Pope's supremacy.

Some four years later Arius relapsed into scandalous courses, was once more excommunicated, and again appealed to Rome. Pope Celestine, who had succeeded Boniface in September, 423, reinstated him and deputed the unwelcome Faustinus to smite him in conclusion before the African bishops. The legate's exasperating efforts in behalf of the unworthy priest were miserably thwarted by Arius's admission of his guilt. Incensed, in these provoking circumstances, by the heightened arro
gance of Faustinus and the misinformed Pope's haste in sustaining Arius, a number of African bishops addressed to Celestine the famous letter, "Optaremus," in which they bitterly resent the insults of the tactless legate, and request that in future the popes will exercise due discretion in hearing appeals from Africa and exact from the African Church in such matters no more than was allowed for by the privileges of those bishops with all its boldness, cannot be construed into a denial of the Pope's jurisdiction by the Church of Africa. It simply voices the desire of the African bishops to continue the enjoyment of those privileges of partial home-rule which went by default to their church during the stormy period when the theory of universal papal dominion was too often reduced to practice, because of the trials which the growing church had to endure. But before the time of Arius, as the Sardican canons referred to attest, Western Europe had come to accept Rome as a court of last appeal in disciplinary causes. Africa, too, was now ready, and its readiness is shown by the case of Arius as well as by the records of like appeals to Rome to which St. Augustine himself bears witness.

**Apocalypse.** From the verb ἀποκάλυψις, to reveal, is the name given to the last book in the Bible. Protestants call it the Book of Revelation, the title which it bears in the King James Version. Although a Christian work, the Apocalypse belongs to a class of literature dealing with eschatological subjects and much in vogue among the Jews of the first century before, and after, Christ.

**AUTHENTICITY.**—The author of the Apocalypse calls himself John. "John to the seven churches which are in Asia" (Ap., i, 4). And again, "I, John, your brother and your partner in tribulation...hears in the island which is called Patmos, for the word of God" (i, 9). The Seer does not further specify his personality. But from tradition we know that the Seer in the Apocalypse was John the Apostle, the son of Zebedee, the Beloved Disciple of Jesus. At the end of the second century the Apocalypse was acknowledged by the historical representatives of the principal churches as the genuine work of John, the Apostle. In Asia, Melito, Bishop of Sardis, one of the Seven Churches of the Apocalypse, acknowledged the "Revelation of John" and wrote a commentary on it (Eusebius, Hist. Eccl., IV, 26). In Gaul, Irenaeus firmly believes in its Divine and Apostolic authority (Adv. Haer., IV, 20). In Africa, Tertullian frequently quotes Revelation without apparent misgivings as to its authenticity (C. Marcion, III, 14, 25). In Italy, Bishop Hippolytus assigns it to the Apostle St. John, and the Muratorian Fragment (a document about the beginning of the third century) enumerates it along with the other canonical writings, adding, if it is the Apocalypse of St. Peter, but with the clause, quum quidam ex nostris in ecclesia legi noluit. The Vetus Itala, moreover, the standard Latin version in Italy and Africa during the third century, contained the Apocalypse. In Egypt, Clement and Origen believed without hesitation in its Joanne authority. They were both scholars and men of critical judgment. Their opinion is all the more valuable as they had no sympathy with the millennial teaching of the book. They contented themselves with an allegorical in-
terpretation of certain passages but never ventured to impugn its authority. Approaching more closely the apostolic age we have the testimony of St. Justin Martyr, about the middle of the second century. From Eusebius, (Hist. Eccl., IV, xviii, 8), as well as from his dialogue with the Jew, Tryphon (c. 81), held in Corinth in the time of Hadrian, so essential to the apostolic literature, that he admitted the authenticity of the Apocalypse.

Another witness of about the same time is Papias, Bishop of Hierapolis, a place not far from Ephesus. If he himself had not been a hearer of St. John, he certainly was personally acquainted with several of his disciples (Eusebius, Hist. Eccl., III, 39). His evidence, however, is not of the importance of Caesareus, in the prologue to his commentary on the Apocalypse, informs us that Papias admitted its inspired character. From the Apocalypse undoubtedly Papias derived his ideas of the millennium, on which account Eusebius decries his authority, declaring him to have been a man of limited understanding. The apostolic writings which are extant furnish no evidence for the authenticity of the book.

ARGUMENTS AGAINST ITS AUTHENTICITY.—The Alogi, about A. D. 200, a sect so called because of the doctrine of the logos-doctrine, deny the authenticity of the Apocalypse, assigning it to Cæ- rinthus (Epiphanius, LI, 33; cf. Irenæus, Adv. Haer., III, 11, 9). Caius, a presbyter in Rome, of about the same time, holds a similar opinion. Eusebius quotes his words taken from his Disputation: "But Cærinthus by means of revelations which he pretended were written by a great Apostle falsely pretended to wonderful things, asserting that after the resurrection there would be an earthly kingdom" (Hist. Eccl., III, 28). The most formidable antagonist of the authority of the Apocalypse is Dionysius, Bishop of Alexandria, disciple of Origen. He is not opposed to the suggestion that Cærinthus is the writer of the Apocalypse. "For," he says, "this is the doctrine of Cærinthus, that there will be an earthly reign of Christ, and as he was a lover of the body he dreamed that he would reign in the gratification of the sensual appetite". He himself did not adopt the view that Cærinthus was the writer. He regarded the Apocalypse as the work of an inspired man but not of an Apostle (Eusebius, Hist. Eccl., VII, 25). During the fourth and fifth centuries the tendency to exclude the Apocalypse from the list of sacred books continued to increase in the Syro-Palestinian churches. Eusebius expresses no definite opinion. He contents himself simply with making the statement: "It is accepted among the canonical books but by others rejected" (Hist. Eccl., III, 25). St. Cyril of Jerusalem does not name it among the canonical books (Catech., IV, 33-36); nor does it occur on the list of the Synod of Laodices, or on that of Gregory of Nazianzus. Perhaps the most telling argument against the apostolic authorship of the book is its omission from the Peshito, the Syrian Vulgate. But although the authorities giving evidence against the authenticity of the Apocalypse deserve full consideration they cannot annul or impair the older and unanimous testimony of the churches. The opinion of Origen, however, moreover, is not free from criticism. From the manner in which Dionysius argued the question, it is evident that he thought the book dangerous as occasioning crude and sensual notions concerning the resurrection. In the West the Church persevered in its tradition of apostolic authorship. St. Jerome, however, seems to have been influenced by the doubts of the East.

THE APOCALYPSE COMPARED WITH THE FOURTH GOSPEL.—The relation between the Apocalypse and the Fourth Gospel has been discussed by authors, both ancient and modern. Some affirm and others deny their mutual resemblance. The learned Alex-

andrine Bishop, Dionysius, drew up in his time a list of differences to which modern authors have had little to add. He begins by observing that whereas the Gospel is anonymous, the writer of the Apocalypse prefixes his name, John. He next points out how the characteristic terminology of the Fourth Gospel is totally absent from the Apocalypse, and so essential to the apostolic literature, that the Apocalypse is not in the Apocalypse. The terms, "life", "light", "grace", "truth", do not occur in the latter. Nor did the crudeness of diction on the part of the Apocalypse escape him. The Greek of the Gospel he pronounces correct as to grammar, and he even gives its author credit for a certain elegance of style. But in the Greek of the Apocalypse he finds barbarous and disfigured by solecisms. He, therefore, inclines to ascribe the works to different authors (Hist. Eccl., VII, 25). The upholders of a common authorship reply that these differences may be accounted for by bearing in mind the peculiar nature and aim of each work. The Apocalypse contains visions and revelations. In conformity with other books of the same kind, e. g. the Book of Daniel, the Seer prefixed his name to his work. The Gospel on the other hand is written in the form of an historical record. In the Bible, works of that kind do not bear the signification of the term "Gospel". As regards the absence of Joannine terminology in the Apocalypse. The object of the Gospel is to prove that Jesus is the life and the light of the world, the fullness of truth and grace. But in the Apocalypse Jesus is the conqueror of Satan and his kingdom. The defects of grammar in the Apocalypse are concealed. Some of them are quite obvious. Let the reader but notice the habit of the author to add an apposition in the nominative to a word in an oblique case; e. g. iii, 12; xiv, 12; xx, 2. It further contains some Hebrew idioms: e. g. ἐπαξίασεν equivalent to ἐπιστολήν, the one that is to come", instead of ἐπιστολήν, "the lamb making atonement for sin by its blood is taken from Isaías, lii. Throughout the Apocalypse the portrait of Jesus is that of the lamb. Through the book runs the thought of its being the Lamb with seven seals and has triumphed over Satan. In the Gospel Jesus is pointed out by the Baptist as the lamb of God . . . him who taketh away the sin of the world" (John, i, 29). Some of the circumstances of His death resemble the rite observed in the eating of the paschal lamb, the symbol of redemption. His crucifixion takes place on the Sabbath day on which the Passover was eaten (John, xviii, 28). While hanging on the cross, His executioners did not break the bones in His body, that the prophecy might be fulfilled: "no bone in it shall be broken" (John, xix, 38). The name Logos, "Word", is quite peculiar to the Apocalypse. The word is not found in the Fourth Gospel. The first sentence of the Gospel is, "In the beginning was the Word, and the Word was with God, and the Word was God". The first epistle of St. John begins, "That which was from the beginning, which we have heard . . . of the word of life". So one critic on the Apocalypse says, "And his name is called the Word of God" (xix, 13).

TIME AND PLACE.—The Seer himself testifies that the visions he is about to narrate were seen by him whilst in Patmos. "I John . . . was in the island which is called Patmos, for the word of God and for the testimony of Jesus" (i, 9). Patmos is one of the
group of small islands close to the coast of Asia Minor, about twelve geographical miles from Ephesus. Tradition, as Eusebius tells us, has handed down that John was banished to Patmos in the reign of Domitian for the sake of his testimony of God's word (Hist. Eccl., III, 18). He also mentions the phrase: “for the word of God and for the testimony of Jesus” (i, 9). It is true that the more probable meaning of this phrase is, “in order to hear the word of God”, etc., and not “banished because of the word of God”, etc., (cf. i, 2). But it was quite natural that the Seer should have regarded his banishment to Patmos as prearranged by Divine Providence, and that he might himself bear a testimony to God's word. The tradition recorded by Eusebius finds confirmation in the words of the Seer describing himself as “a brother and partaker in tribulation” (i, 9). Irenæus places the Seer's exile in Patmos at the end of Domitian's reign. “Pene sub nostro seculo ad fines Domitianis imperii” (Adv. Haer., V, 4). The Emperor Domitian reigned A.D. 81–96. In all matters of Joannine tradition Irenæus deserves exceptional credit. His lifetime bordered upon the Apostolic age and his master, St. Polycarp, had been among the disciples of St. John. Eusebius, chronicling the statement of Irenæus without any addition of his own, gives the year of the Seer's exile the fourteenth of Domitian's reign. St. Jerome also, without reserve or hesitation, follows the same tradition. “Quarto decimo anno, secundum post Neronem persecutionem movente Domitianis, in Patmos insulam relegatus, scriptum Apocalypsim” (Ex libro de Script. Eccl.). Against the united testimony of these three witnesses of tradition the statement of Epiphanius, placing the Seer's banishment in the reign of Claudius, A.D. 41–54, appears exceedingly improbable (Herr., iii, 12, 33).

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(2) The Book with the Seven Seals. Chaps. iv and v. The vision of God enthroned upon the Cherubim. The throne is surrounded by twenty-four elders. In the right hand of God is a scroll sealed with seven seals. In the midst of the Cherubim and the elders the Seer beholds a Lamb “a lamb as it had been occisus”, having on its throat the scar of the gash by which it was slain. The Seer weeps because no one either in heaven or on earth can break the seals. He is comforted on hearing that the Lamb was worthy to do so, because of the redemption it had wrought by its blood. The portrait of the throne is taken from Ezek., i. Comparison in both cases of the description of the four beasts. They resemble a lion, an ox, a man, and an eagle. Their bodies are full of eyes (cf. Ap., iv, 8; and Ez., x, 12). The twenty-four elders were probably suggested by the twenty-four courses of priests ministering in the Temple. The Lamb slain for the sins of mankind is from Isaacs, iii, 14.

Chaps. vi and vii. The seven seals and the numbering of the Saints. At the opening of four seals, four horses appear. Their colour is white, black, red, and sallow, or green (χαλκός = γάλακτος, piebald). They signify conquest, slaughter, death, and destruction. The vision is taken from Gen., xxi, 14. At the opening of the fifth seal the Seer beholds the martyrs that were slain and hears their prayers for the final triumph. At the opening of the sixth seal the predestined to glory are numbered and marked. The Seer beholds them divided into two classes. First, the 600,000 Jews, 12,000 per tribe; and he might be under the control of God's word. The tradition recorded by Eusebius finds confirmation in the words of the Seer describing himself as “a brother and partaker in tribulation” (i, 9). Irenaeus places the Seer's exile in Patmos at the end of Domitian's reign. “Pene sub nostro seculo ad fines Domitianis imperii” (Adv. Haer., V, 4). The Emperor Domitian reigned A.D. 81–96. In all matters of Joannine tradition Irenaeus deserves exceptional credit. His lifetime bordered upon the Apostolic age and his master, St. Polycarp, had been among the disciples of St. John. Eusebius, chronicling the statement of Irenaeus without any addition of his own, gives the year of the Seer's exile the fourteenth of Domitian's reign. St. Jerome also, without reserve or hesitation, follows the same tradition. “Quarto decimo anno, secundum post Neronem persecutionem movente Domitianis, in Patmos insulam relegatus, scriptum Apocalypsim” (Ex libro de Script. Eccl.). Against the united testimony of these three witnesses of tradition the statement of Epiphanius, placing the Seer's banishment in the reign of Claudius, A.D. 41–54, appears exceedingly improbable (Herr., iii, 12, 33).

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leopard, the third beast of Daniel (vii, 6); it had feet like a bear, the second beast of Daniel (vii, 5); and ten horns which are ten kings. The great dragon gives full power unto the beast, whereupon all the world worship it (viz. those whose names are not contained in the book of the lamb). The followers of the beast have its mark on their head and hand. The beast from the land has two horns like a lion, however lies in the ways of the beast. The means of tokens and miracles. Throughout the remainder of the book it is called the false prophet. Its office is to assist the beast from the sea, and to induce men to adore its image. The first act of the drama concludes with a promise of victory over the beast by the lamb of God.

xv, xvi. The seven vials. They are the seven plagues preceding the destruction of the great city, Babylon. They were for the greater part suggested by the Egyptian plagues. The first vial is poured out on the earth. Men and beasts are smitten with ulcers (Ex., ix, 10). The second and third vial upon the seas and rivers. They become blood (Ex., vii, 20–21). The fourth vial upon the sun. It burns men to death. The fifth vial upon the throne of the beast. It causes great darkness (Ex., x, 11–29). The sixth vial upon the Euphrates. Its waters are dried up and form a passage for the kings of the East (Ex., xiv.). The seventh upon the air. Storm and earthquake destroy Babylon.

Third Act. Chaps. xvii, xviii. The great harlot. She is seated upon the scarlet beast with the seven heads and ten horns. She is robed in scarlet and decked with gold. On her head is written: Mystery, Babylon the great. The kings of the earth commit fornication with her. But the day of her visitation has come. She is made a desolate place, the habitation of unclean animals (Is., xiii, 21, 22). Her fall is lamented by the rulers and merchants of the earth.

Fourth Act. Chaps. xix, xx.—The victory over the beast and the great dragon. A knight appears mounted on a white horse. His name is “The Word of God”. He defeats the beast and the false prophet. They are cast alive in the pool of fire. Their defeat is followed by the first resurrection and the reign of Christ for a thousand years. The martyrs rise to life and partake with Christ in glory and happiness. Daniel, the great dragon, and beast are cast into chains. At their completion he is once more set at large to torment the earth. He deceives the nations Gog and Magog. These two names are taken from Ezek., chaps. xxviii, xxxix, where, however, Gog is the king of Magog. At last he also is cast for all eternity in the pool of fire. Hereupon the general judgment and the resurrection take place.

Fifth Act. Chaps. xxi, xxii. The new Jerusalem (cf., Es., xi-xlvi.). God dwells in the midst of His saints who enjoy complete happiness. The new Jerusalem is the spouse of the lamb. The names of the Twelve Tribes and the Twelve Apostles are written on its gates. God and the lamb are the sanctuary in this new city.

Epilogue. Verses 18–21. The prophecy of the book is soon to be fulfilled. The Seer warns the reader not to add anything to it or take away from it under pain of forfeiting his share in the heavenly city.

Purpose of the Book.—From this cursory review of the book, it is evident that the Seer was influenced by the prophecies of Daniel more than by any other book. Daniel was written with the object of comforting the Jews under the cruel persecution of Antiochus. The Seer who wrote the Apocalypse had a similar purpose. The Christians were persecuted in the reign of Domitian. The danger of apostacy was great. False prophets went about, trying to seduce the people to conform to the heathen practices and to take part in the Caesar-worship. The Seer urges his Christians to remain true to their faith and to bear witness for Christ and His kingdom. He encourages them with the promise of an ample and speedy reward. He assures them that Christ’s triumphant coming is at hand. Both in the beginning and at the end of his book the Seer is most emphatic in telling his people that the hour of victory is nigh. The pagans, saying that it was of deceit, he tells them that those things which are written in it; for the time is at hand” (i, 3). He closes his visions with the pathetic words: “He that giveth testimony of these things saith, Surely I come quickly: Amen, Come, Lord Jesus”. With the coming of Christ the woes of the Christians will be avenged. Their oppressors will be given up to the judgment and the everlasting torments. The martyrs that have fallen will be raised to life, that they may share the pleasures of Christ’s kingdom, the millennium. Yet this is but a prelude to the everlasting beatitude which follows after the general resurrection. It is an article of faith that Christ will return at the end of time to judge the living and the dead. But the time of His second advent is unknown. “But of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone” (Matt., xxiv, 36). It would appear, and is so held by many, that the Christians of the Apostolic age expected that Christ’s return during their own lifetime was near. “This seems to be the more obvious meaning of several passages both in the Epistles and Gospels (cf. John, xxi, 21–23; Thess., iv, 13–18). The Christians of Asia Minor, and the Seer with them, appear to have shared this fallacious expectation. Their mistaken hope, however, did not affect the soundness of their belief in the essential part of the dogma. Their views of a millennial period of corporal happiness were equally erroneous. The Church has wholly cast aside the doctrine of a millennium previous to the resurrection. St. Augustine has perhaps more than any one else helped to free the Church from all crude fancies as regards its pleasures. He explained the millennium allegorically, and applied it to the Church of Christ on earth. With the foundation of the Church the millennium began. The first resurrection is the spiritual resurrection of the soul from sin (De Civ. Dei, Lib. XX). Thus the number, 1,000, is to be taken indefinitely.

Structure of the Book and its Literary Composition.—The subject-matter of the Apocalypse required a threefold division. The first part comprises the seven exhortatory letters. The leading idea in the second part is the wisdom of Christ. It is symbolized by the book with seven seals. In it are written the eternal decrees of God touching the end of the world, and the final victory of good over evil. No one except Jesus, the lamb slain for the sins of the world, is worthy to break the seals and read its contents. The third part describes the power of Christ over Satan and his kingdom. The lamb slays the dragon and the beast. This has been developed in a drama of five acts. In five successive scenes we see before us the struggle, the fall of Babylon, the harlot, the victory, and final beatitude. The third part is not only the most important, but also the most successful from a literary point of view.
that is weird and grotesque. He delights in portraying locusts with hair like that of women and horses with tails like serpents. There are occasional passages revealing a sense of literary beauty. God removes the curtain of the firmament as a scribe rolls up his scrolls. The stars fall from the heavens like figs from the fig-tree shaken by the storm (vi, 12–14). On the whole, however, the Seer shows more love for Oriental splendour than the appreciation of true beauty.

INTERPRETATION.—It would be alike wearisome and useless to enumerate even the more prominent applications made of the Apocalypse. Racial hatred and religious rancour have at all times found in its vivid, suggestive, and alluring matter a field for their exercise. By that meaning of the name, persons as Mahomet, the Pope, Napoleon, etc., have in turn been identified with the beast and the harlot. To the "reformers" particularly the Apocalypse was an inexhaustible quarry where to dig for invertebrates that they might hurl them against the Roman hierarchy. The seven hills of Rome, the scarlet robes of the cardinals, and the unfortunate abuses of the papal court made the application easy and tempting. Owing to the patient and strenuous research of scholars, the interpretation of the Apocalypse has been transferred to a field free from the obscurity of the ostracism. By that meaning the Seer is determined by the rules of common exegesis. Apart from the resurrection, the millennium, and the plagues preceding the final consummation, they see in his visions references to the leading events of his time. Their method of interpretation may be called historic as compared with the theological and political application of former ages. The key to the mysteries of the book they find in chap. xvi, 8–14. For thus says the Seer: "Let here the mind that hath understanding give heed."

"The beast from the sea that had received plenteous of power from the dragon, or Satan, is the Roman Empire, or rather, Cæsar, its supreme representative. The token of the beast with which its servants are marked is the image of the emperor on the coins of the realm. This seems to be the obvious meaning of the passage, that all business transactions, all buying and selling were impossible to them that had not the mark of the beast (Ap., xiii, 17). Again, that it is proximate to the time of Christ it is obvious from the instruction on which the image of Cæsar was stamped (Matt., xxii, 15–22). But it should be borne in mind that the horror of the Jews for the imperial images was principally due to the policy of Caligula. He confiscated the property of the Jews and established their temples into heathen temples by placing his statue in them. He even sought to erect an image of himself in the Temple of Jerusalem (Jos., Ant., XVIII, vii, 2). The seven heads of the beast are seven emperors. Five of them the Seer says are fallen. They are Augustus, Tiberius, Caligula, Claudius, and Nero. The year of Nero's death is A. D. 68. The Seer goes on to say, "One is", namely Vespasian, A. D. 70–79. He is the sixth emperor. The seventh, we are told by the Seer, "is not yet come. But when he comes his reign will be short". Titus is meant, who reigned but two years (79–81). The eighth emperor is Domitian (81–96). Of him the Seer has something very peculiar to say. He is identified with the beast. He is described as the one that "was, and is not, and shall come up out of the bottomless pit" (xvii, 8). In verse 11 it is added: "And the beast which was and is not: the same also is, and is of the same stock with him. And he speaks like a demented langur. But the clue to the solution is furnished by a popular belief largely spread at the time. The death of Nero had been witnessed by few. Chiefly in the East a notion had taken hold of the mind of the people that Nero was still alive. Gentiles, Jews, and Christians were under the illusion that he was hiding himself, and as was commonly thought, he had gone over to the Parthians, the most troublesome foes of the empire. From there they expected him to return at the head of a mighty army to avenge himself on his enemies. The existence of this fanciful belief is a well-attested fact.Tacitus speaks : "Asia falsa exterrita velut Nero adventaret, vario super ejus exitu rumore eoque pluribus vivere eum fingebant credientibusque" (Hist., II, 8). So also Dio Chrysostomus: καὶ νῦν (about A. D. 100) ἦν πᾶντες ἐνθυμομένοι γὰρ, ὅ τι δὲ πλὴντο καὶ ἀποκρινόμενον (Ones., 21, 10; cf. Suet., "Ner.," V, 57, 58; and the Sibyls, Catull., I, 7; V, 28–33). Thus the contemporaries of the Seer believed Nero to be alive and expected his return. The Seer either shared their belief or utilized it for his own purpose. Nero had made a name for himself by his cruelty and licentiousness. The Christians in particular had reason to dread him. Under him the first persecution took place. The second occurred under Domitian. But unlike the previous one, it was not confined to Italy, but spread throughout the provinces. Many Christians were put to death, many were banished (Eusebius, Hist. Eccl., III, 17–19). In A. D. 64 Nero gave way to the means of calumny, and the second Nero, "Nero redivivus". Hence he described him as "the one that was, that is not, and that is to return". Hence also he counts him as the eighth and at the same time makes him one of the preceding seven; viz. the fifth, Nero. The identification of the two emperors suggested itself all the more readily since even pagan authors called Domitian a second Nero (calvinus Nero, Juvenal, IV, 38). The popular belief concerning Nero's death and return seems to be referred to also in the passage (xiii, 3): "And I saw one of its heads as it were slain to death: and its death's wound was healed". The ten horns are commonly explained as the vassal rulers under the supremacy of Rome. They are described as kings (βασιλεῖς), here to be taken in a wider sense, that they are not real kings, but received power to rule with the beast. Their power, moreover, is but for "one hour," signifying its short duration and instability. In the Seer he marked the beast with the number 666. His purpose was that by this number people may know it. "He that has understanding, let him count the numbers of the beast. For it is the number of a man: and his number is six hundred and sixty-six". A human number, i.e. intelligible by the common counting. The number 666 expresses the change of Jewish genealogy. Its object is to conceal a name by substituting for it a cipher of equal numerical value to the letters composing it. For a long time interpreters tried to decipher the number 666 by means of the Greek alphabet, e. g. Iren., "Adv. Hær.," V, 33. Their efforts have yielded no satisfactory result. Better success has been obtained by using the Hebrew alphabet. Many scholars have come to the conclusion that Nero is meant. For when the name "Nero Cæsar" is spelled with Hebrew letters (אָנָא בֶּלַע), it yields the cipher 666. א = 50, ב = 200, נ = 50, כ = 50, ז = 50, ד = 50; ת = 600; נ = 500; א = 500; ד = 500; ב = 500. Thus, 666. The second beast, that from the land, the pseudo-prophet, whose office was to assist the beast from the sea, probably signifies the work of seduction carried on by apostate Christians. They endeavoured to make their fellow Christians adopt the heathen practices and submit to them. All this sounds like frantic language. But the clue to its solution is furnished by a popular belief largely spread at the time. The death of Nero had been witnessed by few. Chiefly in the East a notion had taken hold of the mind of the people that Nero was still
born is Christ; her other seed is the community of the faithful. In this interpretation, of which we have given a summary, there are two difficulties: (1) In the enumeration of the emperors three are passed over, viz. Galba, Otho, and Vitellius. But this omission may be explained by the shortness of their reigns. Each one of the three reigned but a few months. (2) The Apocatastasis of the reign of Domitian. But according to the computation given above, the Seer himself assigns his work to the reign of Vespasian. For if this computation be correct, Vespasian is the emperor whom he designates as “the one that is”. To this objection, however, it may be answered that it was the custom with the writers of Daniel and the Sibylline books, to cast their visions into the form of prophecies and give them the appearance of being the work of an earlier date. No literary fraud was thereby intended. It was merely a peculiar style of writing adopted as suiting their subject. The Seer of the Apocalypse follows this practice. Though actually banished to Patmos in the reign of Domitian, after the destruction of Jerusalem, he wrote as if he had been there and had seen his visions in the reign of Vespasian when the temple perhaps yet existed. Cf. II, 1, 2.

It is not proper without mentioning the theory advanced by the German scholar Vischer. He holds the Apocalypse to have been originally a purely Jewish composition, and to have been changed into a Christian work by the insertion of those sections that deal with Christian subjects. From a doctrinal point of view, we think, it cannot be objected to. There are other instances where inspired writers have availed themselves of non-canonical literature. Intrinsically considered it is not improbable. The Apocalypse abounds in passages which bear no specific Jewish character but, on the contrary, show a decidedly Jewish complexion. Yet on the whole the theory is but a conjecture. (See also Apocrypha.)

SIMOX, The Revelation of St. John (Cambridge, 1893); CALMSER, Commentaire (Paris, 1906); SEMIRIA, Il Primo Sangu不错 (Brescia, 1906); HAYMANN, Der Herrscherkomplex (Leipzig, 1883); MOMMSEN, Provinces of the Roman Empire (London, 1890); SALMON, Introduction to the New Testament (London, 1887); CONLEY in Vito, Dict. de la Bible.

C. VAN DEN BIESEN.

**Apocatastasis** (Gr., ἀποκατάστασις; Lat., restitution in pristinum statum, restoration to the original condition), a name given in the history of theology to the doctrine which teaches that a time will come when all free creatures shall share in the grace of salvation. It is often called restorationism, and is closely connected with or syncretized with the doctrine of universal salvation. This doctrine was explicitly taught by St. Gregory of Nyssa, and in more than one passage. It first occurs in his “De anima et resurrectione” (P. G., XLVI, cols. 100, 101), where, in speaking of the punishment by fire assigned to souls after death, he compares it to the process whereby gold is refined in a furnace, through being separated from the dross with which it is alloyed. The punishment by fire is not, therefore, an end in itself, but is ameliorative; the very reason of its infliction is to separate the good from the evil in the soul. The process, moreover, is a painful one; the sharpness and duration of the pain are such as to cause hatred of the punishment among the guilty; the flame lasts so long as there is any evil left to destroy. A time, then, will come, when all evil shall cease to be since it has no existence of its own apart from the free will, in which it inheres; when every free will shall be turned to God, shall be in God and to the evil shall no more have wherein to exist. Thus, St. Gregory of Nyssa, the first to use the term “apocatastasis”, believed that the last evil will be destroyed and that the universe will be restored in its original state. This is the doctrine of the *apocatastasis* as taught by St. Gregory of Nyssa.

**Deus erit omnis** in omnibus (I Cor., xx, 28), which means that evil shall, ultimately, have an end, since if God be all, then there is no longer any place for evil (cols. 104, 105; cf. col. 152). St. Gregory recourses to the same thought of the final annihilation of evil, in his “Oratio catechica”, ch. xxvi; the same comparison of fire which purges gold of its impurities is to be found there; so also shall the power of God purify nature of that which is preternatural, namely, of evil. Such purification will be painful, as is a surgical operation, but the phantom of the Apocatastasis is complete. And, when this restoration shall have been accomplished (ἡ εἰς τὸ ἄρχων ἀποκατάστασις τῶν νῦν ἐν κακίᾳ κοιμώματι), all creation shall give thanks to God, both the souls which have had no need of purification, and those that shall have needed it. Not only man, however, shall be freed from evil, but the devils and the evil enmity into the world (τὸς τὸν ἐναντίον τῆς κακίας ἐνθεώ, καὶ αὐτὸν τῆς τῆς κακίας εὐφυρή λίμνης. P. G., XLV, col. 69.) The same teaching is to be found in the “De mortuis” (ibid., col. 550). Bardenhewer justly observes (“Patrologie”, Freiburg, 1901, p. 266) that St. Gregory says elsewhere no less concerning the eternity of the fire, and of the punishment of the lost, but that the Saint himself understood this eternity as a period of very long duration, yet one which has a limit. Compare with this “Contra Usurarios” (XLVI, col. 436), where the suffering of the lost is spoken of as eternal, aeterna, and “Oratio Catechet.”, XXVI (XLV, col. 69), where evil is annihilated after a long period of time, μακρὰς τετελεῖσθαι. These verbal contradictions explain why the defenders of orthodoxy should have thought that St. Gregory of Nyssa’s writings had been tampered with by heretics. St. Germanus of Constantinople, writing in the eighth century was so far as to say that those who held that the devils and lost souls would one day be set free had dared “to instil into the pure and most healthful spring of his [Gregory’s] writings the black and dangerous poison of the error of Origen, and to cunningly attribute this foolish heresy to a man famous alike for his virtue and his learning” (quoted by Photius, Bibl. Cod., 223; P. G., CIII, col. 1105). Tillemont, “Mémoires pour l’histoire ecclésiastique” (Paris, 1703), IX, p. 602, inclines to the opinion that St. Germanus had good grounds for what he said. We must, however, admit, with Bardenhewer (loc. cit.) that the explanation given by St. Germanus is not the true one. This was, also, the opinion of Petauus, “Theolog. dogmat.” (Antwerp, 1700), III, “De Angeliia”, 109–111.

The doctrine of the *apocatastasis* is not, indeed, peculiar to St. Gregory of Nyssa, but is taken from Origen, whose writings concern the question of the eternity of punishment. Tixeront has well said that in his “De principiis” (I, vi, 3) Origen does not venture to assert that all the evil angels shall sooner or later return to God (P. G., XI, col. 168, 169); while in his “Comment. in Rom.”, VIII, 9 (P. G., XIV, col. 1186), he states that the devils, unlike the Jews, will not be converted, even at the end of time. Elsewhere, on the other hand, and as a rule, Origen teaches the *apocatastasis*, the final restoration of all intelligent creatures to friendship with God. Tixeront writes thus concerning the matter: “Not all shall enjoy the beatitude of the happy life which each person shall enjoy in many mansions, but all shall attain to it. If Scripture sometimes seems to speak of the punishment of the wicked as eternal, this is in order to terrify sinners, to lead them back into the right way, and it is always possible, with attention, to discover the true meaning of these texts. It must, however, always be accepted as a principle that the punishment of the just will be amended, and that the sole end of His greatest anger is the amelioration of the guilty. As the doctor uses fire and steel in certain deep-seated diseases, so God does but use the fire of hell to heal the impenitent...
All souls, all intelligent beings that have gone astray, shall, therefore, be restored sooner or later to God's friendship. The evolution will be long, incalculably long in some cases, but a time will come when God shall be all in all. Death, the last enemy, shall be destroyed, the body shall be made spiritual, the soul freed from the material form and there shall be, in the universe, only peace and unity." [Tixeront, Histoire des dogmes, (Paris, 1905), I, 304, 305.]

The palmary text of Origen should be referred to "De principiis", III, 6, 6; (P. G., XI, col. 338-340). For Origen's teaching and the passages wherein it is expressed consult H. Schlier, "De fornici Platonici Ratio Platonici" in P. G., XVII, col. 1023-26) and Petavius, "Theol. dogm., De Angelis", 170-109; also Harnack ["Dogmengeschichte" (Freiburg, 1894), I, 645, 646], who translates the teaching of Origen on this point with that of Clement of Alexandria. Tixeront also writes very aptly concerning this matter: "Clement allows that sinful souls shall be sanctified after death by a spiritual fire, and that the wicked shall, likewise, be punished by fire. Will their chastisement be eternal? It would not seem so. In the Stromata, VII, 2 (P. G., IX, col. 416), the punishment of which Clement speaks, and which suggests a judgment in support of repentance, is referred to repentance; in chapter xvi (col. 541) the author lays down the principle that God does not punish, but corrects; that is to say that all chastisement on His part is remedial. If Origen be supposed to have started from this principle in order to arrive at the doctrine of the resurrection, then the doctrine of Gregory of Nyssa is well as well—"it is extremely probable that Clement of Alexandria understood it in the same sense" (Histoire des dogmes, I, 277). Origen, however, does not seem to have regarded the doctrine of the resurrection as one meant to be preached to all, it being enough for the generality of the faithful to know that it was accomplished. (Contra Celsum, VI, 26 in P. G., XI, col. 1332.)

The doctrine, then, was first taught by Origen, and by Clement of Alexandria, and was an influence in their Christianity due to Platonism, as Petavius has plainly shown (Theol. dogmat. De Angelis, 100), following St. Augustine "De civitate Dei" XXI, 15. Compare Janet, "La philosophie de Platon" (Paris, 1869), I, 603. It is evident, moreover, that the doctrine involves a purely natural scheme of divine justice and of redemption. (Plato, Republic, X, 614.)

It was through Origen that the Platonist doctrine of the resurrection had been held by St. Gregory of Nyssa, and simultaneously to St. Jerome, at least during the time that St. Jerome was an Origenist. It is certain, however, that St. Jerome understands it only of the baptized: "In restitutione omnium, quando corpus totius ecclesiae nunc dispersum atque laceratum, verus medicus Christus Jesus sanaturus ademerit, unusquisque sequendum mensuram fidei et cognitionis Filii Dei... suum recipiet locum et inaeptud id esse quod fuerat." (Comment. in Eph., iv, 16; P. G., XXVI, col. 503.) Everywhere else St. Jerome teaches that the punishment of the devils and of the impious, that is of those who have not come to the Faith, shall be eternal. (See Petavius, Theol. dogmat., De Angelis, 111, 112.) The "Ambrosiaster" on the other hand seems to have extended the benefits of redemption to the devils, (In Eph., iii, 10; P. L., XVII, col. 382), yet the interpretation of the "Ambrosiaster" on this point is not devoid of difficulty. [See Petavius, p. 111; also Harnack de la philosophie positive, depuis l'origine, etc. (Paris, 1904) 187.]

From the moment, however, that anti-Origenism prevailed, the doctrine of the resurrection was definitely abandoned. St. Augustine protests more strongly than any other writer against an error so contrary to the doctrine of the necessity of grace. See, especially, his "De gestis Pelagii", I; "In Origene dignissime detestatur Ecclesia, quod etiam illi quo Dominus dicit: terno supplicio puniendos, et ipse diabolos et angelos eius, post tempus licet proligerium pugnari liberabantur a peccat, et sanctis hominum Dei regem praebemus, tamen invidemus ad hereburnt." Augustine here alludes to the sentence pronounced against Pelagius by the Council of Diospolis, in 415 (P. L., XLIV, col. 325). He moreover recurs to the subject in many passages of his writings, and in Book XXI "De Civitate Dei" sets himself earnestly to prove the eternity of punishment. The author, therefore, in this error concerning its intrinsically purgatorial character. We note further, that the doctrine of the resurrection was held in the East not only by St. Gregory of Nyssa, but also by St. Gregory of Nazianzus as well; "De seipso", 566 (P. G., XXXV, col. 1010), but the latter, though he asks the question, finally decides neither for nor against it, but rather leaves the answer to God. Köstlin, in the "Realencyklopädie für protestantische Theologie" (Leipzig, 1896), I, 617, art. "Apokatastasis", names Diodorus of Tarsus and Theodore of Mopsuestia as having also held the doctrine of the resurrection, but cites no passages in support of this statement. The doctrine was formally condemned in the first of the famous anathemas pronounced at the Council of Constantinople in 543; Harduin, Coll. Conc. III, 254.—Et sive antiquis apos tostatique praebebat, ætatem æternum. [See, also, Justinian, Liber adversus Originem, anathemas 7 and 9 (P. G., LXXVI, col. 989).] The doctrine was then censured, but looked on as heterodox by the Church.

It was destined, nevertheless, to be revived in the works of ecclesiastical writers, and it would be interesting to verify Köstlin's and Bardenhewer's statement that it is to be traced in Bar Sudali, Dionysius the Areopagite, Maximus the Confessor, Scotus Erigena, and Amalric of Bena. It reappears in the Reformation in the writings of Denk (d. 1527), and Harnack has not hesitated to assert that nearly all the Reformers were apocatastasticals at heart, and that it accounts for their aversion to the traditional teaching concerning the sacraments (Dogmengeschichte, III, 661). The doctrine of the resurrection viewed as a belief in a universal salvation is found among the Anabaptists, the Moravian Brethren, the Christadelphians, among rationalistic Protestants, and finally among the professed Universalists. It has also, of course, been held by such philosophic Protestants as Schleiermacher, and by a few Roman Catholics, for instance, in England, Eckstein and Pflaster in Germany, Matter in France. Consult Köstlin, art., cit., and Grétil, "Exposé de théologie systématique" (Paris, 1890), IV, 603.

Pierre Batiffol.

Accessiusarius (Gr. ἀποκρίσιας, an answer; cf. Lat. respondens, from respondere).—This term indicates in general the ecclesiastical envos of Christian antiquity, whether permanent or sent temporarily on special missions to high ecclesiastical authorities of royal courts. In the East the patriarchs had their apostasiarii at the imperial court, and the metropolitan archbishops of the African Church were sent in the letters of St. Gregory the Great (590-604) very frequent mention is made of such envoy (respondentes). In view of the great importance attaching to the relations between the popes and the imperial court of Constantinople, especially after the fall of
the Western Empire (476), and during the great
dogmatic controversies in the Greek Church, these
papal representatives at Constantinople took on
greatly, when and relative peace and security
were granted the most important and responsible
among the papal envoys. The first of these apocop-
riarii seems to have been Julianus, Bishop of Cos,
accredited by St. Leo the Great to the court of Em-
peror Marcian (450-457) for a considerable period
of time during the Monophysite heresies. From then
upon, forty-two were restorations of the sacred cer-
terum of the Israelites which had perished in the Captiv-
ty; they were to be published openly, but the re-
maind were to be guarded in secret for the exclusive
use of the wise (cf. Dan. xii, 4, 9, where the prophet
is bidden to shut up and seal an inspired book until
an appointed time). Accordingly it may be accepted
as highly probable that in its original meaning an
apocryphal writing had no unfavourable import, but
simply denoted a composition which claimed a sacred
origin, and was supposed to have been hidden for
generations, either absolutely, awaiting the due time
of its revelation, or relatively, inasmuch as knowledge
it was committed to a very small circle. How-
ever, the name Apocrypha soon came to have an
unfavourable signification which it still retains, com-
prising both want of genuineness and canonicity.
These are the negative aspects of the modern appli-
cation of the name; on its positive side it is properly
applied only to a well defined class of literature,
putting forth scriptural or quasi-scriptural preten-
sions, and which originated in part among the He-
brews during the two centuries preceding Christ and
for a space after, and in part among Christians, both
orthodox and heterodox, in the early centuries of our
era.

I. APOCRYPHA OF JEWISH ORIGIN.—Ancient litera-
ture, especially in the Orient, used methods much
more free and elastic than those permitted by our
modern and Occidental culture. Pseudepigraphic
composition was in vogue among the Jews in the two
centuries before Christ and for some time later. The
attribute of a great name of the distant past to a
book by its real author, who thus effaced his own
personality, was, in some cases at least, a mere li-
terary fiction which deceived no one except the
ignorant. This holds good for the so-called "Wisdom
of Solomon", written in Greek and belonging to the
first century B.C. The use of the N.T. to
assumed name did not stand as a symbol of a type of
a certain kind of literature, the intention was not
without a degree of at least objective literary dis-
Honesty. The most important and valuable of the
extant Jewish apocrypha are those which have a
large apocalyptic element; that is, which are pre-
cipitated as "unofficial" with none of them. St. Jerome evidently
applied the term to all quasi-scriptural books in
his estimation lay outside the canon of Holy Writ,
and the Protestant Reformers, following Jerome's cata
logue of Old Testament Scriptures—one which
was at once erroneous and singular among the
Fathers of the Church—was extended to the excess of the Catholic canon of the Old Testa-
ment over that of the Jews. Naturally, Catholics
refuse to admit such a denomination, and we employ
"deuterocanonical" to designate this literature,
which non-Catholics conventionally and improperly

call "Apocrypha" (or "Apokryphes")—(See also Old Testament.) The original and proper sense of
the term apocryphal as applied to the pretended
sacred books was early obscured. But a clue to it
may be recognized in the so-called Fourth Book of
Ezra, which relates that Ezra (Ezra) by divine
inspiration composed ninety-four books. Of these,
forty-two were restorations of the sacred cer-
terum of the Israelites which had perished in the Captiv-
ty; they were to be published openly, but the remain-
ing were to be guarded in secret for the exclusive
use of the wise (cf. Dan. xii, 4, 9, where the prophet
is bidden to shut up and seal an inspired book until
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as highly probable that in its original meaning an
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These are the negative aspects of the modern appli-
cation of the name; on its positive side it is properly
applied only to a well defined class of literature,
putting forth scriptural or quasi-scriptural preten-
sions, and which originated in part among the He-
brews during the two centuries preceding Christ and
for a space after, and in part among Christians, both
orthodox and heterodox, in the early centuries of our
era.

I. APOCRYPHA OF JEWISH ORIGIN.—Ancient litera-
ture, especially in the Orient, used methods much
more free and elastic than those permitted by our
modern and Occidental culture. Pseudepigraphic
composition was in vogue among the Jews in the two
centuries before Christ and for some time later. The
attribute of a great name of the distant past to a
book by its real author, who thus effaced his own
personality, was, in some cases at least, a mere li-
terary fiction which deceived no one except the
ignorant. This holds good for the so-called "Wisdom
of Solomon", written in Greek and belonging to the
first century B.C. The use of the N.T. to
assumed name did not stand as a symbol of a type of
a certain kind of literature, the intention was not
without a degree of at least objective literary dis-
Honesty. The most important and valuable of the
extant Jewish apocrypha are those which have a
large apocalyptic element; that is, which are pre-
cipitated as "unofficial" with none of them. St. Jerome evidently
applied the term to all quasi-scriptural books in
his estimation lay outside the canon of Holy Writ,
and the Protestant Reformers, following Jerome's cata
logue of Old Testament Scriptures—one which
was at once erroneous and singular among the
Fathers of the Church—was extended to the excess of the Catholic canon of the Old Testa-
ment over that of the Jews. Naturally, Catholics
refuse to admit such a denomination, and we employ
"deuterocanonical" to designate this literature,
which non-Catholics conventionally and improperly

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NAME AND NOTION.—Etyronomically, the deriva-
tion of Apocrypha is very simple, being from the
Greek ἀπόκρυφος, hidden, and corresponding to the
neuter plural of the adjective. The use of the singu-
lar for the plural: 'it is hidden' and 'it is not
known', when referring to a single work. When
we would attempt to seize the literary sense attaching
to the word, the task is not so easy. It has been
employed in various ways by early patristic writers,
who have sometimes entirely lost sight of the ety-
omology; hence the term 'unofficial' with none of them. St. Jerome evidently
applied the term to all quasi-scriptural books which in
his estimation lay outside the canon of Holy Writ,
and the Protestant Reformers, following Jerome's cata
logue of Old Testament Scriptures—one which
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prophecy on its human side had its springs, its occasions, and immediate objects in the present; the prophets were inspired men who found matter for comfort as well as rebuke and warning in the actual conditions of Israel's theocratic life. But when ages had elapsed, and the glowing Messianic promises of the prophets had not been realized; when the Jewish people had chafed, not through two or three, but many generations, under the biting yoke of foreign masters or the constantly repeated pressure of heathen states, reflecting and fervent spirits, finding no hold on their handed down order of things on earth and fixed their vision on another and ideal world where God's justice would reign unthwarted, to the everlasting glory of Israel both as a nation and in its faithful individuals, and unto the utter destruction and endless torment of the Gentile oppressors and the unrighteous. Apocalyptic literature was both a message of comfort and an effort to solve the problems of the sufferings of the just and the apparent hopelessness of a fulfillment of the prophecies of Israel's sovereignty on earth. But the inevitable consequence of the apocalyptic distrust of everything present was its assumption of the guise of a fiction or of a mixture of the two words: pseudonymous character. Naturally basing itself upon the Pentateuch and the Prophets, it clothed itself fictitiously with the authority of a patriarch or prophet who was made to reveal the transcendent future. But in their effort to adjust this future to the present world within the framework of the apocalyptic writers unfolded also a philosophy of the origin and progress of mundane things. A wider view of world-politics and a comprehensive cosmological speculation are among the distinctive traits of Jewish apocalyptic. The Book of Daniel is the one book of the Old Testament which the non-inspired apocalypses bear the closest affinity, and it evidently furnished ideas to several of the latter. An apocalyptic element existing in the prophets, in Zacharias (i—vi), in Tobias (Tobias, xiii), can be traced back to the visions of Ezechiel which form the prototype of apocalyptic; all this had its influence upon the new literature. Messianism of course plays an important part in apocalyptic eschatology and the idea of the Messiah in certain books received a very high development. But even when it is transcendent and mystic it is intensely, almost fanatically, national, and surrounded by fanciful and often extravagant accretions to the unchanging and permanent elements of apocalyptic. Apocalyptic often takes the place of the prophets, especially the Deutero-Isaia, and is far from having a uniform and consistent physiognomy. Sometimes the Messianic realm is placed upon the transfigured earth, centring in a new Jerusalem; in other works it is lifted into the Heavens; in some books the Messiah is wanting or is apparently merely human, while the Parables of Henoch with their pre-existent Messias mark the highest point of development of the Messianic concept to be found in the whole range of Hebrew literature.


Drummond, The Jewish Messiah (1877); Porter, The Messiah and his Times (New York, 1907); Chajes, Apocalyptic Literature in Hastings, Dict. of the Bible; Baldensperger, Die Apokalyptik des Judentums (Strasbourg, 1903); Bousset, Die jüdische Apokalypse (Berlin, 1903); Volz, Jüdische Eschatologie (Württemberg, 1905).

(1) Jewish Apocalypses.—(a) The Book of Henoch (Ethiopic). The antediluvian patriarch Henoch according to Genesis “walked with God and was seen no more” (v. 24). He is said to be the forerunner of Noah. “This man was the father of all those who had knowledge of God who were of the earth” (Gen. viii. 20). The apocalyptic Henoch was associated with the dead before God, and his book described the heavenly realms and the order of law and justice that reigns there. The book contains visions of the afterlife, the creation of the world, and the end times. Henoch was rewarded for his purity and faithfulness, and he was allowed to rule in heaven and to bring salvation to the human race.

(b) The Book of Jubilees. This book is said to have been written in the 150s BCE and is also called the Book of the Generations of the Earth. It is a detailed account of the history of the world from the Creation to the coming of the Messiah. The book contains apocalyptic visions and prophecies of the future, including the coming of the Messiah. It is notable for its detailed genealogies and its eschatological themes.

The Book of Enoch. This book is one of the most important apocalyptic texts in Jewish tradition. It is said to have been written by the righteous Enoch, who subsequently ascended to heaven and was rewarded for his righteousness. The book contains visions of the afterlife, the creation of the world, and the end times. It is notable for its detailed genealogies and its eschatological themes.

The Book of Enoch is a complex and multi-layered text, with various versions and translations. It has been influential in the development of Jewish and Christian eschatology, and has been seen by some as a precursor to the New Testament. The book contains prophecies of the coming of the Messiah, and describes the end times in great detail. It is notable for its detailed genealogies and its eschatological themes.
race. The remaining section, under the symbolism of cattle, beasts, and birds, sketches the entire history of Israel down to the Messianic reign.—Book III, xci-xcvii, cviii. It professes to give a prophetic vision of the last days of the house of Israel. This part is distinguished by its account of a sharp conflict between the righteous of the nation and their wicked opponents both within and without Israel. They triumph and slay their oppressors in a Messianic kingdom without a personal Messiah. At its close occurs the final judgment, which inaugurates a blessed and immortal kingdom for the righteous. For this purpose all the departed will rise from a mysterious abode, though apparently not in the body (cii, 3, 4). The wicked will go into the Sheol of darkness and fire and dwell there forever. This is one of the earliest mentions of Sheol as a state of torment, preceding by a long way all mention of Gehenna. The author has described the place of retribution for the wicked as Tartarus and Geennon.—Book IV, xxxvii-lxx, consists of three "Parables." The first describes the secrets of heaven, giving prominence to the angelic hosts and their princes. The second parable (xlii-liv) deals with the Messias, and is the most striking and remarkable book. The essence of Daniel is easily traceable here, but the figure of the Messias is sketched much more fully, and the idea developed to a degree unparalleled in pre-Christian literature. The Ælect One, or Son of Man, existed before the sun and stars were created, and is to be the ruler over all men who obey and do good. For this end there will be a resurrection of all Israel and a judgment in which the Son of Man will render to everyone according to his deeds. Iniquity will be banished from the earth and the reign of the Messias will be everlasting. The third parable (lviii-lx) describes again the happiness reserved for the just, the great judgment and the secrets of nature. Here and throughout the Book of Parables the author gives piecemeal his theory of the origin of sin. Going a step further back than the fault of the Watchers of the first book, he attributes their fall to certain mysterious Satans. Book V, lxxvii-lxxxvii, lxxxix, lxxxi (transposed) may be called the Book of Celestial Physics, or Astronomy. It presents a bewildering mass of revelations concerning the movements of the heavenly bodies, given to Henoch by the angel Uriel. The final chapters of the entire work, cv-cvii, are devoted to the creation. (b) Assumption of Moses.—Origen, "De Principiis," III, ii, 1, names the Assumption of Moses—Ἀναπαραστάσις μνημείων—as the book cited by the Epistle of Jude, 9, where there is an allusion to a dispute between Michael and Satan over the body of Moses. Aside from a few other brief references in patristic literature, nothing more was known of this apocryphon until the Latin MS, containing a long portion of it, was discovered by Ceriani in the Ambrosian Library, at Milan, and published by him in 1861. Its identity with the ancient work is established by a quotation from the latter in the Acts of the Nicene Council. The book purportedly contains the sayings delivered in written form to the safe-keeping of Josue (Joshua) by Moses when the latter, in view of his approaching death, appointed Josue as his successor. The ostensible purpose of these deliveries is to confirm the Mosaic laws and the admonitions of the prophets. The entire history of Israel is outlined. In a rather glowing and glowing manner the book delineates under its prophetic guise the ministry of Israel's Hasmonæan rulers and Sadducean priests. The historical allusions come down to the reign of an insolent monarch who is plainly Herod the Great, and a powerful ruler who shall come from the west and subjugate the people—a reference to the punishes expected of Quintillus Varus, 4 n. But the Messias will intervene and execute Divine wrath upon the enemies of the nation, and a cataclysm of nature, which is depicted with truly apocalyptic sublimity, will forerun the beginning of the kingdom. This is not a judgment of correction or a judgment of individuals. The book then returns to the doings of Moses and Josue. The MS breaks off abruptly at chapter xii, and the portion cited by Jude must have belonged to the lost conclusion. This apocalypse has with solid reasons been assigned to the early years after Herod's death, between 4 B.C. and 4 A.D. In it is mentioned that neither of Herod's sons, Philip and Antipas, had yet reigned thirty-four years, since the writer, hazard a prediction that proved false, says that the sons should enjoy shorter reigns than their father. Thus the latest possible date of composition is fixed at A. D. 30. The author was a Jew, and in all likelihood a Palestinian one. He belonged neither to the Pharisees of the type of Christ's epoch, nor to the Sadducees, since he exorcises both alike. He must have been either a Zealot, that is an ultra-Nationalist and Messianist, or a fervid Essene. He wrote in Hebrew or Aramaic. The Latin text is translated from a Greek version. (c) Book of the Secrets of Henoch (Slavonic Henoch).—In 1892 attention was called to Slavonic MSs, which on examination proved to contain another Henoch book differing entirely from the Ethiopic compilation. "The Book of the Secrets of Henoch," contains passages which parallel exactly the Book of Origen to which there is nothing corresponding in the Ethiopic Henoch. The same may be said about citations in the "Testament of the Twelve Patriarchs." Internal evidence shows that the new Henoch was composed by an Alexandrian Jew about the beginning of our era, and in Greek. The work is sharply marked off from the older book by the absence of a Messias and the want of reference to a resurrection of the dead. It mingles many bizarre details concerning the celestial realm, the angels, and stars, with advanced ideas on man's destiny, moral excellence, and the punishment of sin. The patriarch is taken up through the seven heavens to the very throne of the Eternal. Some of the details throw interesting light on various obscure allusions in Holy Writ, such as the superimposed heavens, the presence of evil powers "in heavenly places," Execheel's strange creatures full of eyes. The Fourth Book of Esdras (Fourth Esdras or Fourth Esdras).—The personage serving as the screen of the real author of this book is Esdras (Ezra), the priest and scribe and leader among the Israelites who returned from Babylonia to Jerusalem. The fact that two canonical books are associated with his name, together with a genuine literary power, a profoundly religious spirit pervading Fourth Esdras, and some Mosaic points of contact with the Gospels combined to win for it an acceptance among Christians unequalled by any other apocryphon. Both Greek and Latin Fathers cite it as prophetic, while some, as Ambrose, were ardent admirers of it. Jerome alone is positively unfavourable to it. Without, however, this was not a serious work for it early times, it is a remarkable fact that the book never got a foothold in the canon or liturgy of the Church. Nevertheless, all through the Middle Ages it maintained an intermediate position between canonical and merely human compositions, and even after the Council of Trent, together with Third Esdras, was placed in the appendix to the official edition of the Vulgate. Besides the original Greek text, which has not survived, the book has appeared in Latin, Syriac, Armenian, Ethiopic, and Arabic versions. The first and last two chapters of the Latin translation do not exist in the original MSS, but have been added in the Latin hand. And yet there seems to be no hesitation in relegating the
Fourth Book of Esdras to the ranks of the apocrypha. Not to insist on the allusion to the Book of Daniel in xii, 11, the date given in the first version (iii, 1) is erroneous, and the whole tenor and character of the work places it in the age of apocalyptic literature.

The dominant critical dating assigns it to a Jew writing in the reign of Domitian, A. D. 81-96. Certainly it was composed some time before A. D. 215, since it is mentioned by Clement of Alexandria.

The original text, iii-xiv, is of one piece and the work of a single author. The motive of the book is the problem lying heavily upon Jewish patriots after the destruction of Jerusalem by Titus. The outlook was dark and the national life seemed utterly destroyed. In contrast, the anxious spirit pervades the work, and the writer, using the guise of Esdras lamenting over the ruin of the first city and temple, insistently seeks to penetrate the reasons of God’s apparent abandonment of His people and the non-fulfilment of His promises. The author would learn the future of his nation. His interest is centred in the latter; the universalism of the book is attenuated. The apocryphal is composed of seven visions. The Messianism of Fourth Esdras suffers from the discouragement of the era and is influenced by the changed conditions produced by the advent of Christianity. Its Messias is national, and his reign merely one of glancing upon earth. Likewise the eschatology labours with two conflicting elements: the redemption of all Israel and the small number of the elect. All mankind sinned with Adam. The Fourth Book of Esdras is sometimes called by non-Catholics Second Esdras, as they apply the Hebrew form, Ezra, to the canonical books.

(c) Apocalypse of Baruch.—For a long time a Latin fragment, chapters lxxxviii-lxxxv, of this pseudograph had been known. In 1866 a complete Syriac text was discovered by Monsignor Ceriani, whose researches in the Ambrosian Library of Milan have so enriched the field of ancient literature. The Syriac is a translation from the Greek; the original was written in Hebrew. There is a close relation between this apocryphal and that of Fourth Esdras, but critics are divided over the question, which has influenced the other. The probabilities favour the hypothesis that the “Apocalypse of Baruch” is an imitation of Fourth Esdras and therefore later. The approximate dates assigned to it range between A. D. 50 and 117. The “Apocalypse of Baruch” is a somewhat artificial production, without the originality and force of Fourth Esdras. It deals in part with the same problems, viz., the sufferings of the theocratic people, and their ultimate deliverance, over whose expression certain passages are freed from evident Christian interpolations, its Messianism in general is earthly, but in the latter part of the book the Messias’s realm tends unmistakably towards a more spiritual conception. As in Fourth Esdras, sin is traced to the disobedience of Adam. Greater importance is attached to the law than in the related composition, and the points of contact with the New Testament are more striking. The author was a Pharisee, but one who, while adopting a distinctly Jewish view, was probably acquainted with the Christian Scriptures and freely it was borrowed. A contribution of some recent students of the “Apocalypse of Baruch” have seen in it a composite work, but the majority of critics hold with better reason to its unity. The book is lengthy. It speaks in the person of Baruch, the secretary of Jeremias. It opens with a palpable error of chronology. Baruch announces the doom of the city and the destruction of the Babylonian Empire, but not the Chaldeans, but angels, will bring about the destruction. Another and pre-existent Holy City is reserved by God, since the world cannot exist without a Jerusalem. The artificiality and te-

diousness of the apocalypse are redeemed by a singular breadth of view and elevation of doctrine, with the limitation noted.

(f) The Apocalypse of Abraham has recently been translated from Slavonic into German. It relates the circumstances of Abraham’s conversions and the visions thereupon accorded him. His guide in the celestial realm is Joel, an angel distinct from God, but also in the temple. The first part of the apocalypse has affinities with Fourth Esdras and the “Apocalypse of Baruch.” The origin of evil is explained by man’s free will. The Elect, or Messiah, will gather the dispersed tribes, but God alone will punish the enemies of Israel. Particularism and the transcendent character of the last comings are a part of this apocalypse. Its data, however, are so vague that it is impossible to fix the time of its composition.

(g) The Apocalypse of Daniel is the work of a Persian Jew of the twelfth century, and is unique in foretelling two Messiahs: one, the son of Joseph (Christ), whose career ends in his failure and death; the other the son of David, who will liberate Israel and reign on earth gloriously.

Besides the works noted above at the end of the general section on Jewish Apocrypha and Pseudepigrapha, the following are worth noting:


(v) Special for Fourth Esdras: The complete Latin text is best cited in James and Bengel’s Novum Testamentum (3rd ed., Cambridge, 1895), 1, 2d ed.; Latin Bibliae want the missing fragment in vii.


(2) Legendary Apocrypha of Jewish Origin.—(a) Book of Jubilees or Little Genesis. Epiphanius, Jerome, and others quote a work under the title “The Jubilees” or “The Little Genesis.” St. Jerome testifies that the original was in Hebrew. It is cited by Byzantine authors down to the twelfth century. The idea that we hear in the book is that of the creation in an Ethiopic MS. in the last century. A considerable Latin fragment has also been recovered. The Book of the Jubilees is the narrative of Genesis amplified and embellished by a Jew of the Pharaonic period. It professes to be a revelation given to a Jew of that name ‘Jubilees’ in the third century B.C. It professes to be a systematic chronology according to the years, weeks of years, and jubilees. A patriarchal origin is ascribed to the great Jewish feasts. The angelology is highly developed, but the writer disbelieved in the resurrection of the body. The observance of the Law is insisted on. It is hard to fix the date of the religious circle in which the work arose. Jerusalem and the Temple still stood, and the Book of Henoch is quoted. As for the lowest date, the book is employed by the Jewish portion of the “Testament of the Twelve Patriarchs.” Estimates vary between 153 b. c. and A. D. 60. Among the lost Jewish Apocrypha there belong to this period so-called “Maccabean” books.

(b) The Book of James and Mammes, and II Timothy, iii, 8, applies these names to the Egyptian magicians who reproduced some of the wonders wrought by Moses. The names are not found in
the Old Testament. Origen remarks that St. Paul does not quote “from public writings but from a sacred book which is called Jannes and Mambre”. The names were known to Pliny, and figure in the Talmudic traditions. Recently R. James in the “Journal of Theological Studies”, 1901, II, 572–577, claims to have found a fragment of this lost apocryphal Book of the Latin and Old English versions.

(3) Third Book of Ezares. This is also styled by non-Catholics the First Book of Ezares, since they give to the first canonical Ezares the Hebrew form Ezra. Third Ezares is one of the three uncanonical books appended to the official edition of the Vulgate. It exists in two of the oldest codices of the Vulgate, viz. Dunquerque and Mercadolinius, where it preceded the canonical Ezares. The same is true of MSS. of the Old Latin and other versions. Third Ezares enjoyed exceptional favour in the early ages of the Church, being quoted as Scripture with implicit faith by the leading Greek and Latin Fathers (See Conley, Introductio Generale, I. 201). St. Jerome, however, the greatest minimizer of sacred literature, rejected it as apocryphal, and thenceforward its standing was impaired. The book in fact is made up for the most part of materials taken from the inspired books of Paralipomenon, Ezares, and Nehemias, put together, however, in great disorder and in a way, viz. in Paralipomenon-Nehemias, and which is supposed that it was subsequent to the above Scriptures, since it was evidently composed in Greek and by an Alexandrian Jew. The only original part of the work is chapters iii–v, 6. This recounts a contest between three Jewish youths of the bodyguard of King Darius, each striving to formulate the wisest saying. The victory is awarded to Zorobabel (Zerubbabel), who defends Truth as the strongest force, and the audience shouts: “Great is Truth and powerful above all things!” (Magna est veritas et praevalebit.) The date of composition is not ascertainable except within very wide limits. These are on one side c. 300 b. c., the latest time assigned to Paralipomenon-Nehemias, and on the other, c. A. D. 100, the era of Josephus, who employed Third Ezares. There is greater likelihood that the composition took place before our Era.

(d) Third Book of Machabees is the title given to a book which is found in the Alexandrine codex of the Septuagint version and various private MSS. It gives an account of an attempted desecration of the Temple at Jerusalem by the Egyptian king, Ptolemy IV (philopator), after his victory over Antiochus the Great at Raphia, 217 b. c., and the miraculous intervention of his army and the Egyptian Jews through a massacre with elephants. This apocryphobounds in aburdities and psychological impossibilities, and is a very weak piece of fiction written in Greek by an Alexandrian Jew, and probably designed to encourage its countrymen in the midst of persecutions. It contains certain historical facts, apparently an extravaganter and varying version of the occurrence related by Josephus, “Against Apion”, II, 5. The date cannot be determined. Since the book shows acquaintance with the Greek additions to Daniel, it cannot be earlier than the first century B.C., and thus later than the first century after Christ. The Syrian Church was the first to give it a friendly reception, presumably on the strength of its mention in the Apostolic Constitutions. Later, Third Machabees was admitted into the canon of the Greek Church, but seems never to have obtained a place in the Latin Church.


(3) Apocryphal Psalms and Prayers.—(a) Psalms of Solomon. This is a collection of eighteen psalms composed in Hebrew and, as is commonly agreed, by a Pharisee of Palestine, about the time of Pompey’s capture of Jerusalem, 63 b. c. The collection makes no pretensions to authorship by Solomon, and therefore is not, strictly speaking, apocryphal. The name of the wise king became associated with it later and doubtless was the means of preserving it. The spirit of these psalms is one of great moral earnestness and righteousness, but it is the righteousness of the Pharisees, consisting in the observance of the legal traditions and ceremonial Law. The Hasmonean dynasty and the Sadducees are denounced. A Messianic deliverer is looked for, but he is to be merely human. He will reign by holiness and justice, and not by the sword. Free will and the resurrection are taught. The Psalms of Solomon are of value in illustrating the religious views and attitudes of the Pharisees in the age of Our Lord. The MSS. of the Septuagint contain the end of the psalms, which is a short psalm (cl), which, however, is “outside the number”, i. e. of the Psalms. Its title reads: “This psalm was written by David himself in addition to the number, when he had fought with Goliath.” It is based on various passages in the Old Testament, and there is no evidence that it was ever written in Hebrew.

(b) Prayer of Manasses (Manasseh).—A beautiful penitential prayer put in the mouth of Manasses, King of Juda, who carried idolatrous abominations so far. The composition is based on II Paralipomenon, xxxiiij, 11–13, which states that Manasses was carried captive to Babylon and there repentent; while the same source (18) refers to his prayer as recorded in certain chronicles which are lost. Learned opinion differs as to whether the prayer which has come down to us was written in Hebrew or Greek. Several ancient manuscripts of the Septuagint contain it as an appendix to the Psalms. It was also incorporated in the ancient so-called Apocryphal Constitutions. In editions of the Vulgate antedating the Council of Trent it was placed after the books of Paralipomenon. The Clementine Vulgate relegated it to the appendix, where it is still to be found in reprints of the standard text. The prayer breathes a Christian spirit, and it is not entirely certain that it is really of Jewish origin.


(4) Jewish Philosophy.—(a) Fourth Book of Machabees. This is a short philosophical treatise on the supremacy of pious reason, that is reason regulated by divine law, which for the author is the Moses Law. In setting up reason as the master of human passion, the author was distinctly influenced by Stoic philosophy. From it also he derived his four cardinal virtues: prudence, righteousness (righteousness for itself), fortitude, temperance; ἀληθινός, δικαιότης, ἁμηκτικός, σωφρόνος, and it was through Fourth Machabees that this category was appropriated by early Christian ascetical writers. The second part of the book exhibits the sufferings of Eleazar and
the seven Macabean brothers as examples of the dominion of pious reason. The aim of the Hellenistic Jewish author was to inculcate devotion to the Law. He is unknown. The work was erroneously ascribed to Josephus by Eusebius and others. It appears to have been produced before the fall of Jerusalem, but its date is a matter of conjecture.


II. APOCRYPHA OF JEWISH ORIGIN WITH CHRISTIAN ACCRETIONS.—(a) Sybiline Oracles. See the separate article under this title. (b) Testaments of the Twelve Patriarchs. This is an extensive pseudepigraph, consisting of (1) narrations in which each of the twelve sons of Jacob relates his life, embellished by Midrashic expansions of the Biblical data; (2) exhortations by each patriarch to the practice of virtues, or the shunning of vices illustrated in his life; (3) apocalyptic portions concerning the future of the twelve tribes, and the Messianic times. The body of the chronicles is undoubtedly Jewish, but there are many interpolations of an unmistakably Christian origin, presenting in their ensemble a fairly full Christology, but one suspected of Docetism. Recent students of the Testaments assign with much probability the Jewish groundwork to the Hasmoncean period, the limits fixed by 153-63 B.C. (Hebrew), which extol the tribes of Levi and Juda are interpreted as an apology for the Hasmoncean pontif-kins.

The remaining ten tribes are supposed to be yet in existence, and are urged to be faithful to the representatives of the priestly and royal power. In this defence of the Machabean dynasty, and by a writer with Platonic tendencies, probably a priest, the Testaments are unique in Jewish literature. True, there are passages in which the sacerdotal caste and the ruling tribes are unsparingly denounced, but these are evidently later insertions. The eschatology is rather advanced. The Messiah is to spring from the tribe of Levi (elsewhere, however, from Juda); he is to be the eternal High-Priest—a unique feature of the book—as well as the civil ruler of the nation. During his reign sin will gradually cease. The gates of paradise are to be opened and the Israelites and converted Gentiles will dwell there and eat of the tree of life. The coming of the righteous and king is therefore to be an eternal one on earth, therein agreeing with the Ethiopic Henoch. The Testaments exist complete in Greek, Armenian, Latin, and Slavonic versions. Aramaic and Syriac fragments are preserved.

(c) The Ascension of Isaiah consists of two parts: (1) The Martyrdom of Isaiah, in which it is told that the prophet was slain in twain by the order of the wicked King Manasses. (2) The Ascension proper. This purports to be the description by Isaiah of a vision in which he was rapt up through the seven heavens to the presence of the Trinity, and beheld the descent of the Son, „the Beloved“, on His mission of redemption. He changes form in passing through the inferior celestial circles. The prophet then sees the glorified Beloved reascending. The Martyrdom is a Jewish work, saving some rather large interpolations. The rest is by Christian hands or perhaps a single writer, who united his apocalypse with the Martyrdom. There are tokens that the Christian element is a later growth. Both Schürer and van Baren maintain that our work is the same with that much in favour among several heretical sects under the name of the “Anabatic ton“, or “Ascension of Isaiah“. The Jewish portion is thought to have appeared in the first century of our era; the remainder, in the middle of the second century. Tertullian seems to have been acquainted with the Martyrdom; Sts. Jerome and Epiphanius are the earliest witnesses for the Ascen-

III. APOCRYPHA OF CHRISTIAN ORIGIN.—The term Christian here is used in a comprehensive sense and embraces works produced both by Catholics and heretics; the latter are chiefly members of the various branches or schools of Gnosticism, which flourished in the second and third centuries. The Christian apocryphal writings in general imitate the books of the New Testament and therefore, with a few exceptions, fall under the description of Gospels, Acts, Epistles, and Apocalypse.

(1) Apocryphal Gospels.—The term apocryphal in connection with special Gospels must be understood as bearing no more unfavourable an import than “uncanonical“. This applies to the Gospel of the Hebrews and in a less degree to that of the Egyptians, which in the main seem to have been either embodiments of primitive tradition, or mere adaptations of Gospel material to specific religious and amplifications. It is true, all the extant specimens of the apocryphal Gospels take the inspired evangelical documents as their starting-point. But the genuine Gospels are silent about long stretches of the life of Our Lord, the Blessed Virgin, and St. Joseph. Frequently they give but a tantalizing glimpse of some episode on which we would fain be more fully informed. This reserve of the Evangelists did not satisfy the pordonable curiosity of many Christians eager for details, and the severe and dignified simplicity of their narrative left unappeased imaginations seeking the sensational and the marvellous. When, under the influence of Gnosticism, the early Church had shown an excessive tendency to embellish and amplifications. It is true, all the extant specimens of the apocryphal Gospels take the inspired evangelical documents as their starting-point. But the genuine Gospels are silent about long stretches of the life of Our Lord, the Blessed Virgin, and St. Joseph. Frequently they give but a tantalizing glimpse of some episode on which we would fain be more fully informed. This reserve of the Evangelists did not satisfy the pordonable curiosity of many Christians eager for details, and the severe and dignified simplicity of their narrative left unappeased imaginations seeking the sensational and the marvellous. When, under the influence of Gnosticism, the early Church had shown an excessive tendency to embellish and...
Church and the Fathers were hostile even towards the narratives of orthodox authorship. It was not until the Middle Ages, when their true origin was forgotten even by most of the Fathers, that these apocryphal stories began to enter largely into sacred legends, such as the "Aurea Sacra", into miracle plays, Christian art, and poetry. A comparison of the least extravagant of these productions with the real Gospels reveals the chasm separating them. Though worthwhile historically, the apocryphal Gospels have helped us to better understand the religious conditions of the second and third centuries, and they are also of no little value as early witnesses of the canonicity of the writings of the four Evangelists. The quasi-evangelistical compositions concerning Christ which make no pretensions to be Gospels will be treated elsewhere. They are all of orthodox origin. (See AGRAFIA.)

TAKEN in extra volume of HART. Dict. of the Bible; TAPPENHORN, Asuntoehliche Nachrichten (Paderborn, 1885).

(a) Apocryphal Gospels of Catholic Origin.—The Protoevangelium Jacobi, or Infancy Gospel of James, purports to have been written by "James the brother of the Lord", i.e. the Apostle James the Less. It is based on the canonical Gospels which it expands with legendary and imaginative elements, which are sometimes puerile or fantastic. The birth, education, and marriage of the Blessed Virgin are described in the first eleven chapters and each of these is the source of various traditions current among the faithful. They are of value in indicating the veneration paid to Mary at a very early age. For instance it is the "Protoevangelium" which first tells that Mary was the miraculous offspring of Joachim and Anna, previously childless; that when three years old the child was taken to the Temple and dedicated to its service, in fulfilment of her parents' vow. When Mary was twelve Joseph is chosen by the high-priest as her spouse in obedience to a miraculous sign—a dove coming out of his rod and resting on his head. The nativity is embellished in an unrestrained manner. Critics find that the "Protoevangelium" is a composite into which two or three documents enter. It was known to Origen under the name of the "Book of James". There are signs in St. Justin's works that he was acquainted with it, or at least with a parallel tradition. The work, therefore, has been supposed to be authentic, as is also the case with a familiarity with Jewish customs, and critics have surmised that the groundwork was composed by a Jewish-Christian. The "Protoevangelium" exists in ancient Greek and Syriac recensions. There are also Armenian and Latin translations.

Gospel of St. Matthew.—This is a Latin composition of the fourth or fifth century. It pretends to have been written by St. Matthew and translated by St. Jerome. Pseudo-Matthew is in large part parallel to the "Protoevangelium Jacobi", being based on the latter or its sources. It differs in some particulars always in the direction of the more recent or more refined of its data, or the parallel belief parallel ones of the older pseudograph. Such is the age of fourteen in which Mary was betrothed to Joseph. A narrative of the flight into Egypt is adorned with poetic wonders. The dragons, lions, and other wild beasts of the desert adore the infant Jesus, and the palm-trees bow their heads that the Holy Family, as the bearers of the cross, may rest there. The idols of Egypt are scattered when the Divine Child enters the land. The "Gospel of the Nativity of Mary" is a recast of the Pseudo-Matthew, but reaches only to the birth of Jesus. It is extant in a Latin MS. of the tenth century.

Portions of the Infancy.—The Arabic is a translation of a lost Syriac original. The work is a compilation and refers expressly to the "Book of Joseph Caiphas, the High-Priest", the "Gospel of the Infancy", and the "Perfect Gospel". Some of its stories are derived from the Thomas Gospel, and some from the Revelation of the Virgin Mary. However there are miracles, said to have occurred in Egypt, not found related in any other Gospel, spurious or genuine, among them the healings of leprosy through the water in which Jesus had been washed, and the curses effected through the garments become blackened, and the garments have become blackened, and also the episodes of the robbers Titus and Dumachus, into whose hands the Holy Family fell. Titus bribes Dumachus not to molest them; the Infant foretells that thirty years thence the thieves will be crucified with Him, Titus on his right and Dumachus on his left and that the former will accompany Him into paradise. The apocryphon abounds in allusions to characters in the real Gospels. Lipsius opines that the work as we have it it is a Catho-lic retouching of a Gnostic compilation. It is impossible to ascertain its date, but it was probably composed before the Mohammedan era. It is very popular with the Syrian Nestorians. An originally Arabic "History of Joseph the Carpenter" is published in Tischendorf's collection of apocrypha. It describes St. Joseph's death, related by Our Lord to His disciples. It is a tasteless and bombastic effort, and seems to date from about the fourth century.

The Gospel of Gamaliel.—Dr. A. Baumstark in the Revue Biblique (April, 1906, 253 sqq.), has given this name to a collection of Coptic fragments of a homo- geneous character, which were supposed by another Coptic scholar, Reveillout, to form a portion of the "Gospel of the Twelve Apostles" (q.v. infra). These fragments have been referred to a single Gospel also by Lacauc in "Fragments d'apocryphes coptes de la bibliothèque nationale" (Cairo, 1904). The narrative is in close dependence on St. John's Gospel. The author did not pose seriously as an evangelist, since he explicitly quotes from the fourth canonical Gospel. He places the relation in the mouth of Gamaliel of Acts, v. 34. Baumstark assigns it to the fifth century. The writer was evidently influenced by the "Acta Pilati".

The Transitus Mariae or Evangelium Joannis which is written in the name of St. John the Apostle, and describes the death of Mary, enjoyed a wide circulation in the Coptic and Syriac parts of the East, in different languages which exist. The Greek has the superscription: "The Account of St. John the Theologian of the Falling Asleep of the Holy Mother of God". One of the Latin versions is prefaced by a spurious letter of Melito, Bishop of Sardis, explaining that the object of the work was to compone of a heretical composition of the same title and subject. There is a basis of truth in this statement as our apocryphon betrays tokens of being a Gnostic writing worked over in an orthodox interest. A "Transitus Mariae" is numbered among the apocry- pha by the official list of the "Decretemum of Gelasianus". It is extant in the fifth or six centuries, and is composed in a work on the way for the acceptance of mythical amplifications, still its latter form and details were considerably influenced by the Transitus and kindred writings. Certainly the homilies of St. John Damascene, and hence the Transitus Mariae, are the result of this influence, e.g. the second homily, xii, xiii, xiv. Going further back, the "Encomium" of
Modestus, Bishop of Jerusalem, in the seventh century (P. G., LXXXVI, 3311), and the Pseudo-Dionysius of the fifth (De divinis nominibus, iii), probably suppose an acquaintance with apocryphal narratives of the Death and Assumption of the Blessed Virgin. These narratives have a common groundwork, though varying considerably in minor circumstances. The Apostles are preternaturally transported from different quarters of the globe to the Virgin's deathbed, those who had died being resuscitated on purpose. The place of the Apostles' residence is Jerusalem, though the Greek version places Mary first at Bethlehem. A Jew who ventures to touch the sacred body instantly loses both hands, which are restored through the mediation of the Apostles. Christ accompanied by a train of angels comes down to receive His mother's soul. The Apostles bear the body to Gethsemani and deposit it in a tomb, whence it is taken up alive to Heaven. (See Assumption; Mary.)

WALKER, Apocryphal Gospel, Acts, and Revelations (Edinburgh, 1873: 2d); The Ante-Nicene Fathers, VII, edited by ROBERTS and DONALDSON, L.; BARDENHEWER, Geschichte der altkirchlichen Literatur (Freiburg, 1902): HARNACK, Denkmäler griechischer Kirchengeschichte, 1893; Thrap, Geschichtliche Stellen der Synoptischen Kanon (Leipzig, 1890-91); HENNEKE AND METER, Neutestamentliche Texte (Tübingen, 1894-1904); GERMAN translation, LXX, with scholarly prolegomena; TIKKER, Apocryphal Gospel, I,usta, Dict. of the Bible, extra volume (1894); LITURGIA, art. Apo-
crapha, Dict. of Christiania.

(b) Judaistic and Heretical Gospels.—Gospel according to the Hebrews. Clement of Alexandria, Origen, Eusebius, and St. Epiphanius speak of a "Gospel according to the Hebrews," which was the sole one in use among the Palestinian Judeo-Christs, otherwise known as the Nazarenes. Jerome translated it from the Aramaic into Greek. It was evidently very ancient, and several of the above-mentioned writers associate it with St. Matthew's Gospel, which it seems to have replaced in the Jewish-Christian community at an early date. The relation between the Gospel according to the Hebrews and our canonical Matthew Gospel is a matter of controversy. The surviving fragments prove that there were close literal resemblances. Harnack asserts that the Hebrew Gospel was entirely independent, the tradition it contained being parallel to that of Matthew. Zahn, while excluding any dependence on our Greek canonical Matthew, maintains one of the Hebrews who informed to whom, the general contents were derived from the latter. This Gospel seems to have been read as canonical in some non-Palestinian churches; the Fathers who are acquainted with it refer to it with a certain amount of respect. Twenty-four fragments have been preserved by ecclesiastical writers. These indicate that it had a number of sections in common with the Synoptics, but also various narratives and sayings of Jesus, not found in the canonical Gospels. The surviving specimens lack the simplicity and dignity of the inspired writings; some even savour of the grotesque. We are warranted in saying that while the general material was impressed on it by historical starting-point primitive tradition, it has been figured in the interests of a Judaizing Church. (See AGRAPHA.)

Gospel According to the Egyptians.—It is by this title that Clement of Alexandria, Origen, Hippolytus of Rome, and Eusebius describe an uncannical work, which evidently was culled in Egypt. All agree that it was employed by heretical sects— for the most part Gnostics. The scanty citations which have been preserved in the Fathers indicate a tendency towards the Encratite condemnation of marriage, and a pantheistic Gnosticism. The Gospel according to the Egyptians is one of the canonical records in the Alexandrian Church, as Harnack would have us believe, but it seems to have enjoyed a certain popularity in the country districts among the Coptic natives. It could scarcely have been composed later than the middle of the second century and it is not at all impossible that it received some primitive material not represented in the canonical Gospels. Gospel of St. Peter.—The existence of an apocryphal composition bearing this name in Christian antiquity has long been known by references to it in certain early patristic writers who intimate that it originated or was current among the Didascaliae of the Egyptians. The text of it has been thrown on this document by the discovery of a long fragment of it at Akhmim in Upper Egypt, in the winter of 1886-87, by the French Archaeological Mission. It is in Greek and written on a parchment codex at a date somewhere between the sixth and ninth century. The fragment narrates part of the Passion, the Burial, and Resurrection. It betrays a dependence, in some instances literal, on the four inspired Gospels, and is therefore a valuable additional testimony to their early acceptance. While the apocryphon has many points of contact with the genuine Gospels, it diverges curiously from them, particularly in the treatment of our Lord, and bears evidence of having treated them with much freedom. No marked heretical notes are found in the recovered fragment, but there are passages which are easily susceptible of a heterodox meaning. One of the few extra-canonical passages which may contain an authentic tradition is that which describes Christ seated on a throne by His tormentors. Pseudo-Peter is intermediate in character between the genuine Evangelues and the purely legendary apocryphon. Its composition must be assigned to the first quarter or the middle of the second century of the Christian era. C. Schmidt thinks he has found traces of what is perhaps a second Gospel of Peter in some ancient papyri (Schmidt, Sitzungsberichte der königlichen preuss. Akademie zu Berlin, 1895; cf. Bardenhewer, Geschichte, I, 397, 399). Only one or two quotations remain of the Gospel of St. Philip mentioned by Epiphanius and Leontius of Byzantium; but these are enough to prove its Gnostic colouring. Gospel of St. Thomas.—There are two Greek and two Latin redactions of it, differing much from one another. A Syriac translation is also found. A Gospel of Thomas was known to many Fathers. The earliest to mention it is St. Hippolytus (155-65) who informs us that it was current among the Naassenes, a sect of Syrian Gnostics, and cites a sentence which does not appear in our extant text. Origen relegates it to the heretical writings. St. Cyril of Jerusalem says it was employed by the Manicheans; Eusebius rejects it as heretical and spurious. It is clear that the original Pseudo-Thomas was of heterodox origin, and that it dates from the second century; the citations of Hippolytus establish that it was palpably Gnostic in tenor. But in the extant Thomas Gospel there is no formal or manifest Gnosticism. The prototype was evidently expurgated by a Catholic hand, who, however, did not trace it out with absolute exactitude. The apocryphon in all its present forms extravagantly magnifies the Divine aspect of the boy Jesus. In bold contrast to the Infancy narrative of St. Luke, where the Divinity is almost effaced, the author makes the Child a miracle-worker and intellectual prodigy, and in harmony with Doceism, sublimates the atoning sacrifice in Him. This pseudo-Gospel is unique among the apocryphas, inasmuch as it describes a part of the hidden life of Our Lord between the ages of five and twelve. But there is much that is fantastic and offensive in the pictures of the exploits of the Boy Jesus. His youth not only faded out of mere childish fancy, as when He formed clay pigeons, and at a clap of His hands they flew away as
living birds; sometimes, from benevolence; but again from knowledge and retribution.

The Deacon of Galium was the apocryphal Gospel of St. Bartholomew among the apocrypha. The earliest allusion to it is in St. Jerome's works. Recently scholars have brought to light fragments of it in old Coptic MSS. One of these Orientalists, Baumstark, would place its composition in the first part of the fourth century, by Peter the Syrian. It is mentioned by Origen and Eusebius among the heretical literature along with the Peter and Thomas Gospels. Hippolytus states that the Basilidian Gnostics appealed to a "secret discourse" communicated to them by the Apostle Matthias who had received instruction privately from the Lord Jesus. The net result of all this is that the tradition concerning apocryphal literature, quotes with respect several times the "Tradition of Matthias." A Gospel of the Twelve Apostles was known to Origen (third century). Other patristic notices give rise to some uncertainty whether the Gospel of the Twelve Apostles of antiquity was truly distinct from that of the Hebrews. The greater probabilities oppose their identity. Recently the claim has been made by M. Reveillout, a Coptic scholar, that the lost Gospel has been in a considerable measure recovered in several Coptic fragments, all of which, he asserts, belong to the same shape and form. The document has been successfully combated by Dr. Baumstark in the "Revue Biblique" (April, 1906, 245 sqq.), who will allow at most a probability that certain brief sections appertain to a Gospel of the Twelve Apostles, written originally in Greek and current among Gnostic Ebionites as early as the second century. There exists a late and entirely spurious Syriac "Gospel of the Twelve Apostles," published by J. Rendell Harris (Cambridge, 1900). It is enough to note the existence of other pseudo-Gospels, of which very little is known beside the names. There was a Gospel of St. Andrew, probably identical with the Gnostic "Acts of Andrew" (q. v., infra); a Gospel of Barnabas, a Gospel of Thaddeus, a Gospel of Eve, and even one of Judas Iscariot, the last in use among the Gnostic sect of Cainites, and which glorified the traitor.

(2) Pilate Literature and Other Apocryphal Concerning Christ.—While Christianity was struggling against the forces of Roman paganism, there was a natural tendency to dwell upon the part which a representative of the Roman Empire played in the supreme events of Our Lord's life and of Pilate's. The procurator of Judaea, even at the cost of exaggeration and amplification, into a weapon of apologetic defence, making that official bear witness to the miracles, Crucifixion, and Resurrection of Christ. Hence arose a considerable apocryphal literature of which the Gospel of Pilate is one of the best known. In part, the apocryphon, it is characterized by exaggerating Pilate's weak defence of Jesus into strong sympathy and practical belief in His divinity. Report of Pilate to the Emperor. In the apocryphal Acts of Peter and Paul there is embodied a letter purporting to have been sent to Pontius Pilate by the apostles Tertullian (Apologia, xxi) after giving a sketch of the miracles and Passion of Christ, subjoins: "All these things Pilate... announced to Tiberius Cesar." A comparison between this account of Pilate and the actual records reveals a lit- erary dependence between them, though the critics differ as to the priority of these documents. In chapters xxxv, xxxviii, xlviii, of Justin's Apologia, that Father appeals confidently as a proof of the miracles and Passion of Jesus to "Acts" or records of Pontius Pilate existing in the imperial archives. While it is possible that St. Justin may have heard of such a report, and even probable that the procurator transmitted some account of the events at Jerusalem to Rome, it is on the other hand admissible that Justin's assertion was based on nothing more than hypothesis. This is the opinion of the majority of the experts. During the persecutions under Maximin in the fourth century spurious anti-Christian Acts of Pilate were composed in Syria, as we learn from Eusebius. It is probable that the pseudographic letter was forged as an offset to these. For Acta Pilati or Gospel of Nicodemus, see the separate article. The story of the Anaphora Pilati, or "Relation of Pilate", is frequently found appended to the texts of the Acts. It presupposes the latter work, and could not have been composed before the middle of the fifth century. It is found in MSS. combined with the Paradoceon of giving up of Pilate, and dates from the oldest form of the legend dealing with Pilate's subsequent life. A still later tradition is found in the Latin Epistola Pilati ad Tiberium. There exists a puerile correspondence consisting of a pretended Letter of Herod to Pilate and Letter of Pilate to Herod. They are found in Greek and Syriac in a number of the eleventh century MSS., and the rest of these pseu- dographs may be as old as the fifth century. The Narrative of Joseph of Arimathea furnishing imaginary details of the two thieves crucified with Christ, and the begging of the body from Pilate, seems to have enjoyed popularity in the Middle Ages in the Byzantine East, judging from the number of MSS. which contain it. The oldest of those published belongs to the twelfth century. The relation is appended to some Latin texts of the Acta Pilati, under the title "Historia Josephi". It may be read in English in Walker's and the Ante-Nicene Fathers' collection of the apocrypha. The oldest form of the Paschal-Correspondence, which strips away the story of Edessa, is found in Eusebius (Historia Ecclesiastica, I, xiii), who vouches that he himself translated it from the Syriac documents in the archives of Edessa, the metropolis of Eastern Syria. The two
letters are accompanied by an introduction which probably is an excerpt from the same source. According to this, Abgar V, Toparch or King of Edessa, suffering from an incurable disease, and having heard the story of Christ's miracles sends a courier to Jerusalem, bearing a letter to Jesus, in which he declared Him to be a god, or the son of a god, and invites Him to Edessa, justifying the request partly by his desire to be cured, partly by his wish to offer to Jesus an asylum against the malignant Jews. Our Lord replies: "Blessed art thou, thou hast believed in Me without seeing Me. For it is written that those who have seen Me will not believe Me; and that those who have not seen Me will believe and love Me. But as to thy prayer that I come to thee, it is necessary that I fulfill here all that the Father has commanded Me. But after my taking up I shall send thee one of My disciples, who will heal thy pains, and keep life for thee and thine". Accordingly, after the Ascension, "Judaeus Thomas", an Apostle, despatches to Edessa, one of the twelve, who cures the King of his disease, and preaches Christ to the assembled people. This, adds Eusebius, happened in the year 340, i.e. of the Seleucid era; corresponding to A.D. 28-29. The pleasing story is repeated with variations in later sources. The "Teaching of Addai", a Syrian apocryphon (q. v. in the corruptions of the O. T.), tells the story of Jesus, who takes pity on the incurable. The authenticity of the alleged letter of Christ has always been strongly suspected when not absolutely denied. As early as the sixth century the Gelasian Decretum brands this correspondence as spurious. Its legendary environment and the fact that the Church at large did not accept as genuine its pretended origin from Our Lord as a sacred document is conclusive against it. As for the letter of Abgar, its genuineness was formerly favoured by many skilled in this literature, but since the discovery of the "Teaching of Addai", published in 1876, the presumption against the authentic character of Abgar's epistle, owing to the close resemblance of a portion to passages in the Gospels, has become an established certainty. Lipsius, a high authority, is of the opinion that the Abgar correspondence goes back to the reign of the first Christian ruler of Edessa, Abgar IX (179-216), and that it was elicited by a desire to force a link up with that epoch with the time of Christ. (See ABBAR.)

3) APOCRYPHAL ACTS OF THE APOSTLES. The motive which first prompted the fabrication of spurious Acts of the Apostles was, in general, to give Apocryphic support to heretical systems, especially those of the many sects which are comprised under the term Gnosticism. The darkness in which the New Testament leaves the missionary careers, and the ends the Apostles made with the details handed down by ecclesiastical tradition, left an inviting field for the exercise of inventive imaginations, and offered an apt means for the insidious propagation of heresy. The Jewish-Christian Church, which early developed un-Chalcedonian tendencies in the form of Ebionism, seems to have first produced Apocryphal histories of certain of these, we have very few remains outside the material in the voluminous Pseudo-Clement. The Gnostic Acts of Peter, Andrew, John, Thomas, and perhaps Matthew, date from the early portion of the third century or perhaps a little earlier. They abound in extravagant and highly coloured marvels, and are interspersed by long pretended discourses of the Apostles which served as vehicles for the Gnostic predications. Though the pastors of the Church and the learned repudiated these as patently heretical writings, they appealed to the fancy and satisfied the curiosity of the Didascaliae and the Church fathers, using them by Michaelis in the East and Priscillianists in the West, but they found favour with many unenlightened Catholics. Since it was impossible to suppress their circulation entirely, they were rendered comparatively harmless by orthodox editing which excised the palpable errors, especially in the apocryphal elements, leaving the allegorical and its riotous excessure. Hence most of the Gnostic Acts have come down to us with more or less of a Catholic purification, which, however, was in many cases so superficial as to leave unmistakable traces of their heterodox origin. The originally Gnostic apocryphal Acts were gathered into collections which bore the name of the Παραδικαί (Circuits) or Πράκτικα (Acts) of the Apostles, and to which we were attached the name of a Leucius Charinus, who may have formed the compilation. The Gnostic Acts were of various authorship. Another collection was formed in the Frankish Church in the sixth century, probably by a monk. In this the Catholic Acts have been preserved; it is by no means uniform in its various manuscript representations. By a misunderstanding, the authorship of the whole, under the title "Historia Certaminis Apostolorum", was ascribed to an Abdia, said to have been the first Bishop of Babylon, disciple of the Apostle Andrew. This collection was formed by the Latin Paschome, or Martyrdoms, of those Apostles who had been neglected by the Gnostic Acts, viz., the two James, Philip (Matthew?), Bartholomew, Simon, and Jude. The literature grew by accretions from heretical sources and eventually took in all the Apostles, including St. Paul. The motive of these non-heretical apocryphas was primarily to gratify the pious curiosity of the faithful regarding the Apostolic founders of the Church; sometimes local interests instigated their composition. After the model of the Gnostic Acts which were of a different derivation, they abounded in prodigies, and like those again of the Apocrypha, they took starting-point the traditional dispersion of the Twelve from Jerusalem. Regarding the historical value of these apocryphal narratives, it requires the most careful criticism to extricate from the mass of fable and legend any grains of historical truth. Even accepting the facts the Apostolic lives, as represented by these documents, are self-contradictory or confused. In general their details are scientifically worthless, unless confirmed by independent authorities, which rarely happens. Much of their apocryphal matter was taken up by the offices of the Apostles in the Latin breviaries of thelectionaries, composed in the seventh and eighth centuries at an extremely uncertain time.

(a) Gnostic Acts of the Apostles.—Acts of St. Peter. There exist a Greek and a Latin Martyrdom of Peter, the latter attributed to Pope Linus, which from patristic citations are recognized as the conclusion of an ancient tradition, attributed to "Acts of Saint Peter". Another MS., bearing the name "Actus Petri cum Simone", contains a superior translation with several passages from the original narrative preceding the Martyrdom. The work betrays certain tokens of Gnosticism, although it has been purged of its grossest features by a Catholic reviser. It is one of the triumphs of the Gnostic legend. The Magus at Rome, and the Apostle’s subsequent crucifixion. These Acts as we have them are of high antiquity, though it is impossible to always discern whether the Gnostic writers are quoting from them or an earlier tradition. Undoubtedly Commodian (c. 250) employed our extant Acts of Peter.—Acts of St. John. The heretical character imputed to these by certain Fathers is fully confirmed by extant fragments, which show a gross Doccetism, and an unbridled phantasy. Doubtless the author intermingled valuable Ephesian traditions with his fables. There are reasons of weight to regard the work as having come together with the Acts of St. Peter, and probably those of St. Andrew, by a single person, in the latter half of the second century, under the name of a disciple of St. John, called Leucius. Clement of Alexandria was acquainted with the pseudepigraph. The Johanneae Acts of the Pseudo-Traditores (compare the canonical Acts, vi, 5) are a Catholic working-over of Gnostic material.—Acts of St. Andrew. Pseudepigraphic Acts of St. Andrew are noted by several early ecclesiastical writers, as in circulation among Gnostic and Manichean sects. The original form has perished except in a few poetic quotations. But we possess three individual Acts under different names, which prove to be orthodox recensions of an original comprehensive Gnostic whole. These are: (1) "The Acts of Andrew and Matthias" (or Matthew as given by some authorities); (2) "Acts of Peter and Andrew" (the original language of the above is Greek); (3) "The Martyrdom of the Apostle Andrew"; has come down in both Greek and Latin recensions. The Latin text is the original one, and cannot be earlier than the fifth century. It purports to be a relation of the heroic death of St. Andrew by eyewitnesses who are "presbyters and deacons of the Church of Achaia". It is so lively and vivid that it is difficult to believe, but no reliance can be placed on its data. (See APOSTOLIC CHURCHES; ANDREW, ST.; APOSTLE.—The Acts and Martyrdom of St. Matthew are in literary dependence on the Acts of St. Andrew (q. v., supra), and hence the reading "Matthew" may be an error for "Matthias", since evidently the companion of Peter and Andrew is intended. The work exists in Greek and a later Latin. There is also a Coptic-Ethiopian martyrdom legend of St. Matthew. (See MATTHEW, ST.; APOSTLE; APOSTOLIC CHURCHES.)—Acts of St. Thomas. No Apostolic apocryphon has reached us in a completeness equal to that of the Thomas Acts. Though much in Greek, Syriac, and Ethiopic versions. Their Gnostic traits pierce through the Catholic re-touching; in fact, the contents show a conscious purpose to exalt the dualistic doctrine of abstention from conjugal intercourse. Scholars are much inclined to attribute the original to a Syrian origin and to the work of the "magician" Adiartacus. The signs point strongly to the third century as the era. The translation of the remains of St. Thomas to Edessa in 232 may have furnished the inspiration for the composition. The Acts relate the prodigies performed by the Apostle in India, and end with his martyrdom there. They are interlarded with some remarkable hymns; some of real literary beauty but with strong Gnostic colouring. Recent researches have revealed elements of truth in the historical setting of the narrative. The Acts of St. Thomas are mentioned by Epiphanius and Augustine as in use in different heretical circles. It is possible that such a work was used by a Gnostic as in circulation among the Bardaisanians (see THOMAS, ST.; APOSTLE.)—Acts of St. Bartholomew. We possess a Greek Martyrdom, dating in its present form from the fifth or sixth century; also a Latin "Passio Bartholomaei". Both are tainted with Nestorianism, and seem to have come from a single Bardaisanian text containing the "Passio" and "Passio Longa" versions by which the Apostle overthrew idolatry and converted a king and his subjects in "India". The whole is a legendary tissue. (See BARTHOLOMEW, ST.; APOSTLE.)

Consult the works of BARDENHEUER, HARMACK, and FEURCHENBERGER, also ZARD, given in previous bibliographies. For the original textes: LIPSIUS and BENNET, Acta Apostolorum Apocrypha (Leipzig, 1881), Parts I; JAMES, APOCRYPHAL ANECDOTA (Cambridge, 1897), belonging to the Cambridge Texts and Studies series; WRIGHT, Apocryphal Acts of the Apostles (Oxford, 1871), contains also MSS.; Eng. translations are given in WALKER, Apocryphal Gospels, etc. (Edinburgh, 1873); ANTOINE C. P. BARBER (New York, 1900); VIII; the magisterial work on the Apocryphal Acts and Legends is: LIPSIUS, Die apokryphischen Apostelgeschichten und Apostellegenden (Brunswick, 1883, 1887, 1890), exhaustive and critical in a sense. The same author has contributed an article to the Dict. of Christ. Biop. For the points of contact of the Apocryphal Acts with profane history: GEBHARDT, Die apokryphen Apostelgeschichten, in the Rheinisches Museum fur Philologie (1884), 255-277; also in the Acta of St. Peter: CHASE, act. Peter (Simon) in BREIT, Dict. of the Bible.—Special for Acts of St. John: ZAHN, Die Wunder des Apostels Johannes (Leipzig, 1899), X.—Special for Acts of St. Thomas: The Ethiopic text was edited by MALAN, Confessiof the Acts of Joseph (London, 1891), and rendered into the vernacular (London, 1899); LEVY, in Analecta Bollandiana (1898), XVIII, 270 sqq.; MEYER, E. J., and the APOSTLE, An Inquiry with a Critical Analysis of the Acts Thomas (London, 1865).

(b) Catholic Apocryphal Acts of the Apostles.—Acts of St. Peter and Paul. These are to be distinguished from the Gnostic Acts of Peter and the orthodox Acts of Paul. The MSS. which represent the legend fall into two groups: (a) consisting of all the Greek; in one of the Greek MSS. the journey of St. Paul to Rome, and the martyrdom of the two Apostles; (b) composed of one Greek MS. and a great number of Latin ones, presenting the history of the passio only. Lipsius regards the journey section as a ninth-century addition; Bardeneuer will have it belong to the fourth. This section begins with Paul's departure from the island of Mileto, and is evidently based on the canonical narrative in Acts. The Jews have been aroused by the news of Paul's intended visit, and induce Nero to forbid it. Nevertheless the Apostle secretly enters Italy; his companion is missing for himself at Pentecost and behelds in. In rebuttal that city is swallowed up by the sea. Peter receives Paul at Rome with joy. The preaching of the Apostles converts multitudes and even the Empress. Simon Magus traduces the Christian teachers, and there is a test of strength in miracles between that magician and Elichem of Paro. Simon essays a flight to heaven but falls in the Via Sacra and is dashed to pieces. Nevertheless, Nero is bent on the destruction of Peter and Paul. The latter is beheaded on the Ostian Way, and Peter is crucified at his request head downward. Before his death he relates to the people the "Quo Vadis?" story. Three men from the East carry off the Apostles' bodies but are overtaken. St. Peter is buried at "The place called the Vatican", and Paul on the Ostian Way. These Acts are the chief source for details of the martyrdom of the two great Apostles. They are also note-
worthy as emphasizing the close concord between the Apostolic founders of the Roman Church. The date (a. d. 55) of composition is involved in obscurity. Lipsius assigns the epitaph to the Epistle of St. Paul (c. 235), but it is not clear that the Fathers adduced employed any written source for their references to the victory over Simon Magus and the work of the Apostles at Rome. Lipsius assigns the kernel of the Martyrdom to the second century; Bardenhewer refers it to the first half of the third. The Acts of Peter and Paul undoubtedly embody some genuine traditions. (See Peter, St., Apostle; Paul, St., Apostle; Simon Magus.)—Acts of St. Paul, Origen and Eusebius expressly name the παράδεισος Πάδων; Tertullian speaks of writings falsely attributed to Paul: "Quod si Pauli perspicuum inscriptum erat," He is cautioning his readers against the tale of Thecla preaching and baptizing herself. Hitherto it was supposed that he referred to the "Acts of Paul and Thecla". The "Acts of Paul", presumed to be a distinct composition, were deemed to have perished; but recently (1890) a Coptic papyrus MS., torn to reds, was found in New Egypt, and proves to contain approximately complete the identical Acts of Paul alluded to by a few ecclesiastical writers. This finds established the fact that the long-known Acts of Paul and Thecla and the apocryphal correspondence of St. Paul with the Corinthian Church, as well as the Acts of St. Paul, are nearly only excerpts from the original Pauline Acts. The newly-discovered document contains material hitherto unknown as well as the above-noted sections, long extant. It begins with a pretended flight of St. Paul from Antioch of Pisidia, and ends with his martyrdom at Rome. The narrative rests on data in the canonical books of the New Testament, but it abounds in marvels and personages unhinted at there, and it disfigures traits of some of those actually mentioned in the Sacred Writings. The Acts of Paul, therefore, adds nothing trustworthy to our knowledge of the Apostle of the Gentiles. Fortunately the above-cited passage of Tertullian (De Baptismo, xvii) informs us of its authorship and aim. The African writer observes that the pseudo-history was the work of a priest of Asia Minor, who on the discovery of the fraud, was deposed from an ecclesiastical charge, and confessed that he forged the book out of love for St. Paul. Eusebius classifies it among the ἀντιλογομένα, or works having locally quasi-canonical authority.—Acts of Paul and Thecla. The early detachment of these as well as the Martyrdom from the Acts of St. Paul may be accounted for by ecclesiastical use as festal lectures. Despite Tertullian's remark regarding this pseudo-graph, it enjoyed an immense and persistent popularity through the patristic period and the Middle Ages. The manner is to be explained mainly by the romantic and spirited flavour of its narrative. Exceptional among the apocryphists, the author kept a curb upon his fertile imagination, and his production is distinguished by its simplicity, clearness, and vigour. It deals with the adventures of Thecla, a young woman of Iconium, who upon being compelled to become the bride of Simon Magus, left her home, dressed as a bride, and lived a life of virginity and missionary activity, becoming a companion of St. Paul, and preaching the Gospel. She is persecuted, but miraculously escapes from the fire and the savage beasts of the arena. The relief into which abstention from imagery is wrought in these Acts makes it difficult to escape from the conclusions that they have been coloured by Enarrative ideas. Nevertheless the thesis of Lipsius, supported by Consson, that a Gnostic Grundscrift underlie our present document, is not accepted by Harnack, Zahn, Bardenhewer, and others. The apocryphon follows the New Testament Acts of St. Paul, but is more loosey and is full of unhistorical characters and events. For instance, the writer introduces a journey of the Apostles, to which there is nothing analogous in the Sacred Books. However, there are grains of historical material in the Thecla story. A Christian writer of that name has been recognized by St. Paul at Iconium, and suffered persecution. Gutschmidt has discovered that a certain Queen Tryphena was an historical personage (Rheinisches Museum für Philologie, X, 1864). (See THECLA.)—Acts of St. Philip. The extant Greek fragments supply us with five (10-14) of the fifteen Acts composing the work. Of those 1-7 are a mixture of various legends, each, it would seem, with an independent history; 8-14 is a unit, which forms a parasitic growth on the ancient but somewhat confused traditions of the missionary activity of an Apostle Philip in Hierapolis of Phrygia. Zahn's view of the Acts, written for an All-oriental Catholic monk of the fourth century, is a satisfactory hypothesis. The largest fragment was first published by Batifol in "Analecta Bollandiana", IX (Paris, 1890). A Coptic "Acts of Philip" is also to be noted. (See Philip, St., Apostle.)—Acts of Sebastian, etc. There are Latin, Coptic, Ethiopic, and Armenian histories of the missions and death of St. James the Greater, the son of Zebedee. Lipsius assigns the Latin to about the third century. Coptic and Armenian Acts and Martyrdom of St. James the Less depend mostly on the Hecagipras tradition, preserved by Eusebius (Hist. Eccl., IV, xxii).—Acts of St. Matthew. The Apostolic Acts of the Pseudo-Abdias contain a Latin "Passio Sancti Matthæi", which preserves an Abyssinian legend of St. Matthew, later than the Coptic Martyrdom noticed in connection with the Gnostic Acts of that saint. The correct historical setting indicates that the recension was the work of an Abyssinian of the sixth century, who wished to date the establishment of the Abyssinian Church (fourth century) back to the Apostolic times. However, the kernel of the narrative is drawn from older sources. The Abdias Passio places St. Matthew's martyrdom in Abyssinia. (See Matthew, St., Apostle.)—Teaching of Addai (Thaddeus). In 1870 an ancient Syriac document containing the "The Teaching of the Apostle", was published for the first time. It proved to closely parallel the Abgar material derived by Eusebius from the Edessa archives, and indeed purports to have been entrusted to those archives by its author, who gives his name as Labubna, the son of Sennak. It is full of legendary but interesting material describing the relations between Jesus and King Abgar of Edessa. Thaddeus, or Addai, one of the seventy disciples, is sent, after the Resurrection, in compliance with Christ's promise, to Abgar, heals the ruler and Christianizes Edessa with the most prompt and brilliant success. Notable is the story of the paschal lamb and the instance of Abgar's envoy to the former. Since the narrative of a Gaulish pilgrim who visited Edessa about 390 contains no allusion to such a picture, we may reasonably conclude that the Teaching of Addai is of later origin. Critics accept the period from the death of Thaddeus, c. 430, to 430, and leave passionate, and it is now found in the Abdias collection. The scene is Persia and Babylonia. It has been recognized that the
The historical setting of these Acts agrees remarkably with what is known of the conditions in the Parthian empires in the second century after Christ. The Acts of St. Barnabas appear to have been composed toward the end of the fifth century by a Cypriot. They are ascribed to St. Mark the Evangelist, and are historically worthless. They are extant in the original Greek and in a Latin version. The narrative is based upon the primitive traditions and activities of the apostle Mark, and Paul, as recorded in the Acts of the Apostles. — Geza Alfoldi. This is the latest of the pseudo-Acts, having been composed by a monk of Trèves, in the twelfth century, as a prelude to an account of the translation of the sacred relic, and the body of St. Matthias to that city, and their subsequent veneration in the church that was to have been the center of the history of the Apostle's career from a Hebrew MS. (See Matthias, St., Apostle.)


See LIPSCUTZ, Die apokryphen Apostelgeschichten (Brunswick, 1884); II, 2; JAMES, Apocrypha Anecdota (Cambridge, 1893).

(4) Apocryphal Doctrinal Works. — Testamentum Domini Nostrî Jesu. It was known that a Syriac work of this name existed, and published in 1856. In 1899 Monsignor Rahmani, Patriarch of the United Syrians, published from a late MS. the Syriac text, a Latin introduction and translation. The work is in two books. It begins with an apotheosis of the approaching day of Antichrist alleged to have been uttered by Our Lord after His Resurrection. Between this and the body of the work there is a very loose connection, as the main portion represents Christ as enacting, even to small details, laws for the governance and ritual of the Church. The writer places on Our Lord's lips description of liturgical observances prevalent in his own time. The Clementine Constitutions, and Apostolic Canons. Monsignor Rahmani assigns the Testament to the second century, and places the above works in the relation of dependence on it. But critics argue that this document is accorded a high antiquity to the Testament, dating it in the fourth or fifth century, and inverting the dependence mentioned. On the ground that there is no indication of an acquaintance with the book outside the Orient, and that Arabic and Coptic recensions of it are known, Dr. A. Baumstark regards the publication of this book, although it is older than the Pope's circle, and current in the national Churches of that sect in Syria and Egypt. The apocalyptic opening was found in a Latin MS. of the eighth century, and published by M. R. James, "Apocrypha Anecdota." (Cambridge, 1893). The Preaching of Peter and Kerygma Patris. Clement of Alexandria repeatedly quotes from a Ἱφρόνης Ἰωάννου, concerning whose credibility he obviously has no doubt. On the other hand, Eusebius classes it as apocryphal. A certain "Doctrine of Peter," mentioned by a later writer, was probably identical with the "Preaching." From this book, the heretics have taken form to a very imperfect idea of it. It spoke in St. Peter's name and represented him above all as a teacher of the Gentiles. The doctrinal parts occur in a framework of an account of the missionary journeys. The apocryphal was probably suggested by the text, 11 Peter, 1, 5. A work which was so well accepted in the Church was thought to have been of the same period (c. 140-215), and which was known to the (Gnostic Heracleon (c. 160-170), must have come from almost Apostolic antiquity. Scholars favour the first quarter of the second century. The fragments which remain betray no signs of heterodox origin. There is a Syriac "Preaching of Simon Peter in the City of Rome." — Two Ways or Judicium Petri. This is a moralising treatise ascribed to St. Peter, and prefixed to the Didache (q. v.). It is of Jewish-Christian origin, and probably was based on the so-called Epistle of Barnabas." — Preaching of Paul. The only witness to this work is the "true" Epistle of Barnabas in the pseudo-Cyprian writings. According to this it represented Christ as confessing personal sins, and forced by His mother to receive baptism.

For the Testamentum: RAHMANNI, Testamentum Domini Nostrî Jesu Christi (Mainz, 1890); FJN, articles in Der Bildhaut (1900), 1, 1-14; Theologische Quartalschrift (1900), LXXXII, 161-174; BATTIFROI, in Revue Biblique (1900), 253-580; HARNACK, Vorlaufige Bemerkungen zu dem jüngsten syrisch- und lateinisch, publizierten "Testamentum D. N. Jesu Christi" (Berlin, 1899); BAUMSTARK, in Römische Quartalschrift (1900), 295-394; RICKERT, Ritual in der Römischen Kirche, Liturgia Romana, Quart. Revue (1900), XXV. For the history of the discussion: EHRHARD, Das ältestchristliche Literaturn (Freiburg, 1900). For the "Preaching of Peter," The Clementine Apocrypha are reckoned among the "Pseudo-Hildenfeld, Novum Testamentum extra Canones Receptum (Leipzig, 1864). Insc. IV, DORSCOTT, Die Kerygma Petri britisch untersucht, being XI, of HARNACK and GERHARD'S Texte und Untersuchungen. For minor studies consult the histories of BARZHENES, HARNACK, and ZAHN.

(5) Apocryphal Epistles. — Pseudo-Epistles of the Blessed Virgin. These are all composed in Latin and at late dates. (1) The Epistle of the Blessed Virgin to the Living and the Exquisite edition of the apocrypha. It exhorts to faith and courage. There is a reply from Ignatius. (2) The Epistle to the Messenianes, i.e. the inhabitants of Messina, Sicily, is equally brief; it conveys an exhortation to faith, and a blessing. (3) The Epistle to the Florentines was expounded in a sermon of Savonarola, 25 October, 1495. We have no other testimony of it. It is four lines in length. — Pseudo-Epistles of St. Paul. The Pseudo-Clementine homilies contain as a preface two letters, the first of which purports to be from Peter to James the Less, beseeching him to keep his (Peter's) preaching secret. It is evident that there is no connection between the Epistles of St. Paul; Correspondence with the Corinthians. The ancient Syrian (Edessene) Church revered as canonical a third Epistle of St. Paul to the Corinthians, which is accompanied by a letter from the pastors of that Church, to which it is an answer. But the latter is anonymous. This century the Syrian Church fell under the influence of the Greek, and in consequence the spurious letter gradually lost its canonical status. It was taken up by the neighbouring Armenians and for centuries has formed part of the Armenian New Testament. Latin and Greek writers are completely silent about this pseudo-Latin writing in most of the manuscripts found. It was obviously suggested by the lost genuine Pauline letter referred to in 1 Cor. v. 9; vii. 1. It was composed by a Catholic presbyter about 160-
170, and is a disguised attack on some of the leading errors of Gnosticism. This correspondence long had an independent circulation, but recently it has been proved that "Epistle was publicly read into the Acts of St. Paul (q. v.).—Pseudo-Epistle to the Laodiceans. In the genuine Epistle to the Colossians, Paul, after instructing them to send their Epistle to Laodicea, adds: "read that which is from the Laodiceans". This most probably regards a circular letter, the so-called "Epistle to the Laodiceans"; but it has been held to be a lost letter to the Laodicen Christians. The apocryphal epistle is a transparent attempt to supply this supposed lost sacred document. It consists of twenty short lines and is mainly made of matter taken from Philippians and other Epistles, and pieced together without sequence or logical aim. Our apocryphal text in Latin and translations from the Latin, though it gives signs of a Greek original. It can hardly be the pseudo-Laodicean letter said by the Muratorian Fragment to have been invented by the heresiarch Marcion. Despite its insipid and suspicious character, this compilation was frequently copied in the Middle Ages, and enjoyed a certain degree of respect, although St. Jerome had written of it: ab omnibus exploditur. (See Laodicea.) The Muratorian Fragmentist mentions together with a spurious epistle of Paul to the Laodiceans, one to the Alexandrian, which was forged under the auspices of Marcion. We have no other certain knowledge of the apocryphal Epistles of St. Paul. St. Paul and Seneca. This consists of eight pretended letters from the Stoic philosopher Seneca, and six replies from St. Paul. They are identical with a correspondence alluded to by Jerome (de Viris Illustr., xii) without passing judgment on their value, noting that they are read by many. These letters, therefore, could not have been composed after the second half of the fourth century. They are based on the early traditions of Seneca's leanings towards Christianity and the contemporary residence at Rome of Paul and the philosopher. We will merely note the existence of a spurious Letter of St. John, the Apostle, to a dropout man, healing his disease, in the Acts of St. John by the pseudo-Prochorus; one of St. James, the Bishop of Jerusalem, to Quadratus, in Armenian (Vetter, Litterarische Rundschau, 1896).


(6) Christian Apocryphal Apocalypses—A Apocalypse of the Testamentum D. N. Jesu Christi. (See the section on the Testamentum above.) The Apocalypse of Mary is of medieval origin, and is probably nothing more than an adaptation of an ancient text. It describes the Blessed Mother's descent to Limbo, and exists in Greek MSS. It has been printed in the Tischendorf collection (Codex Apocryphus Novi Testamenti).—Apocalypses of St. Peter. The Muratorian Fragment, written at Rome in the latter part of the second century, names the apocalypses of John and Peter side by side without indicating their use in the Church, remarking that some do not acknowledge the latter. There is abundant evidence that the Petrine apocrypse was believed authentic in many quarters of the early Church, and enjoyed in a certain measure canonical authority. Clement of Alexandria (Rhetor. I, xx), even honored it with a commentary; Eusebius (Hist. Eccl., VI, xiv, 1), places it almost on an equality with the antilegomena or better class of disputed writings; Jerome rejects it hastily. Notwithstanding this, as late as the middle of the fifth century it was季ultimately incorporated into the Acts of St. Paul (q. v.). The few citations of patristic writers were unable to convey an idea of its contents, but fortunately a considerable fragment of this ancient document was discovered at Akhmim, Egypt, together with the pseudo-Petrine Gospel in the language of the original, viz. Greek. A fragment of Clement of Alexandria from the recovered parts enables us to identify the MS. with certainty as a portion of the apocalypse of antiquity. The passage relates to a vision granted by Christ to the Twelve on a mountain, exhibiting the glory of two departing brethren, the splendour of heaven, and a gruesome picture of hell. The language has a Jewish-Christian flavour. The apocryphon is attributed by critics to the first quarter of the second century, and is therefore one of the earliest specimens of non-canonical literature. There exist under the names Apocolypse of St. Peter, Apocrypha of St. Peter through Clement, Liber Clementis, varios; and various other names, which have nothing in common with the ancient Greek one—the Apocolypse of St. Paul. A prelatory notice pretends that this work was found in a marble case under the house of Paul at Tarsus, in the reign of King Theodosius (a. d. 397-399), and upon intelligence conveyed by an angel. This indicates the period of the apocalypse, but in asking who revealed the secrets seen by the Apostle in his transport to the third heaven, alluded to in II Cor., xii, 2, and was composed in Greek. From this Pauline apocalypse must be distinguished a Gnostic work entitled the "Ascension of Paul", referred to by St. Epiphanius, but of which no remains have survived. There is a spurious "Apocolypse of John", of comparatively late origin. Regarding the so-called Apocolypse of St. Bartholomew see Gospel of St. Bartholomew.


IV. THE APOCOLYPSE AND THE CHURCH.—At a very early period orthodox writers and, presumably, ecclesiastical authorities found it necessary to distinguish between the genuine inspired books and a multitude of spurious rival—this fact which is a very important element in the formation of the Christian canon. Thus as early as about A. D. 170, the author of the descriptive Latin catalogue known as the "Muratorian Fragment" mentioned certain works as fictitious which were not afterwards noticed. At a later time devoted attention to the great mass of heretical pseudo-graphic writings (minnarellis multitudo aporophorum et perperam scripturarum, Adv., Her., I, xx). Undoubtedly it was the large use heretical circles, especially the Gnostic sects, made of this insinuating literature which first called with the animadversions on the official guardians of the Church. The East, the books outside the canon (Comment. in Matth., xvi, 25). St. Athanasius in 367 found it necessary to warn his flock by a pastoral epistle against Jewish and heretical apocalypses (P. G., 14, 1430). Another Greek Father, Epiphanius (312-403) in "Hereses", 26, could complain that copies of Gnostic
Apocrypha were current in thousands. Yet it must be confessed that the early Fathers, and the Church, during the first three centuries, were more indulgent towards Jewish pseudographs circulating under venerable Old Testament names. The Book of Benothon and the Assumption of Moses had been cited by the canonical Epistle of Jude. Most of the fathers admitted the Inspiration of Fourth Eadmas. Not to mention the Shepherd of Hermas, the Acts of St. Paul (at least in the Thecla portion) and the Apocalypse of St. Peter were highly revered at this and later periods. Yet, withal, no apocryphal work found official recognition in the Western Church. In 37 Pope Leo the Great began an attack on the pseudo-apostolic writings, "which contained the germ of so many errors...they should not only be forbidden but completely suppressed and burned" (Epist. xv, 15). The so-called "Decretum de recipiendis et non recipiendis libris" is attributed to Pope Gelasius (496), but in reality is a compilation dating from the beginning of the sixth century, and containing collections made earlier than Gelasius. It is an official document, the first of the kind we possess, and contained a list of 39 works besides those ascribed to Leucius, "disciple of the devil," all of which it condemns as apocryphal. From this catalogue that in the Latin Church by this time, apocrypha in general, including those of Catholic origin, had fallen under the ecclesiastical ban, always, however, with a preoccupation against the danger of heterodoxy. The Synod of Braga, in Spain, held in the year 563, anathematizes any one "who reads, utters, or defends the inconstant decisions set in circulation by heretics." Although in the Middle Ages these condemnations were forgotten and many of the pseudo-graphic writings enjoyed a high degree of favour among both clerics and laity, still we find superior minds, such as Alcuin, St. Bernard, St. Thomas Aquinas, pointing out their weakness or fallacy. An echo of ancient regulations occurs in the work De Festis B. M. V. of Benedict XIV, declaring certain popular apocrypha to be impure sources of tradition. (See Canon of Sacred Scripture.)

TAPPÉRHORN, Auserbibliische Nachrichten (Paderborn, 1886).

GEORGE J. REID.

Apodosis (Gr. ἀπόδοσις, a giving back), a usage of the Greek Church corresponding somewhat to the omission of a feast in the Latin Church. For several days after a great feast the celebrant turns back to certain prayers of the feast and repeats them in commemoration of it. The last day of such repetition of the prayers of the previous feast is called the apodosis. This time may be longer or shorter than the Latin octave of one week, because great feasts in the Greek Church are commemorated for a longer time than minor ones.

PÉTRIDIS, in Dict. d'arch. chrét., 1, 2588; CHARRON, Saints et divines liturgies (Paris, 1904).

ANDREW J. SHIPMAN.

Apollinarism, a Christological theory, according to which Christ had a human body and a human sensitive soul, but no human rational mind, the Divine Logos taking the place of the latter. As the theory of this hypothesis, Apollinianism (Ἀπολλιναρία) the younger Bishop of Laodicea, flourished in the latter half of the fourth century and was at first highly esteemed by men like St. Athanasius, St. Basil, and St. Jerome for his classical culture, his Biblical learning, his defence of Christianity and his loyalty to the Nicene faith. He evoked his teacher, Apollinaris the Younger, in reconstructing the Scriptures on classical models, in order to compensate the Christians for the loss of Greek literature of which the edict of Julian had deprived them. St. Jerome credits him with "innumerable volumes on the Scriptures"; two apologetics of Christianity, one against Porphyry, and the other against Julian; a refutation of Eunomius, a radical Arian, etc.; but all these works are lost. With regard to Apollinaris's writings which bear on the present theory, we are more fortunate. A contemporary anonymous book: "Adversus fraudes haereticorum" was written for the Arian bishops in order to win credence for their error, circulated a number of tracts under the approved names of such men as Gregory Thaumaturgus (Ἑκ τῷ μήπος πιστῶς, Exposition of Faith), Athanasius (τῷ σοφότατῳ, On the Incarnation), Pope Julius (προς τῷ ἐν Ἑρατῷ, On Unity in Christ), etc. Following that clue, Lequien, already in the Anti-Nicene Collection (1892), have shown that in all probability these are Apollinaris's writings. Moreover, the Fathers of the Church who wrote in defence of orthodoxy, e. g., Athanasius, in two books against Apollinaris; Gregory Nazianzen, in several letters; Gregory of Nyssa in his "Ἀντιγραφή", Theodoret, in his "Heretici Fabula" and "Dialogue", etc., incidentally give us ample information on the real system of the Laodician.

The precise time at which Apollinaris came forward with his heresy is uncertain. There are clearly two periods in the Apollinarian controversy. Up to 376, we have no reason to believe he was a public teacher; in which he was held, Apollinarius's name was never mentioned by his opponents, i.e. by individuals like Athanasius and Pope Damasus, or by councils like the Alexandrian (362), and the Roman (376). From this latter date it is open war. Two more Roman councils, 377 and 381, and a number of Fathers, plainly denounce and condemn as heretical the views of Apollinaris. He failed to submit even to the more solemn condemnation of the Council of Constantinople, 381, whose first canon entered Apollinarianism on the list of heresies, and he died in his error, about 392. His following, at one time considerable in Constantinople, Strasburg and Philadelphia, increased no fewer than twenty-one, and the ancient writers consider him. Some few disciples, like Vitalis, Venantius, Polemon, and Timothy, tried to perpetuate the error of the master and probably are responsible for the forgeries noticed above. The sect itself soon became extinct. Towards 416, many returned to the mother-Church, while the rest drifted away into Monophysitism.

THEORY.—Apollinaris based his theory on two principles or suppositions, one ontological or objective, and one psychological or subjective. Ontologically, it appeared to him that the union of humanity with God could not be realized by man, but by a juxtaposition or collocation. Two perfect beings with all their attributes, he argued, cannot be one. They are at most an incongruous compound, not unlike the monsters of mythology. Inasmuch as the Nicene faith forbade him to belittle the Logos, as Arius had done, he forthwith proceeded to maintain the humanity of Christ, and divest it of its noblest attribute, and this, he claimed, for the sake of true Unity and veritable Incarnation. Psychologically, Apollinaris, considering the rational soul or spirit as essentially liable to sin and capable, at its best, of only precarious efforts, saw no way of saving Christ's impeccability and divinity, but by the elimination of the human spirit from Jesus' humanity, and the substitution of the Divine Logos in its stead. For the constructive part of his theory, Apollinaris appealed to the well-known Platonic division of human nature: body (σῶμα, σώματος), soul (ψυχή διανοιγμον, spirit (νοοτροπίας, ψυχή λογικής). He said, sanctifying this ancient dualism, that man is a human soul or principle of animal life, but not the human spirit. The Logos Himself is, or takes the place of, the human spirit, thus becoming the rational and spiritual centre, the seat of self-consciousness and self-determination. By this simple device
the Laodicene thought that Christ was safe. His substantial unity secure, His moral immutability guaranteed, and the infinite value of Redemption made self-evident. And in confirmation of it all, he quoted from St. John, 1, 14 “and the Word was made flesh”.: St. Paul, Phil. ii, 7, “Being made in the likeness of men and in habit found as a man”, and I Cor., xv, 47 “The second man, from heaven, heavenly”.

Doctrine of the Church. — It is to be found in the seventh anathema of Pope Damasus in the Council of Rome, a passion against them who say that the Word of God is in the human flesh in lieu of and place of the human rational and intellectual soul. For, the Word of God is the Son Himself. Neither did He come in the flesh to replace, but rather to assume and preserve from sin and save the rational and intellectual soul of man.” In answer to Apollinaris’s basic principles, the Fathers simply denied the second as Manichæan. As to the first, it should be remembered that the Council of Ephesus and Chalcedon had not yet formulated the doctrine of the Hypostatical Union. It will then appear why the Fathers contended themselves with other arguments in rebuttal, e. g. (1) because that the Logos is the Word, therefore the Logos assumed all that is human—therefore the person also—sin alone excepted; that Jesus experienced joy and sadness, both being properties of the rational soul. (2) Christ without a rational soul is not a man; such an incongruous compound, as that imagined by Apollinaris, can never be God-man nor stand as the model of Christian life. (3) What Christ has not assumed He has not healed; thus the noblest portion of man is excluded from Redemption. They also pointed out the correct meaning of the Scriptural passages alleged by Apollinaris, remarking that the word Ἰάσωκ in St. John and other parts of the Holy Writ is by synecdoche for the whole human nature, and that the true meaning of St. Paul (Philippians and I Corinthians) was determined by the clear teaching of the Pastoral Epistles. Some of them, however, incautiously insisted upon the limitations of Jesus’ knowledge as proof positive that His mind was truly human. But when the hierarch would have taken them farther afield into the very mystery of the Unity of Christ, they feared not to acknowledge their ignorance and gently derided Apollinaris’s mathematical spirit and implicit reliance upon mere speculation and human reasoning. The Apollinarian cause, which nowadays appears somewhat childish, had its importance in the history of Christian dogma; it transferred the discussion from the Trinity into the Christological field; moreover, it opened that long line of Christological debates which resulted in the Chalcedonian symbol.

BATIFFOL, Littérature grecque (Paris, 1898); VORBIS, Revue d’histoire eccl. (Louvain, 1901); DRIZZI, Apollinaris von Laodicea (Leipzig, 1892); HOTMANN ROBERT—KIRCHER, Kirchenuhrschilte (Freiburg, 1891); J. RAIN, The Ancient Catholic Church (New York 1902); HACK-HERZOG, Realezyed. 1. Pastoral (3rd ed.) (Dennewitz, 1897); CHIRTON (Würzburg, 1898); PETAVIUS, Dogmata Theologica (Paris, 1867); TURMEL, Histoire de la théologie positive (Paris, 1904).

J. F. SOLIER.

Apollinaris, Saint, was one of the first great martyrs of the Church. He was made Bishop of Ravenna by St. Peter himself. The miracles he wrought there soon attracted official attention, for the simple preaching was so many conversions to the Faith, while at the same time bringing upon him the fury of the idolaters, who beat him cruelly and drove him from the city. He was found half dead on the seashore, and kept in concealment by the Christians, but was captured again and compelled to walk on burning coals and a second time expelled. But he remained in the vicinity, and continued his work of evangelisation. We find him then journeying in the province of Æmilia. A third time he returned to Ravenna. Again he was captured, hacked with knives, had scalding water poured over his wounds, and was beaten in the mouth with stones, because he persisted in preaching, and then, loaded with chains, was flung into a horrible dungeon to starve to death; but after four days he was put on board ship and sent to Greece. There the same course of preachings, and miracles, and sufferings continued; and when his very presence caused the oracles to be silent, he was, after a cruel beating, sent back to Italy. All this continued for three years, and a fourth time he returned to Ravenna. By this time Vespasian was Emperor, and he, in answer to the complaints of the pagans, issued a decree of banishment against the Christians. Apollinaris was kept concealed for some time, but as he was passing out of the gates of the city, was set upon and savagely beaten, probably at Classis, a suburb, but he lived for seven days, foretelling meantime that the persecutions would increase, but that the Church would ultimately triumph. It is not certain what was his native place, though it was probably Antioch. Nor is it clear if the bishopric of Apollinaris was that of Christ, as has been suggested. The precise date of his consecration cannot be ascertained, but he was Bishop of Ravenna for twenty-six years.

Acta SS., 5 July.

T. J. CAMPBELL.

Apollinaris, Saint, the most illustrious of the Bishops of Valence, b. at Vienne, 453; d. 520. He lived in the time of the irruption of the barbarians, and unhappily Valence, which was the central see of the recently founded Kingdom of Burgundy, had been scandalized by the dissolute Bishop Maximus, and the see in consequence had been vacant for fifty years. Apollinaris was of a family of noble and saints. He was little over twenty when he was ordained priest. In 486, when he was thirty-three years old, he was made Bishop of the long vacant See of Valence, and under his zeal and care it soon recovered its ancient glory. Abuses were corrected, and morals reformed. The Bishop, in order to fight the news of his first ill success filled the city with consternation. His return to health was miraculous. He was present at the great conference of Lyons, between the Arians and Catholics, which was held in presence of King Gondebald. He distinguished himself there by his eloquence and learning. A memorable contest in defence of marriage brought Apollinaris again into special prominence. Stephen, the treasurer of the kingdom, was living in incest. The four bishops of the province commanded him to separate from his companion, but he appealed to the King, who sustained his official and exiled the four bishops to Sardina. As they refused to yield to the King’s要求, and after some time permitted them to return to their sees, with the exception of Apollinaris, who had rendered himself particularly obnoxious, and was kept a close prisoner for a year. At last the King, stricken with a grievous malady, repented, and the Queen in person came to beg Apollinaris to go to the court, to restore the monarch to health. On his refusal, the Queen asked for his cloak to place on the sufferer. The request was granted, the King was cured, and came to beg absolution for his sin. Apollinaris was sixty-four years old when he returned from Sardinia to Valence, and his people received him with every demonstration of joy. He died after an episcopate of thirty-four years, at the age of sixty-seven, his life ending, as it had begun, in the constant exercise of the most exalted holiness.

Acta SS., October, III.
Apollinaris (The Elder), a Christian grammarian of the fourth century, first at Berytus in Phoenicia, then at Laodicea in Syria. He became a priest, and was among the staunchest upholders of the Council of Nicaea (325) and of the Arianism. When the Apostate forbade Christian professors to lecture or comment on the poets or philosophers of Greece (362), Apollinaris and his son bearing the same name, both highly cultivated and resourceful, zealously strove to replace the literary masterpieces of antiquity by new works, which should show the Christian side of the advantages of polite instruction and help to win respect for the Christian religion among the heathen. According to Socrates (Hist. Eccl., II, xvi; III, xvi), the elder Apollinaris translated the Pentateuch into Greek hexameters, converted the first two books of Kings into an epic poem of twelve books. Four canons for the tragedies modeled on Euripides, comedies after the manner of Menander, and odes imitated from Pindar, Sozomen (Hist. Eccl., V, xviii; VI, xxv) says nothing of the poetical works of the elder Apollinaris, but lays stress on those of his son. This improvised Greek literature, however, admired by genuine, did not survive. As soon as Julian the Apostate (361-363), the son of Constantius II, took power, he closed the schools of the great Christian schools, and the memory of the courageous efforts of Apollinaris to nullify the malice of Julian survived.

**John J. A. Becket.**

Apollinaris Claudius, **Saint**, a Christian apologist, Bishop of Hierapolis in Phrygia in the second century. He became famous for his polemical treatises against the heretics of his day, whose errors he showed to be entirely borrowed from the pagans. He wrote two books against the Jews, five against the pagans, and two on "Truth." In 177 he published an eloquent treatise for the Christians, addressed to Marcus Aurelius, and appealing to the Emperor's own experience with the "Thundering Legion," whose prayers won him the victory over the Quadi. The exact date of his death is not known, but it was probably while Marcus Aurelius was still Emperor. None of his writings is extant. His feast is kept on January 8.

**Butler, Lives of the Saints, 8 January: Michael, Bishop, Aux.: Verschaffel in Dict. de theol. cath., 1, 1506; Salmon in Dict. of Christ. Biog.**

**T. J. Campbell.**

Apollinaris Sidonius. See Sidonius.

Apollonia, **Saint**, a holy virgin who suffered martyrdom in Alexandria during a local uprising against the Christians previous to the persecution of Decius (end of 248, or beginning of 249). During the festivities commemorative of the first millenary of the Roman Empire, the agitation of the heathen populace rose to a great height, and when one of their poets prophesied a calamity, they committed bloody outrages on the Christians whom the authori- ties thereupon sought to silence. For this reason, then Bishop of Alexandria (247-265), relates the sufferings of his people in a letter addressed to Fabius, Bishop of Antioch, long extracts from which Eusebius has preserved for us (Hist. Eccl., I, vi, 41). After describing how a Christian man and woman named by the seditious Metras and Quinta, were seized by the seditionists while they were off to market, and put to the most cruel tortures, and how the houses of several other Christians were completely pillaged, Dionysius continues: "At that time Apollonia the τρίχας περήφανη (virgo virginitatis), by which she very probably means not a virgin advanced in years, but a decent young woman, was seized with all her teeth. They then erected outside the city gates a pile of fagots and threatened to burn her alive if she refused to repeat after them impious words (either a blasphemy against Christ, or an invocation of the heathen gods). Given at her own request, a little freedom, she sprang quickly into the fire and was burned to death." Apollonia belongs, therefore, to that class of early Christian martyrs who did not await the death they were threatened with, but either to preserve their chastity, or because they were confronted with the alternatives of renouncing their faith or suffering death, voluntarily embraced the latter in the form prepared for them. In the honour paid to her martyrs the Church made no distinction between these women and others. St. Augustine touches on this question in the first book of the "City of God," apropos of suicide (De Civ. Dei, I, 26): But, they say, during the time of persecution certain holy women plunged into the water with the intention of being swept away by the waves and drowned, and thus preserve their threatened chastity. Although they quitted life in this wise, nevertheless they receive high honour as martyrs in the Catholic Church and their feasts are observed with ceremony. This is a matter in which I dare not pass judgment lightly. For I know not but that the Church was divinely authorized through trustworthy revelations to honour thus the memory of these Christians. It may be that such is the case. May it not be, too, that these acted in such a manner, not through human caprice but on the command of God, not erroneously but through obedience, as we must believe in the case of Samson? When, however, God gives a command and makes it clearly known, who would account obedience thereto a crime or condemn such pious devotion and ready sacrifice?" The narrative of Dionysius may suggest the close resemblance of this to the act of St. Apollonia; in his eyes she was as much a martyr as the others, and as such she was revered in the Alexandrian Church. In time, her feast was also popular in the West. A later legend assigned a similar martyrdom to Apollonia, a Christian virgin of Rome in the reign of Julian the Apostate. There was, however, but one martyr of this name, i.e. the Saint of Alexandria. The Roman Church celebrates her memory on 9 February, and she is popularly invoked against the toothache because of the torments she had to endure. She is represented in art with pincers in which a tooth is held. There are a considerable number of churches dedicated to her at Rome but it no longer exists. The little square, however, in which it stood is still called "Piazza Sant' Apollonia."


**J. P. Kirsch.**

Apollonius of Ephesus, anti-Montanist Greek ecclesiastical writer, between 180 and 210, probably from Asia Minor, for he is thoroughly acquainted with the Christian history of Ephesus and the doings of the Montanist Irenaeus. If it was a great Deacon, it was probably an unknown author of "PresDEestinatus" (says I, 26, 27, 28; P. L., LIII, 596), he was a Bishop of Ephesus, but the silence of other Christian writers renders this testimony doubtful. He undertook the defence of the Church against Montanus, and followed in the footsteps of Zosimus of Comana, Julian of Apamæa, and Synesius of Achaimnus, who dealt with the Mantinean theses. His work is cited by Eusebius (Hist. Eccl., V, 18), and is praised by St. Jerome (De vir. ill. c. 11), but has been lost, and not even its title is known. It seems certain that it showed the falsity of the Montanist prophecies, recounted the unedifying lives of Montanus and his prophets, also gave currency to the report of their suicides by hanging, and threw
light on some of the sects of the sect, including the apostateThemison and the pseudomartyr Alexander. The former, having evaded martyrdom by means of money, posed as an innovator, addressing a letter to his partisans after the manner of the Apostles, and finally blasphemed Christ and the Church; the latter, a notorious thief, publicly condemned the second epistle of St. Paul. We know from Eusebius that Apollonius spoke in his work of Zoticus, who had tried to exercise Maximilla, but had been prevented by Themison, and of the martyr-Bishop Thraseas, another adversary of Montanism. He very probably gave the signal in it for the movement of opposition to Montanism which had been prepared for months. At all events, he recalls the tradition according to which Our Lord had advised the Apostles not to go far from Jerusalem during the twelve years immediately following His Ascension, a tradition known to Clement of Alexandria from the apocryphal "Predicatio Petri". He moreover recounts the restoration to life of a dead man at Ephesus by the Apostle St. John, whose Apocalypse he knew and quotes. He takes rank among the opponents of Montanism with the "Anonymous" of Eusebius (Hist. Eccl., V, 16, 17), with Militantes and with Apollinaris. Eusebius (loc. cit.) says his work constituted an abundant and excellent refutation of Montanism. St. Jerome qualified it as "a lengthy and remarkable volume". It did not therefore pass unnoticed, and must have roused some feeling among the Montanists since Tertullian felt it necessary to reply to it. After his six books Μεταλλακτικόν, in which he apologized for the ecclesias into which the Montanist prophets fell before prophesying, Tertullian composed a seventh especially to refute Apollonius; he wrote it also in Greek for the use of the Asiatic Montanists.


FRANCIS W. GREY.

Apollonius of Tyana. See NEO-PYTHERGOIAN PHILOSOPHY.

Apologetics, a theological science which has for its purpose the explanation and defense of the Christian religion, and which, it should be noted, is not a form of apologetics. The term is derived from the Latin adjective, apologeticus, which, in turn has its origin in the Greek adjective, ἀπολογιστικός, the substantive being ἀπολογία, "apology", "defence". As an equivalent of the plural form, the variant, "Apologies", is招呼和, and that found in recent times, is suggested probably by the corresponding French and German words, which are always in the singular. But the plural form, "Apologetics", is far more common and will doubtless prevail, being in harmony with other words similarly formed, as ethics, statistics, homiletics. In defining apologetics as a form of apologetics, we understand the latter word in its primary sense, as a verbal defence against a verbal attack, a disproving of a false accusation, or a justification of an action or line of conduct wrongly made the object of censure. Such, for example, is the Apology of Socrates, such as the Apologia of John Elvis. This is the only sense attaching to the term as used by the ancient Greeks and Romans, or by the French and Germans of the present day. Quite different is the meaning now conveyed by our English word, "apology", namely, an explanation of an action acknowledged to be open to blame. The same idea is expressed almost exclusively by the English adjective, "apologetic", and in fact is the only one in English and the French adjective, "apologetic". For this reason, the adoption of the word, "Apologetics", in the sense of a scientific vindication of the Christian religion is not altogether a happy one. Some scholars prefer such terms as "Christian Evidences", the "Defence of the Christian Religion". "Apologetics" and "Apology" are not altogether interchangeable terms. The latter is the generic term, the former the specific. Any kind of accusation, whether personal, social, political, or religious, may call forth a corresponding apologetics. It is only apologies of the Christian religion that fall under the term Apologetics. There is scarcely a dogma, scarcely a ritual or disciplinary institution of the Church that has not been subjected to hostile criticism, and hence, as occasion required, been vindicated by proper apologies. But besides these forms of apology, there are the answers which have been called forth by attacks of various kinds upon the historical interpretation of the Christian dogmas. Apologies written to vindicate now this, now that ground of the Christian Catholic faith, that has been called in question or held up to disbelief and ridicule.

Now it is out of such apologies for the foundations of Christian belief that the science of apologetics has taken form. Apologetics is the Christian Apology par excellence, combining in one well-rounded system the arguments and considerations of permanent value that have found expression in the various single apologies. The latter, being answers to specific attacks, were necessarily conditioned by the circumstances "that forced them to use a confused, controversial, partial vindications of the Christian position. In them the refutation of specific charges was the prominent element. Apologetics, on the other hand, is the comprehensive, scientific vindication of the grounds of Christian Catholic belief, in which the calm, impersonal presentation of the underlying principles is of paramount importance, the refutation of objections being added by way of corollary. It addresses itself not to the hostile opponent for the purpose of refutation, but rather to the inquiring mind by way of information. Its aim is to give a scientific presentation of the claims which Christ's revealed religion has on the assent of every rational mind; it seeks to lead the inquirer after truth to recognize, first, the reasonableness and trustworthiness of the Christian revelation as realized in the Catholic Church, and secondly, the corresponding obligation of accepting it. While not compelling faith—for the certitude it offers is not absolute, but probabilistic—this quality of the argument ad compatibility with a religious religion amply suffice to vindicate the act of faith as a rational act, and to discredit the estrangement of the sceptic and unbeliever as unwarranted and culpable. Its last word is the answer to the question: Why should I be a Catholic? Apologetics thus leads us beyond the Clinton faith to the acceptance of the Catholic Church as the divinely authorized organ for preserving and rendering efficacious the saving truths revealed by Christ. This is the great fundamental dogma on which all other dogmas rest. Hence apologetics also goes by the name of "fundamental theology". Apologetics is generally viewed as one branch of dogmatic science, the other and chief branch being dogmatic theology proper. It is good to note, however, that in point of view and method also they are quite distinct. Dogmatic theology, like moral theology, addresses itself primarily to those who are already Catholic. It presupposes faith. Apologetics, on the other hand, leads up to faith. The former begins where the latter ends. Apologetics is pre-eminently a positive, historical discipline, whereas dogmatic theology is rather philosophical and deductive, using as its premises data of divine and ecclesiastical authority—the contents of revelation and their interpretation by the Church. Its object is not only to expound the elements of natural religion, the sources of its authoritative data, that dogmatic theology comes in touch with apologetics. As has been pointed out, the object of apologetics
is to give a scientific answer to the question, Why should I be a Catholic? Now this question involves the complete and individual. The other, still more fundamental, question is: Why should I profess any religion at all? The answer to the latter question is easily divided into three great divisions: First, the study of religion in general and the grounds of theistic belief; second, the study of revealed religion and the grounds of Christian belief; third, the study of the Church and the grounds of Catholic belief. Each of these divisions, the apologist inquires into the nature of religion, its universality, and man's natural capacity to acquire religious ideas. In connection with this the modern study of the religious philosophy of uncultured peoples has to be taken into consideration, and the various theories concerning the origin of religion present themselves for critical discussion. This leads to the examination of the grounds of theistic belief, including the important questions of (1) the existence of a divine Personality, the Creator and Preserver of the world, exercising a special providence over man; (2) man's freedom of will and his corresponding religious and moral responsibility in dependence on God; (3) the immortality of the human soul, and the future life with its attendant rewards and punishments.Coupled with these questions is the refutation of monism, determinism, and other anti-theistic theories. Religious philosophy and apologetics here march hand in hand.

The second division, on revealed religion, is even more comprehensive. After treating the notion, possibility, and moral necessity of a divine revelation, and its discernibility through various internal and external criteria, the apologist proceeds to establish the fact of revelation. Three distinct, progressive stages of revelation are set forth: Primitive Revelation, Mosaic Revelation, and Christian Revelation. The chief sources on which he has to rely in establishing this triple fact of revelation are the Sacred Scriptures. But if he is logical, he must proceed from their inspiration and treat them provisionally as historical books, an impartial and unprejudiced examination must depend on the critical study of the Old and New Testaments by impartial scholarly, and build on the accredited results of their researches touching the authenticity and trustworthiness of the sacred books purporting to be historical. It is only by anticipation that an argument for the fact of primitive revelation can be based on the ground that it is taught in the inspired book of Genesis, and that it is implied in the supernatural state of our first parents. In the absence of anything like contemporary documents, the apologist has to lay chief stress on the high antecedent probability of primitive revelation by historical books, but sufficient scope for primitive man is compatible with a very crude stage of material and aesthetic culture, and hence is not discredited by the sound results of prehistoric archeology. Closely connected with this question is the scientific study of the origin and development of the most important religious species; and, as still larger subjects bearing on the historic value of the sacred Book of Origins, the compatibility with Scripture of the modern sciences of biology, astronomy, and geology. In like manner the apologist has to content himself with showing the fact of Mosaic revelation to be highly probable. The difficulty, in the case of Old Testament criticism, of recognizing more than a small portion of the Pentateuch as documentary evidence contemporary with Moses, makes it incumbent on the apologist to proceed with caution lest, in attempting to prove too much, he may bring discredit upon the Christian religion as a whole.

When the apologist comes to the subject of Christian revelation, he finds himself on much firmer ground. Starting with the generally recognized results of New Testament criticism, he is enabled to show that the synoptic Gospels, on the one hand, and the undisputed Epistles of St. Paul, on the other, offer two independent, yet mutually corroborative, masses of evidence concerning the person and work of Jesus. As this evidence stands, it affords a testimony of thoroughly reliable witnesses and their associates, it presents a portraiture of Jesus that is truly historical. After showing from the records that Jesus taught, now explicitly, now implicitly, that he was the long expected Messiah, the Son of God sent by His Heavenly Father to enlighten and save mankind, and to found the new kingdom of justice, Apologetics proceeds to set forth the grounds for believing in these claims: (1) the surpassing beauty of His moral character, stamping Him as the unique, perfect man; (2) the lofty excellence of his moral and religious teaching, which has no parallel elsewhere, and which answers the highest aspirations of the human soul; (3) His miracles wrought during His public mission; (4) the transcendent miracle of His resurrection, which He foretold as well; (5) the wonderful regeneration of society through His undying personal influence. Then, by way of supplementary proof, the apologist compares his program with the various rival religious systems of the world—Brahminism, Buddhism, Zoroastrianism, Confucianism, Taoism, Mohammedanism—and shows how in the person of its founder, in its moral and religious ideal and influence, the Christian religion is immeasurably superior to all others, and alone has a claim to our assent as the absolute, divinely-revealed religion. Here, too, in the survey of Buddhism, the specious objection, not uncommon to-day, that Buddhist ideas and legends have contributed to the formation of the Gospels, calls for a summary refutation.

Beyond the fact of Christian revelation the Protestant apologist does not proceed. But the Catholic rightly insists that the scope of apologetics should not end here. Both the New Testament records and those of the sub-Apostolic age bear witness that Christianity was meant to be something more than a religious philosophy of individual thought. The system of individual belief and practice, and that it cannot be separated historically from a concrete form of social organization. Hence Catholic apologetics adds, as a necessary sequel to the established fact of Christian revelation, the demonstration of the true Church of Christ and its identity with the Catholic Church. In the age of the Apostles and their immediate successors is set forth the institution of the Church as a true, unequal society, endowed with the supreme authority of its
Christian Church was the bitter opposition it met from paganism. The polytheistic religion of the Roman Empire, venerated for its antiquity, was intertwined with every fibre of the body politic. Its providential influence was a matter of firm belief. It was associated with the highest culture, and had sanctified the sanctum of countless altars in city and country, in Rome. Its splendid temples and stately ritual gave it a grace and dignity that captivated the popular imagination. On the other hand, Christian monotheism was an innovation. It made no imposing display of liturgy. Its disciples were, for the most part, people of humble birth. Greek sacred literature had little attraction for the fastidious reader accustomed to the elegant diction of the classic authors. And so the popular mind viewed it with misgivings, or despised it as an ignorant superstition. But opposition did not end here. The uncompromising attitude of the new religion towards pagan rites was decried as the greatest impertinence. The Christians were branded as atheists, and as they held aloof from the public functions also, which were invariably associated with these false rites, they were accused of being enemies of the State. The Christian custom of worshipping in secret assembly seemed strange, for freedom from such was forbidden by Roman law. Nor were calumnies wanting. The popular imagination easily distorted the vaguely-known Agape and Eucharistic Sacrifice into abominable rites marked by feasting on infant flesh and by indiscriminate lust. The outcome was that the people and authorities took alarm at the rapidly spreading Church and sought to repress it by force. To vindicate the Christian cause against these attacks of paganism, many apologies were written. Some, notably the "Apology" of Justin Martyr (150), the "Plea for the Christians", by Athenagoras (177), and the "Apology" of Tertullian (197), were addressed to the emperors for the purpose of securing for the Christians immunity from persecution. Others were composed to convince the pagans of the folly of polytheism and of the saving truth of Christianity. Such were: Tatian, "Discourse to the Greeks" (190), Theophilus, "Three Books to Autolycus" (180), the "Epistle to Diognetus" (about 190), the "Octavius" of Minucius Felix (192), Origen, "True Discourse against Celsus" (248), Lactantius, "Institutes" (312), and St. Augustine, "City of God" (415-426). In these apologies the argument from Old Testament prophecy has been employed, that of the power of miracles. But the one on which most stress is laid is that of the transcendent excellence of Christianity. Though not clearly marked out, a twofold line of thought runs through this argument: Christianity is light, whereas paganism is darkness; Christianity is power, whereas paganism is weakness. Enlarging on these ideas, the apologists contrast the logical coherence of the religious tenets of Christianity, and its lofty ethical teaching, with the follies and inconsistencies of polytheism, the low ethical principles of its philosophers, and the indecencies of its mythology and of some of its rites. They likewise show that the Christian religion claims the one true mediator, who, by transforming man from a slave of sin into a spiritual freeman, they compare what they once were as pagans with what they now are as Christians. They draw a telling contrast between the loose morality of pagan society and the exemplary lives of Christians, whose devotion to their religious principles is stronger than duty itself.

SECOND PERIOD: CHRISTIANITY IN CONFLICT WITH MOHAMMEDAN RELIGION AND PHILOSOPHY. The one dangerous rival with which Christianity had to contend in the Middle Ages was the Mohammedan religion. Within a century of its birth, it had torn from Christendom some of its fairest lands and ex-
tended like a huge crescent from Spain over Northern Africa, Egypt, Palestine, Arabia, Persia, and Syria, to the eastern part of Asia Minor. The danger which this fanatic religion offered to Christian faith, in countries where the two religions came in contact, was not to be treated lightly. And so we find a series of apologies written to uphold the truth of Christianity and fight the errors of Islam. The earliest was the “Discussion between a Saracen and a Christian” composed by St. John Damascene (about 750). In this apology he vindicates the dogma of the Incarnation against the rigid and fatalistic conception of God made by Mohammed. He adds his approval of the resurrection of Christ, pointing out the grave defects in Mohammed’s life and teaching, and showing the Koran to be in its best parts but a feeble imitation of the Sacred Scriptures. Other apologies of a similar kind were composed by Peter the Venerable in the twelfth, and by Raymond of Martini in the thirteenth century. Hardly less dangerous to Christian faith was the rationalistic philosophy of Islamism. The Arabian conquerors had learned from the Syrians the arts and sciences of the Greek world. They became especially proficient in medicine, mathematics, and philosophy, for the study of which they erected in every important town its college and library. By the twelfth century Moorish Spain had nineteen colleges, and their renown attracted hundreds of Christian scholars from every part of Europe. Herein lay a grave menace to Christian orthodoxy, for the philosophy of Aristotle as taught in these schools had become thoroughly tinted with Arabian pantheism and rationalism. The peculiar tenet of the celebrated Moorish philosopher Averroes was much in vogue, namely: that philosophy and religion are two independent spheres of thought, so that what is true in the one may be false in the other. Again, it was commonly taught that faith is for the masses who cannot think for themselves, but philosophy is a higher form of knowledge which noble minds should seek to acquire. Among the fundamental dogmas denied by the Arabian philosophers were creation, providence, and immortality. To vindicate Christianity against Mohammedan rationalism, St. Thomas composed his “Summa contra Gentiles”, in four books. In this great apology the respective claims of reason and faith are carefully distinguished and harmonized, and a systematic demonstration of the grounds of faith is built up with arguments of reason and authority such as appealed directly to the minds of educated persons in the Middle Ages. God, predestination, creation and the future life, St. Thomas refutes the chief errors of the Arabian, Jewish, and Greek philosophers, and shows that the genuine teaching of Aristotle confirms the great truths of religion. Three apologies composed in much the same spirit, but belonging to a later age, may be mentioned here. The one is the fine work of Louis Vivès, “De Veritate Fidei Christianae Libri V” (about 1530). After treating the principles of natural theology, the Incarnation, and Redemption, he gives two dialogues, one between a Christian and a Jew, the other between a Christian and a Mohammedan, in which he shows the superiority of the Christian religion. Similar to this is the apology of the celebrated Dutch theologian Grotius, “De Veritate Religionis Christianae” (1627). It is in six books. An able treatise on natural theology is followed by a demonstration of the truth of Christianity based on the life and miracles of Jesus, the holiness of His life and the perfection of His religion. In proving the authenticity and trustworthiness of the Sacred Scriptures, Grotius appeals largely to internal evidence. The latter part of the work is devoted to a refutation of paganism, Judaism, and Mohammedanism. An apology on some-

what similar lines is that of the Huguenot, Philip de Mornay, “De la vérité de la religion chrétienne” (1579). It is the first apology of note that was written in a modern tongue.

THIRD PERIOD. CATHOLICISM IN CONFLICT WITH PROTESTANTISM. The outbreak of Protestantism in the beginning of the sixteenth century, and its rejection of much of the fundamentals of Catholicism, called forth a mass of controversial apologetic literature. It was not, of course, the first time that the principles of Catholic belief had been questioned with reference to Christian orthodoxy. In the early ages of the Church heretical sects, assuming the right to prophecy and the re-interpretation of the spirit of Christ, had given occasion to St. Irenæus “On Heresies”, Tertullian “On Prescription against Heretics”, St. Vincent of Lérins, in his “Commonitory”, to insist on unity with the Catholic Church, and, for the purpose of confuting the heretical errors of private interpretation, to appeal to an authoritative rule of faith. In like manner, the rise of heretical sects in the three centuries preceding the Reformation led to an accentuation of the fundamental principles of Catholicism, notably in Monesta’s “Summa contra Catharos et Waldenses” (about 1225), and Torquemada’s “Summa de Ecclesiis” (1450). So far a great deal of the outpouring of the many sources of Protestant ideas, it became the duty of the hour to defend the true nature of the Church of Christ, to vindicate its authority, its divinely authorized hierarchy under the primacy of the Pope, its visibility, unity, perpetuity, and infallibility, along with other doctrines and practices branded as superstitions.

In the first heat of this gigantic controversy the writings on both sides were sharply polemic, abounding in personal recriminations. But towards the close of the century there developed a tendency to treat the controverted questions more in the manner of a calm, systematic apology. Two works belonging to this time are especially noteworthy. One is the “Disputationes de controversiis Christianae Fidei” (1581-92), by Robert Bellarmine, a monumental work of vast erudition, rich in apologetic material. The other is the “Principiorum Fidei Doctrinalium Libri V” by Robert Bellarmine, who was pronounced to be the prince of controversialists. Though not so erudite, it is more profound than the work of Bellarmine. Another excellent work of this period is that of Martin Bucer, “De Ecclesia Christi” (1633).

CHURCHES PERIOD: RATIONALISM IN CONFLICT WITH RATIONALISM.—(A) From the Middle of the Seventeenth to the Nineteenth Century. Rationalism—the setting up of the human reason as the source and measure of all knowable truth—is, of course, not confined to any one period of human history. It has existed from the earliest days of philosophy. But in Christian society it did not become a notable factor till the middle of the seventeenth century, when it asserted itself chiefly in the form of Deism. It was associated, and even to a large extent identified with the rapidly growing movement towards greater intellectual freedom which, stimulated by fruitful scientific inquiry, found itself seriously hampered by the narrow views of inspiration and of historic Bible-interpretation which then prevailed. The Bible had been set up as an infallible source of knowledge not only in matters of religion, but of history, chronology, and physical science. The result was a reaction against the very essentials of Christianity. The Deists became the principal propagators of theism, leading in many cases to downright atheism. Starting with the principle that no religious doctrine is of value that cannot be proved by experience or by philosophical reflection, the Deists admitted the existence of a God external to the world, but denied
every form of divine intervention, and accordingly rejected revelation, inspiration, miracles, and prophecy. Together with unbelievers of a still more pronounced type, they assailed the historic value of the Bible, decriyng its miraculous narratives as fraud and superstition. The movement started in England, and in the eighteenth century spread to France and Germany. The results of this new method of searching, for it found zealous exponents in some of the leading philosophers and men of letters—Hobbes, Locke, Hume, Voltaire, Rousseau, d’Alembert, Diderot, Lessing, Herder, and others. But able apologists were not lacking to champion the Christian cause. Some produced influential works that would win honour for their scholarly defence of fundamental Christian truths—Lardner, author of the “Credibility of the Gospel History,” in twelve volumes (1741–55); Butler, likewise famous for his “Analogy of Religion Natural and Revealed to the Constitution of Nature” (1736); Campbell, who in his “Dissertation on Miracles” (1766) gave a masterly answer to Hume’s arguments against miracles; and Paley, whose “Evidences of Christianity” (1794) and “Natural Theology” (1802) are among the classics of English theological literature. On the continent, the work of defence was carried on by such men as Bishop Huet, who wrote “Demonstratio Regni Dei” (Paris, 1679); Leibnitz, whose “Thésodicee” (1684), with its valuable introduction on the conformity of faith with reason, had a great influence for good; the Benedictine Abbot Gerbert, who gave a comprehensive Christian apology in his “Demonstratio Veris Religionis versus Ecclesiæ Contra Quasuis Falasæ” (1780); and the Abbé Berger, whose “Traité historique et dogmatique de la vraie religion,” in twelve volumes (1760), showed ability and erudition. —(b) The Nineteenth Century. In the last century the conflict of Christianity with rationalism was in part lightened and in part complicated by the marvellous development of scientific and historic inquiry. Lost languages, like the Egyptian and the Babylonian, were recovered, and thereby rich and valuable records of the past—many of them unearthed by laborious and costly excavation—were made to tell their story. Much of this bore on the relations of the ancient Hebrew people, on their tribal and religious history, and on some instances creating new difficulties, for the most part helped to corroborate the truth of the Bible history. Out of these researches have grown a number of valuable and interesting apologetic studies on Old Testament history: Schrader, “Cuneiform Inscriptions and the Old Testament” (London, 1872); Hebrew scholars’ “Egypt and the Books of Moses” (London, 1840); Harper, “The Bible and Modern Discoveries” (London, 1891); McCurdy, “History, Prophecy, and the Monuments” (London-New York, 1894–1900); Finches, “The Old Testament in the Light of the Historic Records of Assyria and Babylon” (London-New York, 1902); Abbé Gainet, “La bible sans la bible, ou l’histoire de l’ancien testament par les seuls témoignages profanes” (Bar-le-Duc, 1871); Vigouroux, “La bible et les découvertes modernes” (Paris, 1889). On the other hand, Biblical chronology, as then understood, and the literal historic interpretation of the Book of Genesis were thrown into confusion by the advancing science of astronomy, with its grand nebular hypothesis; biology, with its even more fruitful theory of evolution; geology, and prehistoric archeology. Rationalists eagerly laid hold of these scientific data and sought to turn them to the discredit of the Bible and likewise of the Christian religion; forthwith they were forthcoming to essay a conciliation of science and religion. Among them were: Dr. (afterwards Cardinal) Wiseman, “Twelve Lectures on the Connection between Science and Revealed Religion” (London, 1847), which, though antiquated in parts, is still valuable reading; Reussch, “Nature and the Bible” (London, 1876). Others more modern and up to date are: Duillé de Saint-Projet, “Apologie scientifique de la foi chrétienne” (Paris, 1885); Abbé Guibert, “In the Beginning” (New York, 1904), one of the best Catholic treatises on the subject; and more recent still, A. de Lapparent, “Science et apologie” (Paris, 1903). In fact, the search for new forms of scientific inquiry for Christian belief was the application of the principles of historic criticism to the books of Holy Scripture. Not a few Christian scholars looked with grave misgivings on the progress made in this legitimate department of human research, which promised to undermine the recognition of many traditional views of Scripture. Rationalists found here a congenial field of study, which seemed to promise the undermining of Scripture-authority. Hence it was but natural that the encroachments of Biblical criticism on conservative theology should be disputed inch by inch. On the whole, the outcome of the long and spirited contest has been to the advantage of Christianity. It is true that the Pentateuch, so long attributed to Moses, is now held by the vast majority of non-Catholic, and by an increasing number of Catholic, scholars to be a compilation of four independent sources put together in final shape after the time of the Evangelists. But even if the antiquity of much of the contents of these sources has been firmly established, as well as the strong presumption that the kernel of the Pentateuchal legislation is of Mosaic institution. This has been shown by Kirkpatrick in his “Divine Library of the Old Testament” (London—New York, 1901), by Driver in his “Introduction to the Literature of the Old Testament” (New York, 1897), and by Abbé Lagrange, in his “Méthode historique de l’Ancien Testament” (Paris, 1903; tr. London, 1905). In the New Testament the results of Biblical criticism are still more assuring. The attempt of the Tübinger school to throw the Gospels far into the second century, and to see in most of the Epistles of St. Paul the work of a much later hand, has been absolutely discredit. The synoptic Gospels are now generally recognized, even by advanced critics, to belong to the years 65–85, resting on earlier written and oral sources and, indeed, have been with certainty to at least a. p. 110, that is, within a very few years of the death of St. John. The three Epistles of St. John are recognized as genuine, the pastoral letters being now the chief object of dispute. Closely connected with the theory of the Tübingen School is the attempt of some to explain away the miraculous element in the Gospels as the mythical fancies of an age much later than that of Jesus. Strauss’s views, embodied in his “Life of Jesus” (1835), were ably refuted, together with the false assertions and inductions of the Tübingen School, by such Catholic scholars as Kuhn, Hug, Senp, Döllinger, and by the Protestant critics, Ewald, Meyer, Wieseler, Tholuck, Luthardt, and others. The outcome ofStrauss’s “Life of Jesus,” and of Renan’s vain attempt to improve on it by giving it a legendary form (Vie de Jésus, 1883), has been a number of scholarly biographies of our blessed Lord: by Fouard, “Christ the Son of God” (New York, 1891); Didon “Jesus Christ” (New York, 1891); Ebersheim, “Life and Times of Jesus the Messiah” (New York, 1890), and others. Another field of study which grew up chiefly in the last century, and has had an influence in shaping the science of apologetics, is the study of religions. The study of the great religions of the world, and their comparison with Christianity, furnished material for a number of specious arguments against the independent and supernatural origin of the Christian religion. So, too, the study of the origin of religion in the light of the religious philo-
Apologetics has been exploited against Christian (theistic belief) on the unwarried ground that Christianity is but a refinement, through a long process of evolution, of a crude primitive religion originating in ghost-worship. Among those who have distinguished themselves in this branch of apologetics are[...]. "Gentile and Jew in the Temple" (London, 1865–67), is a mine of information on the comparative merits of revealed religion and the paganism of the Roman world; Abbé de Broglie, author of the suggestive volume, "Problèmes et conclusions de l'histoire des religions," (Paris, 1875). Another factor in the growth of apologetics during the last century was the rise of numerous systems of philosophy that, in the teaching of such men as Kant, Fichte, Hegel, Schelling, Comte, and Spencer, were openly or covertly in opposition to Christian belief. To counteract these systems, Pope Leo XIII revived throughout the Catholic world the teaching of Thomistic philosophy. The many works written to vindicate Christian Theism against Pantheism, Materialism, Positivism, and Evolutionary Monism have been of great service to apologetics. Not all these philosophical ideologies, indeed, are scholastic. They represent several western schools of thought. France has furnished a number of able apologetic thinkers who lay chief stress on the subjective element in man, who point to the needs and aspirations of the soul, and to the corresponding fitness of Christianity, and of Christianit[...]. His immaculate and all-blameless holy Mother, by the power of the precious and life-giving cross, by the protection of the bodiless powers (i.e. angels) of Heaven, at the supplications of the glorious prophet John the Forerunner and Baptist, the holy, glorious, and all-famous, and victorious martyrs (and then he mentions the other saints), have mercy on us and save us; for He is good and lovet[...]. If the Mass be on a Sunday the day the apolysis omits the opening words of the blessing. "He that rose again from the dead," as[...]. The apolysis in Christmas reads as follows: "Thy Nativity, O Christ, hath arisen on the world as the light of knowledge; for at it those who worshipped stars were taught by a star to adore Thee, O Sun of Righteousness, and to know Thee, O true Light, from on high; Glory to Thee, O Lord!". The one for the feast of the Annunciation is: "To-day is the crowning of our salvation and the manifestation of the Mystery which is from eternity; the Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace: wherefore let us cry out with him to the Mother of God; Hal, full of grace, the Lord is with thee!". Andrew J. Shipman.

Apologetics (ἀπολογία) is a dismissal, a dismissal by the priest at the end of the Catholic mass, and at other times in the company of the faithful. It was originally sung at the end of the Mass and very much like the Roman collect or post-communion, inasmuch as it changes for each feast-day of the year, and commemorates the subject of the feast. The apolysis at Christmas reads as follows: "Thy Nativity, O Christ, hath arisen on the world as the light of knowledge; for at it those who worshipped stars were taught by a star to adore Thee, O Sun of Righteousness, and to know Thee, O true Light, from on high; Glory to Thee, O Lord!". The one for the feast of the Annunciation is: "To-day is the crowning of our salvation and the manifestation of the Mystery which is from eternity; the Son of God becometh the Son of the Virgin, and Gabriel announceth the glad tidings of grace: wherefore let us cry out with him to the Mother of God; Hal, full of grace, the Lord is with thee!". Andrew J. Shipman.

APOTHEGMA

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APOSTASY

Apostasy (ἀπόστασις, from, and ὀστᾶν, station, standing, or position). The word itself in its etymological sense, signifies the desertion of a post, the giving up of a state of life; he who voluntarily embraces a definite state of life cannot leave it, therefore, without rigorous law. The case of the fifth book of the Decretals of Gregory IX mentions two other kinds of apostasy: apostasy inobedientis, disobedience to a command given by lawful authority, and iteratio baptismatis, the repetition of baptism, "quoniam reiterantes baptismum videntur apostatam dum recedunt a priore baptismate". As all sin involves disobedience, the apostasy inobedientis does not constitute a specific offence. In the case of iteratio baptismatis, the offence falls rather under the head of heresy and irregularity than of apostasy; if the latter name has been given to it, it is because it appears that the Decretals of Gregory IX combine into one title, under the rubric "De apostatia et reiterantibus baptismi" (V, title 9) the two distinct titles of the Justinian Code: "Ne sanctum baptisma iteretur" and "De baptismis" (I, titles 6, 7), in Corpus juris civilis of Jacques Krueger, (Berlin, 1888), II, 60-61. See München, "Das kanonische Gerichtsverfahren und Strafrecht" (Cologne, 1874), II, 362, 363. Apostasy, in its strictest sense, means apostasy a Fide (St. Thomas, Summa theologica, II-II, Q. xii a. 1).

APOSTASY A FIDE, OR PERDIFIDE, is the complete and voluntary abandonment of the Christian religion, and is based upon the principles of Naturalism, Rationalism, and Unbelief, such as Paganism, Judaism, Mohammedanism, etc., or merely makes profession of Naturalism, Rationalism, etc. The heretic differs from the apostate in that he only denies one or more of the doctrines of revealed religion, whereas the apostate denies the religion itself, a sin which has always been looked upon as one of the most grievous. The "Shepherd" of Hermas, a work written in Rome in the middle of the second century, states positively that there is no forgiveness for those who have wilfully denied the Lord. [Similit. ix, 26, 5; Funk, Opera Patrum apostolcorum (Tübingen, 1890), II, 457]. Apostasy, therefore, is a class of sins for which the Church imposed perpetual penance and excommunication without hope of pardon, leaving the forgiveness of the sin to God alone. After the Decian persecution (249, 250), however, the great numbers of Lapsi and Libellatuci, and the heretics of the Martys and Coniores, who assumed the right of remitting the sin of apostasy by giving the Lapsi a letter of communion, led to a relaxation of the rigour of ecclesiastical discipline. St. Cyprian and the Council of the African Church which met at Carthage in 251 admitted the principle of the Church's right to remit the sin of apostasy, even in the hour of death, if the council which he held at Rome confirmed the decisions of the Synod of Carthage, and the discipline of forgiveness was gradually introduced into all the Churches. [Epist. 3. Cypriani, 55 et 88; Corpus scriptorum ecclesiasticorum latinarum (Vienna, 1853-1857), II, ed. Hertig, 524 et 566, 679; Funk, Geschichte der kirchlichen Abhandlungen und Untersuchungen (Paderborn, 1897), I, 155-157; Ballot, Histoire d'histoire et de théologie positive (Paris, 1902).
When the Roman Empire became Christian, apostates were punished by deprivation of all civil rights. They could not give evidence in a court of law, and could neither bequeath nor inherit property. To induce anyone to apostatize was an offence punishable with death (Theodosian Code, XVI, title 7, De apostatis; title 8, De Judaeis; Cod. Justiniani, book 1, tit. 91, 1840, 1521–1607; Code of Justinian, I, title 7, De apostatis, l. c. 60, 61). In the Middle Ages, both civil and canon law classed apostates with heretics; so much so that title 9 of the fifth book of the Decretals of Gregory IX, which treats of apostasy, contains only a secondary provision concerning apostates from the first placed in the right order of juridical conception. (Leipsig 1879–81), II, 790–792). Boniface VIII, however, by a provision which was amended in the sixth book of the Decretals [V, title 2, De hiereticis, 13 (Friedberg, II, 1075)], merely classed apostates with heretics in respect of the penalties which they incur. This decretal, which only mentions apostate Jews by name, was applied indifferently to all. The Inquisition could therefore proceed against them. The Spanish Inquisition was directed, at the end of the fifteenth century, chiefly against apostates, the Maranos, or new Christians, Jews converted by force rather than by conviction; while in 1609 it dealt with the Marranos, or professedly-converted Moors of Spain.

To-day the temporal penalties formerly inflicted on apostates and heretics cannot be enforced, and have fallen into abeyance. The spiritual penalties are the same as those which apply to heretics. In order, however, to incur these penalties, it is necessary, in accordance with the general principles of canon law, that the apostasy should be shown in some way. Apostates, with all who receive, protect, or befriend them, incur excommunication, reserved special modo to the Sovereign Pontiff (Constitution Apostolica Sedis, n. 1). They incur, moreover, the note of "infamy", at least when their apostasy is notorious, and are "irregular"; an infamy and an irregularity which extend to the son and the grandson of an apostate father, and to the son of an apostate mother, should the parents die without being reconciled to the Church (Decree of Gratian, Distinction 2, II, 76). The decretals of the Decretals (Friedberg, I, 191, II, 1069 and 1075). Most authors, however, are of opinion that the irregularity affects only the children of parents who have joined some particular sect, or who have been personally condemned by ecclesiastical authority (Gasparri, "Tractatus de clericis, ordinibus, et recognitione", Paris, 1859, 288 and 294; Lehmkühl, Theologia moralis (Freiburg im Br., 1898), II, 725; Wernz, Jus decretalium (Rome, 1899), II, 200; Hollweck, Die kirchlichen Strafgesetze (Mainz, 1899), 162). Apostates are debarred from ecclesiastical burial (Decretals of Gregory IX, Bk. V, title 7, viii, Friedberg, II, 779). Any writing of theirs, in which they uphold heresy and schism, or labour to undermine the foundations of faith, are on the Index, and those who read them incur the excommunication reserved, special modo, to the Sovereign Pontiff (Constitution of Leo XIII, Officiorum et munera, 25 January, 1897, i, v; Veremphilia de uniuslibris libellis et operibus, (Rome, 1901), 3d ed., 57, 112). Apostasy constitutes an impediment to marriage, and the apostasy of husband or wife is a sufficient reason for separation a thoro et cohabitatione, which, according to many authorities the ecclesiastical tribunal may make personal. Decretals of Gregory IX, IV, title 19, viii; (Friedberg, II, p. 722). Other, however, maintain that this separation cannot be perpetual unless the innocent party embraces the religious state (Decretals of Gregory IX, ibidem, vii (Friedberg, II, 722). See Gasparri, "Tractatus canonici de matrimonio" (Paris, 1891). II, 283; De Becker, "De matrimonio" (Louisain, 1903), 2d ed., 424). In the case of clerics, apostasy involves the loss of all dignities, offices, and benefices, and even of all clerical privileges (Decretals of Gregory IX, V, title 7, ix, xiii. See Hollweck, 163, 164).

**APOSTASY AB ORDINE.**—This, according to the present discipline of the Church, is an amendment of the clerical state and state by clerics who have received major orders. Such, at least, is the definition given of it by most authorities. The ancient discipline of the Church, though it did not forbid the marriage of clerics, did not allow them to abandon the ecclesiastical state of their own will, nor to renounce monastic or clerical vows. The Council of Chalcedon threatens with excommunication all deserting clerics without distinction (Hardouin, II, 603). This discipline, often infringed indeed, endured throughout a great part of the Middle Ages. Pope Leo IX decreed, at the Council of Reims (1049): "No quis monachus vel clericus a suo gradu apostataret", all monks and clerks are forbidden to abandon their state (Hardouin, VI, 1007). The Decretals of Gregory IX, published in 1234, preserve traces of the older discipline under the title De apostatis, which forbids all clerics, without distinction, to abandon their state (V, title 9, (Friedberg, II, 734). However, at an earlier date, given permission to clerks in minor orders to quit the ecclesiastical state of their own will (Decretals of Gregory IX, III, title 3, vii; see also x, Friedberg, II, 458–460). The Council of Trent did not restore the ancient discipline of the Church, but deemed it sufficient to command the bishops to exercise great prudence in bestowing the tonsure, and only laid the obligations involved in the clerical state on clerics who have received major orders and on those who enjoy an ecclesiastical benefice (Session XXIII, De Reformacione, iv, vi). Whence it follows that all other clerks can quit their state, but, by the very fact of doing so, lose all the privileges of the clergy. Even the clerk in minor orders who enjoys an ecclesiastical benefice, should he wish to be laicized, loses his benefice by the very fact of his laicization, a loss which is to be regarded not as the penalty, but as the consequence, of the loss of his ecclesiastical state. These considerations suffice, it would seem, to regulate the opinion maintained by some writers [Hinschius, System des Katholischen Kirchenrechtes (Berlin, 1885), V, 905], who think that a clerk in minor orders can, even at the present time, be an apostate, and that such a person is not subject, among others, by Scherer, (Handbuch des Kirchenrechtes (Gratz, 1886), I, 313; Wernz, II, 338, note 24; Hollweck, 299).

To-day, after three ineffectual notices, the apostate clerk loses, ipso facto, the privileges of clergy [Decretals of Gregory IX, V, title 9, ii; title 38, xxiii, xxiv (Friedberg, II, 789 and 897)]. By the very fact of apostasy he incurs infamy, which, however, is only an infamy of fact, not one of law imposed by canonical legislation. Infamy involves irregularity, and is an offence punishable by the loss of ecclesiastical benefices. Finally, should the apostate persist in apostasy, the bishop may pronounce the Constit. of Benedict XIII, Apostolicae ecclesiae regimine, 2 May, 1725, in Bullarum amplissima collectio (Rome, 1736), XI, ii, 400).

**APOSTASY A RELIGIONE, OR MONACHATUS.** is the culpable departure of a religious from his monastery or cloister, for the purpose of withdrawing himself from the obligations of the religious life. A monk, therefore, who leaves his monastery with the intention of returning is not an apostate, but a runaway, and so is the one who leaves it intending to enter another religious order. The monks
and hermits of the early Church made no vow of always continuing to live the ascetic life upon which they had entered. The rule of St. Pachomius, the father of the cenobitical life, allowed the religious to leave his monastery [Ladeuze, Histoire du cénerbitique, p. 318.] without permission (Louvain, 1896, p. 285].

But from the fourth century onwards the religious state became perpetual, and in 385 Pope Siricius, in his letter to Himerius, expresses indignation against religious men or women who were unfaithful to their propostitum sanctitatis (Harden, I, 848, 449). The Council of Chalcedon decreed that those who desired to return to the world should be excommunicated, and the Second Council of Arles called him an apostate (Hardouin, 11, 602, 603, 775). Throughout the Middle Ages numerous councils and papal decretes insisted on this perpetuity of the religious life, of which Peter Damian was one of the great champions (Migne, P.L., CXXIV, 874-878).

Paul IV, at the time of the Council of Trent, instituted very strict legislation against apostates by his Bull Postquam, dated 20 July, 1558. These provisions were, however, recalled two years later, by Pius IV, in the Constitution, Sedis apostolicae, of 3 April, 1559 (Bullarum amplissima collectio [Rome, 1745], IV, i, 343, and IV, ii, 10).

As the law stands to-day, the canonical penalties are inflicted only upon apostates in the strict sense, that is, those professed with solemn vows, with whom Jesuit scholastics are classed by privilege. Religious belonging to congregations with only simple vows, therefore, and those with simple vows in orders which also take solemn vows, do not incur these penalties. 1. Apostasy is a grave sin, the absolution of which the superior may reserve to himself [Decree "Sanctissimae" of Clement VIII, 28 May, 1593, "Bullarum ampl. collectio" (Rome, 1756), V, v, 254].

2. The religious is suspended from the exercise of all orders which he may have received during the period of his apostasy, nor is this penalty removed by his return to his monastery [Decretals of Gregory IX, V, title 9, v (Friedberg, II, 792)].

3. He is bound by all the obligations laid on him by his vows and the constitutions of his order, but if he has laid aside the religious habit, and if a judicial sentence has pronounced his deposition, he loses all the privileges of his order, in particular that of exemption from the jurisdiction of the ordinary and the right of being supported at the expense of his community (Council of Trent, Session XXV, de regularibus, xii).

4. The fact of laying aside the religious habit involves the penalty of excommunication [III, tit. 24, ii, of the sixth book of Decretals (Friedberg, II, 1065)].

5. In several religious orders apostates incur the penalty of excommunication, even when they have not laid aside the religious habit, in virtue of special privileges granted to the order. 6. The apostate is bound to return to his monastery as soon as possible, and the Council of Trent enjoins bishops to punish religious who shall have left their monasteries without the permission of their superiors, as deserters (Session XXV, de regularibus, iv).

Moreover, the bishop is bound to take possession of the person of the apostate monk and to send him back to his superior [Decree of the Congregation of the Council, 21 September, 1624, in "Bullarum amplissima collectio" (Rome, 1756), V, v, 248]. In the case of an apostate nun who leaves a convent enjoying pontifical cloister, she incurs the excommunication reserved specially to the Sacred Congregation of the Apostolic Sede, n°, 6. See Vermeersch, "De religiosis institutis et personis" (Rome, 1902), 1, 200; Hollweck, 299; Scherer, 1, 538. See also HERESY; IRREGULARITY; CLERIC, RELIGIOUS ORDERS.

13. The words already referred to, the older canoniasts may be consulted, especially SCHMALZGÖDER and REIFENSTIEL, who in their commentaries follow the order of the Decretals, at Book V, title 9. As modern canonists no longer treat of apostasy under a special heading, they must be consulted where they refer to ordinations and irregularities, the duties of the clerical state, the immunities of the clergy, offences and penalties, and, chiefly, when they write concerning heresy. See also FERRARIS, Bibliotheca canonum, i (Rome, 1888), s. a. V. Apostata, et l. s. Apostolatus, et l. s. Apostatæ (Paris, 1901); AMTHOR, De Apostatia Liber Singularis (Cologne, 1653); APOSTATAS (Pest, 1687); SCHMIDT, De Ausweis aus der Kirche (Leipzig, 1883); BUCHELE, De Obligatione Regulari, de praeterea regularem dona concedendi (Cologne, 1895); THOMASIAN, De Veteris Ordinum Studiis et Mittheilungen zum Benedictiner und dem Oesterreicher Orden (1886, VII, 29-42).

A. VAN HOVE.

Apostle (in Liturgy), the name given by the Greek Church to the Epistle of the Mass, which is invariably of Apostolic origin and never taken, as sometimes happens in the Roman Rite, from the Old Testament. It is also the name of the book used in the Greek Church containing the Epistles sometimes a fish; St. Andrew with a single cross; and from which the anagnostes (reader) reads the proper Epistle for the day in the celebration of the Mass. As now printed and used in the Orthodox Greek Church in Constantinople and Athens, and in the Greek Catholic Church (as printed by the Congregation of the Propagation of the Faith) it is only the proper Epistles, but also the proper antiphons and prokeimenon for the different days of the Greek ecclesiastical year. (See Epistle.)


ANDREW J. SHIPMAN.

Apostle Spoon.—A set of thirteen spoons, usually silver, the handles of which are adorned with representations of Our Lord (the Master spoon) and the twelve Apostles. Anciently they were given by sponsors as baptismal gifts to their godchildren, the wealthy giving complete sets, others a smaller number, and a poor person a single spoon. The Apostles are distinguished one from the other by their respective emblems: St. Peter with a key; St. Andrew with a single cross; St. James Major with a pilgrim's staff and gourd; St. John with a chalice; St. Philip with a long staff surmounted with a cross; St. James Minor with a fuller's bat; St. Thomas with a spear; St. Bartholomew with a butcher's knife; St. Matthew with a wallet, sometimes containing a halberd; St. Thaddeus, or Jude, with a carpenter's square; St. Simon with a saw. In some sets St. Paul takes the place of St. Matthias; his emblem is a sword. It is doubtful if these spoons were much in use before 1500; the oldest known is of the year 1593, and they first appeared as a request in the will of one Amy Brent who bequeathed in 1516 "XIII syver spoones of J' hu and the XII Apostells." They are alluded to by the dramatists, Shakespeare, Ben Jonson, Middleton, Beaumont, and Fletcher. In Henry VIII, Act 5, Scene 3, the King asks Cranmer to be sponsor for the infant Elizabeth; Henry is a poor man because he has been "wastin'"; Henry banters him in these words: "Come, come, my lord, you'd spare your spoons." While these apostle spoons were used on the Continent, especially in Germany and Holland, they were never as much in vogue there as in England.

Chenevix, Old English Plate (London, 1891); Buck, Old Plate (New York, 1903, 2d ed.); Pollen, Gold and Silver-smith's Work (London, 1878).

CARYL COLEMAN.

Apostles.—Under this title it may be sufficient to supply brief and essential information, I, on the name "Apostle"; II, on its various meanings; III, on the origin of the Apostolate; IV, on the office of the Apostles and the conditions required in them; V, on the authority and the prerogatives of the Apostles.
I. THE NAME.—The word "Apostle", from the Greek ἀποστόλος (Apostolos) means one who is sent forth, dispatched—in other words, who is entrusted with a mission, rather, a foreign mission. It has been given to a strong, influential person, a messenger, and means as much as a delegate. In the classical writers the word is not frequent. In the Greek version of the Old Testament it occurs once, in III Kings, xiv, 6 (cf. ibid., xii, 24). In the New Testament, on the contrary, it occurs, according to Bruder's Concordance, about eighty times, and denotes not only all the disciples of the Lord, but some of them specially called. It is obvious that our Lord, who spoke an Aramaic dialect, gave to some of his disciples an Aramaic title, the Greek equivalent of which was "Apostle". It seems to us that there is no reasonable doubt about the A.D. being given to the Twelve by the Lord, and that they continued to be so regarded by the Church till after the ascension of the Lord, and that the later Jews, and probably already the Jews before Christ, denoted "those who were despatched from the mother city by the rulers of the race on any foreign mission, especially such as were charged with collecting the tribute paid to the temple service" (Lightfoot, "Galatians", London, 1886, p. 98). The word apostle would be an exact rendering of the root of the word beliah, = ἀποστόλος.

II. VARIOUS MEANINGS.—It is at once evident that, in a Christian sense, everyone who had received a mission from God, or Christ, to man could be called "Apostle". In fact, however, it was reserved to those of the disciples who received this title from Christ. At the same time, like other honourable titles, it was occasionally applied to those who in some way realized the fundamental idea of the name. The word also has various meanings.

(a) The name Apostle denotes principally one of the twelve disciples who, on a solemn occasion, were called by Christ to a special mission. In the Gospels, however, those disciples are often designated by the expressions αὐτῷ ἀπαντήσει (the disciples) ἐξ οὗ ἐκάθεκα (the Twelve) and, after the treason and death of Judas, even ἐξ ἑνὸς (the Eleven). In the Synoptics the name Apostle occurs but seldom with this meaning. Thus, in Mark xvi, 15; other books of the New Testament, chiefly in the Epistles of St. Paul and in the Acts, this use of the word is current. Saul of Tarsus was, miraculously converted, and called to preach the Gospel to the heathens, claimed with much insistence this title and its rights. (b) In the Epistle to the Hebrews (iii, 1) the name is applied even to Christ, in the original meaning of a delegate sent from God to preach revealed truth to the world. (c) The word Apostle also has in the New Testament a larger meaning, and denotes some inferior disciples who, under the direction of the Apostle, preached the Gospel in Christian kingdoms. Then we have Actanabas (Acts, xiv, 4, 14), probably Andronicus and Junias (Rom., xvi, 7), Epaphroditus (Phil., ii, 25), two unknown Christians who were delegated for the collection in Corinth (II Cor., vii, 23). We know not why the honourable name of Apostle is not given to such men and missionaries, to the Confessors, and others who would equally merit it—There are some passages in which the extension of the word Apostle is doubtful, as Luke, xi, 19; John, xiii, 16; II Cor., xi, 13; I Thess., i, 7; Eph., iii, 5; Jude, 17, and perhaps the well-known expression "Apostles and Prophets". Even in an ironical meaning the word occurs (II Cor., xi, 6; xii, 11) to denote pseudo-apostles. There is but little to add on the use of the word in the old Christian literature. The first and third meanings are the only ones which occur frequently, and even in the oldest literature the larger meaning is seldom found.

IV. OFFICE AND CONDITIONS OF THE APOSTLE.—The Gospels point out how, from the beginning of his ministry, Jesus called to him some Jews, and by a very diligent instruction and formation made them his disciples. After some time, in the Galilean ministry, he selected twelve whom, as Mark (?) and Luke (vi, 13) say, "he named apostles therefore in a special vocation, a formal appointment of the Lord to a determined office, with connected authority and duties. The appointment of the twelve Apostles is given by the three Synoptic Gospels (Mark, iii, 13–19; Matthew, x, 1–4; Luke, vi, 12–16) nearly in the same words, so that the three narratives are literally dependent. Only on the immediately connected events there is some difference between them. It seems almost needless to outline and disprove rationalistic views on this topic. The holders of these views, at least some of them, contend that our Lord never appointed twelve Apostles, never intended to establish any group of disciples to take the place of the ministry, and eventually to carry on his work. These opinions are only deductions from the rationalistic principles on the credibility of the Gospels, Christ's doctrine on the Kingdom of Heaven, and the eschatology of the Gospels. Here it may be sufficient to observe that the view of the appointment of the twelve Apostles is the only explanation of the three synoptic Gospels constitutes a strong historical argument, representing, as it does, a very old and widely-spread tradition that cannot be erroneous; (b) that the universally acknowledged authority of the Apostles, even in the most heated controversies, and from the first years after Christ's death (for instance in the Jewish controversies), as we read in the oldest Epistles of St. Paul and in the Acts, cannot be explained, or even be understood, unless we recognize some appointment of the Twelve by Jesus.

IV. OFFICE AND CONDITIONS OF THE APOSTLE. —Two of the synoptic Gospels add to their account of the appointment of the Twelve brief statements on their office: Mark, iii, 14, 15, "He appointed twelve to be with him and to send them to herald, and to have power to heal the ill people and to cast out demons"; Matthew, x, 1, "He gave them power over unclean spirits, to cast them out, and to heal every disease and every illness". Luke, x, 9, where he relates the appointment of the Twelve, adds nothing on their office. Afterwards (Mark, vi, 7–13; Matthew, x, 5–16; Luke, ix, 1–5), Jesus sends the Twelve to preach the kingdom and to heal, and gives them very definite instructions. From all this results that the Apostles are to be with Jesus and to aid Him by proclaiming the kingdom and by healing. However, this was not the whole extent of their office, and it is not difficult to understand that Jesus did not indicate to His Apostles the whole extent of their mission, while as yet they had such imperfect ideas of His own person and mission and of the mission of their own. The mission of the Apostles is made still clearer by the sayings of Christ after His Resurrection. Here such passages as Matthew, xxviii, 19, 20; Luke, xxiv, 46–49; Acts, i, 21–22 are fundamental. In the first of these texts we read, "Go ye therefore and make disciples all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost, teaching them to observe all I have commanded you". The texts of Luke point to the same office of preaching and testifying (cf. Mark, xvi, 15). The Acts of the Apostles and the Epistles written by the Apostles exhibit them in the constant exercise of this office. Everywhere the Apostles govern the disciples,
preaches the doctrine of Jesus as an authentic witness, and administers the sacred rites. In order to fit it as an office, it seems necessary to have been instructed by Jesus, to have seen the risen Lord. And these are, clearly, the conditions required by the Apostles in the candidate for the place of Judas Iscariot. "Of the men, therefore, who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to the day he was taken up from us, during these days, must one become a witness with us of his resurrection" (Acts, i, 21, 22). This narrative, which seems to come from an Aramaic Palestinian source, like many other details given in the earlier chapters of Acts, is ancient and cannot be set aside. It is confirmed by an action taken by an apostle named Paul: because he was called in an extraordinary way to the Apostolate, he was obliged often to vindicate his Apostolic authority and proclaim that he had seen the Lord (1 Cor., ix, 1). Instruction and appointment by Jesus were, therefore, the regular conditions for the Apostolate. By way of exception, an extraordinary vocation, as in the case of Paul, or a choice by the Apostolic College, as in the case of Matthias, could suffice. Such an extraordinarily called or elected Apostle could preach Christ's doctrine and the Resurrection of the Lord as an authoritative witness.

AUXILIY AND PREROGATIVES OF THE APOSTLES.—The authority of the Apostles proceeds from the office imposed upon them by our Lord and is based on the very explicit sayings of Christ Himself. He will be with them all days to the end of ages (Matthew, xxviii, 20), give a sanction to their preaching (Mark, xvi, 16), send them the "promise of the Father" (Acts, xx, 20), vouchsafing to them the mission of the Holy Ghost (Acts, x, 38); and shall be with them, teaching you nothing that they should receive as the word of God (1 Thess., ii, 13), punishments (Acts, v, 1—11; 1 Cor., v, 1—5), administers the sacred rites (Acts, vi, 1 sq.; xvi, 33; xx, 11), provides successors (II Tim., i, 6; Acts, xiv, 22). In the modern theological terms the Apostle, besides the power of order, has a general power of jurisdiction and magisterium (teaching). The former comprises the power of judging religious matters, and enforcing obligations by means of suitable penalties. The latter includes the power of setting forth with authority Christ's doctrine. It is necessary to add here that an Apostle could receive new revealed truths in order to propose them to the Church. This, however, is something wholly personal to the Apostle. (See Revelation; Inspiration.)

Catholic theologians rightly speak in their treatises of some personal prerogatives of the Apostles; a brief account of these may not be superfluous. (a) A first prerogative, not clearly inferred from the text of the New Testament nor demonstrated by solid reasons, is their confirmation in grace. Most modern theologians admit that the Apostles received so abundant an infusion of grace that they could avoid every mortal fault and every fully deliberate venial sin.—(b) Another personal prerogative is the universality of their jurisdiction. The words of the Gospel on the subject are these: "Amen, I say to you, whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven" (Matthew, xvi, 19). (c) Prima facie these prerogatives are reckoned personal infallibility, of course in matters of faith and morals, and only when they taught and imposed some doctrine as obligatory. In other matters they could err, as Peter, in the question of practical intercourse with the converted heathens; they might also accept certain current opinions, as Paul seems to have done when referring to the Parousia, or Second Coming of the Lord. (See Jesus Christ.) It is not easy to find a stringent scriptural demonstration for this prerogative, but reasonable arguments suggest it, e. g., the impossibility for all his hearers to verify and try the doctrine of the Apostle. The disputed question whether an Apostle writing on religious matters would have, merely by his Apostolic office, the prerogatives of an inspired author. This was asserted by the Catholic theologian, Dr. Paul Schans of Tübingen (Apologia des Christenthums, II), and by some others, e. g., John in "Etudes religieuses" (1904). Others, Catholic theologians, unanimously deny it, e. g., Father Pesch (De Inspiracione Sacræ Scripturae, 1906, pp. 611—634). (See Inspiration; New Testament.)

VI. APOSTOLATE AND EPISCOPATE.—Since the authority with which the Lord endowed the Apostles was given them for the entire Church, it is natural that this authority should endure after their death, in other words, pass to successors established by the Apostles. In the oldest Christian documents concerning the primitive Churches we find ministers established, some of them, at least, by the usual rites of imposition of hands. These have various names: priests (προφέροντες, Acts, xi, 30; xiv, 22; xx, 2, 4, 6, 22, 23; xvi, 4; xx, 17; xxi, 18; I Tim., v, 17; 19; Titus, i, 5); bishops (ἐπίσκοποι, Acts, xx, 28; Phil., i, 1; I Tim., iii, 2; Titus, i, 7); presidents (ἐξουσιώτεροι, I Thes., v, 12; Rom., xii, 8, etc.); heads (ὑγιείμενοι, Hebrews, xiii, 7, 17, 24, etc.); shepherds (πρεσbyteri, Eph., iv, 11); teachers (didaskaloi, Acts, xiii, i; I Cor., xii, 28 sq. etc.); prophets (προφάται, Acts, xiii, 1; xv, 32; I Cor., xii, 28, 29, etc.); and some others. Besides them, there are Apostolic delegates, such as Timothy and Titus. The most frequent terms are priests and bishops; they were destined to become the technical names for the "authorities" of the Christian community. All other names are less important; the deacons are out of the question, being of an inferior order. It seems clear that amid so great a variety of terms for ecclesiastical authorities in Apostolic times several must have been used in expressing laws, duties, and the like. From the beginning of the second century in Asia Minor, and somewhat later elsewhere, we find only three titles: bishops, priests, and deacons; the last charged with inferior duties. The authority of the bishop is different from that of the priesthoods, as is evident from several of the letters of the martyr Ignatius of Antioch. The bishop—and there is but one in each town—governs his church, appoints priests who have a subordinate rank to him, and are, as it were, his counsellors, presides over the Eucharistic assemblies, teaches his people, etc. He has, therefore, a general power of governing and teaching, quite the same as the modern Catholic bishop; this power is substantially identical with the general authority of the Apostles, without, however, the personal prerogatives ascribed to the latter. St. Ignatius of Antioch declares that this ministry holds legitimately its authority from God through Christ (Letter to the Philadelphiaans, i). Clement of Rome, in his Letter (i, 98), states with energy the legitimacy of the ministry of bishops and priests, and proclaims that the Apostles established successors to govern the churches (xiii—xiv). We may conclude with confidence that, about the end of the second century, the ministers of the churches were regarded as legitimate successors of the Apostles; this conclusion is of primary importance.

Another and more difficult question arises as to
the precise functions of those ministers who bear, in the Acts and in the Epistles, the various above-mentioned designations, chiefly the bishop and the presbyter (priests and bishops). (a) Some authors (and this is the traditional view) contend that the τελευταὶ of Apostolic times have the same dignity as the bishops of later times, and that the ἀπόστολοι of the apostolic writings are the same as the priests of the second century. This opinion, however, might gain weight by the evident identity of bishop and priest in Acts, xx, 17 and 28. Titus, i, 5-7, Clement of Rome to the Church of Corinth, xliiv. (b) Another view recognizing this synonymous character estimates that these officers whom we shall call bishops-priests had never the supreme direction of the church Unique title; but, on the other hand, it is maintained, was exercised by the Apostles, the Prophets who travelled from one church to another, and by certain Apostolic delegates like Timothy. These alone were the real predecessors of the bishops of the second century; the bishops-priests were the same as our modern priests, and had not the plenitude of the priesthood. This opinion is fully discussed and proposed with much learning by A. Micheli (L’origine de l’épiscopat, Louvain, 1900). (c) Mgr. Batiffol (Rev. bibli., 1895, and Etudes d’hist. et de théol. positive, i, Paris, 1903) expresses the following opinion: In the primitive churches there were two . . . offices, viz., the office of Apostle and the office of Prophets. Apostle; (2) some ἀπόστολοι had no liturgical function, but only an honourable title; (3) the τελευταὶ, several in each community, had a liturgical function with the office to preach; (4) when the Apostles disappeared, the bishopric was divided: one of the bishops became sovereign bishop, while the others were subordinated to him: these were the later priests. This secondary priesthood is a diminished participation of the office and sole primitive priesthood; there is, therefore, no strict difference of order between the bishop and the priest. Whatever may be the solution of this difficult question (see Brünnow, Pufendorf), it remains certain that in the second century the general Apostolic authority belonged, by a succession by ascension ratified as legitimate, to the bishops of the Christian churches. (See Apostolic Succession.) The bishops have, therefore, a general power of order, jurisdiction, and ministry, but not the personal prerogatives of the apostles.

VII. The Feasts of the Apostles.—The memorable words of Hebrews, xiii, 7: “Remember your presidents who preached to you the word of God,” have always echoed in the Christian heart. The primitive church had a profound veneration for their deceased Apostles (Clement of Rome, Ep. ad Corinth. v); its first expression was doubtless the devotional reading of the Apostolic writings, the following of their orders and counsels, and the imitation of their virtues. It may, however, be reasonably supposed that some devotion began at the time of the deaths of the earliest time of their death or martyrdom; the ancient documents are silent on this matter. Feasts of the Apostles do not appear as early as we might expect. Though the anniversaries of some martyrs were celebrated even in the second century, as for instance the anniversary of the Bishop of Smyrna (d. 154-156), the Apostles had at this time no such commemoration; the day of their death was unknown. It is only from the fourth century that we meet with feasts of the Apostles. In the Eastern Church the feast of Saint James the Less and Saint John was celebrated on the 27th of December, and on the feast of Saint Peter according to St. Gregory of Nyssa and a Syrian monology. These commemorations were arbitrarily fixed. In the Western Church the feast of Saint John alone remained on the same day as in the Eastern Church. The commemoration of the martyrdom of Saint Peter and Saint Paul was established in the Galatians (London, 1890). From the sixth century the feast of Saint Andrew was observed on the 30th day of November. We know but little of the feasts of the other Apostles and of the secondary feasts in the great western churches of the Eastern Churches; all these feasts were observed at the beginning of the ninth century. For additional details see Duchesne, “Christian Worship” (London, 1903), pp. 277-283, and B. Zimmerman in Cabrol and Leclercq’s Dict. d’archéol. et de lit. chrét. i, 2631-35. (See also Apostolicity, Apostolic Succession, Apocalypse.)

Honoré COPIETTERS.

Apostles’ Creed, a formula containing in brief statements, or articles, the fundamental tenets of Christian belief, and having for its authors, according to tradition, the Twelve Apostles.

I. Origin of the Creed.—Throughout the Middle Ages it was generally believed that the Apostles, on the day of Pentecost, while still under the direct inspiration of the Holy Ghost, composed their present Creed between them, each of the Apostles contributing one of the twelve articles. This legend dates back to the sixth century (see Pseudo-Augustine in Migne, P. L., XXXIX, 2189, and Firminian, ibid., LXXXIX, 1034), and it is foreshadowed still earlier in a sermon attributed to St. Ambrose (Migne, PG, 16, 530-32; Hauck’s Real-encyclopadie für protestantische Theologie und Kirche 3 ed., Leipzig, 1882; Græwe in Pont. Dictionnaire de l’Eglise, ii, 1070-71; and L’Ancien et le Nouveau Testament, 2 ed., Paris, 1891). In the Psalter, a post-vulgate manuscript (D. de théol. cath., Paris, 1901), i. 1647-60, L. DE BAINVILLE in Dict. de théol. cath., (Paris, 1901), i. 350-52; Hauck, Die Mission und Auseinandersetzungen des Christentums (Leipzig, 1902).

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lar speaking of the Creed as the "Symbol of the Trinity", and recognizing it as an integral part of the rite of baptism (Migne, P. L., III, 1165, 1143). It should be added, moreover, that Kattenbusch (II, p. 80, note) believes that the same use of the words can be traced as far back as Tertullian. Still, in the first two centuries after Christ, though we occasionally find mention of the Creed under other designations (e.g. regula fidei, doctrina, traditio), the name symbool does not occur. Rufinus was therefore wrong when he declared that the Apostles themselves had "for many just reasons" selected this very term. This fact, joined with the intrinsic impropriety of the statement of the surprising silence of the New Testament and of the Ante-Nicene fathers, leaves us no choice but to regard the circumstantial narrative of Rufinus as unhistorical.

Among recent critics, some have assigned to the Creed an origin much later than the Apostolic Age. Harnack, e.g., asserts that in its present form it represents only the baptismal confession of the Church of Southern Gaul, dating from earliest in the second half of the fifth century (Das apostolische Glaubensbekennniss, 1892, p. 3). Strictly construed, the terms of this statement are accurate enough; there is some probability that it was not finally fixed in Rome, but in Rome, that the Creed really assumed its final shape (see Burn in the "Journal of Theol. Studies", July, 1902). But the stress laid by Harnack on the lateness of our received text (T) is, to say the least, somewhat misleading. It is certain, as Harnack allows, that another and older form of the Creed (R) had come into existence, in Rome itself, before the middle of the second century. Moreover, as we shall see, the differences between R and T are not very important and it is also probable that R, if not itself drawn up by the Apostles, is at least based upon an outline which dates back to the Apostolic age. Thus, taking the document as a whole, we may say confidently, in the words of a modern Protestant authority, that "in and with our Creed we confess that which since the days of the Apostles has been the faith of united Christendom" (Zahn, Apostles' Creed, tr., p. 222). The question of the apostolicity of the Creed ought not to be dismissed without due attention being paid to the evidence that:

(1) There are very suggestive traces in the New Testament of the recognition of a certain "form of doctrine" (τρόπος διδασκαλίας, Rom., vi, 17) which moulded, as it were, the faith of new converts to Christ's law, and which involved not only the word of faith believed in the heart, but "the meat of the word made unto salvation" (Rom., x, 8–10). In close connection with this we must recall the profession of faith in Jesus Christ exacted of the eunuch (Acts, viii, 37) as a preliminary to baptism (Augustine, "De Fide et Operibus", cap. ix; Migne, P. L., LVII, 205) and the formula of baptism itself in the name of the Three Persons of the Blessed Trinity (Matt., xxviii, 19; and cf. the Didache vii, 2, and ix, 5).

Moreover, as soon as we begin to obtain any sort of detailed description of the ceremonial of baptism, we find that, as a preliminary to the actual immersion, a profession of faith was exacted of the convert, which exhibits from the earliest times a clearly divided and separate confession of Father, Son, and Holy Ghost, corresponding to "the three persons" invoked in the formula of baptism. As we do not find in any earlier document the full form of the profession of faith, we cannot be sure that it is identical with our Creed, but, on the other hand, it is certain that nothing has yet been discovered which is inconsistent with such a supposition.

For example, the "Canons of Hippo" (c. 220) or the "Didascalia" (c. 250) in Hahn's "Bibliotheke der Symbole" (8, 14, 35); together with the alliterative allusions in Justin Martyr and Cyprian.

(2) Whatever difficulties may be raised regarding the existence of the Disciplina Aracisi in early times (Kattenbusch, II, 97 sqq.), there can be no question that in Cyril of Jerusalem, Hilary, Augustine, Leo, the Gelasian Sacramentary, and many other sources of the fourth and fifth centuries the idea is greatly insisted upon; that according to ancient tradition the Creed was to be learned by heart, and, moreover, to be considered as a "symbol" or sign, undoubtedly provides a plausible explanation of the fact that in the case of no primitive creed is the text preserved to us complete or in a continuous form. What we know of these forms in their earliest state is derived from what we can piece together from the quotations, more or less scattered, which are found in such writers, for example, as Irenæus and Tertullian.

(3) Though no uniform type of Creed can be surely recognized among the earlier Eastern writers before the Council of Nicaea, an argument which has been considered by many to disprove the existence of any Apostolic formula, it is a striking fact that the Eastern Churches in the fourth century were found in possession of a Creed which reproduces with variations the old Roman type. This fact is fully admitted by such Protestant authorities as Harnack (in Hauck's Realencyclopädie, I, 747) and Kattenbusch (I, 380 sq.; II, 194 sq., and 737 sqq.). It is obvious that these data would harmonize very well with the theory that the primitive Creed had been delivered to the Christian community of Rome, either by Sts. Peter and Paul themselves or by their immediate successors, and in the course of time had spread throughout the world.

(4) Furthermore note that towards the end of the second century, a Latin extract from the writings of St. Irenæus in southern Gaul and of Tertullian in far-off Africa two almost complete Ctenides agreeing closely both with the old Roman Creed (R), as we know it from Rufinus, and with one another. It will be useful to translate from Burn (Introduction to the Cenades, pp. 50, 51) his tabular presentation of the evidence in the case of Tertullian. Cf. Macdonald in "Ecclesiastical Review", February, 1903.

**The Old Roman Creed as Quoted by Tertullian** (c. 200).


De Praescr., ii (P. L., II, 156).

The following formula is divided into two parts:

(1) Believing in one God Almighty, (1) I believe in one God, maker of the world,
(2) and his Son, Jesus Christ, (2) the Word, called His Son, Jesus Christ,
(3) and the son of God Jesus Christ, (3) by the Spirit and power of God the
(4) crucified under Pontius Pilate, (4) the Father made flesh in Mary's womb,
(5) in the third day brought to life from (5) and born of her,
(6) received in heaven, (6) fastened to a cross,
(7) sitting at the right hand of the (7) was caught up into heaven,
(8) will come to judge the living and the (8) will come with glory to take the good
(9) who has sent from the Father the (9) sent the vicarious power of His Holy
Holy Ghost, (10) to govern believers (in this passage
(12) through resurrection of the flesh.


Des Prescr., xiii and xxxvi (P. L.,
II, 26, 49).

(1) I believe in one God, maker of the
world,
(2) the Word, called His Son, Jesus Christ,
(3) by the Spirit and power of God the
Father made flesh in Mary's womb,
and born of her,
(4) fastened to a cross,
(5) was caught up into heaven,
(6) will come with glory to take the good
into life eternal, and condemn the
damned to everlasting perdition.

(12) restoration of the flesh.
Such a table serves admirably to show how incomplete is the evidence provided by mere quotations of the Creed, and how cautiously it must be dealt with. Had the Creed possessed only its "De Virginibus Velandis," we might have said that the article concerning the Holy Ghost did not form part of Tertullian's Creed. Had the "De Virginibus Velandis" been destroyed, we should have declared that Tertullian knew nothing of the clause "suffered under Pontius Pilate." And so forth.

(5) It must not be forgotten that while no explicit statement of the composition of a formula of faith by the Apostles is forthcoming before the close of the fourth century, earlier Fathers such as Tertullian and St. Irenæus insist in a very emphatic way that the "rule of faith" is part of the apostolic tradition. Tertullian in particular in his "De Predestinatione", after showing that by this rule (regula doctrinæ) he understands something practically identical with our Creed, insists that the rule was instituted by Christ and delivered to us (tradita) as from Christ by the Apostles (Migne, P. L., II, 26, 27, 33, 50). As a conclusion from this evidence the present writer, agreeing on this whole with such authorities as Semeria and Batiol, that we cannot safely affirm the Apostolic composition of the Creed, considers at the same time that to deny the possibility of such origin is to go further than our data at present warrant. A more pronouncedly conservative view is upheld in the "Ecclesiastical Review", January to July, 1903.

II. THE OLD ROMAN CREED.—The Catechism of the Council of Trent apparently assumes the Apostolic origin of our existing Creed, but such a pronouncement has no dogmatic force and leaves opinion free. Modern apologists, in defending the claim to apostolicity, extend it only to the old Roman form (R), and are somewhat hampered by the objection that if R had been really held to be the inspired utterance of the Apostles, it would not have been modified at pleasure by various local churches (Rufinus, for example, testifies to such expansion in the case of the Church of Aquileia), and in particular would never have been entirely supplanted by T, our existing form. The difference between the two will best be seen by printing them side by side.

R.
1. I believe in God the Father Almighty;
2. And in Jesus Christ, His only Son, our Lord;
3. And in the Holy Ghost and of (ex) the Virgin Mary;
4. Crucified under Pontius Pilate and buried;
5. The third day He rose again from the dead;
6. He ascended into Heaven,
7. Sitteth at the right hand of the Father,
8. Whence He shall come to judge the living and the dead,
9. And in the Holy Ghost,
10. The Holy Church,
11. The forgiveness of sins;
12. The resurrection of the body.

T.
1. I believe in God the Father Almighty;
2. And in Jesus Christ, His only Son, our Lord;
3. Who was conceived of the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead, and buried;
5. He descended into hell; the third day He rose again from the dead;
6. He ascended into Heaven, sitteth at the right hand of God the Father Almighty;
7. From thence He shall come to judge the living and the dead;
8. I believe in the Holy Ghost;
9. The Holy Catholic Church,
10. The communion of saints,
11. The forgiveness of sins;
12. The resurrection of the body, and life everlasting.

Neglecting minor points of difference, which indeed for their adequate discussion would require a study of the Latin text, we may note that R does not contain the clauses "Creator of heaven and earth", "descended into hell", "the communion of saints", "life everlasting", nor the words "conceived", "suffered", "died", and "Catholic". Many of these additions, but not all, were probably known to St. Jerome in Palestine (c. 380.—See Morin in Revue Bénédictine, January, 1904) and about the same date to the Dalmatian, Nicetas (Burn, Nicetas of Remesiana, 1905). Further additions appear in the creeds of southern Gaul at the beginning of the sixth century, but T probably assumed in the shape in Rome itself some time before A. D. 700 (Burn, Introduction, 239; and Journal of Theol. Studies, July, 1902). We know nothing certain as to the reasons which led to the adoption of T in preference to R.

III. ARTICLES OF THE CREED.—Although T really contains more than twelve articles, it has always been customary to maintain the twofold division which originated with, and more strictly applies to, R. A few of the more debated items call for some brief comment. The first article of R presents a difficulty. From the language of Tertullian it is contended that R originally omitted the word Father and added the word one; thus, "I believe in one God Almighty". Hence Zahn infers an underlying Greek original still partly surviving in the Nicene Creed, and holds that the first article of the Creed suffered modification to counteract the teachings of the Monarchian heresy. It must suffice to say here that although the original Greek probably be Greek, Zahn's premises regarding the wording of the first article are not accepted by such authorities as Kattenbusch and Harnack.

Another textual difficulty turns upon the inclusion of the word only in the second article; but a more serious question is raised by Harnack's refusal to recognize, either in the first or second article of R, any acknowledgment of a pre-existent or eternal relation of Sonship and Fatherhood of the Divine Persons. The Trinitarian theology of later ages, he declares, has read into the text a meaning which it did not possess for its framers. And he says, again, with regard to the ninth article, that the writer of the Creed did not conceive the Holy Ghost as a Person, but as a power and gift. "No proof can be shown that about the middle of the second century the Holy Ghost was believed in as a Person." It is impossible to do more here than direct the reader to such Catholic answers as those of Blum and among Anglicans to the very convenient volume of Swete. To quote but one illustration of early patristic teaching, St. Ignatius at the end of the first century repeatedly refers to a Sonship which lies beyond the limits of time: "Jesus Christ... came forth from one Father... was with the Father before the world was" (Magn. 6 and 7). While, with regard to the Holy Ghost, St. Clement of Rome at a still earlier date writes: "As God lives, and the Lord Jesus Christ lives, and the Holy Spirit, the faith and hope of the elect" (cap. lvii). This and other like passages clearly indicate the consciousness of a distinction of God the Father analogous to that recognized to exist between God and the Logos. A similar appeal to early writers must be made in connection with the third article, that affirming the Virgin Birth. Harnack admits that the words "conceived of the Holy Ghost" (T), really add nothing to the belief of the "Holy Ghost" (R). He admits consequentially that "at the beginning of the second century this belief in the miraculous conception had become an established part of Church tradition". But he denies that the doctrine formed part of the earliest Gospel preaching, and he thinks it consequently impossible that this article could have been in the first century. We can only answer here that the burden of proof rests with him, and that the teach-
ung of the Apostolic Fathers, as quoted by Swete and others, points to a very different conclusion.

Rufinus (c. 400) explicitly states that the words "descended into hell" were not in the Roman Creed, but existed in that of Aquileia. They are also in some Greek Creeds and in that of St. Jerome, later restored by Morin. It was no doubt a remembrance of St. Peter iii, as suggested by Irenæus and others, which caused their insertion. The clause "communion of saints", which appears first in Niceta and St. Jerome, should unquestionably be regarded as a mere expansion of the article "holy Church". "Saints", as used here, originally meant not those who the living members of the Church (see the article by Morin in Revue des Études) at litérature ecclésiastique, May, 1904, and the monograph of J. P. Kirsch, Die Lehre von der Gemeinschaft der Heiligen, 1900). For the rest we can only note that the word "Catholic", which appears first in Niceta, is dealt with separately; and that "forgiveness of sins" is probably to be understood primarily of baptism and should be compared with the "one baptism for the forgiveness of sins" of the Niceno Creed.

IV. USE AND AUTHORITY OF THE CREED.—As already indicated, we must turn to the ritual of Bollandists, for the most primitive and important use of the Apostles' Creed. It is highly probable that the Creed was originally nothing else than a profession of faith in the Father, Son, and Holy Ghost of the baptismal formula. The fully developed ceremonial which we find in the seventh Roman Ordo, and the Gelasian Sacramentary, and which probably represents the practice of the fifth century, assigns a special day of "scrutiny" for the imparting of the Creed (traditio symboli), and another, immediately beforehand, the actual administration of the Sacrament, for the reddito symboli, when the neophyte gave proof of his proficiency by reciting the Creed aloud. An imposing address accompanied the reddito and in an important article, Dom de Puniet (Revue d'Histoirre Éclesiastique, October, 1904) has recently shown that this address is almost certainly the composition of St. Leo the Great. Further, three questions (interrogationes) were put to the candidate in the verb of baptism, which questions are themselves only a summary of the oldest form of the Creed. Both the recitation of the Creed and the questions are still retained in the Ordo baptizandi of our actual Roman ritual; while the Creed in an interrogative form appears also in the Baptismal Service of the Anglican "Book of Common Prayer". Outside of these, the baptismal Creed is recited daily in the Church, not only at the beginning of Matins and Prime and the end of Compline, but also, literally in the course of Prime and Compline. Many medieval synods enjoined that it must be learnt by all the faithful, and there is a great deal of evidence to show that, even in such countries as England and France, it was formerly learnt in Latin. As a result of this intimate association with the liturgy and teaching of the Church, the Apostles' Creed has always been held to have the authority of an ex cathedra utterance. It is commonly taught that all points of doctrine contained in it are part of the Church's Faith, and cannot be called in question under pain of heresy (St. Thomas, Summa Theologica, II-II, Q. i, art. 9). Hence Catholics have generally been content to accept the Creed in the form, and in the sense, in which it has been authoritatively expounded by the living Magisterium of the Church. For those Protestants who accept it only in so far as it represents the evangelical teaching of the Apostolic Age, it becomes a matter of supreme importance to investigate its original form and meaning. This explains the pondering amount of research devoted to this subject by Protestant scholars as compared with the contributions of their Catholic colleagues.

The materials for any profound study of the history of the Creeds must be sought in the great works of Carpi, Unserer Kaiser Ludwig I., Quellen zur Geschichte der Kirche (Christiannis, 1869); Haen, Bibliothek der Symbole (3rd ed., 1897); Krall, Kritische Untersuchung, Das Apostolische Symbol (2 vols., Leipzig, 1894-1900); and others, which have since been reprinted in his Studies, 1904, and secondly the already quoted articles of Dr. Alexander MacDonald in the (American) Ecclesiastical Review, 1865. In French, we have the excellent little summary of V. Ernioni, Le Symbole Apostolique (2nd ed., 1901); A. Bach, Les Apôtres et la litérature ecclésiastique, May, 1904, and the monograph of J. P. Kirsch, Die Lehre von der Gemeinschaft der Heiligen, 1900). For the rest we can only note that the word "Catholic", which appears first in Niceta, is dealt with separately; and that "forgiveness of sins" is probably to be understood primarily of baptism and should be compared with the "one baptism for the forgiveness of sins" of the Niceno Creed.

HERBERT THURSTON.

Apostles of Erin, THE TWELVE.—By this designation are meant twelve holy Irishmen of the sixth century who went to study at the School of Clonard, in Meath. About the year 520 St. Finian founded his famous School at Cluain-Earrard (Erard's Meadow), now Clonard, and thither flocked saints and learned men from all parts of Ireland. In his Irish life it is said that the average number of scholars under instruction at Clonard was 3,000, and a stanza of the hymn for Lauds in the office of St. Finian runs as follows:—

Trium virorum millium,
Sorte fit doctor humilis;
Qeri his fudit fluviun
Ut inps emanans rivulis.

The Twelve Apostles of Erin, who came to study at the feet of St. Finian, at Clonard, on the banks of the Boyne and Kinnebreg Rivers, are said to have been St. Ciaran of Seighir (Seir-Kieran) and St. Ciaran of Clonmacnois; St. Brendan of Innisfallen and St. Brendan of Clonfert; St. Columba of Tir-da-giall (Terryglass) and St. Columba of Iona; St. Mobhi of Clonseanin; St. Ruadhna of Lorrha; St. Monan of Inishganny (Scattery Island); St. Ninnidh the Saintly of Loch Erne; St. Lassiterin mac Nadfraesch, and St. Canice of Clonfert. Though there were many other holy men educated at Clonard who could claim to be veritable apostles, the above twelve are regarded by Irish writers as "The Twelve Apostles of Erin". They are not unworthy of the name of apostles, whose studies were founded on the Sacred Scriptures as expounded by St. Finian. In the hymn from St. Finian's Office we read:—

Regressus in Clonardiam
Ad catedram lecturam,
Apponit diligentiam
Ad studium Scripturum.

The great founder of Clonard died 12 Dec. 549, according to the "Annals of Ulster", but the Four Masters give the year as 548, whilst Colgan makes the date 563. His pastoral feast is observed on 12 December.

W. H. GRATTAN FLOOD.
Apostleship of Prayer, the, a pious association otherwise known as a league of prayer in union with the Heart of Jesus. It was founded at Vals, France, in 1844 by Francis X. Gautrellet. It owes its popularity largely to the Reverend Henry Ramire, S.J., who, in 1881, adapted its organization for parishes and various Catholic institutions. He wrote it into his book "The Apostleship of Prayer," which has been translated into many languages. In 1879 the association received its first statutes, approved by Pius IX, and in 1896 these were revised and approved by Leo XIII. These statutes set forth the nature, the constitution, and the organization of the Apostleship of Prayer as its object; and order in the matter of prayer for the mutual intentions of the members, in union with the intercession of Christ in heaven. There are three practices which constitute three degrees of membership. The first consists of a daily offering of one's prayers, good works, and sufferings, the second, of daily recitation of a decade of beads for the special intentions of the Holy Father recommended to the members every month, and the third, of the reception of Holy Communion with the motive of reparation, monthly or weekly, on days assigned. The members are also urged to observe the Holy Hour, spend in meditation on the Passion. The name given to the general of the association is the General of the Society of Jesus, who usually deputes his power to an assistant. At present the Reverend A. Drive, S.J., editor of the "Messenger of the Sacred Heart," is the deputy. He controls the organization by the aid of the editors of the "Messenger of the Sacred Heart" in different parts of the world. At present they number thirty. In each country diocesan directors are appointed who attend to the aggregation of new centres of the League and promote its interests in their respective territories. A centre may be a parish, a pious society, a religious community, a college or academy, or any religious or charitable institution. The priest, usually the pastor or chaplain, in charge of a centre is known as the Local Director. In order to organize a centre, he appoints promoters, usually one for every ten or fifteen members, who with him hold special meetings, canvass for new members, and circulate the monthly letters containing the monthly practices for the members. To erect a centre it is necessary to obtain a diploma of aggregation which the deputy moderator issues through the editors of the "Messengers of the Sacred Heart" in their respective countries. To be a member it is necessary to have one's name recorded in the official register of some local centre. There are now over 62,500 local centres in various parts of the world, about 6,685 of which are in the United States, 1,800 in Canada, 1,600 in England, 2,000 in Ireland, 200 in Scotland, and 400 in Australia. The Association numbers over 25,000,000 members, about 4,000,000 of whom are in the United States. In schools and academies it is usually conducted in a form suitable for the pupils, known as the pope's militia. The members are entitled to many indulgences.

Apostolic See. See Apostolicity; Church, Mares of.

Apostolic Camera.—The former central board of finance in the papal administrative system, which at one time was of great importance in the government of the Churches and the administration of justice. The Camera Apostolica consists today of the cardinal-camerlengo, the vice-camerlengo, the auditor, the general treasurer (an office unoccupied since 1870) and seven camerlens. Since the States of the Church have ceased to exist, and the income of the papal treasury is chiefly derived from Peter's-pence and other alms contributed by the faithful, the Camera has no longer any practical importance as a board of finance, for the revenue known as Peter's-pence is managed by a special commission. The officials who now constitute the Camera hold in reality no real offices. On the occasion of a vacancy in the Papal See he is even yet first in authority after the cardinals, and entrusted with the surveillance of the conclave, to which no one is admitted without his permission. The Auditor-General of the Camera, also one of the highest prelates, was formerly the chief judge in all cases concerning the financial administration of the Curia. Before 1870 he presided over the supreme court, to which the Pope referred the most important questions for decision. The Treasurer-General formerly had supreme financial control of the whole income derived from the temporal possessions of the Church, and the distribution of the tribute accruing to the papal treasury. The College of Clerics of the Apostolic Camera consists now of seven members, though formerly the number was variable. The members of the body, who even to-day are chosen from among the highest prelates, had formerly not only the management of the property and income of the Holy See, and were consulted collectively on all important questions concerning their administration, but also officiated as a court in all disputes affecting the papal exchequer. When Pius IX, after the installation of the various ministries, divided among them the administrative duties, he assigned to each cleric of the Camera the presidency of a section of the department of finance. Four of them, moreover, were members of the commission appointed to examine the accounts of the Camera. They are entitled to special places whenever the Pope appears in public on solemn occasions, in the papal processions, and in papal consistory. At the death of the Pontiff they take possession of the Apostolic Palaces, attend to the taking of the inventories, and manage the internal or domestic administration during the vacancy. In the conclave they have charge of all that pertains to the table of the cardinals. Apart from the clerics of the Camera, the other clerics of the Curia are now usually professors and canonists, with regular ecclesiastical appointments.

Although the Apostolic Camera and the prelates forming it have lost the greater part of their original authority, the body was formerly one of the most important in the Curia. The character and method of their administration have undergone much modification in the past, being affected naturally by general economical development, and by the vicissitudes of the States of the Church and the central curial administration. Since the middle of the twelfth century we find a papal chamberlain (camerae domini papae) in the Curia, entrusted with the financial management of the papal court. At that early period the income of the papal treasury came chiefly from many kinds of census, dues, and tributes paid in from the territory subject to the Pope, and from churches and monasteries immediately dependent upon the administration. The Camera (later Pope Honorius III, 1216-27) made in 1192 a new inventory of all these sources of papal revenue, known as the "Liber Censuum." The previous list dated back to Gelasius I (492-496) and Gregory I (590-604), and was based on lists of the incomes accruing from the patrimonies, or
fanded property of the Roman Church. In the thirteenth century the Apostolic Camera entered on a new phase of development. The collection of the crusade taxes, regularly assessed after the time of Innocent III (1198-1216), added new duties to the papal treasury, to which were committed both the collection and distribution of these assessments. Moreover, during the course of this century the system of payment in kind was transformed into the monetary system, a process considerably influenced by the introduction of new financial terms, *communitas ecclesiae*, *collegium clericorum*, etc. The situation of the Camera *sacra*—that is, the papal financial board—was regulated at fixed sums. The various taxes were listed in their order in P. K. Ebel, "Hierarchia Catholica" (Münster, 1898-1901); the income regularly yielded by them to the Curia is by no means small. To these we must add the annates, taken in the narrower sense, especially the great universal reservations made since the time of Clement V and John XXII, the extraordinary subsidies, moreover, levied since the end of the thirteenth century, the *census*, and other assessments. The duties of the Apostolic Camera were thus considerable. For the representation of all the monies employed thenceforth a great number of agents known as *collectores*. With time the importance of this central department of finance became more marked. The highest administrative officers were always the chamberlain (camerarius) and the treasurer (aesaurarius)—the former is regularly a bishop, the latter often of the same rank. Next in order came the clerics of the Camera (clerici camerae), originally three or four, afterwards as many as ten. Next to these was the judge (auditor) of the Camera. The two first-named formed with the clerics of theCamera its highest administrative council; they controlled and looked closely to both revenues and expenses. In their service were a number of inferior officials, notaries, scribes, and messengers. The more absolute system of ruling the Church which developed after the beginning of the sixteenth century, as well as the gradual transformation in the financial administration, modified in many ways the duties of the Apostolic Camera. The Camerarius (camerengo, chamberlain) became one of the highest officers in the government of the Papal States, and remained so until the beginning of the nineteenth century, when new methods of administration called for other officials. Finally, in 1970, on account of the various temporal powers it possessed almost entirely to exercise any practical influence on the papal administration. The Apostolic Camera must be distinguished from the treasury or camera of the College of Cardinals, presided over by the cardinal-camerengo (Camerarius Sacri Collegii Cardinalium). It had charge of the common revenues of the College of Cardinals, and appears among the curial institutions after the close of the thirteenth century. It has long ceased to exist.


J. P. KIRCH.

**Apostolic Church.** See **Apostolity**.

**Apostolic Churches.**—The epithet Apostolic (Apostolic Church) occurs as far back as the beginning of the second century; first, as far as is known, in the superscription of Ignatius’s Epistle to the Trallians (about 110), where the holy bishop greets the Trallian Church thus: “to the household of the first born, to the doxologist, the faithful, the apostles, and the apostolic character, viz., after the manner of the Apostles. The word Apostolic becomes frequent enough from the end of this century on, in such expressions as an “Apostolic man,” an “Apostolic writing,” “Apostolic Churches.” All the individual orthodox churches of the Roman Catholic Church who are called Apostolic because they were in some more or less direct connection with the Apostles. Indeed, that is the meaning in which Tertullian sometimes uses the expression Apostolic Churches (De Prescriptionibus, c. xx; Adversus Marcionem, IV, v). Usually, however, especially among the Western writers, from the second to the fourth century, the term is meant to signify the ancient particular Churches which were founded, or at least governed, by an Apostle, and which, on that account, enjoyed a special dignity and acquired a great apologetic importance. To designate these Churches, Ireneus has often recourse to a paraphrase of the title “H. Petr. H. Paul.” In the writings of Tertullian we find the expressions “mother-Churches” (ecclesiae matrises, originales), frequently “Apostolic Churches” (De Prescriptionibus, c. xxi). At the time of the Christological controversies in the fourth and fifth centuries some of these Apostolic Churches represented the orthodox faith. Thus, it happened that the title “Apostolic Churches” was no longer used in apologetic treatises, to denote the particular Churches founded by the Apostles. For instance, Vincent of Lérins, in the first half of the fifth century, makes no special mention in his “Communitorium” of Apostolic Churches. But, towards the same epoch, the expression “the Apostolic Church” came into use in the singular, as an appellation for the whole Church, and that frequently in connection with the older diction “Catholic Church”; while the most famous of the particular Apostolic Churches, the Roman Church, took as a convenient designation the title “Apostolic See” (Vincent of Lérins’s Communitorium, c. ix). This last title was also given, though not quite so often, to the Antiochian and to the Alexandrian Church.

I. **Chief Apostolic Churches.**—It is not possible, in a summary, to give an account of the missionary activity of the Apostolic Church in the Greek and Latin Christian Churches by them. We have, if not complete, at least sufficient, information about the preaching and the works of St. Peter in Jerusalem, Antioch, and Rome; of St. James the Elder in Jerusalem; of St. John in Jerusalem and Ephesus; of St. Paul at Antioch, Iconium, Lystra, Derbe, Troas, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth, and Rome. In these towns—and not all entitled thereto are included in the nomenclature—there were Christian communities founded by the Apostles that could be called Apostolic Churches. However, when the writers of the second and the third centuries only refer ordinarily to some of these churches. Thus, e. g., Ireneus (Adv. Herr., III, iii, 2) mentions the Roman Church, “the greatest, most ancient and known to all, founded and established by two most glorious Apostles, Peter and Paul”, the Church at Ephesus, and the Smyrnean Church, where he as Pachomius’s disciple, Tertullian enumerates others (De Prescriptionibus, c. xxi): “You who are rightly solicitous for your salvation, travel to the Apostolic churches. . . . If Achaia is not distant, you have Corinth. If you are near Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, Ephesus. If you are in the neighbourhood of Italy, you have Rome.” Then follows a splendid panegyric of the Ro-
man Church, the first among the Apostolic Churches (see also c. xxii).

II. The Apologetic Argument of Irenaeus and Tertullian.—The oldest Christian literature shows with great evidence that the first controversies among Christians were already done in the texts of the Old Testament, sayings of Our Lord, and the authority of the Apostles. This last ground was very important in the case of new questions on which there existed no explicit teaching of Christ. Therefore, it is easy to understand that the Apostolic Churches could not be lost sight of in such controversies, and it may be of interest to point out the Apologetic argument of Irenaeus and Tertullian, which is founded on the preservation of the Apostolic doctrine in the various Apostolic Churches. Irenaeus, having exposed, in the first two books of his great work, “Against the Heresies”, the doctrines of the various Gnostic sects, and having shown their intrinsic absurdity, proceeds in the third book to refute them by means of theological arguments, especially Scriptural ones. But before dealing with biblical proofs, he attempts the other method of convincing heretics, namely, that which consists in appealing to the Catholic tradition preserved in the churches through the conduct of bishops. The reasons are these: The church, being too numerous, it may be sufficient to examine into the doctrine of one, viz., of the Roman Church, or, at least, of some of the oldest churches (III, ii, iii).

He says: “Even if there is a controversy about a little question, should we not have recourse to the most ancient in which the Apostolic Church and take from them the safe and trustworthy doctrine?” (III, iv, 1). Tertullian, with his characteristic energy, takes up the same argument in his famous work “On Prescription Against Heresies”. His general process of reasoning runs thus: Christ chose two Apostles to whom he communicated His doctrine. The Apostles preached this doctrine to the churches they founded, and hence the same doctrine came to the more recent churches. Neither did the Apostles corrupt Christ’s doctrine, nor have the Apostolic Churches corrupted the preaching of the Apostles. Heresy is always posterior and, therefore, erroneous. “We have to show,” he says (c. xxi), “whether our doctrine . . . is derived from Apostolic teaching, and whether, therefore, other doctrines have their origin in a lie. We are in communion with the Apostolic Churches, because we have the same doctrine; that is the testimony of the unanimous Church; and no other doctrine is a true one; hoc est testimunium veritatis. In Tertullian’s writings against Marcion (IV, v) we find an application of this apologetic argument. Having developed the historical argument founded on the preservation, as a matter of fact, of the Apostolic doctrine in the chief Apostolic Churches, we must add that, besides it, such writers as Irenaeus and others used often also a dogmatic argument founded on the necessary preservation of Christian truth in the whole Church and in the Roman Church in particular. The two arguments are to be carefully distinguished.

III. Apostolic Statements Concerning Relics of the Apostles in Apostolic Churches.—The tomb of the Apostle, founder of the Church, was religiously venerated in some of the Apostolic Churches, as, e.g., the tombs of Sts. Peter and Paul in Rome, of St. John at Ephesus. A statement of Tertullian’s has given rise to some curious and curious statements of Apostles preserved in the Apostolic Churches. “Travel” he writes in “De Praescriptionibus” (c. xxxvi), “to the Apostolic Churches in which the seats of the Apostles still occupy their places [apud quas ipsae adhuc cathedra apostolorum suis locis preservant], in which their authentic Epistles are still read, sounding their voice and representing their face [apud quas ipse authenticae litterae eorum recitantur, sonantes vocem et representantes faciem uniusque]”. The words “authentic epistles” might denote merely the epistles in the original text—the Greek (cf. Tertull. De Monogomia, c. xi); but here it is not the case, because in Tertullian he speaks of the genuine text of the canonical books was still read nearly everywhere, and not in the Apostolic Churches only. We must take the epistolae authenticae to mean the autographs of some Epistles of the Apostles. Indeed in later times we hear of recovered autographs of Apostolic writings in the controversies about the Apostolic origin of some Church books or about the authenticity of the liturgical dignity. So the autograph of the Gospel of St. Matthew was said to have been found in Cyprus. (See E. Nestle, Einführung in das griechische Neue Testament, Göttingen, 1899, 29, 30). If the authentic epistles are the Apostolic autographs, the apostolic seats (ipsae adhuc cathedra apostolorum) mean the seats in which the Apostles preached, and the expression is not metaphorical. Eusebius (Hist. Eccl., VII, 19) relates that in his time the seat of St. James was as yet extant in Jerusalem. On old pictures of Apostles cf. Eusebius, ibid., VII, 18. Whether or not even the oldest of these statements historically true remains still a debated question. We regard it as useless to record what may be found on these topics in the vast amount of matter that makes up the apocryphal Acts of the Apostles and other legendary documents.

HONORÉ COPPIETERS.

Apostolic Church-Ordinance, a third-century pseudo-Apostolic collection of moral and hierarchical rules and instructions, compiled in the main from ancient Christian sources, first published in Ethiopic by Ludolf (with Latin translation) in the “Commentarius” to his “HistoriaEthiopica” (Frankfort, 1891). It served as a law-code for the Egyptian, Ethiopian, and Arabian churches, and rivaled in authority and esteem the Didache, under which name it sometimes went. Though of undoubted Greek origin, these canons are preserved largely in Coptic, Arabic, Ethiopic, and Syriac versions. The Apostolic Church-Ordinance was first published in Arabic by Prof. M. P. Fink in “As itms of Apostolic Church-Ordinance” in a twelfth-century Greek manuscript discovered by him at Vienna (Geschichte des Kirchenrechts, Giessen, 1843, I, 107–132). He also gave the code the name “Apostolische Kirchenordnung” by which it is generally known, though in English it is usually called the Didache. Sometimes the Greek Church-Order, Apostolic Church-Directory, etc. The document, after a short introduction (i–iii) inspired by the “Letter of Barnabas”, is divided into two parts, the first of which (iv–xv) is an evident adaptation of the first six chapters of the Didache, the moral precepts of which are attributed severally to the Apostles, by those of whom, introduced by the code says, “Peter says”, etc., is represented as framing one or more of the ordinances. The second part (xv–xxx) treats in similar manner of the qualifications for ordination or for the duties of different officers in the Church. The work was compiled in Egypt, possibly in Syria, in the third century, or, as Fink assigns its compilation to the first half of the third century; Harnack to about the year 300. Who the compiler was cannot be conjectured, nor can it be determined what part he had in framing canons 15 to 30. Duchesne considers them largely the compiler’s own work; Fink thinks he drew upon at least
two sources now unknown; while Harnack undertakes to identify by name the now lost documents upon which the compiler almost entirely depended. The Sahidic (Coptic) text was published by Lagarde in "Egyptiaca," (Leipzig, 1883), and the Bohairic (Coptic) by Tattam (The Apostolical Constitutions, or Canons of the Apostles, London, 1848). The corresponding text with English translation was published by Dr. Arendzen in "Journal of Theol. Studies" (October, 1901).

**Harnack, Terze und Untersuchungen (Leipzig, 1886), II, 5, 7; BURHARD, Grundriss der Kirchenkunde (1886), II, 282-286; Patrologie (ib., 1901), 141; DUCHESNE, Bulletin Catholique (October, 1886), 361-370.**

**JOHN B. PETERSON.**

**Apostolic Constitutions.** A fourth-century pseudo-Apostolic collection, in eight books, of independent, though closely related, treatises on Christian discipline, worship, and doctrine, intended to serve as a manual of guidance for the clergy, and to some extent for the laity. Its tone is rather hortatory than preceptive, for, though it was evidently meant to be a guide for moral instruction and for the observance of liturgical law, its injunctions often take the form of little treatises and exhortations, amply supported by scriptural texts and examples. Its elements are loosely combined without great regard for order or unity. It purports to be the work of the Apostles, whose instructions, whether given by them as individuals or as a body, are supposed to be gathered and handed down by the pretended compiler, St. Clement of Rome, the authority of whose name gave fictitious weight to more than one such piece of early Christian literature. The Church seems never to have regarded this work as of undoubted Apostolic authority. The Trullan Council in 692 rejected the work on account of the interpolations of heretics. Only that portion of it to which has been given the name "Apostolic Canons" was received; but even the fifty of these canons which had then been accepted by the Western Church were not regarded as of certain Apostolic origin. Where known, however, the Apostolic Constitutions were held generally in high esteem and served as the basis for much ecclesiastical legislation. They are to-day of the highest value as an historical document, revealing the moral and religious conditions and the liturgical observances of the third and fourth centuries. Their text was best known in the Western Church till the Middle Ages. In 1546 a Latin version of a text found in Crete was published by Capellus, and in 1563 appeared the complete Greek text of Bovius and that of the Jesuit Father Torres (Tirraniu) who, despite the glaring archaisms and incongruities of the collection, contended that it was a genuine work of the Apostles. Four manuscripts of it are now extant, the oldest an early twelfth-century text in St. Petersburg, an allied fourteenth-century text in Vienna, and two kindred sixteenth-century texts, one in Vienna, the other in Paris. In its present form the text represents the gradual growth and evolution of usages of the first three centuries of Christian Church life. The compiler gathered from pre-existing moral, disciplinary, and liturgical codes the elements suited to his purpose, and by adaptation and interpolation framed a system of constitutions which, while suited to contemporary needs, could not be regarded as original. Thanks to recent textual studies in early Christian literature, most of the sources of which the compiler used are now clearly recognizable. The first six books are based on the "Didascalia of the Apostles", a lost treatise of the third century, of Greek origin, which is known through Syriac versions. The compiler of the Apostolic Constitutions made use of the greater part of this older treatise, but he adapted it to the needs of his day by some modifications and extensive interpolation. Liturgical evolution made necessary a considerable amplification of the formulae of worship; changes in disciplinary practice called for alterations in the laws; scriptural references and examples, intended to enforce the lessons inculcated by the Apostolic Constitutions, are more frequently used than in the parent Didascalia. The seventh book, which consists of two distinct parts, the first a moral instruction, and the latter liturgical, depends for the first portion on the early second-century Didache or "Teaching of the Twelve Apostles", which has been amplified by the compiler in much the same manner as the Didascalia was amplified in the framing of the first six books. The rediscovery of the Didache in 1873 revealed with what fidelity the compiler embodied it, almost word for word, in his expansion of its precepts, save for such omissions and changes as were made necessary by the lapse of time. The fact that the Didache was itself a source of the Didascalia will explain the repetition in the seventh book of the traditions of the preceding books. The source of the second portion of the seventh book is still undetermined. In the eighth book are recognized many distinct elements whose very number and diversity render it difficult to determine with certainty the sources upon which the compiler drew. The eighth book of the Apostolic Constitutions may be divided into three parts thus: the introductory chapters (i-ii) have for their foundation a treatise entitled "Teaching of the Holy Fathers concerning Gifts", possibly a lost work of Hippolytus. The transitional third chapter is the work of the compiler himself (xv-xvii) and the fourth (xviii) contains the "Apostolic Canons". It is the second part (y-xvi) which presents difficulties the varied solution of which divides scholars as to its sources. Recent studies in early Christian literature have made evident the kinship of several documents, dealing with disciplinary and liturgical matters, closely allied with this eighth book. Their interdependence is not so clearly understood. The more important of these documents are: The "Canons of [pseudo?] Hippolytus"; the "Egyptian Church Ordinance"; and the recently discovered Syriac text of "The Gospel of Our Lord Jesus Christ". According to Dr. Hans Achermann, "Gospel of Hippolytus"; where he considers to be a third-century document of Roman origin, is the parent of the "Egyptian Church Ordinance", whence came, by independent filiation, the Syriac "Gospel of Our Lord Jesus Christ", and the eighth book of the Apostolic Constitutions. In this hypothesis the "Canons of Hippolytus", or more immediately the "Egyptian Church Ordinance", and the contemporary practice of the Church would be the source from which the compiler of the Apostolic Constitutions drew. Dr. F. X. Funk, on the other hand, argues strongly for the priority of the eighth book of the latter, whence, through a parallel text, are derived the other three documents which he considers as fifth-century works, a conclusion not without its difficulties of acceptance, particularly with regard to the place of the "Canons of Hippolytus" in the chronology. If the priority of the Apostolic Constitutions be admitted, it is not easy to identify the sources on which the compiler drew, and the compiler may have been inspired by the practice of some particular church. The Antiochene "Diaconica" was not without some influence on him, and it may be that he had at hand other, now lost,
ceremonial codes. It is not improbable that his Liturgy is even of his own creation and was never used in just the form in which he gives it. (See Antiœchæa Liturgy.)

A study of the sources of this work suggests the many needs which the compiler endeavoured to meet in gathering and setting down these many treatises on doctrine, discipline, and worship, and the extent and variety of his work may be suggested by a summary of the contents. The first book deals with the duties of the Christian laity, particularly in view of the dangers resulting from association with those not of the Faith. Vanity in dress and underestimation of others are among the things condemned. The second book is concerned principally with the clergy. The qualifications, the prerogatives and duties of bishops, priests, and deacons are set forth in detail, and their dependence and support provided for. This book treats at length of the regulation of penitential practice, of the caution to be observed in regard to accused and accusers, of the disputes of the faithful and the means of adjusting differences. This portion of the Apostolic Constitutions is of special interest, as portraying the penitential and the hierarchical system of the third and fourth centuries. Here also is a number of ceremonial details regarding the Christian assembly for worship which, with the liturgy of the eighth book, are of the greatest importance and interest. The third book treats of widows and of their office in the Church. A consideration of what they should not do leads to a treatise on the duties of deaconesses and on baptism. The fourth book deals with charitable works, the providing for the poor and orphans, and the spirit in which to receive and dispense the offerings made to the Church. The fifth book treats of those suffering persecution for the sake of Christ and of the duties of Christians towards them. This leads to a consideration of martyrdom and of idolatry. Liturgical details as to feasts and fasts follow. The sixth book deals with the history and doctrine of the early schisms and heresies; and of "The Law," a treatise against Judaistic and heathen superstition and uncleanness. The seventh book in its first part is chiefly moral, condemning vices and praising Christian virtues and Christian teachers. The second part is composed of liturgical directions and formulae. The eighth book is largely liturgical. Chapters iii—xxvii treat of the confessing of all orders, and in connection with the consecration of a bishop is given in the portion of the so-called "Apostolic BOE" the most ancient extant complete order of the rites of Holy Mass. Chapters xxviii—xlvi contain a collection of miscellaneous canons, moral and liturgical, attributed to the various Apostles, while chapter xlvi consists of the eighty-five "Apostolic Canons." The strikingly characteristic style of many interpolations in the Apostolic Constitutions makes it evident that the compilation, including the "Apostolic Canons," is the work of one individual. Who this Pseudo-Clement was cannot be conjectured; but it is now generally admitted that he is one with the interpolator of the Ignatian Epistles. As early as the author of thesecond-centuryBishopUssher, recognizing the similarity of the theological thought, the peculiar use of Scripture, and the strongly marked literary characteristics in the Apostolic Constitutions and in both the interpolations of the seven epistles of Ignatius and the six spurious epistles attributed to the Bishop of Antioch, suggested the identification of the Pseudo-Clement with the interpolator of Ignatius, a view which has won general acceptance, yet not without some hesitancy which may not be dispelled until the problem of the sources of the eighth book is solved. Efforts tending to a further identification of the author of this extensive and truly remarkable literature of interpolations have not been successful. That he was a cleric may be taken for granted, and a cleric not favourably disposed to ascetical practices. That he was not rigidly orthodox—for he uses the language of Subordinationism—is also evident; yet he was not an extreme Arian. But whether he was an Antiœchianian, as Dr. Funk would infer from his insistence in denying the human soul of Our Lord, or a Semi-Arian, or even a well-meaning Nicean whose language reflects the unsettled views held by not a few of his misguided contemporaries, cannot be determined. For, whatever his theological views were, he does not seem to be a passionate or the only person who had any disciplinary hobby which he would foist on his brethren in the name of Apostolic authority. Syria would appear to be the place of origin of this work, and the interest of the compiler in men and things of Antiœch would point to that city as the centre of his activities. His interest in the Ignatian Epistles, his citation of the Syro-Macedonian calendar, his use of the so-called Council of Antiœch as one of the chief sources of the "Apostolic Canons," and his construction of a liturgy on Antiœchene lines confirm the theory of Syrian origin. Its date is likewise difficult to determine with any degree of accuracy; but minus a quo would be the Council of Antiœch in 341. But the reference to Christmas in the catalogue of feasts (V, 13; VIII, 33) seems to postulate a date later than 376, when St. Epiphanius, who knew the Didascalia, in the enumeration of feasts found in his work against heresies makes no mention of the December feast, which in fact was not celebrated in Syria until about 378. If the compiler was of Arian tendencies he could not have written much later than the death of Valens (378). The absence of references to either the Nestorian or the Monophysite heresies precludes the possibility of a date later than the early fifth century. The most probable opinion dates the compilation about the year 380, without excluding the possibility of a date two decades earlier or later. (See Canon LAW; Antiœchæa Liturgy; Clement of Rome; Canons, Apostolic.)

Von Funk, Die apostolischen Constitutionen (Rottenburg, 1891); id., Das Testament des Herrn und die verschiedenen Schriften (Mainz, 1901); id., in Theolog. Quartalschrift (1899).—Bengtsson, in Historisk Jahrbuch for Mittelalterforschung, in Revue d'histoire ecclésiastique (Louisiana), Oct., 1901.—Achelis, Die Canones Hippolyti, in Texte und Untersuchungen (1891), VII, i. iv.—Pfrunger, Apocrifia Apostolica (Leipzig, 1882); Petra, Juris ecclesiastici Græcorum Historia et Monumenta (Rome, 1864), I, iv, sqq.; II, sqq.; Amsterdam: Clericus, 1876; F. G., i, 600—1158. An English translation is given in Antiœchæa Liturgy (1890).—Rambaud, in Le Compagnon de Saint Benoît (York, 1899), VII, 385—409. O'Leary, The Apostolic Constitutions and Cognate Documents (London, 1900); Bright- man, Liturgies, Eastern and Western (Oxford, 1896), I, xxviv. Riedel, Die Kirchenrechtsquellen des Patriarchats Alexandrinum (Leipsig, 1900); Bardenhewer, Patrologie, (2d ed. 1901), 507—11.—The Eucharist, an early symbol, v. Didaskalia and Didache.—See also the bibliography appended to articles on the cognate documents above referred to, as these are more concerned with the contents than the form. The subject enters into the problems of their relationship with the Apostolic Constitutions.

John B. Peterson.

Apostolic Delegate. See Legate.

Apostolic Fathers. The Christian writers of the first and second century, Antiœchian who are known, or are considered, to have had personal relations with some of the Apostles, or to have been so influenced by them that their writings may be held as echoes of genuine Apostolic teaching. Though restricted by some to those who were actually disciples of the Apostles, the term applies by extension to others who are supposed to have been such, and virtually embraces all the remains of primitive Christian literature antedating the great apologies of the second century, and forming the link of tradition that binds these latter writings to those of the New Testament. The name was apparently unknown.
in Christian literature before the end of the seventeenth century. The term Apostolic, however, was commonly used to qualify Churches, persons, writings, etc., from the early second century, when St. Ignatius, in the exordium of his Epistle to the Trallians, saluted their Church “after the Apostolic manner.” About 170, Jean Baptiste d’Antioche (probably Jean Baptiste d’Éphèse) published his “SS. Patrum qui tempore apostolici floruerunt opera,” which title was abbreviated to “Bibliotheca Patrum Apostolicorum” by J. L. Ittig in his edition (Leipzig, 1699) of the same writings. Since then the term has been universally used. The list of Fathers included under this title has varied over the centuries. The writings which were generally felt to be epistolary in form, after the fashion of the canonical Epistles, and were written, for the greater part, not for the purpose of instructing Christians at large, but for the guidance of individuals or local churches in some passing need. Happily, the writers so amplified their theme that they combine to give a precious picture of the Christian community in the age which follows the death of St. John. Thus Clement, in a paternal solicitude for the Churches committed to his care, endeavours to heal a dissension at Corinth and insists on the principles of unity and submission to authority, as best conduce to peace; Polycarp, fervent to the Christian end which solaced him on his way to martyrdom, sends back letters of recognition, filled with admonitions against the prevailing heresy and highly spiritual exhortations to keep unity of faith in submission to the bishops; Polycarp, in forwarding Ignatian letters to Philippi, sends, as requested, a simple letter of advice and encouragement. The letter of Pseudo-Barnabas and that to Diognetus, the one polemical, the other apologetic in tone, while retaining the same form, seem to have in view a wider circle of readers. The other three are in the form of treatises: the Didache, a manual of moral and liturgical instruction; the “Shepherd,” a book of edification, apocalyptic in form, is an allegorical representation of the Church, the faults of her children and their need of penance; the “Expositions” of Papias, an exegetical commentary on the Gospels.

Written under such circumstances, the works of the Apostolic Fathers are not characterized by systematic expositions of doctrine or brilliance of style. “Diognetus” alone evidences literary skill and refinement. Ignatius stands out in relief by his striking personality and depth of view. Each writes for his present purpose, with a view primarily to the actual needs of his time. But, in the case of the Fathers, primitive charity and enthusiasm, his heart pours out its message of fidelity to the glorious Apostolic heritage, of encouragement in present difficulties, of solicitude for the future with its threatening dangers. The dominant tone is that of fervent devotion to the brethren in the faith, revealing the depth and breadth of the zeal which was imparted to the writers by the Apostles. The letters of the three bishops, together with the Didache, voice sincerest praise of the Apostles, whose memory the writers hold in deep filial devotion; but their recognition of the unapproachable superiority of their masters is equally evident. The pomposity, so rife amongst the Fathers of the subsequent periods. The fervent feeling of the after-care of the day, Apostolic charity, was not to be found again in such fullness and simplicity. Letters breathing such sympathy and solicitude were held in high esteem by the early Christians and by some were given an authority little inferior to that of the Scriptures. The Epistle of Clement was read in the Sunday assemblies at
Corinth during the second century and later (Eusebius, Hist. Eccl., III, xvi; IV, xxxii); the letter of Barnabas was similarly honoured at Alexandria, Hermas was popular though little known, but popularly in the West. Clement of Alexandria quoted the Didache as "Scripture." Some of the Apostolic Fathers are found in the oldest manuscripts of the New Testament at the end of the canonical writings: Clement was first made known through the "Codex Alexandrinus"; similarly, Hermas and Pseudo-Barnabas are appended to the canonical books in the "Codex Sinaiticus." Standing between the New Testament era and the literary efflorescence of the late second century, these writers represent the original elements of Christian tradition. They make no pretension to treat of Christian doctrine and are present in a complete and scholarly manner and cannot, therefore, be expected to answer all the problems concerning Christian origins. Their silence on any point does not imply their ignorance of it, much less its denial; nor do their assertions tell all that might be known. The dogmatic value of their teaching is, however, of the highest order, considering the originality and high integrity of the documents and the competence of the authors to transmit the purest Apostolic doctrine. This fact did not receive its due appreciation even during the period of medieval theological activity. The increased enthusiasm for positive theology which marked the seventeenth century diverted attention of the "apocrypha" since then they have been the eagerly-questioned witnesses to the beliefs and practice of the Church during the first half of the second century. Their teaching is based on the Scriptures, i.e., the Old Testament, and on the words of Jesus Christ and His Apostles. The authority of the latter was decisive. Though the New Testament canon was not yet, to judge from these writings, definitively fixed, it is significant that with the exception of the Third Epistle of St. John and possibly that of St. Paul to Philemon, every book of the New Testament is quoted or alluded to more or less clearly by one or another of the Apostolic Fathers, while the citations from the "apocrypha" are extremely rare. Of equal authority with the written word is that of oral tradition (Eusebius, Hist. Eccl., III, xxxii; I Clem., vii), to which must be traced certain citations of the "Sayings" of Our Lord and the Apostles not found in the Gospels.

Meager as they necessarily are in their testimony, the Apostolic Fathers bear witness to the faith of Christians in the chief mysteries of the Divine Unity and Trinity. The Trinitarian formula occurs frequently. If the Divinity of the Holy Ghost is but once obscurely alluded to in Hermas, it must be remembered that the Church was as yet undisturbed by anti-Trinitarian heresies. The dominant error of the period was Docetism, and its refutation furnishes these writers with an occasion to deal at greater length with the Person of Jesus Christ. He is the Redeemer of whom men stood in need. Ignatius (Ephes., i) calls Him the "living God" (Trull., ii; Ephes., i; and see vii). The notoriety of the Epistle to the Hebrews forms the basis of their teaching. Jesus Christ is our high-priest (I Clem., xxxvi-lxiv) in whose suffering and death is our redemption (Ignat., Eph., i, Magnes., ix; Barnab., vii; Diogn., ix); whose blood is our ransom (I Clem., xii-lxxi). The fruit of the Divine love and of the passion is in a general way the destruction of death or of sin, the gift to man of immortal life, and the knowledge of God (Barnab., iv-v, vii, xiv; Did., xvi; I Clem., xxiv-xcv; Hermas, Simil., v, 6). Justification is received by faith and works as well; and so clearly is the efficacy of good works insisted on here to represent the Apostolic Fathers as failing to comprehend the pertinent teaching of St. Paul. The points of view of both St. Paul and St. James are cited and considered complementary (I Clem., xxxxi, xxxii, xxxvii, xxxviii; Ignat. to Polyc., vi). Good works are insisted on by Hermas (vi, i, i Simil., v, 3), and Barnabas proclaims (c. xix) their necessity for salvation. The Church, the "Catholic" Church, as Ignatius for the first time calls it (Smyrn., vii), takes the place of the chosen people; is the mystical body of Christ, the faithful being the members thereof, united by oneness of faith and hope, and by a charity which prompts (Hermas, vii, i Simil., vii) the spiritual authority is secured by the hierarchical organization of the ministry and the due submission of inferiors to authority. On this point the teaching of the Apostolic Fathers seems to stand for a marked development in advance of the practice of the Apostolic period. But it is to be noted that the familiar tone in which episcopal authority is treated precludes the possibility of its being a novelty. The Didache may yet deal with "prophets," "Apostles," and itinerant missionaries (x-xi, xii-xiv), but this is not a stage in development. It is anomalous, outside the current of development. Clement and Ignatius represent the church with its orders of bishops, priests, and deacons, ministers of the Eucharistic liturgy and administrators of temporalities. Clement's Epistle is the philosophy of "Apostolicity" and its corollary, episcopal succession. Ignatius gives in abundance and illustration of what Clement had by principle. For Ignatius the bishop is the centre of unity (Eph., iv), the authority whom all must obey as they would God, in whose place the bishop rules (Ignat. to Polyc., vi; Magnes., vi, xiii; Smyrn., vi, xi; Trull., vii); for unity with and submission to the bishop is the only security of faith. Supreme in the Church is he who holds the seat of St. Peter at Rome. The intervention of Clement in the affairs of Corinth and the language of Ignatius in speaking of the Church of Rome in the exordium of his Epistle to the Romans must be understood in the light of Christ's charge to St. Peter. One rounds out the other. The deepest reverence for the memory of St. Peter is visible in the writings of Clement and Ignatius. They couple his name with that of St. Paul, and this effectually disposes the antagonism between these two Apostles which the Tübingen theory postulated in tracing the pretended development of a united church from the Cyprianic and Pauline factions. Among the sacraments alluded to is Baptism, to which Ignatius refers (Polyc., ii; Smyrn., viii), and of which Hermes speaks as the necessary way of entrance to the Church and to salvation (Vis., iii, 3, 5; Simil., ix, 16), the way from death to life (Simil., viii, 5), while the Didache deals with it liturgically (vii). The Eucharist is mentioned in the Didache (xiv) and by Ignatius, who uses the term to signify the "flesh of Our Saviour Jesus Christ" (Smyrn., vii; Ephes., xx; Philad., iv). Penance is the theme of Hermes, and is urged as a necessary and a possible recourse for him who sins parricide after baptism (Hermes, lii). The Didache refers to a confession of sins (iv, xiv) as does Barnabas (xiv). An exposition of the dogmatic teaching of individual Fathers will be found under their respective names. The Apostolic Fathers, as a group, are found in no one manuscript. The literary history of each will be found in connection with its various authorities. The latest was that of Cotelerius, above referred to (Paris, 1672). It contained Barnabas, Clement, Hermes, Ignatius, and Polycarp. A reprint (Antwerp, 1698-1700; Amsterdam, 1724), by Jean Leclerc (Clericus), contained much additional matter. The latest are those in the Ancilla Bibliographiae Lightfoot, "The Apostolic Fathers" (5 vols. London, 1889-1890); abbreviated edition, Lightfoot,
“Apostolic Queen” for the first time in the letters patent granted to the imperial plebanopotentiate sent to the College of Cardinals after the death of Benedict XIV. In the instructions imparted to this ambassador the hope is expressed that the Holy See will not withhold this title in future from the prince of Hungary (1877, 1878, 1879, 1881). In a fifth edition of Hefele’s “Lettre Patr. Apostoliciuorum” (Tübingen, 1839; 4th ed., 1855) enriched with notes (critical, exegetical, historical), prolegomena, indexes, and a Latin version. The second edition meets all just demands of a critical presentation of these ancient and important writings, and in its introduction and notes offers the best Catholic treatise on the subject.

John B. Peterson.

Apostolic Indulgences. See Indulgences, Apostolic.

Apostolic Letters (litterae apostolicae).—I. The letters of the Apostles to Christian communities or those in authority, i.e. the Pauline Epistles, including the Epistle to the Hebrews, together with the seven Catholic Epistles of the other Apostles. II. Documents issued by the Pope or in his name, e.g. bulls and briefs.

F. M. Rudge.

Apostolic Majesty, a title given to the Kings of Hungary, and used, since the time of Maria Theresa, by the King himself, as also in letters addressed to him by officials or private individuals. The origin of the title dates from St. Stephen, who is supposed to have received it from Pope Sylvester II in recognition of the activity displayed by him in promoting the mission of the Christian Church in Hungary. Hartvik, the biographer of St. Stephen, tells us that the pope hailed the king as a veritable “Apostle” of Christ, with reference to his holy labours in spreading the Catholic Faith through Hungary. The bull, however, of Sylvester II, dated 27 March of the year 1000, whereby the pope grants St. Stephen the title of King of Hungary, and recognizes the kingdom he had offered to the Holy See and confines on him the right to have the cross carried before him, with an administrative authority over bishoprics and churches, affords no basis for the granting of this particular title. Moreover, the bull, as is clearly proved by the latest research, is a forgery of later date than 1574. Pope Leo X having conferred the title of Defender Fidei on Henry VIII of England, in the year 1521, the nobles of Hungary, with Stephen Werbōczí, the learned jurist and later Palatine of Hungary, at their head, opened negotiations with the Holy See to have the title of “Apostolic Majesty” said to have been conferred by Sylvester II to St. Stephen, conferred on King Louis II. But these negotiations led to no result. In 1627, Ferdinand III endeavoured to obtain the title for himself, but desisted from the attempt when he found the Primates of Hungary, Peter Pázmály, as well as the Holy See itself, unwilling to give in to his request. When, however, measures were taken, in the reign of Leopold I (1657-1705) to make the royal authority supreme in the domain of ecclesiastical jurisdiction and administration, the title “Apostolic Majesty” came into use. Maria Theresa makes use of the title

A. Eldät.

Apostolic Mission House. See Catholic Missionary Union.

Apostolic See, The (sede apostolica, cathedra apostolica). This is a metaphorical term, used, as happens in all languages, to express the abstract notion of authority by the concrete name of the place in which it is exercised. Such phrases have the double advantage of supplying a convenient sense-image for an idea purely intellectual and of exactly defining the nature of the authority by the addition of a single adjective. An Apostolic see is any see founded by an Apostle and having the authority of its founder; the Apostolic See is the seat of authority invested by the Roman Church in the Patriarchates of Peter, the chief of the Apostles. Hence, and barbarian violence swept away all the particular Churches which could lay claim to an Apostolic see, until Rome alone remained; to Rome, therefore, the term applies as a proper name. But before heresy, schism, and barbarian invasions had done their work, the authority as the fourth in the hierarchy of the Church had already the Apostolic See par excellence, not only in the West but also in the East. Antioch, Alexandria, and, in a lesser degree, Jerusalem were called Apostolic sees by reason of their first occupants, Peter, Mark, and James, from whom they derived their patriarchal honour and jurisdiction; but Rome is the Apostolic See, because its occupant perpetuates the apostolate of Blessed Peter extending over the whole Church. Hence also the title Apostolicus, formerly applied to bishops and metropolitans, was gradually restricted to the Pope of Rome, the Dominus Apostolicus, who still figures in the Litany of the Saints at the head of the ecclesiastical hierarchy. The authoritative acts of the popes, inasmuch as they are the exercise of their Apostolic power, are styled acts of the Holy or Apostolic See. The See is thus personified as the representative of the Prince of the Apostles, as in Pope Leo III’s confirmation of the Papal Constitution (Code of Excommunication’s): “Iciscire et Nos et per nostrum officium hsec vene randa Sedes Apostolicae his quae definitas sunt, consentit, et beati Petri Apostoli auctoritate confirmat.” (Therefore We also and through our office this venerable Apostolic See give assent to the things that
have been defined, and confirm them by the authority of the Blessed Apostle Peter. It is a fact worthy of notice that, in later times, all those who wished to minimize the papal authority, Protesting, Gallican, etc., used the term Curia (Roman Court) in preference to Papa, in order thus to obscure the dogmatic significance of the latter term. The *cathedra Petri*, the Chair of St. Peter, is but another expression for the *sedes apostolica*, *cathedra* denoting the chair of the teacher. Hence the limitation of papal infallibility to definitions *ex cathedra* amounts to this: papal definitions can claim infallibility only when pronounced by the pope as the holder of the privileges granted by Christ to Peter, the Rock upon which He built His Church. The same formula conveys the meaning that the pope’s infallibility is not personal, but derived from, and coextensive with, his office of visible Head of the Universal Church, in virtue of which he sits in the Chair of Peter as Shepherd and Teacher of all Christians. (See *Infallibility*.) From ancient times a distinction has been made between the Apostolic See and its actual occupant: between *sedes* and *sedens*. The object of the distinction is not to treat the sede and its occupant one to the other, but rather to set forth their intimate connection. The See is the symbol of the highest papal authority; it is, by its nature, permanent, whereas its occupant holds that authority but for a time and inasmuch as he sits in the Chair of Peter. It further implies that the supreme authority is a supernatural gift, the same in all successive holders, independent of their personal worth, and inseparable from their ex officio definitions and decisions. The Vatican definition of the pope’s infallibility when speaking *ex cathedra* does not permit of the sense attached to the distinction of *sedes* and *sedens*. The reign of bishops, probably that aspect of the official use of the authority vested in the See, with explicit declaration of its exercise, the *sedens* was separate from the *sedes*.


J. WILHELM.

**Apostolic Succession.**—Apostolicity as a note of the true Church being dealt with elsewhere, the object of this article is to evade the question: *Apostolic* succession is found in the Roman Catholic Church. (2) That none of the separate Churches have any valid claim to it. (3) That the Anglican Church, in particular, has broken away from Apostolic unity.

**Roman Claim.**—The principle underlying the Roman claim is contained in the idea of succession. “To succeed” is to be the successor of, especially to be the heir of, or to occupy an official position just as Victoria succeeded William IV. Now the Roman Pontiffs come immediately after, occupy the position, and perform the functions of St. Peter; this is, his successors. We must prove (a) that St. Peter came to Rome, and ended there his pontificate; (b) that the Bishops of Rome who came after him held his official position in the Church. As soon as the problem of St. Peter’s coming to Rome passed from theologians writing *pro domo sua* into the hands of uninterested historians, i.e., within the last half century, it required the presence of no scholar now dares to contradict; the researches of German professors like A. Harnack and Weizsäcker, of the Anglican Bishop Lightfoot, and those of archiologists like De Rossi and Lanciani, of Duchesne and Barnes, have all come to the same conclusion: St. Peter did reside and die in Rome. Beginning with the middle of the second century, there exists a universal consensus as to Peter’s martyrdom in Rome; Dionysius of Corinth speaks for Greece, Irenaeus for Gaul, Clement and Origen for Alexandria, Tertullian for Africa. In the third century the people claim the authority in Rome, not only the fact that they are St. Peter’s successors, and no one objects to this claim, no one raises a counter-claim. No city boasts the tomb of the Apostle but Rome. There he died, he left his inheritance; the fact is never questioned in the controversies between East and West. This argument, however, has a weak point: it leaves aside one hundred years for the formation of the historical legends, of which Peter’s presence in Rome may be one just as much as his conflict with Simon Magus. We have, then, to go farther back into antiquity. About 150 the Roman presbyter Caius offers to show to the heretic Proclus the trophies of the Apostles: “If you will go to the Vatican, and to the Via Ostiensis, you will find the monuments of those who have founded this Church.” Can Caius and the Romans for whom he speaks have been in error on a point so vital to their Church? Next we come to Papias (c. 138–150). From him we get only the faint indication of places, not to mention any order, in which he placed the apostles, for he states that Mark wrote down what Peter preached, and he makes him write in Rome. Weizsäcker himself holds that this inference from Papias has some weight in the cumulative argument we are constructing. Earlier than Papias is Ignatius Martyr (before 117), who, on his way to martyrdom, writes to the Romans: “I do not commend you as did Peter and Paul; they were Apostles, I am a disciple” words which according to Lightfoot have no sense if Ignatius did not believe Peter and Paul to have been preaching in Rome. Earlier still is Clement of Rome writing to the Corinthian Church: “The present See in the first century. He cites Peter’s and Paul’s martyrdom as an example of the sad fruits of fanaticism and envy. They have suffered amongst us” he says, and Weizsäcker rightly sees here another proof for our thesis. The Gospel of St. John, written about the same time as the letter of Clement to the Corinthians, also contains a clear allusion to the martyrdom by crucifixion of St. Peter, without, however, locating it (John, xxi, 18, 19). The very oldest evidence comes from St. Peter himself, if he be the author of the First Epistle of Peter, or if not, from a writer nearly of his own time: The Church that Peter founded is still the Church at Rome (1 Peter, 5, 13). That Babylon stands for Rome, as usual amongst pious Jews, and not for the real Babylon, then without Christians, is admitted by common consent (cf. F. J. A. Hort, “Judaistic Christianity”, London, 1895, 155). This chain of documentary evidence, linking its first link in Scripture itself, and broken nowhere, puts the sojourn of St. Peter in Rome among the best-ascertained facts in history. It is further strengthened by a similar chain of monumental evidence, which Lanciani, the prince of Roman topographers, sums up as follows: “For the archaeologist the presence and execution of St. Peter and Paul in Rome We must place beyond a shadow of doubt, by purely monumental evidence!” (Pagan and Christian Rome, 123).

**St. Peter’s Successors in Office.**—St. Peter’s successors carried on his office, the importance of which grew with the growth of the Church. In 97 we find such expressions as: “the Church of Corinth.” The Roman Bishop, Clement, unites himself with an authoritative letter to restore peace. St. John was still living at Ephesus, yet neither he nor his intercessed with Corinth. Before 117 St. Ignatius of Antioch addresses the Roman Church as the one which “presides over charity . . . which has never deceived any one, which has taught others.” St. Irenæus
(180-200) states the theory and practice of doctrinal unity as follows: “With this Church [of Rome] because of its more powerful principality, every Church must agree, that is, the faithful everywhere, in which [i.e. in communion with the Roman Church] the tradition of the Apostles has ever been preserved by those on every side” (Adv. Haereses, III). The heretic Marcion, the Montanists from Phrygia, Praxeas from Asia, come to Rome to gain the countenance of its bishops; St. Victor, Bishop of Rome, threatens to ordain the Asia Minor churches; St. Eusebius refuses to receive St. Cyprian’s deputation, and separates himself from various Churches of the East; Fortunatus and Felix, deposed by Cyprian, have recourse to Rome; Basiliades, deposed in Spain, betakes himself to Rome; the presbyters of Dionysius, Bishop of Alexandria, complain of his doctrine to Dionysius, Bishop of Rome; the latter excommunicates him, and he explains. The fact is indisputable: the Bishops of Rome took over Peter’s Chair and Peter’s office of continuing the work of Christ (Duchesne, “The Roman Church before Constantine”, Catholic Univ. Bulletin (October, 1904) X, 429-460). To be in communion with the Church one must have an affiliation to the See of Peter is necessary, for, as a matter of history, there is no other Church linked to any other Apostle by an unbroken chain of successors. Antioch, once the see and centre of St. Peter’s labours, fell into the hands of Monophysite patriarchs under the Emperor Zenon, and Antioch at the end of the fifth century. The Church of Alexandria in Egypt was founded by St. Mark the Evangelist, the mandatory of St. Peter. It flourished exceedingly until the Arian and Monophysite heresies took root among its people and gradually led to its extinction. The shortest-lived Apostolic Church is that of Jerusalem. In 130 the Holy City was destroyed by Hadrian, and a new town, Ælia Capitolina, erected on its site. The new Church of Ælia Capitolina was subjected to Cesarea; the very name of Jerusalem fell out of use till after the Council of Nice (325). The Greek Schism now claims its allegiance. Whatever of Apostolicity remains in these Churches founded by the Apostles is owing to the fact that Rome picked up the broken succession and linked it anew to the See of Peter. The Greek Church, embracing all the Eastern Churches involved in the schism of Photius and Michael Cerularius, the Russian Church can and does claim to Apostolic succession either direct or indirect, i.e. through Rome, because they are, by their own fact and will, separated from the Roman communion. During the four hundred and sixty-four years between the accession of Constantine (323) and the Seventh General Council (787), the whole or part of the Eastern episcopate lived in schism for no less than two hundred and three years: namely, from the Council of Sardica (343) to St. John Chrysostom (389), 55 years; owing to Chrysostom’s condemnation (404-415), 11 years; owing to Acacius and the Henoticon edict (484-519), 35 years; in Monothelism (680 years); owing to Photius’ images (726-757), 61 years; total, 203 years (Duchesne). They do, however, claim doctrinal connection with the Apostles, sufficient to their mind to stamp them with the mark of Apostolicity.

The Anglican Continuity Claim.—The continuity is brought forward by all sects, a fact showing how vital to the eleventh and the twelfth Church, Apostolicity is. The Anglican High-Church party asserts its continuity with the pre-Reformation Church in England, and through it with the Catholic Church of Christ. “At the Reformation we but washed our face” is a favourite Anglican saying; we are to show that in reality they had their head, and have been a truncated Church ever since. Etymologically, “to continue” means “to hold together”. Continuity, therefore, denotes a successive existence without constitutional change, an advance in time of a thing in itself steady. Steady, not stationary, for the nature of a thing may be to grow, to develop on certain internal lines, while changing yet always the selfsame. This applies to all organisms starting from a germ, to all organizations starting from a few constitutional principles; it also applies to religious belief, which, as Newman says, changes in order to remain the same. On the other hand, a “branch” or “continuity” which whenever a constitutional change takes place in the Church enjoys continuity when it develops along the lines of its original constitution; it changes when it alters its constitution either social or doctrinal. But what is the constitution of the Church of Christ? The answer is as varied as the sects calling themselves Christian. Being persuaded that continuity with Christ is essential to their legitimate status they have excogitated theories of the essentials of Christianity, and of a Christian Church, exactly suiting their own denomination. Most of them repudiate Apostolic succession as a mark of the true Church; they founded it; the controversy is not with such, but with the Anglicans who do pretend to continuity. We have points of contact only with the High-Churchmen, whose leanings towards antiquity and Catholicism place them midway between the Catholic and the Protestant parties and simply.

England and Rome.—Of all the Churches now separated from Rome, none has a more distinctly Roman origin than the Church of England. It has often been claimed that St. Paul, or some other Apostle, evangelized the Britons. It is certain, however, that whenever Welsh annals mention the introduction of Christianity into the island, invariably they conduct the reader to Rome. In the “Liber Pontificalis” (ed. Duchesne, I, 130) we read that “Pope Eleutherius received a letter from Lucius, King of Britain, that he might be made a Christian by his orders.” The incident is told again and again by the Venerable Bede; it is found in the Book of Landaff, as well as in the Anglo-Saxon Chronicle; it is accepted by French, Swiss, German chroniclers, together with the home authorities Fabius Ethelward, Henry of Huntingdon, William of Malmesbury, and Giraldus Cambrensis. The Saxon invasion swept the land wherever it penetrated, and drove the British Christians to the western borders of the island, or across the sea into Armorica, now French Brittany. No attempt at converting their conquerors was ever made by the conquered. Rome once more stepped in. The missionaries sent by Gregory the Great converted and baptized King Ethebert of Kent, with thousands of his subjects. In 597 Augustine was made Prince over all England, and his successors, down to the Reformation, have ever received from Rome the Pallium, the symbol of super-episcopal authority. The Anglo-Saxon hierarchy was thoroughly Roman in its discipline and its faith and practice, in its obedience and affection: witness even Bede’s “Ecclesiastical History”. A like Roman spirit animated the nation. Among the saints recognized by the Church are twenty-three kings and sixty queens, princes, or princesses of the different Anglo-Saxon dynasties, reckoned from the seventh century. St. Cuthbert made the journey to the tomb of St. Peter, and to his successor, in Rome. Anglo-Saxon pilgrims formed quite a colony in proximity to the Vatican, where the local topography (Borgo, Sasania, Vicus Saxorum) still recalls their memory. There was an English school in Rome founded by King Ethebert and Pope Gregory II (715-731), and supported by the Romescot, or Peter’s-peace, paid yearly by
every Wessex family. The Romescot was made obligatory by Edward the Confessor, on every monastery and household in possession of land or cattle to the yearly value of thirty pence.

The Norman Conquest (1066) wrought no change in the religion of England. St. Anselm of Canterbury (1033–1109) testified in his writings (in Matt., xvi) and by his acts. When pressed to surrender his right of appeal to Rome, he answered the king in court: "You wish me to swear never, on any account, to appeal in England to Blessed Peter or his Vicar; thus I say ought not to be commanded by you, who are a Christian, for to swear this is to abjure Blessed Peter; he who abjures Blessed Peter undoubtedly abjures Christ, who made him Prince over his Church." St. Thomas Becket shed his blood in defence of the liberties of the Church against the encroachments of the Norman king (1170). Groseteste, in the thirteenth century, writes more forcibly on the Pope's authority over the whole Church than any other ancient English bishop, although he resisted an ill-advised appointment to a canony made by the Pope. In the fourteenth century Duns Scotus teaches at Oxford that they are excommunicated who think to hold anything different from what the Roman Church holds or teaches." In 1411 the English bishops at the Synod of London condemn Wycliffe's proposition "that it is not of necessity to salvation to hold that the Roman Church is supreme among the Churches." In 1535 Blessed John Fisher, Bishop of Rochester, was put to death for upholding against Henry VIII the Pope's supremacy over the English Church. The most striking piece of evidence is the wording of the oath taken by archbishops before entering into office: "I, Robert, Archbishop of Canterbury, from this hour forward, will be faithful and obedient to St. Peter, to the Holy Apostolic Roman Church, to my Lord Pope Celestine, and his successors canonically succeeding. . . I will, saving my order, give aid to defend and to maintain against every man the primacy of the Roman Church and the royalty of St. Peter. I will visit the threshold of the Apostles every three years, either in person or by my deputy, and I will bind by apostolical dispensation,. . . So help me God and these Holy Gospels." (Wilkins, Concilia Angliae, II, 199.) Chief Justice Bracton (1260) lays down the civil law of this country thus: "It is to be noted concerning the jurisdiction of superior and inferior courts, that in the first place the Pope has ordinary jurisdiction in spirituals, so the king has, in the realm, in temporal. The line of demarcation between things spiritual and temporal is in many cases blurred and uncertain; the two powers often overlap, and conflicts are unavoidable. During five hundred years such conflicts were frequent. Their very recurrence proves that England acknowledged the papal supremacy, for it requires two to make a quarrel. The complaint of one side was always that the other encroached upon its rights. Henry VIII himself, in 1533, still pleaded in the Roman Courts for a divorce. Had he succeeded, the supremacy of the Pope would not have been a question of defender. It was only after his failure that he questioned the authority of the tribunal to which he had himself appealed. In 1534 he was, by Act of Parliament, made the Supreme Head of the English Church. The bishops, instead of swearing allegiance to the Pope, sworn allegiance to the King, without any saving clause. Blessed John Fisher was the only bishop who refused to take the new oath; his martyrdom is the first witness to the breach of continuity between the old English Church and the new Anglican Church. Hereby stepped in to widen the breach. The Thirty-nine Articles teach the Lutheran doctrine of justification by faith alone, deny purgatory, reduce the seven sacraments to two, insist on the infallibility of the Church, establish the king's supremacy, and deny the pope's jurisdiction in England. Mass was abolished, and the Real Presence; the form of ordination was so altered to suit the King's views of his supremacy that it is not effective, and the succession of priests failed as well as the succession of bishops. (See Anglican Orders.) Is it possible to imagine that the framers of such vital alterations thought of "continuing" the existing Church? When the hierarchical framework is destroyed, what the doctrine founded is removed, when every stone of the edifice is carelessly rearranged to suit individual tastes, then there is no continuity, but collapse. The old façade of Battle Abbey still stands, also parts of the outer wall, and the old name remains; but pass through the portal, and one faces a stately, newish, comfortable mansion; green lawns and shrubs hide old foundations of church and cloisters; the monks' scriptorium and storerooms still stand to add the visitor's mood. Of the abbey of 1538, the abbey of 1906 only keeps the mask, the diminished sculptures and the stones—a fitting image of the old Church and the new Church of England. James Grant's History of the English Church in the 16th Century lays bare the essentially Protestant spirit of the English Reformation, in a letter on "Continuity" (reproduced in the Tablet, 20 January, 1906), shifts the controversy from historical to doctrinal ground. "If the country", he says, "still contained a community of Christians—that is to say, of real believers in the great gospel of salvation, men who still accepted the old creeds, and had no doubt Christ died to save them—then the Church of England remained the same Church as before. The old system was preserved, in fact all that was really essential to it, it as regards doctrine nothing was taken away except some doubtful scholastic propositions." (See Apostolicity; Peter, Saint; Antioch; Alexandria; Greek Church; Anglicanism; Anglican Orders.)

Apostolic Union of Secular Priests. The, an association of secular priests who observe a simple rule embodying the common duties of their state, afford mutual assistance in the functions of the ministry, and keep themselves in the spirit of their holy vocation by spiritual conferences. Its object is the sanctification of the secular clergy in their missionary lives among the people. Its spirit is a personal love for Jesus Christ. It was established in the seventeenth century by the Venerable Bartholomew Holzhausen, and was revived and reorganized in France about forty years ago by Canon and its spread to a great number of dioceses throughout the Christian world, in France, Belgium, Austria, Ireland, Germany, Switzerland, Italy, United States, Canada, South America, Australia, and parts of Asia. The Holy Father proclaims the fact that he was a member of it, and had experienced its utility and excellence, and admires the advantages derived from
it, even after his elevation to the episcopate. The brief goes on to summarize its organization. Proposing as it does to all its associates a uniform rule of life, monthly reunions and spiritual conferences, and the well-maintained bond of obedience, it strengthens union among the clergy and unites by a bond of spiritual fraternity priests who are scattered far apart. The dangers of solitude are removed, and there is a concentrated effort on the part of all to attain the common end. Each priest under these conditions devotes himself to the well-being and perfection of all, and, though prevented by the cares of his ministry from enjoying the advantages of living in community, he does not feel that he is deprived of the benefits of the religious family; nor are the counsels and assistance of his brothers wanting. The brief then recites the approval of the institute by Leo XIII in Apostolic letters of 31 May, 1880, and again in 1887, when he gave it a cardinal-protector the Cardinal Vicar of Rome, Monsignor Lucido Parrocchi. Then follows a recital of the indulgences and special privileges granted to the priests who are members. These may be found in Beringes, ed. 1905, II, 450.

The blessings which the founders aimed at are attained as follows: (1) The rule is the bond of this society, and its vital principle; insisting on the fact that the priest ought to study, love, and imitate Jesus Christ, it maps out the life of the priests of the Apostolic Union, indicating to them the spiritual exercises and meditations at their disposal, and requires that they be used monthly, each month, each year, and counsels with regard to the holy ministry. (2) The monthly bulletin, which is a kind of examination on the principal exercises in the rule of life. It is so arranged that the member can indicate every day his performance of the duties imposed. There are also signals, acknowledged for this purpose. The bulletin is sent monthly to the diocesan superior, who returns it with his comments. This monthly bulletin, marked carefully each day and examined by the superior, assures regularity, maintains fervor, guards against failures and diminishes faults; it establishes the spirit of order, self-denial, obedience and humility, and secures the benefits of spiritual direction. (3) Reunions are more or less frequent according to circumstances. Where the associates are numerous, they are divided into groups, each of which has its reunion at a central point. It is quite a common practice for the members to meet in common. They also assemble, wherever circumstances permit, once a year to make a retreat of at least five days. (4) The works of zeal supported by the associates are the recruiting of the clergy and the nurture of ecclesiastical vocations. (5) The common life. The Apostolic Union favours the practice of the clergy of the same parishes living in common wherever this can be advantageously done. The associates recite daily a prayer to which is attached a special indulgence. (6) Organization. The different diocesan organizations canonically erected are united under a president-general, who has the submission of a bulletin regularly to the superior of the Union. Each diocesan association chooses its superior, and the associates are bound to the superior by the practice of the monthly bulletin. There is an organ, "Etudes Eclesiastiques", which is a monthly review dedicated to the interests of parochial life.

BERINGES. Recorr. authent. e Congreg. indulc., etc. (1905); Etudes eclesiastiques: The Apostolic Union of Secular Priests adapted to the United States (New York).

JOSEPH H. McMahan.

Apostolic Visitors. See VISITORS APOSTOLIC;
VISITATION. CANONICAL.

Apostolic Cure, a Bull of Leo XIII issued 15 September, 1896, and containing the latest papal decision with regard to the validity of Anglican orders. Decisions had already been given that such orders are invalid. The invariable practice also of the Catholic Church was to ordain regularly to the sacred order whenever clergymen who had received orders in the Anglican Church became converts, and desired to become priests in the Catholic Church, they have been unconditionally ordained. In recent years, however, several members of the clergy and laity of the Anglican Church have taken the step that the practice of the Catholic Church in insisting on unconditionally ordaining clerical converts from Anglicanism arose from want of due inquiry into the validity of Anglican orders, and from mistaken assumptions which, in the light of certain historical investigations, could not justly be maintained. These, especially, who were interested in the movement that looked towards Corporate Reunion thought that, as a condition to such reunion, Anglican orders should be accepted as valid by the Catholic Church. A few Catholic writers, also, thinking that there was at least room for doubt, joined with them in seeking a fresh inquiry into the question and an authoritative judgment from the Pope. The Pope therefore permitted the question to be re-examined. He commissioned a number of men, whose opinions on the matter were known to be divergent, to state, each, the ground of his judgment, in writing. He then summoned them to Rome, directed them to interchange writings, and, after all the documents and an authoritative judgment had been directed them to further investigate and discuss it. Thus prepared, he ordered them to meet in special sessions under the presidency of a cardinal appointed by him. Twelve such sessions were held, in which "all were invited to free discussion". He then directed that the acts of those sessions, together with all the documents, should be submitted to a council of cardinals, "so that when all had studied the whole subject and discussed it in Our presence each might give his opinion". The final result was the Bull "Apostolicae Curae", in which Anglican orders were declared to be invalid. As the Bull itself explains at length, its decision rests on extrinsic and on intrinsic grounds.

(1) The extrinsic grounds are to be found in the fact of the implicit approval of the Holy See given to the constant practice of unconditionally ordaining convert clergymen from the Anglican Church, and the declarations of the Holy See as to the invalidity of Anglican orders on every occasion when its decision was evoked. According to the teaching of the Catholic Church, to attempt to confer orders a second time on the same person would be a sacrilege; hence, the Church, by knowingly allowing the practice of ordaining convert clergymen, supposed that their orders were invalid. The Bull points out that orders received in the Church of England, according to the change introduced into the Ritual under Edward VI, were disowned as invalid by the Catholic Church, not through a custom grown up gradually, but from the first that Church had the authority. Thus, when a movement was made towards a reconciliation of the Anglican Church to the Holy See in the reign of Queen Mary (1553–58), Pope Julius III sent Cardinal Pole as Legate to England, with faculties to meet the case. Those faculties were "certainly not intended to deal with an abstract state of things, but with a specific matter in issue." They were directed towards providing for holy orders in England "as the recognized condition of the circumstances and the times demanded." The faculties given to Cardinal Pole (8 March, 1554) distinguished two classes of men: "first, those who had really received sacred orders, either before the accession of Henry VIII, or, if after it and mini-
eres infected by error and schism, still according to the condemned Catholic Rite; the second, those who were initiated according to the Edwaridine Ordinal, who on that account could be promoted, since they had received an ordination that was null." The mind of Julius III appears also from the letter (29 January, 1555) by which Cardinal Pole sub-delegated his faculties to the Bishop of Norwich and the Bishop of Exeter to the Bishop of Norwich; and from the letter by the Pope, 20 June, 1555, and a Brief dated 30 October, 1555. The "Apostolate Cures" cites also, amongst other cases, that of John Clement Gordon who had received Orders according to the Edwaridine Ritual. Clement XIII issued a Decree on 17 April, 1704, that he should be ordained under that rite if he grounded his decision on the "defect of form and intention".

(2) The intrinsic reason for which Anglican Orders are pronounced invalid by the Bull, is the "defect of form and intention". It sets forth that "the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify". The rite used in administering a sacrament must be directed to the meaning of that sacrament; else there would be no reason why the rite used in one sacrament may not effect another. Where the sacrament is administered in one manner and administering that sacrament, and the rite used according to that intention.

The Bull takes note of the fact that in 1682 the form introduced in the Edwaridine Ordinal of 1552 had added to it the words: "for the office and work of a priest", etc. But it observes that this rather shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if this addition could give to the form its due signification, it was introduced too late, as a century had already elapsed since the adoption of the Edwaridine Ordinal; and, moreover, as the hierarchy had become extinct, there remained no power of ordaining.

The same holds good of episcopal consecration. The episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the priesthood in the highest degree. So that it is not a sacrament to transmit the grace of the priesthood and the true priesthood of Christ were utterly eliminated from the Anglican rite, and hence the priesthood is in nowise conferred truly and validly in the episcopal consecration of the same rite, for the like reason, therefore, the episcopate can in nowise be truly and conferred upon, and this the more so because among the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and Sacrifice.

The Pope goes on to state how the Anglican Ordinal had been adapted to the errors of the Reformers, so that thus vitiated it could not be used to confer valid orders, nor could it later be cured of this intrinsic defect, chiefly because the words used in it had a meaning entirely different from what would be required to confer the Sacrament. The force of this argument, which is clear to Anglicans themselves, may be applied also to the prayer "Almighty God, our Lord and Saviour Jesus Christ" at the rite. Not only is the proper form for the sacrament lacking in the Anglican Ordinal; the intention is also lacking. Although the Church does not judge what is in the mind of the minister, she must pass judgment on what appears in the external rite. Now to confer a sacrament one must have the intention of doing what Christ intended; but those disposed that it is no longer acknowledged by the Church as valid, it is clear that it cannot be administered with the proper intention. He concludes by explaining how carefully and how prudently this matter has been examined by the Apostolic See, how those who examined it with him were agreed that the question had already been settled, but that it might be reconsidered and decided in the light of the latest corruptions over the question. He then declares that ordinations conducted with the Anglican rite are null and void, and implores those who are not of the Church and who seek orders to return to it, so that the Church, where they will find the true aids for salvation. He also invites those who are the ministers of religion in their various congregations to be reconciled to the Church, assuring them of his sympathy in their spiritual struggles, and of the joy of all the faithful when so earnest and so disinterested men as they are embrace the Church. He concludes with the usual declaration of the authority of this Apostolic letter. (See ANGLICAN ORDERS).


M. O’RIORDAN.

Apostolate Sedis Moderationem, a Bull of Pius IX (1846-78) which regulates anew the system of episcopal suffragans and representatives in the Church. It was issued 12 October, 1869, and is practically the present penal code of the Catholic Church. Although its Founder is divine, the Church is composed of members who are human, with human passions and weaknesses. Hence the need of laws for their direction, and of legal penalties for their correction. In the course of centuries these penal statutes accumulated to an enormous extent, some confirming, some modifying, some abrogating others which had been already made. They were simplified by the Council of Trent (1545-63). But afterwards new laws had to be enacted, some had to be altered, and some abrogated as before. Thus these penal statutes became again numerous and complicated, and a cause of confusion to canonists, of perplexity to moralists, and often a source of scruples to the faithful. Pius IX, therefore, simplified them again after three hundred years of accumulation, by the Bull "Apostolate Sedis Moderationem". In quoting the more solemn papal decrees, the practice is to entitle them from their initial words. (See BULLS AND BRIEFS.)

The words of this title are the first words of the document. The best general description that can be given of this legislation is an extract from itself. The following translation of the initial part of the Bull gives the spirit of the Bull is not quite literal, but it is faithful to the sense of the document: "It is according to the spirit of the Apostolic See to so regulate whatever has been decreed by the ancient canons for the salutary discipline of the faithful, as to make provision by its supreme authority for their needs according to the time and circumstances, and at the same time considered the Ecclesiastical Censures, which, per modum latae sententiae ipsoque facto incurrerendas, for the security and discipline of the Church, and for the restraint and correction of licence in the wicked, were wisely decreed and promulgated, have been from age to age gradually and greatly multiplied, so that some, owing to altered times and customs, have even ceased to serve the end or answer the occasion for which they were imposed; while doubts, anxieties, and scruples, have for that reason not infrequently troubled the consciences of those who have the cure of souls and of the faithful generally. In Our desire, in fact, that the authority of the Church should be not only superior, but also a rich source of good, in the exercise of which the Church should be the more so willing to promote the peace and the spiritual allure of all, if a reform of those censures be made and placed before Us, in order that, on mature consideration, We might determine those of them which ought to be retained and observed, and those which it would be
wet to alter or abrogate. Such revision having been made, having taken counsel with Our Venerable Brothers the Cardinals General Inquisitors in matters of faith for the Universal Church, and after a long and careful consideration, We, of Our own accord, with full knowledge, mature deliberation, and in the fullness of Our Apostolic power, decree by this present present moderation, suspension, Excommunication, Supervision, or Interdict, of any kind soever, which per modum late sententiae ipsoque facto incurrénda have been hitherto imposed, those only which We insert in this Constitution and in that manner in which We insert them, are to be in force in future; and We also declare that these have their force and operation from the authority of this Constitution, and also derive their force altogether from this Our Constitution, just as if they had been for the first time published in it.

According to those introductory passages, the Bull “Apostolica Sedis” left all canonical penalties and impediments (deposition, degradation, deprivation of benefice, irregularity, etc.) as they were before, except those with which it expressly deals. And it deals expressly with those penalties only, the direct purpose of which is the reforming the punishment rather than the punishment of the person on whom they are inflicted, namely, the persons (excommunicated, suppressed, and interdicted). Moreover, it deals only with a certain class of censures. For clearness it is well to observe that a censure may be so attached to the violation of a law that the law-breaker incurs the censure in the very act of breaking the law, and a censure as decreed binds at once the conscience of the law-breaker without the process of a trial, or the formality of a judicial sentence. In other words, the law has already pronounced sentence the moment the person who breaks the law has completed the act of consciously breaking it; for which reason, censures thus decreed are said to be decreed per modum late sententiae ipsoque facto incurrénda, i.e. censure of sentence pronounced and incurred by the act of breaking the law. But, on the other hand, a censure may be so attached to the breaking of a law that the law-breaker does not incur the censure until, after a legal process, it is formally imposed by a judicial sentence, for which reason, censures thus decreed are called ferenda sententia, i.e. censure of sentence to be pronounced. Censures of this latter kind were left out by this Bull, and remain just as they were before, together with those penalties above referred to, the direct purpose of which is punishment. The Bull “Apostolica Sedis” therefore deals, exclusively with censures late sententia. Now, how has it altered or abrogated them? It abrogated all except those expressly inserted in it. Those which are inserted in it, whether old ones revived or re-taught, or new ones enacted, bind throughout the Catholic Church, all customs of any kind to the contrary notwithstanding, because this Bull, being the source of the binding power of all and each of them, even of such as might have gone into disuse anywhere or everywhere. The censures retained are inserted in the Bull in two ways: First, it makes a list of a certain number of them; Second, it inserts in a general manner, that the Council of Trent, either newly enacted, or so adopted from older canons as to make them its own; not those, therefore, which the Council of Trent merely confirmed, or simply adopted from older canons.

We have so far determined those censures which are in force throughout the Bull “Apostolica Sedis”, and will now take some of those which the Council of Trent is to be taken in the Church in that sphere of its legislation. But one who has incurred a censure can be freed from it only through absolution by competent jurisdiction. Although a censure is merely a medicinal penalty, the chief purpose of which is the reformation of the person who has incurred it, yet it does not cease of itself merely by one’s reformation. It has to be taken away by the power that inflicts it. It remains, therefore, to consider briefly those of the Bull “Apostolica Sedis” with respect to the power by which one may be absolved from any of them. They are placed in that Episcopal Power, in the usual order of the Church. Any priest who has jurisdiction to absolve from sin can also absolve from censures, unless a censure be reserved, as a sin might be reserved; and some of the censures named in the Bull “Apostolica Sedis” are not reserved. It may be well to observe here that the reservation from sin and absolution from censure are always the acts of jurisdiction in different things; the former belongs to jurisdiction in foro interno, i.e. in the Sacrament of Penance; the latter belongs to jurisdiction in foro externo, i.e. without and outside the Sacrament of Penance. Some censures of the “Apostolica Sedis” are reserved to bishops; so that bishops, within their own jurisdiction, or one specially delegated by them, can absolve from censures so reserved. Some are reserved to the Pope, so that not even a bishop can absolve from these without a delegation from the Pope. Finally, the Bull “Apostolica Sedis” gives a list of twelve censures which are reserved in a special manner (speciali modo) to the Pope; so that to absolve from these censures requires a special delegation, in which these are specially named. These twelve censures, except the one numbered X, were taken from the Bull “In Cena Domini”, and consequently, since the publication of the “Apostolica Sedis”, the Bull “In Cena Domini” has been added to and modified from 1720. It was actually published at Rome, and since 1567 elsewhere, on Holy Thursday) ceased to be, except as an historical document. Of these eleven canonical offences, five refer to attacks on the foundation of the Church; that is, on its faith and constitution. Three refer to attacks on the power of the Church and on the free exercise of that power. The other three refer to attacks on the spiritual or temporal treasures of the Church. A few censures have been enacted since the Bull “Apostolica Sedis” was published. These are usually mentioned and interpreted in the published commentaries on that Bull. The commentary by Fr. Francini and Pardi (published in 1720) mentions the editors of the “Acta Sanctae Sedis”, is the most complete. That issued (Prato, 1894) by the late Cardinal D’Annibale, however, is of all others to be recommended for conciseness and accuracy combined.

Censure, Excommunication, Interdict, Suspension.

worldly pursuits under the name of lay persons. It prohibits ecclesiastics from continuing business affairs begun by lay persons unless in case of necessity, and with the permission of the Diocesan Ordinary of Italy.

_Bullarium Bened., XIV (Prato, 1844), I. 36-38; André-Wagner, Dict. de droit Canonicum, 3d ed. (Paris, 1901), N. 1995; _New _Enc._ (1934), 833; Stieglitz, _Lehrbuch des Kirchenrechts_ (Freiburg, 1900), 195; _P. Martin, _Kirchenrecht_ (1886), 756; Dolezal, _La commercial des deroz en Rev. des sciences ecol.,_ Nov., 1898; July, 1899._

M. O’RIORDAN.

_Apostolici_, the name of four heretical bodies. I. Heretics of the third century.—The sect of the Eunomians, which sprung up in the second century in Asia Minor, with principles borrowed from Tatian or Marcion, practised an excessive asceticism which exaggerated Christian morality and distorted the teaching of the Church. By the third century they had split into groups of Apostolici, Apostacti, and Hydroparasites or Aquarian names taken from their customs or tenets. The Apostolici so called claimed to lead the life of the Apostles and to be derived from them. Hence they proscribed marriage and property-holding as evil things, admitting into their body no married men or property owners. They lapsed into Novatianism, and finally became Marcionites, where their name, of which nothing is known. II. Heretics of the Thirteenth and Fourteenth Centuries.—The sect of the Apostolici, or false Apostles, was started in 1260, at Parma, Italy, by an ignorant man of low extraction named Gerard Segarelli (also written Segalelli, Segarelli, Cearelli), who strove to reproduce the life of the Apostles. He adopted a white cloak and gray robe, let his beard and hair grow, and wore the sandals and cord of the Franciscans. He sold his house, gave away the price he received, and traversed the streets preaching penance and Apostolic poverty. He had followers to such an extent that in 1287 the Council of Würzburg forbade them to continue their mode of life and prohibited the faithful from aiding them. Segarelli remained at Parma, was in prison for a while, and then in the bishop's palace, where he was regarded as an object of amusement. The sect increased, and Honorius IV (11 March, 1288) and Nicholas IV (1290) condemned the lives of the Apostolici. He was again imprisoned in 1294, escaped, was retaken, abjured his errors, but relapsed, and the secular authorities burned him at Parma, 18 July, 1300. Dulcin, a bold, mediocre, and unscrupulous man, assumed control of the false Apostles, issued manifestoes, and finally collecting his partisans withdrew with them to the mountains of Vercelli and Novara, until 1306, when Clement V organized a crusade against him. He was captured, his body broken and delivered to the flames, and his disciples crushed. Some of the sect appeared, however, in Spain, 1315; John XXII took measures against them in 1318, and they were mentioned by the Council of Constance, 1374. Their characteristic from the start was a declaration of a return to the life, and especially the poverty, of the Apostles. Honorius IV and Nicholas IV charged them with violating a decree of the Second Ecumenical Council of Lyons in forbidding a new apportionment of the lands of the Church to the Apostles. Dulcini's tenets were: the imitation of Apostolic life; poverty to be absolute, obedience, interior; and one engaged himself, though by no vow, to live by alms. Dulcin also taught that the course of humanity is marked by four periods: (1) that of the Old Testament; (2) that of Jesus Christ and the Apostles; (3) the beginning of the Church; and (4) the end of the world. He uttered several false prophecies and professed liberty of thought. Free moralities have been imputed to this sect by the Chroniclers (Chronica, 117) and Bernard Gui (Practica inquisitionis hereticæ pravitatis, 339), but the papal bulls are silent on this head.

III. The New Apostolici of the Twelfth Century, chiefly in the vicinity of Cologne, and at Périgueux, in France, permitted no marriage, forbade the use of fish meat, because it were the result of sexual intercourse; they explained that sinners (i.e. all who did not belong to their sect, in which alone was to be found the true Church) could neither receive nor administer the sacraments. In consequence they set aside the Catholic priesthood and gave each member of the sect the power to consecrate at his daily mealtime and so to receive the Body and Blood of Christ. They rejected infant baptism, veneration of the saints, prayers for the dead, purgatory, and disdained the use of oaths, because all this was not found in the teaching of Christ and the Apostles. Their external conduct was blameless, but their low standard of living, asceticism for chastity, their community life with women was a clear proof of their deceptive and dangerous character. Meanwhile the people had come to know their character and the public aversion and disgust constantly increased, particularly in the vicinity of Cologne, where two Apostolici were burned three days after being given three days for consideration were burned alive. St. Bernard in his sermon calls on civil authority to take regular procedure against them.

IV. _Apostolici_, a branch of the Anabaptists, which practised poverty, interpreted Scripture literally, and declared the washing of feet necessary, from which they were called also Pedonites. VERNET in _Dict. d'hist. eccl._, e. v.; LIMBACH, _Hist. Inquisition._ (Amsterdam, 1872), 335-336, 360-363; EPPEHAIN, _Hr.,_ (E. F. P. A. XI, 1890), 244-245, in _F. L.,_ XLII, 32; BRAUN IN KIRCHENL., I, e. v.

JOHN J. A. BECKET.

_Apostolici Ministeri_, a bull issued 23 May, 1724, by Innocent XIII, for the revival of ecclesiastical discipline in Spain. The Primate and King Philip of Spain had reported to the Pope that the disciplinary laws of the Council of Trent were gradually falling into disuse. The Pope submitted the matter to the Sacred Congregation of the Index and the Council, with its advice issued the above-mentioned Bull. It lays down rules for the secular and for the regular clergy of Spain, of which the following are the leading points: (a) Tonsure is in no case to be conferred unless to meet the demands of religion, and in each case the cleric must be assigned to some church. (b) Seminarists, lest their studies be interfered with, are to attend the Cathedral on festival days only. (c) All candidates for holy orders must undergo an examination and show adequate knowledge. (d) The benefices or the title for which one is ordained must be sufficient for his decent support, and the benefices of minor canons are to be suppressed. (e) Those who have the cure of souls must regularly instruct the faithful under their care, and in any cases where through past laxity of discipline they are not fit to do it themselves, must at their own expense have it done by others who are capable. (f) Parishes which consist of the parochioners cannot regularly attend Mass are to be divided, according to the discretion of the bishop, irrespective of the will of the parish priest; or at least, a second church must be built for their convenience within the parish. (g) In view of evils which have arisen, the number of persons who receive the habit in any particular convents must not exceed a number in which a full course of instruction for the religious life of the community are of capable of supporting.
Apostolicity of doctrine requires that the deposit of faith committed to the Apostles shall remain unchanged. Since the Church is infallible in its teaching (see INFALLIBILITY), it follows that if the Church of Christ still exists it must be teaching its Doctrine. Hence Apostle for me is a guarantee of Apostolicity of doctrine. St. Ireneaeus, Adv. Haeres., IV, xxvi, n. 2) says: "Wherefore we must obey the priests of the Church who have succession from the Apostles, as we have shown, who, together with succession in the episcopate, have received the certain mark of truth according to the will of the Father; all others, however, are to be suspected, who separated themselves from the principal succession," etc. In explaining the concept of Apostolicity, then, special attention must be given to Apostolicity of mission, or Apostolic succession.

Apostolicity of mission means that the Church is one moral body, possessing the mission entrusted by Jesus Christ to the Apostles, and transmitted through them and their lawful successors in an unbroken chain to the present representatives of Christ upon earth. This authoritative transmission of power in the Church constitutes Apostolic succession. Apostolic succession must be both material and formal; the material is the succession in the Church through a series of persons from the Apostolic age to the present; the formal adding the element of authority in the transmission of power. It consists in the legitimate transmission of the ministerial power conferred by Christ upon His Apostles. No one can give a power which he does not possess. Hence in tracing the mission of the Church back to the Apostles, no lacunas can be allowed, no new mission can arise; but the mission conferred by Christ must pass from generation to generation through an uninterrupted lawful succession. The Apostles do not give it to the Church and then leave it in turn to those legitimately appointed by them, and these again select others to continue the work of the ministry. Any break in this succession destroys Apostolicity, because the break means the beginning of a new series, which is not Apostolic. "How shall they preach unless they be sent?" (Rom., x, 15). An authoritative mission to teach is absolutely necessary, a man-given mission is not authoritative. Hence any concept of Apostolicity that excludes authoritative union with the Apostolic mission robs the ministry of its Divine character. Apostolicity, or Apostolic succession, means that the mission that Jesus gave to His Apostles upon earth continues to Christ upon the Apostles must pass from them to their legitimate successors, in an unbroken line, until the end of the world. This notion of Apostolicity is evolved from the words of Christ Himself, the practice of the Apostles, and the teaching of the Fathers and theologians of the Church.

The intention of Christ is apparent from the passages of Holy Writ, which tell of the conferring of the mission upon the Apostles. "As the Father hath sent Me, I also send you" (John, xx, 21). The mission of the Apostles, like the mission of Christ, is a Divine mission; they are the Apostles, or ambassadors, of the Emperor Christ, who is given to Me in heaven and on earth. Going, therefore, teach ye all nations; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Matt., xxviii, 18). This mission which Jesus has "constituted" He means that it must be transmitted with its Divine character until the end of time, i. e. there must be an unbroken lawful succession which is called Apostolicity. The Apostles understood their mission in this sense. St. Paul, in his Epistle to the Romans (x, 13-19), insists upon the necessity of a Divinely established mission. "How shall they preach unless they be
sent?” (x, 15). In his letters to his disciples Timothy and Titus, St. Paul speaks of the obligation of preserving Apostolic doctrine, and of ordaining other disciples to continue the work entrusted to the Apostles. “Hold the form of sound words, which thou hast heard from me in faith and in love which is in Christ Jesus” (2 Tim., i, 13). “And the things which thou hast heard from me by many witnesses, the same commend to faithful men, who shall be fit to teach others also” (2 Tim., ii, 2).

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and shouldst ordain priests in every city, as I also appointed thee” (Tit., i, 5). “The things that are written as the Acts of the Apostolic mission by lawfully appointing others to the work of the ministry, so their successors were to ordain priests to perpetuate the same mission given by Jesus Christ, i.e., an Apostolic mission must always be maintained in the Church.

The writings of the Fathers constantly refer to the Apostolic character of the doctrine and mission of the Church. See St. Polycarp, St. Ignatius, Epist. ad Smyrn., n. 8, St. Clement of Alex., St. Cyril of Jerusalem, St. Athanasius (History of Ariusism), Tertullian, Lib. de Precept. n. 32, etc. We quote a few examples which are typical of the testimony of St. Ireneus (Adv. Heres. IV, n. 2): “Wherefore we must obey the priests of the Church, who have succession from the Apostles,” etc.—quoted above. St. Clement (Ep. I, ad Cor., 42-44): “Christ was sent by God, and the Apostles by Christ. They appointed the above-named and then gave them command that when they came to die other approved men should succeed to their ministry.” St. Cyprian (Ep. 76, Ad Magnum): “Novatianus is not in the Church, nor can he be considered a bishop, because in contempt of Apostolic tradition he was ordained by himself without succeeding to any one.” Hence authoritative transmission of power, i.e., Apostolicity, is essential. In all theological works the same explanation of Apostolicity is found, based on the Scriptural and patristic testimony just cited. Billaud (III, 306) concludes his remarks on Apostolicity in the words of St. Jerome: “We must abide in that Church, which was founded by the Apostles, and not in Arses to this day.”

Mazella (De Relig. et Eccl., 359), after speaking of Apostolic succession as an uninterrupted substitution of persons in the place of the Apostles, insists upon the necessity of jurisdiction or authoritative transmission, thus excluding the hypothesis that a new Church is ever to be formed in the place of the mission bestowed by Christ and transmitted in the manner described. Billot (De Eccl. Christi, I, 243-275) emphasizes the idea that the Church, which is Apostolic, must be presided over by bishops, who derive their ministry and their governing power from the Apostles. Apostolicity, then, is that Apostolic succession by which the Church of to-day is one with the Church of the Apostles in origin, doctrine, and mission.

The history of the Catholic Church from St. Peter, the first Pontiff, to Pius X, the present Head of the Church, is an evident proof of its Apostolicity, for no break has shown in the line of succession. Cardinal Newman (Diff. of Anglicans, 369) says: “Say there is no church at all if you will, and at least I shall understand you; but do not meddle with a fact attested by mankind.” Again (393): “No other form of Christianity but this present Catholic Communion enables us to rest in the twofold shadow, the Christianity of antiquity, viewed as a living religion on the stage of the world;” and again, (395): “The immutability and uninterrupted action of the laws in question throughout the course of Church history is a plain note of identity between the Catholic Church of the first ages and that which now goes by that name.” If any break in the Apostolic succession had ever occurred, it could be easily shown, for no fact of such importance could happen in the history of the world without attracting universal notice. Regarding questions and contests in the election of certain popes, there is no real difficulty. In the few cases in which controversies arose, the matter was always settled by a competent tribunal in the Church, the lawful Pope was proclaimed, and he, as the successor of St. Peter, received the Apostolic mission and jurisdiction in the Church. (Tatian, III, 446). Again, the heretics of the early ages and the sects of the Middle Ages have attempted to falsify their teaching and practices by appealing to the doctrine of the Catholic Church, or to their early communion with the Catholic Church. Their appeal shows that the Catholic Church is regarded as Apostolic even by those who have separated from her communion.

Apostolicity is not found in any other Church. This is a necessary consequence of the unity of the Church. (See CHURCH, UNITY OF THE.) If there is but one true Church, and if the Catholic Church, as has just been shown, is Apostolic, the necessary inference is that no other Church is Apostolic. (See Newman, Diff. of Anglicans, 369, 393.) All sects that reject the Episcopate, by the very fact, make Apostolic succession impossible, since they destroy the channel through which the Apostolic mission is transmitted. Historically, the beginnings of all these Churches can be traced to a period long after the time of Christ and the Apostles. Regarding the Greek Church, it is sufficient to note that it lost Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome. The same is to be said of the Anglican claims to continuity (MacLauglin, The Divine Plan of the Church, 213; and, Newman, History of the Christian Church, II) for the case of separation destroys their jurisdiction. They have based their claims on the validity of orders in the Anglican Church (see ANGLICAN ORDERS). Anglican orders, however, have been declared invalid. But even if they were valid, the Anglican Church would not be Apostolic, for jurisdiction is essential to Apostolicity of mission. A study of the organization of the Anglican Church shows it to be entirely different from the Church established by Jesus Christ.


THOMAS C. O'REILLY.

Apostolicum Pasendi Munus, a Bull issued by Clement XIII, 12 January, 1765, in defence of the Society of Jesus against the attacks made upon it. It relates that both privately and publicly the Society was the object of much calumny. On the other hand, the Society was the subject of praise on the part of bishops for the useful work its members were doing in their dioceses. To confirm this approval, and to counteract the calumnies which had been spreading throughout different countries, the Pope determined to establish the Society as it was originally constituted, approves its end, its method of work, and whatever socialities its members have under their charge.
Apostates (from Gr., ἀνατέλλωνεν, to renounce), the adherents of a heresy which sprang up in the third century and spread through the western and southern parts of Asia Minor. What little we know of this obscure sect we owe to the writings of St. Epiphanius. He tells us that they called themselves Apostates (i.e., renunciators) because they scrupulously renounced all private property; they also affected the name of Apostolici, because they pretended to follow the manner of life of the Apostles. The saint regards them as a branch of the Tatians, akin to the Euchemians and the Catharics. "The sacraments and mysteries are different from ours; they pride themselves upon extreme poverty, bring divisions into Holy Church by their foolish superstitions, and depart from the divine mercy by refusing to admit to reconciliation those who have once fallen, and like those from whom they have sprung, condemn marriage. In place of the Holy Scriptures, which they reject, they base their heresy on the apocryphal Acts of Andrew and Thomas. "They are altogether alien from the rule of the Church."

At the time when St. Epiphanius wrote, in the fourth century, they had become an insignificant sect, for in place of the worship of the sects of groups in Phrygia, Cilicia, and Pamphylia, whereas the Church of God, according to Christ's promise, has spread to the ends of the earth, and if marriage is an unholy thing, then they are doomed to speedy extinction, or else they must be born out of wedlock. In the name of the Father out of wedlock there was the sight that they then are impure. And if they are not impure, although born in wedlock, then marriage is not impure. . . . The Church praises renunciation, but does not condemn marriage; she preaches poverty, but does not intolerably inveigh against those who possess property inherited from their parents with which they support themselves and assist the poor; many in the church abstain from certain kinds of food, but do not look with contempt upon those who do not so abstain." St. Basil mentions these heretics in his Epistles. He gives them the name of Ανατελλόμενοι (Apostates) and says that they declared God's creatures defiled (σκώματα). They are also briefly mentioned by St. Augustine and by St. John Damascene. They were condemned in the Code of Theodosius the Great as a branch of the Manicheans.

ST. EPIPHANUS, H.E., in P. C., XXI, 1040 sqq.

BULDER.

Apotheosis (Gr. ἀπόθεσις, and θεός, deify), deification, the exaltation of men to the rank of gods. Closely connected with the universal worship of the dead in the history of all primitive peoples was the consecration as deities of heroes or rulers, as a reward for bravery or other great services. "In the same manner every city worshipped the one who founded it" (Fustel de Coulanges, The Ancient City, III, v). Because of the theocratic form of their government, and the religious character which sovereign power assumed in their eyes, the peoples of the great nations of the Orient—Persia, Chaldea, Egypt—owed divine honours to living rulers. Hero-worship had familiarized them with the idea that a human by illustrious deeds can become a god, and contact with the Orient made them ready to accept the grosser form of apotheosis by which divine honours were offered to the living (Boissier, La religion romaine, I, 112). Philip of Macedon was honoured as a god, Amphipolis, and his son, Alexander the Great, not only claimed descent from the god of Egypt, but decreed that he should be worshipped in the cities of Greece (Beurler, De divinis honoribus quos acciperunt Alexander et successoribus ejus, p. 17). After his death, and probably largely as the result of the teaching of Euhemerus, that all the gods were deified humanists, it is a custom prevalent among the Greeks (Dollinger, Heiden-}

thum und Judenthum, 314 sqq.). In Rome the way for the deification of the emperors was prepared by many historic causes, such as the cult of the mages or the souls of departed friends and ancestors, the worship of the legendary kings of Rome. On the Indiges, the myth that Romulus had been transported to heaven, and the deification of Roman soldiers and statesmen by some of the Greek cities. The formal enrolement of the emperors among the gods began with Cesar, to whom the Senate decreed divine honours before his death. Through political motives Augustus, by endowing the building of temples and the organization of priestly orders in his honour throughout the provinces and even in Italy, refused to permit himself to be worshipped in Rome itself. Though many of the early emperors refused to receive divine honours, and the senate, to whose right of designation belonged, refused to confirm others, the great majority of the Roman rulers and many members of the imperial family, among whom were some women, were enrolled among the gods. While the cultured classes regarded the deification of members of the imperial family and court favourites with boldly expressed scorn, emperors, if not personal, was a powerful element of unity in the empire, as it afforded the pagans a common religion in which it was a patriotic duty to participate. The Christians constantly refused to pay divine honours to the emperor, and their refusal to strew incense at the time of the emperor's death was the signal that he was dead.

The custom of decreeing divine honours to the emperors remained in existence until the time of Gratian, who was the first to refuse the insignia of the Summus Pontifex and the first whom the senate failed to place among the gods.


P. T. H. HEALY.

Apparition. See VISIONS.

Apparitor, the official name given to an officer in ecclesiastical courts designated to serve the summons, to arrest a person accused, and, in ecclesiastico-civil procedure, to take possession, physically or formally, of the property in dispute, in order to secure the execution of the judge's sentence, in countries where the ecclesiastical jurisdiction, in substantial integrity, is recognized. He thus acts as constable and sheriff. His guarantee of his delivery of the summons is evidence of the knowledge of the summoned of his obligation to appear, either to stand trial, to give testimony, or to do whatever else may be legally enjoined by the judge. This instrument becomes the basis of a charge of contumacy against anyone refusing to obey summons. The new summary form of procedure, granted by Leo XIII in 1880 to the bishops of Italy, provides, in articles XIV, for the elimination of this officer, yet necessary in some ecclesiastical courts: "Wherever for the delivery of the summons and not less than a week before, an appanator of the court, the defect may be supplied by designating a reliable person who shall certify to the fact, or by use of the system of registry of letters, where this prevails, and whereby is required an acknowledgment of delivery, receipt, or rejection." This is in force likewise in the form of procedure appointed for the Church in the United States.

DECR. GREG. IX, Lib. II, tit. XXVIII, de exec. sent.; SANZI, Process. jur. can., ed. LEFORT (Paris, 1876); PIZZATO- calls, Procesfor ecc. (Rome, 1883); DISCRETS-MESSENGER, Canonical Procedure (New York, 1886).

R. L. BURKSELL.

Appeal as from an abuse (Appel comme d'abuse) was originally a recourse to the civil courts against the usurpation by the ecclesiastical forum of the
rights of civil jurisdiction; and likewise a recourse to the ecclesiastical forum against the usurpation by the civil forum of the rights of ecclesiastical jurisdiction. Thus defined, the "appeal as from an abuse" was, in itself, legitimate, because its object was to correct an abuse committed both by the State and of the Church. An abuse would be an act on either hand, without due authority, beyond the limits of their respective ordinary and natural jurisdictions. The canons (can. "Dilecto", in bk. VI of Decretals, "De sent. excom.", in ch. vi) did not exclude a recourse to the civil authority when the acts of ecclesiastic civil authority were beyond the limits of the same. Civil authority, especially as reciprocity gave the ecclesiastical authority the right to repel with the same weapons any usurpation by the lay judge to the damage of the rights of the Church. Thus also a recourse to the supreme civil ruler was not deemed amis when an ecclesiastical court undertook a cause belonging to the competency of a higher ecclesiastical court, and the ruler was asked (can. "Placuit" in Decree of Gratian, Pt. II, Q. I, ch. xi) merely to forward it to the proper tribunal, without, however, claiming to delegate to it any jurisdiction. Perhaps the first formal manifestation of this appeal in the legitimate sense was the Council of Trent. The ecclesiastical judges had acquired a reputation for greater learning and equity, and by the good will of the State, not merely ecclesiastical, but many civil cases of the lay were adjudicated by them. In 1529 complaint was brought to King Philip de Valois by the advocate general, Peter de Cugnibres, that the civil tribunals were fast lapsing into contempt, and were being abandoned. The purport of the complaint was to restrict the competency of the ecclesiastical tribunals to their own legitimate fields. Bickerings between the two forums were henceforth frequent. The Council of Trent, in the summer of the sixteenth century, advanced far in the way of frequent ruptures with the Church. When the Protestant states in the new revolution had acquired control and supervision over the newly reformed bodies even in their spiritual relations, the Catholic states, particularly France, strove to limit the jurisdiction of the Church as far as they could without casting aside the profession of the Catholic Faith. The Pragmatic Sanction was a serious aggression by France upon the acknowledged rights of the Church and of the Holy See. It is in France that we find the most fragrant series of encroachments on the jurisdiction of appeals as from an abuse, which resulted in substituting to civil tribunals questions of definitions of faith, the proper administration of the sacraments, and the like. This brought confusion into the regulation of spiritual matters by encouraging ecclesiastics to rebel against their lawful ecclesiastical superiors. The lay tribunals undertook to adjudge. First, whether the decrees of the State authorities had a right to refuse them to those deemed unworthy, or the right to Christian burial of Catholics dying impenitent or under Church censures; whether interdicts or suspensions were valid; whether monastic professions should be annulled; whether the monk's permission was necessary for preaching; whether the suppression of monasteries was not in the hands of the State, but in those of the Papacy; and also to decide the justice of canonical privations of benefices. Many other subjects intimately connected with the teaching of the Church were brought before lay tribunals, and unanswerable decisions rendered in open contradiction to the canons, as can easily be surmised both from the absence of theological knowledge, and from the visible animosities shown in decisions that undertook to subject the spiritual power of the Church to the dictates of transient politics. A Catholic government should respect the ecclesiastical canons. This was the interference of the Pope of the Inquisition of the Church and with the Church, and not the feeling of the Roman Emperors. It is true that the latter were occasionally called guardians of the canons, and that they often established these canons with the civil legislation of the Empire (see Acta Conciliorum, i. 25, 30, 31, MOCAN). This did not mean, however, that the Emperors were the source of the binding power of the canons, which was recognized as inherent in the pope and bishops as successors to the power of the Apostles to bind and loose, but that the duty of a Catholic empire was to aid in the enforcement of the ecclesiastical laws by the civil authority. The Church was recognized as autonomous in all things of the divine law and in matters of ecclesiastical discipline. We find the decennatals councils appealing to the emperors to put into force their decrees about the Faith, though no one should infer from this that they were judges of the faith. So, likewise, when Justinian inserts ecclesiastical disciplinary decrees in the civil code he explains (Novella, xliii): "we have thus decreed, following the canons of the holy Fathers." When rulers like Charlemagne seemed to take upon themselves undue authority, insisting upon certain canons, the bishops claimed their sole right to govern the Church. Even in mixed assemblies of bishops and nobles and princes, the bishops insisted that the civil power should not encroach upon the rights of the Church, e. g. in the case of Charles V. (Zimmerli, 29) did not hesitate to recognize, however, that in his day (the eighteenth century), as well as in former ages, the Catholic rulers of Catholic States, in their quality of protectors of the Church, might receive a recourse from ecclesiastics in ecclesiastical matters, in order that justice might be done them by their ordinary ecclesiastical judges, not as deputies of the civil rulers, but as ordinary judges in their own forum. In her concordats with Catholic states the Church, in view of the changed circumstances of society, has granted to several that the civil cases of clerics, and such as concern the property and temporal rights of ecclesiastics, if other ecclesiastical foundations, may be brought before the civil courts. Nevertheless, all ecclesiastical causes and those which concern the Faith, the sacraments, morals, sacred functions, and the rights connected with the sacred ministry, belong to the ecclesiastical forum, both in regard of persons and of matter (cf. Concordat with Ecuador in 1881). In the United States, as decreed by the Council of Baltimore (1837), the church law is that if any ecclesiastical person or member of a religious body, male or female, should cite an ecclesiastic or a religious before a civil court on a question of a purely ecclesiastical nature, trouble would be caused by the court to the person cited, unless recourse is had to the civil courts, there is not the means or the power of enforcing an ecclesiastical decision for the protection or recovery of one's own. A special proviso was made by Propaganda for the United States (17 August, 1856), that if a priest should bring a cleric before a civil tribunal on an
eclesiastical or other question without permission from the bishop he could be forced to withdraw the case by the infliction of penalties and censures, yet the bishop must not refuse the permission if the parties have ineffectually attempted a settlement before him. If the bishop is to be cited, the permission must be with some delay. By a declaration of Propaganda (6 September, 1886), a cleric's transfer of a claim to a layman for the purpose of evading the censures is checked by the requirement of the consent of the bishop to such transfer, if made for the purpose of the suit. Justice Strong, of the Supreme Court of the United States, in his lecture on "Law to Church Policy" (p. 41), speaks of the Church as "an interior organization within a religious society," and adds (p. 42), "I think it may be safely asserted as a general principle that whenever questions of discipline, of faith, of Church rule, of membership, or of office, have been decided by the Church, in its own modes of decision, civil law tribunals accept these decisions as final and apply them as made."

ZACCARIA, dissertazioni di storia ecclesiastica (Rome, 1897); Compendium dogmatis (Pius IX); (Nobili, Conv. Intern. S. Sedem et Civilem Pontificem (Mainz, 1879); D'AVINO, Encyclopaedia ecclesiastica (Turin, 1840); Confr. de droit canon. (3d ed. Paris, 1901); R. L. BURDALL.

Appeals.—The purpose of this article is to give a comprehensive view of the positive legislation of the Church on appeals belonging to the ecclesiastical forum; but it does not treat of the nature of the ecclesiastical forum itself nor of the rights of the Church and its supreme head, the pope, to receive appeals in ecclesiastical matters. For these and other similar questions see Pope, Primacy, Councils, Gallicanism, Ecclesiastical Forum.

I. Definition, Kinds, and Effects.—An appeal is a legal application to a higher authority for redress of a lower authority's act. The lower authority is called juez a quo (judge appealed); the higher authority, juez ad quem (appeal judge or court). Appeals are judicial and extrajudicial. A judicial appeal is one made against such acts as are performed by the lower authority, acting in the official capacity of judge at any stage of the judicial proceedings. Hence a judicial appeal is not only one taken from a final sentence, but such is also an appeal taken from an interlocutory sentence, viz. from a sentence given by the judge before pronouncing the final judgment. An extrajudicial appeal is one made against acts not performed by the inferior authority when not acting as judge, such as for instance a bishop's order to build a school, the election of a candidate to an office, and the like. Every appeal, when admissible, has an effect called devotissimo effectus, consisting in this, that the defendant cannot be heard by the appeal judge the right to take cognizance of, and also to decide, the case in question. Appeals have often also a suspensive effect, which consists in suspending the legal force of a judgment or an order so that the judge appealed is prevented from taking any further action in the case unless his action tends to favour the appellant in the exercise of his right of appeal.

II. Appeals in Church History.—The right of appeal is founded on the law of nature, which requires that a subject, bound as he is to abide by the action of a superior liable to err, should be supplied with some means of defence in case the latter, through ignorance or malice, should violate the laws of justice.

Accordingly, the sacred canons as early as the first ecclesiastical council allow clerics who believe themselves to have been wronged by their bishops to have recourse to higher authorities (Council of Nice, 325, can. 5). In the same century, and in the following centuries the same right is insisted upon in other councils, both local and universal. In the East mention of it is made in the councils of Antioch (341, c. 6, 11), and Chalcedon (451, can. 9). In the West it is met with in the councils of Carthage (390, can. 5; 397, can. 10; and 398, can. 86), Mileve (can. 22), Vannes (465, can. 9), Vienne (442), Orleans (538, can. 20). According to these canons the court of appeal was that of the neighbouring bishops of the provincial synod; and there is mention of the metropolitan with the other bishops in documents of the Council of the Emperor Constantine (Council of Arles, 314, can. 86; of Miletus, 588, can. 26; Council of Frankfort, 794). But as the provincial councils came to be held less frequently, the right of receiving appeals from any bishop of a province remained with the metropolitan alone; a practice which was repeatedly sanctioned in the Decretals (c. 11, X, De offic. ord., 1, 31; c. 66, X, de appel. II, 28), and has never since been abandoned. Though the right of appeal was never denied, it had to be kept within the proper bounds in order that what was allowed as a means of just defence should not be used for evading or putting obstacles to the administration of justice.

In this canonical legislation followed several of the rules laid down in the Roman civil law (Corpus Juris Civilis), e. g. those prescribing the limits of the time available for entering an appeal (Nov. 23, C. 1; c. 32, X, De elect., I, 6), or finishing the case appealed (1, 5, De temporibus...appellationum, c. VII, 63). The same is true of laws excluding certain appeals which are rightly presumed to be made for no other reason than in order to retard the execution of a sentence justly pronounced (1, un. C. Ne licet in unam edemque causae, VII, 70; c. 65, X, De appel., II, 28).

In several points, however, the sacred canons were less rigorous, either by leaving more to the discretion of the judge appealed in cases of laws intended for his benefit or interpreting more liberally laws imposing strictures on the appellant in the exercise of his right (c. 2, De appel. Clem., II, 12; 1, 24, De appel., VII, 62; 1, un D. De libellis dimissor., XXIX, 6). Moreover, if abuses crept in, they were checked by the sacred canons, as appears from the enactments of popes and councils of the twelfth and thirteenth centuries, embodied in the authentic collections of the "Corpus Juris Canonici", in the title "De appelationibus". Thus we see, in 1181, the Third Lateran Council (c. 26, X, De appel., II, 28) forbidding subjects to appeal from ecclesiastical discipline, and at the same time preventing bishops and other prelates from taking undue measures against their subjects when the latter were about to use their right of appeal. Again, in 1215, we see the Fourth Lateran Council (c. 10, De offic. ord., I, 31) insisting that appeals must be made in time, while taking legal action for correcting or reforming morals.

These and other similar wise regulations were enforced again by the Council of Trent (Sess. 22, c. 7, De reform.; c. 3, De appel., in 6). Especially did this council provide that the regular administration
of a diocese should not suffer from appeals. Thus, besides forbidding (Sess. 22, c. 1, De ref.) that appeals or different lawsuits should be made by way of appeal or remonstrance for the reformation of morals and correction of abuses, it mentioned explicitly several acts of pastoral administration which were not to be hampered by appeals (c. 5, Sess. 7, De ref.; c. 7, Sess. 21, De ref.; c. 18, Sess. 24, De ref.), and it ordained that appeals should not be made by way of appeal while visiting his diocese (c. 10, Sess. 24, De ref.).

Moreover, in order to protect the authority of local ordinaries, it prescribed that if cases of appeals of a criminal nature had to be turned over to judges outside the Roman Curia by pontifical authority, they should be delegated to the metropolitan or the highest bishop from among them. Finally, this council provides that appeals should not cause unnecessary delays in the course of a trial, where it forbade (as the Roman law had done) appeals from interlocutory sentences, admitting only a few necessary exceptions (c. 1, Sess. 13, De ref.; c. 20, Sess. 24, De ref.). The decrees of the Council of Trent and other pontifical laws, framed for the purpose of reconciling freedom of appeal with the prompt exercise of episcopal jurisdiction in matters admitting of no delay, were too important to be allowed to go into desuetude, and were embodied by Benedict XIV in his constitution "Ad militantis", 20 December 1742, n. 174.

After this brief reference to the main sources of the laws concerning ecclesiastical appeals—the "Corpus Juris Canonici", the "Corpus Juris Civilis", the Council of Trent, the Const. "Ad militantis",—it only remains to mention the Instruction of 11 June, 1880, sent to the Italian hierarchy by the Sacred Congregation of Bishops and Regulars, containing rules for a summary procedure (also in the matter of appeals) to be used by bishops in trying criminal cases. This same Instruction with a few changes was sent a few years later by the Sacred Congregation of Propaganda to the hierarchy of the United States of North America. In the following paragraphs we shall refer to these two documents by calling them respectively Instr. Sacra, and Instr. Cum magnopere.

III. PRESENT LEGISLATION.—1. Persons possessing the right of appeal. The right of appeal is granted to all, except such as are excluded by the law. The law excludes: (1) Those who have renounced their right, either expressly, or tacitly, for instance by not appealing within the prescribed time. (2) Those who have been condemned in their absence, when such absence was due to contumacy. (3) Those who have disregarded the law to his adversary, while the appeal of the latter was pending. (4) Those against whom three sentences (all in the very same case) have been passed. (5) Those who besides having confessed their crime in court have been also fully convicted by legal proofs. (6) The party who of his own accord chose not to make use of the poteo, or the proof called juramentum litis decisorum (decisive oath). (7) Excommunicated persons are forbidden to appeal from extrajudicial acts; though, unless they areviandent (see EXCOMMUNICATION), their appeal can be admitted if in court nobody objects; and moreover, the viandent, are admitted when their contention is that their excommunication was invalid, and in a few more cases in which equity or the common good requires that they should be heard.

2. Cases in which appeals are admitted.—Appeals are admitted in all cases not excepted by the law; they should have no appeal if the crime is evidently notorious. (2) Against an interlocutory sentence or order, except in the following cases: (a) when the interlocutory judgment is equivalent to a final sentence, because it is such that a final sentence cannot be expected, for instance when the judge has decided on the basis of proofs; (b) when such interlocutory decision or order takes place during a trial which admits no appeal from its final sentence, as happens in the case of one against whom two sentences have already been passed; (c) when, in general, the injury is such that it cannot be remedied by a new sentence pronounced by an appeal from the final sentence, as is the case when the penalty inflicted is such that no further action can annul its effects. To distinguish the interlocutory sentences under (a) from those under (b) and (c), the former will be called quasi-final sentences, and the latter purely interlocutory sentences. (3) The appeal is not taken from an appeal, from an act of the party (i.e., from an act of justice). (4) From sentences pronounced ex in forma con scientia. (5) In cases settled by transaction (compromise), or decided by arbitrators to whom the parties had of their own accord referred the settlement of their disputes. (6) Whenever the appeal is evident a frivolous one, being altogether groundless.

3. When appeals have a suspensive effect.—In cases not excepted in the preceding paragraphs the general rule is that judicial appeals, besides having the devolutive effect common to all appeals, have also a suspensive effect. Some authors hold the suspensive principle with regard to extrajudicial appeals and base their assertion on c. 10, De appel., in sexto (II, 15) and on c. 51, 52, X, De appel. (II, 28). Others deny that an extrajudicial appeal, as such, has a suspensive effect, because it is not an appeal properly so called, but they hold that it has this effect as a praescroci et ad causam (a legal application for a cause or suit). Hence extrajudicial appeal has this suspensive effect only while the cause or suit is pending, that is, from the time when the appellate judge admits the appeal and begins to examine the case (Ut lite pendente nihil innovetur, Decretals of Gregory IX, Book II, tit. 16). But neither judicial nor extrajudicial appeals have a suspensive effect in cases expressly excepted by the law. Accordingly:—

(1) An appeal has no suspensive effect (a) when it is taken from any act which inflicts a censure properly so called (viz., a censure having the characteristic of being a punishment of a temporal character, such as a suspension from his right to a salary; or, finally, to the case when the censure either has only been threatened, or it has been inflicted conditionally, and the condition under which it would be incurred has not yet been verified. (2). An appeal has only a suspensive effect when the judge appeals to the appeal to a new sentence granted to him with the clause appellatione remota, provided the case is not one of those expressly mentioned by the law as admitting an appeal. In these cases the appeal may have also a suspensive effect. (3) Appeals have no suspensive effect in the cases laid down in the Const. "Ad militantis" of Benedict XIV. With regard to this document the following points are worthy of notice: (a) This constitution does not contain new laws, but only confirms already existing enactments and restores them to their former vigour, if obsolete (§ 48). (b) In the cases which it enumerates it forbids in general that appeal which should have no appeal if the crime is evidently notorious. (c) Not
even the suspensive effect is forbidden, where, in matters referred to in this constitution, the preceding legislation allowed it. Thus it has been authoritatively declared that if a bishop, whether in performing his diocesan visitation or in taking measures for correcting morals at any other time, proceeds against a cleric judicially, the appeals from such judgments must have a suspensive effect [Decretal of Clement VIII, 16 October, 1600, n. viii; Sacred Congr. of the Council, reported by Pallottini (Collectio Dectorum S. C. C. vol. I., Appellatio, § 1, nn. 98 sq.)]. Besides these universal laws, there may be particular enactments forbidding, with the sanction of the Holy See, suspensive appeals (Third Plenary Council of Baltimore, n. 296).

4. The Appellate Judge. (1) The appellate judge must belong to a higher court than that of the judge appellee. Hence no appeal is possible from the pope or an eccenmical council. From the Roman Congregations appeals properly so called are not admitted. Again, one cannot appeal to a bishop from his vicar-general acting as ordinary, because when acting as such the vicar-general is an official not judicially distinct from the bishop; nor can one appeal to a metropolitan, either from bishops exempt from metropolitan jurisdiction or from bishops acting in their capacity as legates. (2) Moreover, an appeal has to be taken to the judge who is immediately superior to the judge appellee, except when this immediate superior is unable, physically or morally, to receive the appeal, and also when the appellant wishes to appeal to the pope's representative (a legate, or a nuncio, or a delegate apostolic having the power of a legate) or directly to the Holy See (that is, to the Sacred Congreg. of the Propaganda, from missionary countries; to the Sacred Congreg. of Extraordinary Ecclesiastical Affairs from South America and countries subject to this Congregation; and, from any other country, to the Congregation competent in the matter in question). However, the Holy See does not always admit appeals in cases not yet tried on first appeal before the metropolitan.

According to this rule: (a) From a bishop, dioecesan or of a see, from the vicar-capitular or administrator the appeal has to be made to the metropolitan. (b) From the sentence passed by a metropolitan in second instance the appeal has to be made either to the Holy See or to its representative as above. The same holds good for an appeal taken from the sentence pronounced by a metropolitan in first instance, by a suspensive appeal to the nearest metropolitan (Third Plenary Council of Baltimore, n. 316). In the case of a metropolitan subject to a patriarch possessing patriarchal rights, the court of appeal from the metropolitan will be the court of the patriarch. (c) From a legate or a delegate representative having the power of a legate, no appeal lies except to the Holy See. (d) In the case of a sentence passed by a judge acting in virtue of delegated jurisdiction, the appeal has to be made to the judge by whom the jurisdiction was delegated.

5. The Appeal itself.—A. Time. For entering an appeal the peremptory term of ten days is allowed, after which term the appeal is not admitted. In judicial cases the ten days are counted from the time when the sentence was pronounced, if the party was there present, or from the moment when the party knew of it, if the sentence was passed in his absence. The Instr. Sacra, art. 39, and Cum magn., art. 38, as soon as the appeal has been entered, the judge appellee has to forward the entire original acts of the case to the appellate court. In extraordinary appeals, by a suspensive appeal to the pope or letters containing the certificate of appeal. Hence the appellate judge is not required to ask for them, and consequently there can be no question of the peremptory term of thirty days available for demanding them, nor of the next peremptory term for presenting them. On the other hand, in keeping with the same instructions, the appellate judge, having received the acts and taken cognizance of the appeal, has to notify the appellant that within twenty days (according to the Instr. Sacra, art. 40) or thirty days (according to the Instr. Cum magn., art. 39) he must appoint his counsel, to be approved by the same appellate judge; or the case has to be made peremptory, so that if the appellant does not make the said appointment in time the appellate judge will formally pronounce the right of appeal to be forfeited. C. Judgment on the admissibility of the appeal. The appellate judge, on receiving the said thirty days from the time the appeal was received, must examine whether the appeal is legitimate; hence he should make sure: (a) that the case is not one of those in which appeal is not permitted; (b) that the appellant is not one of those persons excluded by the law; (c) that he has appealed within the prescribed
time; (d) that there are sufficient grounds for the appeal.—D. Inhibitions. Once the appellate judge has ascertained that the appellant has legitimately appealed, and that the appeal is not one of those that have only a devolutive effect, he has the right to, in the judge appellee's judgment letters called inhibitory, forbidding him to take further action in the case.—E. Attentates. Finally, it is the duty of the appellate judge to reverse what are called attentates (attentata), if there are any; by which term is meant whatever (in the case of an appeal having a suspensive effect) the judge appellee may have done prejudicial to the appeal letters of the time when his jurisdiction was suspended.—F. Withdrawal of the appeal. Prior to the time when the appellate court begins to try the case, the appellant is allowed by the law to withdraw his appeal, even if the appellant does not consent. Once, however, the appellate court has begun to try the case, the appellant is no longer free to renounce his appeal unless the appellee agrees to it.—G. Judgment of the case on appeal. The appellant having done what is required on his part for introducing his appeal, the appellate judge allows him a fixed time for presenting whatever he wishes to allege in his own favour, and at the same time denies prejudicial to the appeal letters of the time when his jurisdiction was suspended. In this trial the law does not allow new actions, that is, claims which are different from the main point at issue in the first instance and which would rather constitute a new controversy not yet tried by the judge appellee. In an appeal the final sentence of the final sentence the judge is allowed to admit new evidence, whether to prove what was already alleged but not sufficiently proved, or to prove a new allegation; provided this has a close bearing on the main point at issue in the first trial and is not equivalent to a new action; the same right should be granted to the appellees in his reply. In an appeal from a purely interlocutory sentence new evidence is not allowed, and the court in forming its decision must confine itself to the evidence deduced from the acts of the first trial. The formalities to be observed in the trial of the case on appeal do not differ from those of the first instance. The case ought to be tried and finished within one year from the time when the appeal was interposed, or within two years where there is sufficient cause for delay. If the appellate judge through his own fault does not prosecute his appeal during this time he will be considered as having abandoned his appeal, and his time fixed by law cannot be shortened by the appellate judge except for some reason of common good, nor can it be extended except with the consent of both parties. The sentence by which the second instance is ended must contain a declaration as to the justice or injustice of the previous judgment, by which declaration that judgment is confirmed or reversed.

6. Appeals to the Roman Congregations.—In appeals to the Roman Congregations, substantially the same rules are observed. Within the peremptory term of ten days the appellant must interpose his appeal before the judge appellee, who will immediately inform the cardinals of the process to the Congregation. Before the case is discussed in the Congregation, a judge-referee (ordinarily one of the cardinals) is appointed, whose duty is to report the case to the Congregation for decision. He fixes the day when the Congregation will consider and decide the case. Before this date the judge-referee issues a summary of the acts of the whole case together with the written defenses prepared by the lawyers or procurators of the parties. These lawyers and procurators are also allowed to explain by word of mouth their written information. At the appointed day the case is proposed to the Congregation, and decided by it, after the cardinals have heard the report of the judge-referee. The decision has the force of a judicial sentence. Against it there is no true appeal; but the Congregation grants another means of redress called beneficium naves auditu damae. Since, however, the Congregation adds to its decision the words et amplius (a clause meaning that the case should not be presented again), it is more difficult to obtain a new hearing, which is granted only for new and very strong reasons. Finally, when the time within which the petition for a new hearing must be presented has elapsed without presentation, or when, after such a new hearing is not granted, the Congregation, on request made by the parties, will forward to them a rescript containing an official communication of the sentence. Cases are sometimes tried in the Roman Curia in a simpler form (economic). This is done for the sake of the parties, whose expenses are thus reduced, since in this kind of process they are not required to have lawyers, but whatever can be alleged in support of their rights is brought to the notice of the cardinals in a report officially drawn up, and to this report, in more important cases, is added the opinion of two consultants of the Congregation.

7. Means of redress available where appeals are not admitted.—A. Querela nullitatis (Complaint of nullity). Against a sentence which is invalid the legal remedy is not appeal, which is made only against an unjust sentence, but the complaint of nullity. This complaint of nullity differs from an appeal in the following points: (a) It can be proposed within thirty years, nay, indefinitely, if the sentence be such that its enforcement happens to be an occasion to sin (such as would be the sentence treating as valid a marriage contracted with an impediment which cannot be removed by the nullity of the parties). (b) One is allowed to make this complaint to the same judge who passed the sentence, unless this judge has been delegated for a particular case. (c) It has no suspensive effect, unless the nullity is evident. B. Restitutio in integrum (Restoration to the original condition). When one has failed to lodge an appeal within the time prescribed, and this has happened because it was impossible for him to act, the law grants what is called restitution in integrum. This restitution is, in general, that remedy by means of which one who has suffered damage, because prevented from acting, can be restored to the condition in which he was before the damage took place. (See Commentators on the Decretals, Book I, title 41.) C. Recursus (Recourse). In all cases when appeals are forbidden, one can make use of the remedy called recursus, which, strictly speaking, is an act by which one petitions the Holy See to grant him redress in a case in which the law does not recognize the right of appeal. This recourse differs from an appeal in the following points: (a) it is an extraordinary remedy; (b) it can be granted only by the Holy See; (c) it has no suspensive effect.

Hector Papi.
Appeals. See Apianus.

Appellants. See Jansenism.

Appetite (ad, to pote, to seek), a tendency, an inclination, or direction. As it is used by modern writers, the word *appetite* has a psychological meaning. It denotes *'an organic need represented in consciousness by certain sensations*. The appetites generally recognized are those of hunger, thirst, and sex; yet the need of air, the need of exercise, and the need of sleep come under the definition of appetite. The term *appetence* or *appetency* applies not only to organic needs, but also in a general manner to other *conative tendencies* in man, such as his own satisfaction in some state or result; to *conative tendencies of all sorts* (Baldwin, Dictionary of Philosophy and Psychology, s. v. Appetite, Appetence.) For the schoolmen, *appetitus* had a far more general signification, which we shall briefly explain. (References are to St. Thomas's works.) Appetite includes all forms of internal inclination (Summa Theol., I-II, Q. viii, a. 1; Quest. disputate, De veritate, Q. xxxii, a. 1). It is found in all beings, even in those that are unconscious. The inclination to what is good and suitable, and consequently the aversion to what is evil, for the avoidance of evil is a good—are included. They may be directed towards a thing that is absent or towards one that is actually present. Finally, in conscious beings, it is not restricted to organic needs or lower tendencies, but extends to the highest and noblest aspirations. Two main kinds of appetite are recognized by the schoolmen: one unconscious, or natural; the other conscious, or *elicitus*, subdivided into sensible and rational. From their very nature, all beings have certain tendencies, affinities, and forms of activity. The term *natural appetite* includes all these. It means the inclination of an object to that which is in accord with its nature, without and against the will of the reason why such a thing is acceptable. This tendency originates immediately in the nature of each being, and remotely in God, the author of that nature (Quest. disp., De veritate, Q. xxv, art. 1). The *appetitus elicitus* follows knowledge. Knowledge is the possession by the mind of an object in its ideal form, whereas appetite is the tendency towards the thing thus known, but considered in its objective reality (Quest. disp., De veritate, Q. xxxii, a. 10). But as knowledge is of two specifically different kinds, so also is the appetite (Summa Theol., I, Q. lxxxi, a. 2). The *appetitus sentientius*, also called *animalia*, follows intuition. It is the inclination towards a thing that has a certain faculty; its functions are not functions of the sole alone, but of the body also. It tends primarily "to a concrete object which is useful or pleasurable," not to the "reason itself of its appetibility". The *appetitus rationalis*, or will, is a faculty of the spiritual soul, following intellectual knowledge, tending to the good as such and not primarily to concrete objects. It tends these in so far as they are known to participate in the abstract and perfect goodness conceived by the intellect (Quest. disp., De veritate, Q. xxv, a. 1). In the natural and the sensitive appetites there is no freedom. One is necessitated by the law of nature itself, the other by the sense-apprehension of a concrete thing as pleasant and useful. The will, on the contrary, is not necessitated by any concrete good, because no concrete good fully realizes the concept of perfect goodness which alone can necessarily draw the will. In this is to be found the fundamental reason of the freedom of the will (Quest. disp., De veritate, Q. xxv, a. 1). The sensitive appetite is divided into *appetitus concupiscibilis* and *appetitus irascibilis*, according as its object is apprehended simply as good, useful, or pleasurable, or as being obtainable only with difficulty and by the overcoming of obstacles (Summa Theol., I, Q. lxxxi, a. 5; Q. lxxxi, a. 8; I-I, Q. xxiii, a. 1; Quest. disp., De veritate, Q. xxv, a. 2). All the manifestations of the sensitive appetite are called passions. In the scholastic terminology this word has not the limited signification in which it is commonly used to-day. There are six passions for the concupiscible appetite: love and hatred, desire and aversion, hope and fear, and five for the irascible appetite: hope and despair, courage, fear, and anger (Summa Theol., I-II, Q. xxxiii, a. 4).

In man are found the natural, the sensitive, and the rational appetites. Certain of man's natural appetites have their satisfaction in some personal interest, e. g. conservation of life, health, physical and mental welfare and perfection. Some of them regard the interest of other men, and some relate to God. Such inclinations, however, although springing immediately from human nature, become conscious and deliberate in many of their determinations (Summa Theol., I, Q. ix, a. 3, 4, 5). The tendency of the various faculties to perform their appropriate functions is also a natural appetite, but not a distinct faculty (Summa Theol., I, Q. lxxx, art. 1, ad 3; Q. lxxxvii, art. 1, ad 3). The sensitive appetite in man is under the control of the will and can be strengthened or checked by the will's determination. Control, however, is not absolute, for the sensitive appetite depends on organic conditions, which are not regulated by reason. Frequently, also, owing to its suddenness or intensity, the outburst of passion cannot be repressed (Summa Theol., I, Q. lxxxi, a. 3; I-II, Q. xvii, a. 7; Quest. disp., De veritate, Q. xxv, a. 4). On the other hand, the sensitive appetite exerts a strong influence on the will, both because the passions modify organic conditions and thus influence all cognitive faculties, and because their intensity may prevent the mind from applying itself to the higher operations of intelligent and voluntary action (Summa Theol., I-I, Q. ix, a. 3; Q. xxxii, a. 1). The theory of appetite has various applications in theology. It affects the solution of such problems as man's desire for God, the consequences of original sin, and the perfection of Christ's humanity. It is of importance also in questions concerning the natural moral law, responsibility, virtue, and vice, the influence of passion as a determinant of human action. Among the medieval theologians, St. Thomas held that intelligent creatures desire naturally to behold the essence of God. The knowledge which they have of Him through His works serves only to lead them to immediate vision. Scotus, while admitting this desire as a natural tendency in man, claimed that it could not be realized without the assistance of grace. The discussion of the problem was continued by the commentators of St. Thomas, and it has been revived by modern theologians. Cf. Sestili, "De naturali intelligentia animae appetitum intuendi divinam essentiam" (Rome, 1896).


C. A. Dubray.

Appianus, Saint. See Aphian.

Approbation, an act by which a bishop or other legitimate superior grants to an ecclesiastic the actual exercise of his ministry. The plenitude of ecclesiastical power given by Christ to His Apostles resides solely in the bishops. From the bishop, who is the head of the Church, the government and care of souls, namely, the dispensing of doctrine and of the sacraments. The helpers with whose aid the bishop exercises his pastoral ministry are the parish priests, their vicars and co-workers. These possess the power by virtue of the episcopal delegation, transmitted by means
of many acts differing one from the other. The permanent capability and the appointment to the service of the Church in general are transmitted by means of Holy orders. The actual appointment to the exercise of ministry in a determined sphere springs from the conferring of an ecclesiastical office, to which, in accord with the spirit of the Church, is recognized as a permanent charge, and hence should not be given except after a special proof of fitness by him who is invested therewith. Even when a priest, by Holy orders and appointment to a charge, is made capable of the pastoral ministry and is suspended from the exercise of his duties, his jurisdiction still depends upon the will and faithfulness of the mandatory; and at the same time other extensive variable circumstances, v. g. the actual situation of the Church or the spirit of the times, may determine now an extension, now a restriction, and at times suspension or revocation of the delegated power. From this it follows that, besides orders and the appointment to a charge, a special act of delegation is necessary for the actual exercise of the pastoral ministry. Hence the word approbation is appropriate to keep the co-workers of the bishop alert, to remind them of their dependence, to give them the facility to hear, the confession of his subjects. The Council of Trent, quoted above, decrees: "Although in the practice of absolving from sins, nevertheless the Holy Synod ordains that no one, even though he be a regular, is able to hear the confessions of seculars, not even of priests, and that he is not to be reputed fit there unto, unless he either holds a parochial benefice or is, by the bishops, after an examination if they shall think it necessary, or in some other way, judged fit and has obtained their approbation, which shall be granted gratuitously—any privileges and custom whatsoever, though immemorial, to the contrary notwithstanding." This is the basis of the actual discussion in such matters. St. Giovanni Berlusconii, in his "Summa de能is," Book III, Tract. XXI, (sect. 3, tract. xxi) says that before the Council of Trent a parish priest by law could validly and lawfully give jurisdiction to any priest who had the proper qualifications of the natural and divine law to hear confessions, without approbation or jurisdiction from the bishop. The Council of Trent withdrew this by its requirement of the approbation of the bishop. A parish priest has from his "parochial benefice" the implied approbation of the bishop and ordinary power to hear the confessions of his own parishioners, even outside his parish or diocese.

By bishop is meant also his vicar-general, or the vicar, or even a very heated administrator of a see, also any regular prelate having ordinary jurisdiction over a certain territory. This approbation may be given orally or in writing, and may be given indirectly, as when, for instance, priests receive power to choose in their own diocese an approver or other diocesan of their confessor. The bishop may wrongfully but validly give approbation, without which no priest may hear confessions. Approbation ceases at the time fixed, by revocation of the bishop, if attached to a benefice; by the loss of the benefice; also by censure, if inflicted publicly; if the censure is inflicted privately, the exercise of jurisdiction is unlawful but valid. The pope may grant this jurisdiction to those who have the essential requirements in any part of the world, and to whomsoever he thinks fit. A bishop may grant it likewise in his own diocese, and superiors of regulars to their subjects. By custom an approbation is validly given to any one of the diocese in which he is approved. An approved confessor may hear the confessions of those coming from another diocese who come in good faith, and not fraudulently to escape the reservations of their own diocese. An approved confessor may absolve from the cases "reserved" in another diocese, but only from those reserved in his own. A confessor's jurisdiction may be restricted to various classes of persons, e. g. to children, or to men, without the right to hear women. A special approbation is required to hear nuns or women of religious communities, and this extends with modifications to all communities of recognized sisterhoods. A confessor approved for one convent is not presumed to be approved for all. A confessor having temporary jurisdiction for "reserved cases" may continue to exercise it in any case begun before the lapse of the appointed time. The priest travelling on the high seas, if he be approved by his own diocesan, may validly hear it respect to the cases of his companions during the whole journey, even if from time to time the vessel put into a port or ports outside the jurisdiction of said ordinary (S. C. Inq., 4 April, 1900).

Approbation given in a general way does not cease at the death of the giver. Approbation may be revoked, and restricted to a place, time, and persons, according to the judgment of a bishop. By the decree quoted of the Council of Trent, regulars must obtain the approbation of the bishops to hear the confessions of seculars, even of priests. This general clause was inserted to put an end to the spurious and erroneous approbations that had arisen from privileges granted to the regulars. In 1215 the Fourth Lateran Council had decreed that all the faithful of either sex who had reached the use of reason should confess to their own (parish) priest at least once a year. If any should wish to confess to another priest, permission should be obtained from their own priest; otherwise, the absolution should be void. Shortly after this council the popes granted many privileges to the members of the Franciscan and Dominican Orders of friars lately established, and exhorted the bishops to allow them to preach in public squares or churches and to hear confessions in their currency. In the dissensions between the friars and the secular clergy brought from Boniface VIII., in 1299, an edict requiring a request to the bishop that certain selected friars should receive permission to hear confessions. If the bishops refused, he by his plenary power authorized the friars to hear confessions to the same extent as the parish priests. Benedict XI, in 1304, increased this privilege, but Clement V, in 1311, restricted the privileges to those granted by Boniface VIII. At times the dissensions and disputes in the various countries of Europe between the bishops and secular priests and the friars became very heated. As an instance of the extent of these controversies in England and Ireland occurs in the "Catholic University Bulletin" (April, 1905, 195 sqq.), which gives the details of the arraignment of the mendicant friars by the celebrated Fitz Ralph, Archbishop of Armagh, in 1357, before Innocent VI at Avignon. The Council of Constance took to remit the difficulties by restricting the privileges of the regulars, mainly in those things connected with the care of souls and the administration of the sacraments, which it sought to replace directly under the control of the bishops. The privileges of the mendicant friars had been extended to other orders; in particular, to the Society of Jesus.
During the period of Queen Elizabeth's persecution of Catholics an archpriest was appointed by Rome with episcopal authority to govern the secular priests in England. By decree of Urban VIII., 6 May, 1631, papalrubrics, especially those which determined in a special way this person or thing. In theology, appropriation is used in speaking of the different Persons of the Trinity. It consists in attributing certain names, qualities, or operations to one of the Persons, not, however, to the person as such, but in preference to the other. The qualities and names thus appropriated belong essentially to all the Persons; yet, according to our understanding of the data of revelation and our theological concepts, we consider some of these characteristics or names as belonging to one Person rather than to another, or as determining more clearly this particular Person. Thus we consider the Father as particularly characterized by omnipotence, the Son by wisdom, and the Holy Ghost by love, though we know that the three have essentially and by nature an equal omnipotence, wisdom, and love (cf. St. Thomas, Summa Theologica, I, Q. xxxix, n. 3; Franzelin, De Deo Trino, i, Th. xi, 216). Appropriation is not merely arbitrary; it is based on our knowledge of the Trinity, which knowledge has its sources and rules in Revelation (Scripture and tradition) and in the analogies which our reason discovers between created things and persons and the Persons of the Trinity. As these persons are represented in Revelation, to us, the analogical and supereminent way, and we appropriate to each Person of the Trinity the names, qualities, or operations which in creatures are the consequences or properties of this characteristic. Appropriation, therefore, has its source in Revelation, and it has its foundation and rule in the very characteristic way in which the personal personality in the Trinity and the relations existing between the essential properties of the Divine Nature and this constitutive characteristic of each person—these relations in God being known by analogy with the relations existing between these same properties and this same characteristic in creatures (St. Thomas, loc. cit.; Franzelin, loc. cit.). Among the names used in speaking of the Persons of the Trinity, the name God is often appropriated to the Father, the name Lord to the Son, the name Spirit, in the sense of immaterial substance, to the Third Person. Among the Divine attributes, eternity is appropriated to the Father, immutability to all things; beauty to the Son, Who, proceeding by way of intelligence, is the perfect image of the Father; fruition of the Holy Ghost, Who proceeds through love. Again, unity is appropriated to the Father, truth to the Son, and goodness to the Holy Ghost. Among the attributes, creation, omnipotence is appropriated to the Father, with all the operations which it implies, especially creation; wisdom and its works, especially the order of the universe, to the Son; and to the Holy Ghost, charity and its works, especially sanctification (cf. Denzinger, Enchiridion, n. 5, 3, etc., 17, 47). Again, efficient causality and the things appropriated to the Father; exemplary
causality with the organisation of all things, to the
Son; final causality with the conservation and per-
fecting of all things, to the Holy Ghost [cf. St. Thom.,
“Summa Theol.”, I, Q., xxxix, a. 8; E. Dubois, “De
Exemplario Divino”, XII., § 4 (Rom., 1977)]. The
progressive theo-physiological method or theory is of
comparatively recent origin. But from the begin-
ing of Christianity, it was used as a spontaneous
expression of the Catholic conception of the Trinity.
It has its source, as already said, in Scripture and in
tradition. In Scripture it is used notably by St.
Isidore, I, 3; vi, 4; John Chrysostom, Hom. in
i, 3; xi, 31; cf. also, I Pict., i, 3). In tradition it is
expressed especially in the formulas of faith, or Sym-
bols (cf. Denninger, “Enchiridion”, n. 2-13, 17, 47); in
liturgy, and especially in doxologies (cf. Dom Ca-
brol, “Le livre de la prière antique”, xix, Poitiers,
1900); in inscriptions and pictures (Franzelin, op.
cit.; H. Marucchi, “Études d’archéologie chrétien-
tienne”, Rome, 1900). As early as the third century
with Origens, later with St. Gregory of Nyssa, St. Basil,
St. Gregory Nazianzen, and others, the Greek Fathers
speak of the κλάδων, or divine appellations, though
it cannot be said that they furnished a theory of
apostles. (De Dévotio. Etudes de théologie
positive sur la S. Trinité, études xvii, xxxv, Paris,
1898). This theory is established by the Latin
Fathers of the fourth and fifth centuries, especially
by St. Hilary, “De Trinitat.”, II, n. 1; P. L., t.,
col. 50; St. Augustine, “De Trinitat.”, VI, x, P. L.,
col. 16, 363; St. Ioannes Cassian, “De Pentecoste”,
LXXVI, iii, P. L., t., IV, col. 405.

In the Middle Ages, the theory was accepted,
completed, and systematically taught by the Schoolmen
(cf. St. Bonaventure: In I Sent. dist., xxxiv, q. iii;
Opers, Quaranici, 1883, t. 1, 692; St. Thom., Sum.
Theol., s. a., s. 8; De Dées, 237, 238; St. Albert,
who considered the appropriated qualities as belonging
eclusively to the Person made the subject of
appropriation, was condemned in the Council of Sens
(N114) and by Innocent II.

DENNINGER, Enchiridion, s. 310-333; ST. HILARIUS, De
Trinitate, II, n. 1; P. L., t., col. 50; ST. AUGUSTINE, De
Trinitate, VI, x, P. L., t., XII, col. 931; RICHARD OF ST.
VICTOR, De trinitate appropriata persona, in P. L., CXCVI,
col. 7, 991; ST. THOMAS, Sum. Theol., I, Q., xxxix, a.
8; ST. BONAVenture, In I Sent. dist., XXXIV, q. iii, Opers,
Quaranici, 1883, t. 1, 692; ST. Ioannes Cassian, “De
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eclusively to the Person made the subject of
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APSE

(Lat., apsis or absides, Ionic Gr., abis, an arch),
the semicircular or polygonal terminal to the
choir or aisles of a church. A similar termination is
time sometimes given to transcepts and naves. The term
in ecclesiastical architecture generally denotes that part
of the church where the clergy are seated or the
altar placed. It was so called from being usually
domed or vaulted, and was so used by the Greeks
and Romans. The term is sometimes applied to a
county hall or an altar; a dome at each end of each
aisle of a room; the bishop’s seat in old churches; a reliquary;
a recess, semicircular in plan, covered over with a
vault in the shape of a semi-dome or any other de-
scription of roof. The apse is always solid below,
though generally broken by windows above. The
cap is an apse, always enveloped by an
enclosure of columns on the ground floor, and opening into an
aisle, which again opens into three or more apsidal
chapels. Sometimes the apse is a simple semicircle;
out of this, in some large churches, a smaller semi-
circle springs, as Becket’s crown at Canterbury, and as
in the churches at Sens, Langres, and many others in
Europe. Sometimes the apse is a sort of cluster of
chapels, as at Beauvais, Troyes, Tours, etc. The
detail of late date at Le Mans is composed of no less
than five apses, one being twice the depth of the others, and forming
the Lady Chapel. Large circular and polygonal
apses generally have radiating chapels within, as
at Westminster Abbey. The term apse was first used in
reference to a Roman basilica, of which it was a
characteristic feature. The term was also used by
Mars Ulterius. It is now completely decayed,
but in the time of Sabacceo and Palladio there
seem to have been sufficient remains to justify an
attempt at restoration. It is nearly square in plan
(112 feet by 120). The cella here is a much more
important part than is usual in Greek temples, and
terminates in an apse, which afterwards became
characteristic of all places of worship. In Trajan’s
basilica at one end was a great semicircular apse,
the back part of which was raised, being approached
by a semicircular range of steps. In the centre
of this platform was the raised seat of the questor or
a second apse. As the steps, places were for the assessors or others
engaged in the business being transacted. In
front of the apse was placed an altar, where sacrifice
was performed before commencing any important public
business.

In the basilica, when used as a place of Christian
worship, dating from the fourth century, the whole
congregation of the faithful could meet and partic-
ipate in the ceremonies and devotions. The bishop
took the place occupied by old of the pretor or
questor; the presbyters, the places of the assessors.
Very little change was needed to erect a Christian
altars. The site of the steps, places for the
assessors or others engaged in the business being transacted.
In front of the apse was placed an altar, where sacrifice
was performed before commencing any important public
business.

The basilica of the heathen became the ecclesia,
or place of assembly, of the early Christian community.
In the church of Ibrim, in Nubia, there is the pecu-
larity of an internal apse, which became general in
Eastern, but less frequent in Western, churches, though
sufficiently so to make its introduction at this
early period worthy of notice. Another example
to make this early form intelligible is that of the
church of St. Reparatus, near Orleans in Algeria,
the ancient Castellum Tingitanum. According to an
inscription still extant, the church was consecrated
250, but the second apse seems to have been added about the
year 403, to contain the grave of the saint. As it
now stands, it is a double-apsed basilica, 80 feet long
by 32 broad, divided into five aisles and exhibiting
on a miniature scale all the peculiarities of plan which
we once fancied we were not adopted until some centuries
later. In this instance both apses are internal, so
that the side aisles are longer than the central one,
apparently no portion of them having been cut off
for calcidica or vestries, as was very often done in
that age. At Parenzo in Istria there is a basilica
built in the year 542, with three aisles and an apse
at the west end of the church; the nave is divided into
three aisles with an arcade, and the nave and aisles;
Venice, presents one of the most extensive and best
preserved examples of the fittings of the apse, and
gives a better idea of the mode in which the apses
of churches were originally arranged than anything
to be found in any other church, either of the same
type or of an earlier one. There, and probably of the
ninith or tenth century, is the most
singular as well as the most ancient part of the
church, and is formed in a manner of which no other
example seems to be known. Externally, it is two
sides of a square; internally, a semicircle; at each
angle of the exterior and on each face is a pilaster,
which supports an entablature that might very well mislead

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A Northern antiquity to mistake it for a pagan temple. The plan of the church at Planes deserves to be looked at for its singularity; it is a triangle with an apse attached to each side, and supporting a circular part terminating in a plain roof. As a constructive puzzle it is curious, but it is doubtful how far any utility was subserved by such a freak. The church of Ste-Croix at Bourges is the only other Arlesian church that is supposed to be the only one of its kind. Built as a sepulchral chapel, it is a singularly gloomy but appropriate erection. In the Byzantine style the apse was retained, as in St. Sophia at Constantinople, in the old Byzantine churches at Ravenna, and in several churches in France.

The apse is almost universally adopted in Germany, and is very common in France and Italy. In different parts of England there are many churches with semicircular apses at the east end, chiefly in the Norman style, and some in which this form has evidently been altered at a subsequent period. In several cases the crypts beneath have retained the form when the superstructure has been altered. The apse is virtually a continental feature and contrasts with the square termination of English Gothic work. The traditional semicircular apse, greatly enlarged and, in the perfected style, changed to a polygonal plan is the most characteristic eastern termination of the larger French churches. The low Romanesque apse, covered with the primitive semidome and enclosed with its simple wall, presented no constructive difficulties and produced no imposing effect. But the soaring French chevet, with its many-celled vault, its arcaded stories, its circling aisles, and its radial chapels, taxed the inventive powers to the utmost and entranced the eye of the beholder. The apse of St. Germain-des-Prés (second quarter of the twelfth century) may reasonably be regarded as the first great Gothic apse ever constructed. Norwich cathedral is perhaps the finest example of the round apse in England. The cathedral of Durham, of which the nave and choir were finished much as they are now seen about the beginning of the twelfth century, had originally an apse; but on account of a defect in the masonry this was taken down and the present magnificent chapel of the Nine Altars substituted. The chevet of the thirteenth century is occasionally met with in England, as at Lichfield and Westminster. There is an apse in each arm of the transept in the churches at Melbourne, Gloucester, Ramsay, Chichester, Chester, Norwich, Lincoln, Christ Church in Hants, Tewkesbury, Castle Acre, Evesham. If the transept was long enough it would sometimes be two apses on each arm, as at Cluny, Canterbury, St. Augustine's, and St. Albans.

**Apses.**

**Ape Chapel**, a chapel radiating tangentially from one or more divisions of the apse, and reached geometrical, semicircular, or octagonal, externally to the walls or piers of the apse. In plan, the normal type of the tangential chapel is semicircular; some, however, are polygonal, and some composed of a small circle, serving as choir, and part of a large circle, as nave; some are oblong with canted corners. In England, such a chapel connects the north and south aisles of the eastern transept, and from the ambulatory projects an eastern chapel or chapels. The eastern chevet of Westminster Abbey, surround as five apsidal chapels, is the only complete example of this feature in England. The common source of the ambulatory and radiating chapels seems to have been the chapel of St. Martin of Tours, where originally there was a choir of two bays, and an apse of five bays, surrounded by a single ambulatory and five radiating chapels. Altars, which had before cumbered the nave, could now be placed in the new radiating chapels of the ambulatory, which had been the church of a community of monks. Each apsidal chapel could be treated as a sanctuary, to be entered only by the officiating priest and his attendants, and the ambulatory served as the necessary nave for the worshippers. The usual number of these radiating chapels is three. The two chapels are often found in the Benedictine foundations, and occasionally in those of the Cluniac reform. St. Martin of Tours, St. Savin, and Cluny have five-choir chapels; Amiens, Beauvais, Cologne, and Le Mans have seven apsidal chapels. No ambulatory with tangential chapels is older than about A.D. 900. The per-apsidal plan of Westminster Abbey, commenced in 1050 by Edward the Confessor, anticipated Cluny by thirty-nine years, a plan which was reproduced at Gloucester in 1089 and at Norwich in 1096. Radiating chapels are almost entirely a continental plan and most frequently found in French and Gothic structures. The chevet is very generally the square termination of the nave. Traces of an early apsidial treatment are found in Canterbury Cathedral. In continental churches the central apse chapel was often the Lady-chapel. In England the Lady-chapel was generally placed at the side. Bond, *Gothic Architecture in England* (1883); Bloxam, *Principles of Gothic Ecclesiastical Architecture* (11th ed., London, 1882); Bond, *Gothic Architecture in England* (London, 1906).

**THOMAS H. POOLE.**

**Apsidal (also written Apsidial), a small or secondary apse, one of the apses on either side of the main apse in a triapsidal church, or one of the apse-chapels when they project on the exterior of the church, particularly if the projection resembles an apse in shape. Bond (Gothic Architecture in England, 165) says that the Norman plan of eastern limb which the Norman builders brought over to England at the Conquest, contained a central apse flanked by apsidioles.**

**THOMAS H. POOLE.**

**Apt, Council of, held 14 May, 1365, in the cathedral of that city by the archbishops and bishops of the provinces of Arles, Embrun, and Aix, in the south of France. Twenty-eight decrees were published and eleven days of indulgence were granted to those who would visit with pius sentiments the church of the Blessed Virgin in the Diocese of Apt on the feast of the Exaltation of the Holy Cross, and venerate there certain relics of the same.**

**MARS, Coll. Conc., XXVI, 445; MARTINS, Thea. nov. anec. (1717), IV, 351-352; BOUR, Hist. de l'Église d'Apt (Apt, 1820).**

**THOMAS J. SHARAH.**

**Aquarians** (Gr., Ἀκώραιανταί; Lat., Aquarii), a name given to several sects in the early Church. The Ebionites, as St. Epiphanius tells us, had an idolatrous veneration for water (aqua), which they regarded as the vehicle of the Holy Spirit, and rejected the use of wine as something evil. The name, however, seems to have been given chiefly to the followers of Tatian, of whom Theodoret speaks as follows: "Tatian, after the death of his master, Justin the Martyr, set himself up as the author of a heresy. Among the things he rejected were marriage and the use of alcohol, but was the father of the Aquarians, and of the Encratites. They are called Hydroparasites, because they offer water instead of wine [in the Eucharist]; and En-
crises because they neither drink wine nor eat animal food. From these they abstain because they abhor them as something evil. ... They are mentioned by St. Ireneus and by Clement of Alexandria. St. Augustine in his "Catalogue of Heresies" says: "The Aquarions are so called because in the cup of the Sacrament they offer water, not that which the whole Church offers," St. John Chrysostom, arguing against the Aquarions, declares that Our Lord drank wine after His Resurrection in order to prove that at the institution of the Eucharist also He had used wine. At the time of St. Cyprian the practice existed in some parts of Africa of using water instead of wine, as the celebration of the Eucharist. He strongly condemned it in one of his letters, attributing it to ignorance and simplicity rather than to an heretical spirit.

Epiphanius, Adv. Haer. in P. O. XLII, 452; Tertullian, Haer. in P. L. XXIII, 326; Ireneus, De Constit. i. vii, i. viii, 1123; Clement of Alexandria, Strom. vii, 813; Chrysostom, In Matt., hom. XXXIX, vii, 746; Cyril, Epist. xlii, in P. L. iv, 384 sqq.; Augustin, Haer., i. vii, XLI, 42.

B. Guldner.

Aquaviva. See Aquaviva.

Aquila, The Archiepiscopal See of.—An Italian archiepiscopal see in the Abruzzi, directly dependent on the Holy See. The See of Forovonium preceded it, in 680. The Diocese of Aquila was erected by Alexander II, 20 February, 857. Pius VII joined it to the suppressed See of Cittàdiavela in 1818, and Pius IX raised it to an archiepiscopal see, 23 January, 1876. It has 167,800 Catholics; 135 parishes; 217 secular priests; 29 regulars; 130 seminarians; 264 churches or chapels. Aquila is on a high mountain, with beautiful views. The first church, the cathedral, is dedicated to Sts. Maximus and George, martyrs. The body of St. Bernardine of Sienna, who died in Aquila, is preserved in a church erected there in his honour. St. Celestine V was also buried there in 1296 in the monastery of Collemaggio, where he was made Pontiff. Aquila has suffered from three earthquakes, and in that of 2 February, 1703, over two thousand persons perished, eight hundred of whom were in the church of St. Dominic, where Communion was being given. The priest was found in the ruins, still holding in his hand the ciborium, containing two hundred particles, perfectly whole.


John J. A. Beckett.

Aquilas and Priscilla (or Prisca), Jewish tentmakers, who left Rome (Aquila was a native of Pontus) in the Jewish persecution under Claudius, 49 or 50, and settled in Corinth, where they entertained St. Paul, as being of their trade, on his first visit to the town (Acts, xvii, 3 sq.), The time of their conversion to the Faith is not known. They accompanied St. Paul to Ephesus (Acts, xv, 18, 19), instructed the Alexandrian Apollo, entertained the Apostle Paul at Ephesus for three years, during his third missionary journey, kept a Christian church in their house (I Cor., xvi, 19), left Ephesus for Rome, probably after the riot stirred up by the silversmith Dives, 21-24; Acts, xix, 24, kept in Rome, first in church in their house (Rom., xvi, 3-5), but soon left that city, probably on account of the persecution of Nero, and settled again at Ephesus (II Tim., iv, 19). The Roman Martyrology commemorates them on 8 July. It is not known why Scripture several times names Priscilla before Aquila; the different opinions are evenly divided.

A notable fact is modern difficulties based on the frequent change of residence of Aquila and Priscilla are treated by Cornely, (Rom., xvi, 3-5).

Hagen, Lexicon Biblium (Paris, 1860); Le Camus in Vetus Et nova Loi, I. de la Bible (Paris, 1886); Römer and Kastilen in Kirchenlex. (Freiburg, 1882).

A. J. Maas.

Aqueilea, a former city of the Roman Empire, situated at the head of the Adriatic, on what is now the Austrian sea-coast, in the county of Görz, at the confluence of the Anse and the Torre. It was for many centuries the seat of a famous Western patriarchate, and as such plays an important part in ecclesiastical history, particularly in that of the Holy See and Northern Italy. The site is traditionally known as Aglar, a village of 1,500 inhabitants. The city arose (180 B.C.) on the narrow strip between the mountains and the lagoons, during the Illyrian wars, as a means of checking the advance of that warlike people. Its commerce grew rapidly, and in the time of Marcus Aurelius, it became the Etruscan fortress of the empire against the barbarians of the North and East, it rose to the acme of its greatness and soon had a population of 100,000. It was pillaged in 238 by the Emperor Maximinus, and was so utterly destroyed in 452 by Attila, that it was afterwards hard to recognize its original site. The Roman inhabitants, together with those of smaller towns in the neighbourhood, fled to the lagoons, and so laid the foundations of the city of Venice. Aqueilea arose again, but much diminished, and was once more destroyed (590) by the Lombards; after which it came under the Dukes of Friuli, was again a city of the Holy Roman Empire, and in the latter half of the 17th century became a feudal possession of its patriarchate, whose temporal authority, however, was constantly disputed and assailed by the territorial nobility.

Ecclesiastical History.—Ancient tradition ascertains that the see was founded by St. Mark, sent thither by St. Peter, previous to his mission to Alexandria. St. Hermagoras is said to have been its first bishop and to have died a martyr's death (c. 70). At the end of the third century (285) another martyr, St. Helarius (or Hilarius) was Bishop of Aqueilea. In the course of the fourth century the city was the chief ecclesiastical centre for the region about the head of the Adriatic, afterwards known as Venetia and Istria. In 381, St. Valerian appears as metropolitan of the churches in this territory; his synod of that year, held against the Arians, was attended by 32 (or 24) bishops. In time a part of Western Illyria, and, to the north, Noricum and Raetia, came under the jurisdiction of Aquileia. Verona, Treviso, Belluno, Feltre, Vicenza, Treviso, Padua, were among its suffragans in the fifth and sixth centuries. As metropolitan of such an extensive territory, and representatives of Roman civilization among the Ostrogoths and Lombards, the bishops of Aquileia sought and obtained from their barbarian masters the honorific title of patriarchal, personal, however, as yet to each titular of the see. This title aided to promote and at the same time to justify the strong tendency towards independence that was quite early manifest in its relations with Rome, a trait which it shared with its less fortunate rival, Ravenna, that of patriarchical dignity. It was only after a long conflict that the popes recognized the title thus assumed by the metropolitan of Aquileia. Owing to the acquiescence of Pope Viglius in the condemnation of the "Three Chapters," in the Fifth General Council at Constantinople (553) the bishops of Northern Italy (Liguria, Etruria) and Aquileia, them those of Venetia and Istria, broke off communion with Rome, under the leadership of Macedonius of Aquileia (555-556). In the next decade the Lombards overran all Northern Italy, and the patriarch of Aquileia was obliged to fly, with the treasures of his church, to the little town of Trieste, a last remnant of the imperial possessions in Northern Italy. This political change did not affect the relations of the patriarchate with the Apostolic See; its bishops, whether in Lombard or imperial territory, stubbornly refused all invitations.
to a reconciliation. Various efforts of the popes at Rome and the archbishops at Ravenna, both peaceful and otherwise, met with persistent failure to renew the bonds of unity until the election of Candianus (606 or 607) as Metropolitan of Aquileia (in Grado). Weary of fifty years' schism, those of his suffragans whose sees lay within the limits of the empire joined him in submission to the Apostolic See; his suffragans abroad and dependent on their schemes went further, and established in Aquileia itself a patriarchate of their own, so that henceforward there were two little patriarchates in Northern Italy, Aquileia in Grado and Old-Aquileia. Gradually the schism lost its vigour, and by 700 it was entirely spent; in the synod held that year at Old-Aquileia it was finally closed. It was probably during the seventh century that the popes recognized in the metropolitan of Grado the title of Patriarch of Aquileia, in order to offset its assumption by the metropolitan of Old-Aquileia. In succeeding centuries it continued in use by both, but had no longer any practical significance. The Patriarch of Old-Aquileia lived henceforth, first at Cormons, and from the eighth to the thirteenth century at Friuli. In the latter part of the eighth century the creation of a new metropolitan see at Salzburg added to the humiliation of Old-Aquileia, which claimed as its own the territory of Carnithia, but was excluded from the arbitration of Charlemagne, by which Ursus of Aquileia (d. 811) was obliged to relinquish to Arno of Salzburg the Carnithian territory north of the Drave. German feudal influence was henceforth more and more tangible in the ecclesiastical affairs of Old-Aquileia. In 1011 one of its patriarchs, John IV, surrounded by thirty bishops, consecrated the new Cathedral of Bamberg. Its influential patriarch, Poppo, or Wolfgang (1019–42) consecrated his own cathedral at Aquileia, 13 July, 1031, in honour of the Blessed Virgin Mary. In 1047, the Patriarch Eberhard, a German, assisted at the Roman synod of that year, in which it was declared that Aquileia was inferior in honour only to Rome, Ravenna, and Milan. Nevertheless, Aquileia lost gradually to other metropolitan seizes of its suffragans, and when the Patriarchate of Grado was at last transferred (1451) from that insignificant place to proud and powerful Venice, the privilege of Aquileia would not but suffer notably. In the meantime, during the thirteenth and fourteenth centuries the Patriarchs of Aquileia had greatly favoured as a residence Udine, an imperial donation, in Venetian territory. In 1348 Aquileia was destroyed by an earthquake, and its patriarchs were henceforth, to all intents and purposes, Metropolitan of Udine. Since the transfer of the patriarchal residence to Udine the Venetians had never lived in peace with the patriarchate, of whose imperial favour and tendencies they were jealous. When the patriarch Louis of Teck (1412–39) compromised himself in the dispute between Hungary and Venice, the latter seized on all the lands donated to the patriarchate by the German Empire. The loss of his ancient temporal estate was averted in a little later (1445) by the succeeding patriarch, in return for an annual salary of 5,000 ducats allowed him from the Venetian treasury. Henceforth only Venetians were held to have rights in the see. Under the famous Domenico Grimani (Cardinal since 1497) Austrian Friuli was added to the territory of the patriarchate whose jurisdiction thus extended over some Austrian dioceses.

Extinction of the Patriarchate.—The 109th and last Patriarch of Aquileia was Daniel Dolfin (Delfino), coadjutor since 1714 of his predecessor, Dionigio Dolfin, his successor since 1734, and Cardinal since 1747. The Venetian claim to the nomination of the Patriarch of Aquileia had been met by a counter-claim on the part of Austria since the end of the fifteenth century when, as mentioned above, Austrian dioceses came to be included within the jurisdiction of the patriarchate. Finally, Benedict XIV was chosen as arbiter. He awarded (1748–49) to the Patriarchate of Udine the Venetian territory in Friuli, and for the Austrian possessions he created a vicariate Apostolic with residence at Görz. The bishops of the vicariate became dependent of the patriarchate of Aquileia, directly on the Holy See, in whose name all jurisdiction was exercised. This decision was not satisfactory to Venice, and in 1751 the Pope divided the patriarchate into two archdioceses; one at Udine, with Venetian Friuli for its territory, the other at Görz, with jurisdiction over Austrian Friuli. Of the three dioceses, patriarchate of Aquileia, Venetian Friuli, and Görz, there remained but the parish church of Aquileia. It was made immediately subject to the Apostolic See and to its rector was granted the right to write in the episcopal insignia seven times in the year.

Thomas J. Shahain.

Aquilae, Councils of.—A council held in 381, presided over by St. Valerian of Aquileia, and attended by thirty-two bishops, of Aquileia and lasstrius of Brescia and St. Justus of Lyons, deposed from their offices certain stubborn partisans of Arius. This council also requested the Emperor Theodosius and Gratian to convene at Alexandria a council of all Catholic bishops in order to put an end to the Meletian Schism at Antioch, since 362 the source of the greatest scandal in the Christian Orient. The council of 553 inaugurated the schism that for nearly a century separated many churches of Northern Italy from the Holy See; in it the Bishops of Venetia, Istria, and Liguria refused to accept the decrees of the Fifth General Council (553) on the plea that by the condemnation of the Three Chapters it had undone the work of the Council of Chalcedon (451). The Council of 1184 was held against incendiaries and those guilty of sacrilege. In 1400 a council was held by Gregory XII against the pretensions of the rival popes, Benedict XIII (Peter de Luna) and Alexander V (Peter of Candia). He declared them schismatical, but promised to renounce the papacy if they would do the same. In 1596 Francesco Barbaro, Patriarch of Aquileia, held a council at which he renewed in nineteen decrees the legislation of the Council of Trent.

Aquinas, Thomas, St. See Thomas Aquinas, St.

Aquino, Sora, and Pontecorvo, The Diocese of.—An Italian diocese immediately subject to the Holy See. It comprises 29 towns in the province of Caserta and 7 in that of Aquino. Aquino became a bishopric in 465; Sora, in 275, with a regular list of bishops from 1221; Pontecorvo, on 28 June, 1725, and was immediately united to the diocese of Aquino. There is a shrine of St. Atanagilda of Aquino in the cathedral of Mila. Aquino has a population of 50,150; 21 parishes, 77 secular priests, 55 regulars, 55 seminarians, 91 churches and chapels. Sora has 95,200 inhabitants; 44 parishes, 182 secular priests, 37 regulars, 189 seminarians, 220 churches or chapels. Pontecorvo has 12,000 inhabitants; 8 parishes, 3 secular priests, 6 regulars. 25 churches. The seat of the bishop is at Rocca Secca. St. Constans is the patron of the cathedral. He was Bishop of Aquino in 566. Galeazzo (Bishop, 1543) was one of
the four judges of the Council of Trent, and Filippo Filonardo (bishop, 1608) became a cardinal. The post-Josephine letter, n. 40, being, the empire Pescennius Niger (A. D. 190), and the Angelic Doctor, St. Thomas (A. D. 1225), were born at Aquino.

Battandier, Ann. pont. oth. 1906.

Arab Calif, See Rome, Churches of.

Arabia—Arabia is the country of Islam and, in all probability, the primitive home of the Semitic race. It is a peninsula of an irregularly triangular form, or rather, an irregular parallelogram, bounded on the north by Syria and the Syrian desert; on the south by the Indian Ocean; on the east by the Persian Gulf and Babylonia; and on the west by the Arabian Gulf and the Red Sea. Its western coast line, along the Red Sea, is about 1,800 miles, while its breadth, from the Red Sea to the Persian Gulf, is about 600 miles. Hence its size is about one million square miles and, accordingly, it is about four times as large as the State of Texas, or over one-fourth of the size of the United States, and as large as France, England, Germany, Belgium, Holland, Austria-Hungary, Switzerland, Italy, Servia, Rumania, and Bulgaria all combined.

The general aspect of Arabia is that of a central table-land surrounded by a desert belt, sandy to the west, south, and east, and stony to the north. Its outline is a little like a high, low and sterile, although, towards Yemen and Oman, on the lower south-west and lower south-east, these mountains attain a considerable height, breadth, and fertility. The surface of the midmost table-land is sandy, and thus about one-fifth of Arabia is cultivated, or rather two-thirds cultivated, and one-third irreclaimable desert. According to Doughty, the geological aspect of Arabia is simple, consisting of a foundation stock of plutonic rock wherein lie sandstone and, above that, limestone. Arabia has no rivers, and its mountain streams and fresh-water springs, which in certain sections are quite numerous, are utterly inadequate, considering the immense geographical area the peninsula covers. Wadys, or valleys, are very numerous and generally dry for nine or ten months in the year. Rains are infrequent, and consequently the vegetation, except in certain portions of Yemen, is extremely sparse. Arabia was divided into Deserta (desert), Felix (happy), and Petraea (stony), due to Greek and Roman writers, is altogether arbitrary. Arabic geographers know nothing of this division, for they divide it generally into five provinces: the first is Yemen, embracing the whole western peninsula; the second is Bahra'a, Mahra, Oman, Shehr, and Nej, the second is Hijaz, on the west coast and including Mecca and Medina, the two famous centres of Islam. The third is Tahama, along the same coast between Yemen and Hijaz. The fourth is Najd, which includes most of the central table-land, and the fifth is Yamama, extending all the way between Yemen and Najd. This division is also inadequate, for it omits the greater part of North and East Arabia. A third and modern division of Arabia, according to politico-geographical principles, is into seven provinces: Hijaz, Yemen, Hadramaut, Oman, Hassa, Irak, and the present, with the Sinaitic peninsula and about 200 miles of the coast south of the Gulf of Akaba which is under Anglican rule, Hijaz, Yemen, Hassa, and Irak are Turkish provinces, the other three being ruled by independent Arab rulers, called Sultains, Ameers, or Emirs, who to-day as of old are constantly fighting amongst themselves for control of the land. Perim, in the Strait of Bab-el-Mendeb, and Socotra are under English authority.

The fauna and flora of Arabia have not been as yet carefully investigated and studied. The most commonly known flora-produce are the date-palm, coffee, and a variety of medicinal plants, gums, balsams, etc. The fauna is still more imperfectly known. Among the wild animals are the lion and panther (both at present scarce), the wolf, wild boar, jackal, gazelle, fox, monkey, wild cow, or white antelope, ibex, horned viper, and cobra. Of the domestic animals are the ass, mule, sheep, goat, dog, and above all the horse and the camel.

The actual population of Arabia is a matter of conjecture, no regular or official census having ever been undertaken. According to the most modern and acceptable authorities, the population cannot exceed three millions, of whom probably all of whom are Mohammedans. The personal appearance of the Arab is rather attractive. He is, as a rule, undersized in stature, dark in complexion, especially in the South, with hair black, copious, and coarse; the eyes are dark and oval, the nose aquiline, and the features regular and well-formed. The ordinary life of the Arabs is simple and monotonous, usually out-of-doors and roving. They are usually peaceful, generous, hospitable, and chivalrous, but jealous and revengeful. In later times, however, they have greatly deteriorated.

Modern Exploration of Arabia.—Up to a century and a half, our information concerning Arabia was based mainly on Greek and Latin writers, such as Herodotus, Strabo, Pliny, Ptolemy, and others. This was meagre and unsatisfactory. The references to Arabia found in the Old Testament were even more so. Hence our best sources of information are Arabic writers and geographers, such as Hamadani’s "Arabian Peninsula", Beck and Yaqut’s geographical and historical dictionaries, and similar works. These, although extremely valuable, contain fabulous and legendary traditions, partly based on native popular legends and partly on Jewish and rabbinical fancies. The cuneiform inscriptions of Assyria have also thrown great and unexpected light on the early history of Arabia. But above all, mention must be made of the researches and discoveries of scholars like Halévy, Müller, Glaser, Hommel, Winckler, and others. The first European scientific explorer of Arabia was O. Niebuhr, who, in 1761-64, by the order of the Danish kings, undertook an expedition into the Arabian peninsula. He was followed, in 1799, by Reinna, the English agent of the East India Company. The Russian scholar U. J. Setzen undertook a similar expedition in 1808-11, and for the first time copied several inscriptions in the "Arabian Nights". In 1814-16, J. L. Burckhardt, a Swiss, and probably the most distinguished of Arabian explorers, made a journey to Hijaz and completed the pilgrimage to Mecca and Medina. Burckhardt’s information is copious, interesting, and accurate. Captain W. R. Welles made a journey to Oman and Hadramaut, and Ch. J. Crusden completed, in 1838, a similar journey from Mokha to Sana, copying several South-Arabian inscriptions, which Rödiger and Gesenius attempted to decipher.

Then came the German, Adolf von Wrede, who, in 1843, visited Wady Doan and other parts of Hadramaut, discovering the cuneiform inscription of five long lines. In 1843 Thomas Joseph Arnaud made a very bold and successful journey from Sana to Marib, the capital of the ancient kingdom of the Sabean, and collected about fifty-six inscriptions. In 1845-48, G. Wallin travelled through Hayil, Medina, and Ta’ma, proceeding from west to east. Then, in 1866, the Irishman, J. E. Martin, the translator of the "Arabian Nights", undertook a pilgrimage to Mecca and Medina, and, in 1877 and 1878, twice visited the land of Midian, in North
Arabia. In 1861 a Jew from Jerusalem, Jacob Saphir, visited Yemen, where he found several Jewish settlements, and other parts of Arabia; while in 1882, Dr. Edgar J. Goodspeed made his memorable tour from the Dead Sea to Qatif and Oman, visiting the great north-western territory between the Sinaitic peninsula, the Euphrates, Hayil, Medina, Najd, and practically the whole of central Arabia, till then unknown to scholars and travellers. Colonel Kelly visited central Arabia in 1871, and in 1878, Dr. Edward W. Goodspeed, an Orientalist and the pioneer of Saharan philology, in the guise of a poor Jew from Jerusalem, explored Yemen and south Arabia, copying about 700, mostly very short, inscriptions. He advanced as far as the South Arabian Jof, the territory of the ancient Mineans. In 1870-71, H. von Maltzan made a few short trips from Aden along the coast, and in 1876-78 Charles Doughty made his famous tour to Mada in Salih, Hayil, Ta’izz, Khatib, Bura, Onaiza, and Tayif, where he discovered several Nabatean, Lihyanian, or Tumidic, Minean and so-called proto-Arabic inscriptions. In 1879-80 the Italian Renzo Manzini made the first excursion to Sheba, or Saba, the ancient capital of Yemen. In 1878-79, Lady Anne Blunt, Lord Byron’s granddaughter, together with her husband, Sir Wilfrid Scawen Blunt, made a tour from Damascus through the North Arabian Jof, the Nefud desert, and Hayil. In the years 1882-84 the Swiss, Eduard Glaser, who had been the first and very fruitful expedition to southern Arabia, where he discovered and copied numerous old Arabian inscriptions; and in 1883-84 Charles Huber, together with Julius Euting, the Semitic epigraphist of Strasburg, undertook a joint expedition to northern Arabia, discovering the famous Arabic inscriptions of Ta’izz (sixth century B.C.). In 1882-83 Ed. Glaser made his second journey to southern Arabia, collecting several Minean inscriptions; and in 1887-88 he made his third expedition, which proved to be the most successful expedition yet undertaken, as far as epigraphical results are concerned.

The inscriptions discovered and copied were over 400, the most valuable among them being the so-called “Dam-inscription,” of 100 lines (fifth and sixth centuries of the Christian Era) and the “Sirwah inscription,” of about 1,000 words (c. 550 b. C.). His fourth expedition took place in 1892-94, and was from Damascus to Arabia. Leo Hirsch, of Berlin, visited, in 1893, Ta’s, Abd al Salam, and other places, Theodore Bent and his wife in 1893-94. In 1896-97, the distinguished Arabic scholar, Count Carlo Landerg, visited the coast of South Arabia, making special studies of the modern Arabic dialects of those regions, besides other geographical and epigraphical researches. In 1898-99 the expedition of the Vienna Academy to Shabwa was organized and conducted by Count Landberg and D. Müller, which, however, owing to several difficulties and disagreements, did not accomplish the desired results. Other expeditions have since engaged in the same work, and the results of their expeditions have been threefold: geographical, epigraphical, and historical. These results have opened the way not only to fresh views and studies concerning the various ancient South-Arabic dialects, such as Minean, Sabaean, or Himyarite, Hadramautic, and Khaybaric, but have also shed unexpected light on the history of the old South Arabian states and dynasties. These same discoveries have also thrown considerable light on Old Testament history, on early Hebrew religion and worship, and on Hebrew and comparative Semitic philology.

ARABIA AND THE OLD TESTAMENT.—The Old Testament references to Arabia. The term Arabian, as the name of a particular country and nation, is found only in later Old Testament

writings, i. e. not earlier than Jeremia (sixth century B.C.). In older writings the term Arab is used only as an appellative, meaning "desert," or "people of the desert," or "descendants of Abraham." For Arabia in the earliest Old Testament writings is either Ismael, or Madian (A. V., Ishmael, or Midian), as in the twenty-fifth chapter of Genesis, which is a significant indication of the relative antiquity of that remarkable chapter. The meaning of the term Arab can be either that of "Nomad," or the "Land of the Nomad." The land of Arabia was called the "Country of the East," and the Arabs were termed "Children of the East," as the Arabian peninsula lay to the east of Palestine. According to the genealogical table of the tenth chapter of Genesis, Cham’s (A. V., Ham) first-born was Cush. Cush (A. V., Cush) had five sons, whose names are identical with several regions in Arabia. Thus the name of Sabha—probably the same as Sheba—occurs to the west of Babylonia, which was considered by the Biblical record of Gen., xi, as the traditional starting point of the earliest Semitic migrations. By the ancient Hebrews, however, the land of Arabia was called the "Country of the East," and as the Arabs were termed "Children of the East," as the Arabian peninsula lay to the east of Palestine.

The second is Hevila in northern Arabia, or, as Glaser prefers, in the district of Yemen and al-Kasim. The third is Regma (A. V., Ramah), in south-western Arabia, mentioned in the Sabean inscriptions. Then comes Sabata, mentioned in Yemen, in southern Arabia, and as far east as Oman. The fifth is Sabatha (A. V., Sabtah), or better Sabata, the ancient capital of Hadramaut, in South Arabia. Regma’s two sons, Saba and Dadan (A. V., Sheba and Dedan), or Daidan, are also two Arabic geographical names, the first being the famous Sheba (A. V., Sheba) of the Book of Kings, whose Queen visited Solomon, while the second is near Edom or, as Glaser suggests, north of Medina. In v. 28 of the same Genesiac chapter, Saba is said to be a son of Jocanet (A. V., Joktan), and so, also, Elmodad, Assarhoth, Helwa, Ophir (A. V., Almoqad, Hazarmaveth, Havilah), etc., which are equally Arabian geographical names), while in chapter xxv, 3, both Saba and Dadan are represented as grandsons of Abraham.

The episode of Sara’s handmaid, Agar (A. V., Hagar), and her son, Ismael (A. V., Ishmael), is well known. According to this, Ismael is the real ancestor of the majority of Arabian tribes, such as: Nabjoth, Cedar, Al sun, Nebajoth, Haran, Hedar, Thara, Jethur, and Cedam (A. V., Nebajoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jethur, and Cedam (A. V., Nebajoth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jethur, and Cedam, respectively). Equally well known are the stories of the Madianite, or Ismaelite, merchants who bought Joseph from his brethren, that of the forty-years’ wandering of the Hebrew tribes over the desert of Arabia, of the Queen of Saba, etc. In later Old Testament times we read of Nehemias (A. V., Nehemiah), who suffered much from the enmity of an Arab sheik, Goseam (A. V., Geshem), a better Oshmu (Neh. iv. 30; doust, V. Doust, ii. 10, vi. 6), and he also enumerates the Arabs in the list of his opponents (Neh. vii. 11) that the Arabians brought tribute to King Josaphat (A. V., Jehoshaphat). The same chronicler tells us, also, how God punished the Midanites, and how the Babylonian king Nebuchadnezzar listed the Arabians, who were beside the Ethiopians (II Paral., xxi, 16), and how he helped the pious Ozias (A. V., Ozziah) in the war against the "Arabians that dwelt in Gubral" (xxvi, 7). The Arabians mentioned here are in all probability the Nabateans of northern Arabia; as our author wrote in the second or third century B.C.

The NORTH-Arabian Musribi and the Old Testament.
Another important geographical name frequently mentioned in the Old Testament, and in all instances referred, till recently, to Assyria, is Assir (abbreviated into Sur). A country of similar name has also been discovered in Old Testament times. The importance of these new facts and researches has of late assumed such bewildering proportions, the credit for which unmistakably belongs to Winckler, Hommel, and Cheyne. It is needless to say that however ingenious these hypotheses may appear, they are not as yet entitled to be received without caution. The detail study of the Old Testament is, in fact, the elaborate theories of these eminent scholars, a great part of the historical events of the Old Testament should be transferred from Egypt and Chassan into Arabia; for, according to the latest speculations of these scholars, many of the passages in the Old Testament which, until recently, were supposed to refer to Egypt (in Hebrew Mısraim) and to Ethiopia (in Hebrew, Kush) do not really apply to them but to two regions of similar names in North Arabia, called in the Assyro-Babylonian inscriptions Mursi, or Mursim, and Chush, respectively. They held that part by part, by means of accidental mistakes and partly by reason of corruption in the text, and in consequence of the faded memory of long-forgotten events and countries, these two archaic North-Arabian geographical names became transformed into names of similar sound, but better known, belonging to a different geographical area, namely, the Egyptian Mısraim and the African Chush, or Ethiopia.

According to this theory, Agar, Sarai’s handmaid (Gen., xvi, 1), was not Misirite or Egyptian, but Mursite, i.e. from Mursi, in northern Arabia. Abraham (Gen., xii, 10) did not go down into Mısraim, or Egypt, where he is said to have received from the Pharaoh a gift of men-servants and handmaids, but into Misrím, or Mursi, in northern Arabia. Joseph, when bought by the Ismaelites, or Madianites, i.e. Arabs, was not brought into Egypt (Mısraim), but to Mursi, or Misrimum, in north Arabia, which was the home of the Madianites. In I Kings (A. V., I Sam.), xxx, 13, we should not read “I am a young man of Egypt (Mısraim), slave of an Amalecite”, but of Mursi in north Arabia. In II Kings (A. V., I K.), iii, 1; xi, 1, Solomon is said to have married the daughter of an Egyptian king, which is extremely improbable; for Misrimum in north Arabia, and not Egypt, is still the country wintering Israel, and daughter Solomon married. In I Kings (A. V.), iv, 30, the wisdom of Solomon is compared to the “wisdom of all the children of the east country [i.e. the Arábians] and all the wisdom of Egypt”. But the last-mentioned country, they say, is not Egypt but, as the parallelism requires, Madian, or Mursi, whose proverbial wisdom is frequently alluded to in the Old Testament. In III Kings, x, 28 sq., horses are said to have been brought from Egypt; but horses were very scarce in Egypt, while very numerous and famous in Arabia. The same emendation can be made in at least a dozen more Old Testament passages. The result, however, would follow if we applied the same theory to the famous sojourn of the Hebrews in Egypt; for it is self-evident that if the Israelites sojourned not in the Egyptian Misraim, but in the north Arabian Mursi, and from thence fled into Chush, it was nearly contemporaneous with the ancient Hebrew history and religion would be of that more revolutionary character. Similar emendation has been applied with more or less success to the many passages where Chush, or Ethiopia, occurs, such as Gen., ii, 13; x, 6; Num., xii, 1; Judges, iii, 10; 1 Kings (A. V., I Kings), xviii, 21; Isa. xx, 3; xlv, 14; Hab., iii, 7; Ps., lxxxvi, 4; II Par. (A. V., Chron.), xiv, 9; xxi, 16, etc.

EARLY HISTORY OF ARABIA TILL THE RISE OF ISLAM.—To the historian, the earliest history of Arabia is a blank page, little or nothing being historically known and ascertained as to the origin, migrations, history, and political vicissitudes of the Arabian nation. Mohammedan tradition concerning the early history of the peninsula are mostly legendary and highly coloured, although partly based on Biblical data and rabbinical traditions. Hardly less unsatisfactory are the many references found in Greek and Latin writers. The mention of Arab tribes, under the various forms of Arab, Arabu, Abiri, and possibly Urbi, frequently occurs in the Assyro inscriptions as early as the ninth century B.C., and their country is spoken of as seldom or never traversed by any conqueror, and as inhabited by wild and independent tribes. We read, e.g., that in 684 B.C. Salmanasar II (A. V., Shalmanazer) in his battle against the Arab country wintering in the north Arabian Mursi. A few years later Theglathphalasar III (A. V., Tiglathpileser) undertook an expedition into Arabia; and in the latter half of the eighth century B.C. we find Assyrian influence extending over the north-west and east of the peninsula. One century later a number of Arabian tribes of inscriptions were defeated by Assurbanapal (A. V., Esarhaddon) at Basu. Assurbanapal also repeatedly speaks of his various successful expeditions into and conquests in the lands of Mursi, Magan, Meluhha, and Chush in Arabia. In the Behistun inscription of the Persian king Darius, a few years after the conquest of Babylon, are recorded the inscriptions of the Behistun and the numerous South-Arabian inscriptions thus far discovered and deciphered by Halévy, Winckler, D. H. Müller, Hommel, Ed. Glaeser, and others do not throw much light on the early history of Arabia. But the epigraphic evidences and the many ruins still extant in various parts of the peninsula that small degree of highly developed civilization must have existed among the ancient Arabs at a very early age.

The two most important kingdoms of ancient Arabia are that of the Mineans (אֶרְזָאָר of the Old Testament) and that of the Sabeans, whence the Queen of Sheba came to pay her homage of respect and admiration to King Solomon. A third kingdom was
that of Kataban, a fourth, Hadramaut, as well as those of Libyan, Ra'dan, Habashah, and others. The Minean Kingdom seems to have flourished in southern Arabia as early as 1200 B.C., and from the various rival independent kingdoms in southern Arabia, they seem to have extended their power even to the north of the peninsula. Their principal cities were Main, Karan, and Yatil. The Sabean, or Himyarite, Kingdom (the Homeite of the classics) flourished either contemporaneously (D. H. Muller) or slightly later, Hommel] the Minean. Their capital was Marib (the Maribya of the Arabian classics), famous for its dam, the breaking of which is often mentioned by later Arabic poets and traditions as the immediate cause of the fall of the Sabean power. The Sabeans, after two centuries of repeated and persistent attacks, finally succumbed in overthrowing the rival Minean Kingdom. Their power, however, lasted till about 300 A.D., when they were defeated and conquered by the Abyssinians.

The Katabanian state, with its capital, Ta'if, was ruined some time in the second century after Christ, probably by the Sabeans. Towards the beginning of the first century, at most for a time, the three powerful Arab states were the Sabean, the Himyarite, and that of Hadramaut. In the fourth century the Himyarites, aided by the Sassanian kings of Persia, appear to have had a controlling power in southern Arabia, while the Abyssinians were absolute rulers of the north. These, however, were overthrown by Himyar and temporarily confined to the Tahamah district (A.D. 378), succeeded, in 525, with the help of the Byzantine Emperor, in overthrowing the Himyarite power, killing the king and becoming the absolute rulers of South Arabia. In 568 the Abyssinians were finally driven out of Arabia, and the power restored to the Yemenites; this vassal kingdom of the Persian Empire lasted until the year 634, when it was absorbed, together with all the other Arab states, by the Mohammedan conquest.

Such was the political condition of southern Arabia previous to the time of Mohammed. Of central Arabia little or nothing is known. In northern and north-western Arabia there flourished the Nabatean Kingdom, the people of which, though Arabian by race, nevertheless spoke Aramaic. The Nabateans must have come from other parts of Arabia to the North some time about the fifth century B.C., for at the beginning of the Machabean period we find them well established in that region. Shortly before the Christian Era, Antigonus and Ptolemy had in vain attempted to gain a footing in Arabia; and Pompey himself, victorious elsewhere, was checked on its frontiers. During the reign of Augustus, Aulus Gallus, the Roman Prefect of Egypt, with an army composed of 10,000 Roman infantry, 500 Jews, and 100 Nabateans, undertook an expedition against the province of Yemen. He took by assault the city of Ne'ran, on the frontier of Yemen, and advanced as far as Marib, the capital of Yemen, but, owing to the resistance of the Arabs and the disorderliness of his army, which was unaccustomed to the heat of the tropical climate, he was forced to retreat to Egypt without accomplishing any permanent and effective conquest. Later attempts to conquer the country were made by Roman governors and generals under Trajan and Severus, but these were mostly restricted to the neighbourhood of the principal cities of Nabataea, Bostra, Petra, Palmyra, and the Sinaic peninsula.

Another North-Arabian kingdom was that of Hira, situated in the north-easterly frontier of Arabia adjoining Irak, or Babylonia. Its king governed the western shore of the Persian Gulf. It was founded in the second century of the Christian Era and lasted about 424 years, i.e. till it was absorbed by the Mohammedan conquest. The kings of Hira were more or less vassals of their powerful neighbours, the Sassanian kings of Persia, paying them allegiance and tribute. Another Arabian state was that of Ghassan whose kings ruled over a considerable part of north-western Arabia, lower Syria, and Hijaz. It was founded in the first century of the Christian Era and lasted till the time of Mohammed. The Romans and Byzantine emperors were often harassed by Roman and Byzantine encroachments and by unequal alliances. In both these kingdoms (i.e. Hira and Ghassan) Christianity made rapid progress, and numerous Christian communities, with bishops, churches, and monasteries, flourished there. (For Christianity in Arabia, see below.)

Another Arabian kingdom was that of Kindah, originally from Irak, or north-eastern Arabia, and Mesopotamia. This rather short-lived and weak kingdom began about the fifth century of the Christian Era and ended with Mohammed, i.e. about one century and a half later. Its power and authority embraced the whole of the Hijaz and as far south as Oman. Besides these independent kingdoms, various Arab tribes, such as that of Koreish, to which Mohammed belonged, Rababah, Qays, Jawzain, Tamin, and others, were constantly endeavouring to assume independent rank and authority, but these attempts were finally and permanently shattered by the Mohammedan conquest, which put an end to all tribal faction and preponderances by uniting them all into one religious and political kingdom, the Kingdom of Islam.

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found by Glaser, and the ruins of a supposed church, afterwards turned into a heathen temple, are utterly wanting. Christianity in Arabia had three main centres in the north-west, north-east, and south-west of the peninsula. The first embraces the Kingdom of Khassan (under Roman rule), the second that of Himyar (under Muslim power), the third the kingdoms of Himyar, Yemen, and Nijran (under Abyssinian rule). As to central and south-east Arabia, such as Nejd and Oman, it is doubtful whether Christianity made any advance there.

North-Arabian Christianity.—According to the majority of the Fathers and historians that Christendom of the Syrian and Arabian empire is to be traced back to the Apostle Paul, who in his Epistle to the Galatians, speaking of the period of time immediately following his conversion, says: “Neither went I up to Jerusalem to them which were apostles before me; but I went to Arabia, and returned to Damascus” (Gal. i. 17). What particular region of Arabia was visited by the Apostle, the length of his stay, the motive of his journey, the route followed, and the things he accomplished there are not specified. His journey may have lasted as long as one year, and the place visited may have been part of the area formed under the kings of the Sasanian or Sasanic Persian or, better, as Lamarcq remarks, “not to the desert, but rather to a district south of Damascus where he could not expect to come across any Jews” (Expansion of Christianity, 1905, II, 301). Jerome, however, suggests that he may have gone to a tribe where his mission was unsuccessful as regards visible results. Zwemer’s suggestion (Arabia, the Oracle of Islam, 1900, 302–303), that the Koranic allusion to a certain Nabi Shali, or the Prophet Shali, who is said to have come to the Arabs preaching the truth and was not listened to, and who, consequently, in leaving them said: “O my people, I did preach unto you the message of my Lord, and I gave you good advice, but ye love not sincere advisers” (Surah vii), refers to Paul of Tarsus—this theory need hardly be considered.

In the light of the legend of Abgar of Edessa, however, and considering the fact that the regions lying to the north-west and north-east of Arabia, under the im remembrance of Persia, were in constant contact with the northern Arabs, among whom Christianity had already made fast and steady progress, we may reasonably assume that Christian missionary activity cannot have neglected the attractive mission field of northern Arabia. In the Acts of the Apostles (10:36) we read of the preaching of the gospel of the Arabs on the day of Pentecost, and Arabs were quite numerous in the Parthian Empire and around Edessa. The cruel persecutions, furthermore, which raged in the Roman and Persian Empires against the followers of Christ must have forced many of these to seek refuge on the safer soil of northern Arabia.

Christianity in Khassan and North-West Arabia.—The Kingdom of Khassan, in north-western Arabia, adjacent to Syria, comprised a very extensive tract of territory and a great number of Arab tribes whose first migrations there must have taken place at the time of the Roman empire, the people of the great time of the people of the Great.

Towards the third and fourth centuries of the Christian era these tribes already formed a confederation powerful enough to cause trouble to the Roman Empire, which formed with them alliances and friendships in order to counterbalance the influence of the Messenian Arabs of Syria, who were under Persian rule. The kings of Khassan, although of Arabian race, appear to have been of Arabian descent from the tribe of Azd, in Yemen. Gafshah, their first king, dispossessed the original dynasty, and is said to have been confirmed in his conquest by the Roman governor of Syria. Their capital city was Balka till the time of the second Itarit, when it was supplanted by Petra and Sideir. Although living a nomadic life and practically independent, with “no dwelling but the tent, no inurement but the sword, no law but the traditionary song of their bard’s”, these Arabs were under the nominal, but quite effective control of the Romans as early as the twelfth century. The Arabs always looked upon the Romans as their best and most powerful defenders and protectors against the Sassanian dynasty of Persia, by which they were constantly oppressed and molested.

The Nabataean Kingdom, which comprised the Sasanian peninsula, the sea-coast to the Gulf of Arabia, to Al-Hauran, and that portion of Palestine, which was to be annexed to the Roman Empire in a.D. 105, comprised also many Arab tribes which were for a long time governed by their own sheikhs and princes, their stronghold being the country around Boqra and Damascus. These sheikhs were acknowledged as such by the Roman emperors, who gave them the title of phyarch. The ever-increasing number and importance of these tribes and of those living in the Ghasanid territory were such that in 531, by the consent and authority of the Emperor Justinian, a real Arab-Roman kingdom was formed under the guidance of a king whose power and authority extended over all the Arabs of Syria, Palestine, Phoenicia and north-western Arabia. Another Syro-Arabian Kingdom, in which Arab tribes were very numerous, is that of Palmyra, which retained for a long time its independence and resisted all encroachments. Under Odenathus, the Palmyrene kingdom flourished, and it reached the zenith of its power under his wife and successor, the celebrated Zenobia. After her defeat by Aurelian (272), Palmyra and its dependencies became a province of the Roman Empire.

Christianity must have been introduced among the Syrian Arabs at a very early period; if not among the tribes living in the interior of the Syro-Arabian desert, certainly among those whose proximity brought them into continuous social and commercial contact with Syria. Rufinus (Hist. Ecclesiastica, II, 6) tells us of a certain Arabian Queen, Mavia, or Maowia (better, Ma'awiyah), who, after having repeatedly fought and was driven out of the Roman Empire, at last sought peace on condition that a certain monk, called Moses, should be appointed bishop over her tribe. This took place during the reign of Valens (about 374), who was greatly inclined to Arianism. Moses lived a hermit life in the desert of Egypt, and accordingly had no need of the support of the bishop of Alexandria in order to be ordained bishop, as the Bedouin queen required. The Bishop of Alexandria was then a certain Lucius, accused of Arianism. Moses refused to be ordained by a heretical bishop, and was so obedient in his refusal that it was necessary for the emperor to bring from exile a Catholic bishop and send him to the queen.

Oriens de Pevsevel (Histoire des Arabes avant l'Isamisme, etc., II, 215) affirms that towards the beginning of the fourth century, and during the reign of Djabala I, Christianity was again preached, and accepted by another Arab tribe. Sozomenus, in his history, refers to the fact that before the time of Valens an early form of Christianity spread among the inhabitants of the tribe of Gafshah, obtaining a son through the prayers of a Syrian hermit, embraced Christianity, and all his tribe with him. Lequien (Oriens Christianus, II, 851) tells us that this prince Zaraeeom places himself under the reign of Constantine, and accepts it by another Arab tribe. Sozomenus, in his history, refers to the fact that before the time of Valens an early form of Christianity spread among the inhabitants of the tribe of Gafshah, obtaining a son through the prayers of a Syrian hermit, embraced Christianity, and all his tribe with him. Lequien (Oriens Christianus, II, 851) tells us that this prince Zaraeeom places himself under the reign of Constantine, and accepts it by another Arab tribe.
holy hermits and monks scattered in the Syro-Arabian desert, for whom the Arab tribes had great respect, and to whose solitary abodes they made numerous pilgrimages. The Lives of the Bishops and Theologians implicitly affirm that the life and miracles of St. Hilarion and of St. Simeon the Stylite made a deep impression on the Bedouin Arabs. Many tribes accepted Christianity at the hands of the latter Saint, while many others became so favourably disposed towards it that they were baptized by the patriarchs of the Syrian Church. In the life of Saint Euthymius, the monk of Pharán, tells the story of the conversion of an entire Arab tribe which, towards 420, had migrated from along the Euphrates into Palestine. Their chief was a certain Aspebeastos. He had a son afflicted with paralysis, who at the prayers of the saint completely recovered. Aspebeastos himself was afterwards ordained bishop over his own tribe by the Patriarch of Jerusalem (see below). These detached facts clearly indicate that during the fourth, fifth, and sixth centuries of the Christian Era, Christianity must have been embraced by many Arab tribes, and especially by the tribe of the Ghassanids, which is celebrated by Arab historians and poets as being from very early times devotedly attached to Christianity. It was of this tribe that the proverb became current: “They were lords in the days of ignorance [i.e. before Mohammed] and stars of Islam.” (Zwemer, Arabia, the Cradle of Islam, 304.)

The numerous inscriptions collected in northern Syria by Waddington, de Vogüé, Clermont-Ganneau, and others also clearly indicate the presence of Christian elements in the Syro-Arabian population of that region and especially around Bosra. In the days of Origen there were numerous bishops in the towns lying south of the Hauran, and these bishops were once grouped together in a single synod (Harnack, Expansion of Christianity, II, 301). As early as the third century this part of Syro-Arabia was already well known as the “mother of heresies.” Towards the year 244 Origen converted to the orthodox faith Beryllus, Bishop of Bosra, who was a confessed anti-Trinitarian (Eusebius, Hist. Eccl., VI, 20); and two years earlier (242) a provincial synod of Arabia was held in connexion with the proceedings against Origen, which decided in his favour. This great teacher of the Church was also well known at that time to the Arab bishops; for about the year 215 he had travelled as far as Arabia at the request of the Roman governor, before whom he laid his views (Eusebius, op. cit., VI, 19, and Harnack, op. cit., 301). In 250 the same teacher went to Arabia for the second time to combat certain heretics who taught that the soul died with the body, but that it would rise up again with it on the Judgment Day (Eusebius, op. cit., VI, 39).

The “Onomastikon” of Eusebius and the Acts of the Council of Nicaea (325) also indicate the presence of Christians, during the days of Eusebius, in Arabia, as indicated in the Acts of the Second, Third, and Fourth Ecumenical Councils of Chalcedon (Harnack, op. cit., 302-303). At the Council of Nicaea there were present six bishops of the province of Arabia: the Bishops of Bosra, Philadelphia, Jabrud, Sodom, Betharma, and Dionysius (Wright, Early Christianity in Arabia, 73; and Harnack, op. cit., 303). One tradition makes an Arab the first convert of Zosimus, Bishop of Chalcis (ed. Mathew, 24). The Christians of Hira were called ’Dâd, or “Worshippers”, i.e. “worshippers of God”, in opposition to “pagans” (Labourt, Le christianisme dans l’empire perse sous la dynastie sassanide, 1904, 206).

The condition of the Christian Church in Persia and Mesopotamia in the early centuries is well documented, but we must confine ourselves to what was extant, but that of the Christian Arabs of Hira is very obscure. We know, however, that towards the end of the fourth, and the beginning of the fifth, century Christianity retained its considerable success and popularity. Kilian (L. Kirchenwesen, 368) states that at the close of the fifth century, at least, it is said to have been, if not a follower of Christ, certainly a great protector of his Christian subjects.
During his reign the Kingdom of Hira rose to great power and celebrity, for his domain extended over all the Arabs of Mesopotamia, over Babylonia, along the Euphrates down to the Persian Gulf, and as far north as the islands of Bahrain. He caused great and magnificent buildings to be erected, among which were the two famous castles of Khawanig and Sidir, celebrated in Arabic poetry for their unsurpassed splendour and beauty. The city of Hira was then, as afterwards, called after his own name, i. e. "the Hira of Nu'mân," or "the city of Nu'mân," and was his chief residence. He was celebrated by Arab writers, historians, and poets. Before and during the reign of this prince, the Persian monarchs, from Shapor to Korbod, had relentlessly persecuted the Christians, and their hatred for the new religion was naturally imparted to their vassal kings and allies, principal among whom was Nu'mân.

In 410 St. Simeon the Stylite, who was in all probability of Arab descent, retired to the Syro-Arabian desert. There the fame of his sanctity and miracles attracted a great many pilgrims from all Syria, Mesopotamia, and northern Arabia, many of whom came to Nu'mân's subject, his brother-in-law, and the eloquent exhortations of the Syrian hermit induced many of these heathen Arabs to embrace Christianity, and Nu'mân began to fear lest his Christian subjects might be led by their religion to desert to the service of the Romans. Accordingly, he charged his vassals to dissuade the Syrian satraps from intercourse with the Christian Romans, under penalty of instant death. On the night of the issue of the edict, St. Simeon is said to have appeared to him in a dream, threatening him with death if he did not revoke the edict and allow his Christian subjects absolute religious freedom. Terrified and humbled, Nu'mân revoked the order and became himself a sincere admirer of Christianity, which his fear of the Persian King did not permit him to embrace. When the change of sentiment that had taken place in their prince was publicly known, the Arabs of his kingdom are said to have flocked in crowds to receive the Christian faith. This memorable event seems, to all appearances, to be historical; for it is related by Cosmas the Presbyter, who assures us that he heard it personally from a certain Roman general, Antiochus by name, to whom it was narrated by Nu'mân himself (Assemani, Bibliotheca Orientalis, I, 247; and Wetzer, Mythol. Islam., cit., 79).

In 418 the empress Theodora, sister of the Emperor Justinian, visited Isfahan (the author of Kitab-al-Aghani), Abulfaed, Nuwairi, Tabari, and Ibn Khaldun (quoted by Caussin de Perceval, Histoire des Arabes, etc., III, 234) relate that Nu'mân abdicated the throne and retired to a religious and ascetic life, although he is nowhere expressly said to have become a Christian.

The greatest obstacle to the spread and success of Christianity in Hira was the immediate hatred of the Sassanian monarchs towards the Christians of their empire and the fierce persecutions to which they were subjected. Encouraged and incited by these suzerains, the princes of Hira persecuted more than once their Christian subjects, destroyed their churches, and sentenced to death their bishops, priests, and consecrated virgins. One of these princes, Mundhir ibn Imru'l-Qais, to whom Dhu Nu'mân sent the news of the massacre of the Christians of Na'amah and incited his state against them by the goddess Uzza, the Arabian Venus, four hundred consecrated Christian virgins (Tabari, ed. Noldeke 171). His wife, however, was a fervent Christian of the royal family of Ghassan, Hind by name. She founded at Hira a famous monastery after her own name, in which many Nestorian patriarchs and bishops rested and were buried. Yaqut, in his "Geographical Dictionary" (ed. Wüstenfeld), reproduces the dedicatory inscription which was placed at the entrance of the church. It runs as follows: "This church was built by Hind, the daughter of Harith ibn Amr ibn Hujr, the queen-immortal of Kings, the mother of King Amr ibn Mundhir, the servant of Christ, the mother of His servant and the daughter of His servants [i. e. her son and her ancestors, the Christian kings of Ghassan], under the reign of the King of Kings, Khoresro Anoushirwan, in the time of Bishop Mar Ephrem. May God, to Whose honour she built this chapel, forgive me for my want of mercy on her and on her son. May He accept him and admit him into His abode of peace and truth. That He may be with her and with her son in the centuries to come." (See Duchesne, Les églises séparées, 350-351.)

The inscription was written during the reign of her Christian son, Amr ibn Mundhir, who reigned after his idolatrous father, from 554 to 569. After him reigned his brother Nu'mân ibn Qabus. This prince is said to have been led to embrace Christianity by his admiration of the constancy and punctuality of a Christian Syrian whom he had designated to die a martyr's death. "And so he was stoned to death, and the pious and eloquent exhortations of the Syrian hermit went on to wastefully kill two of his friends, and when sober, in repentance for his cruelty and in remembrance of their friendship, he erected tombs over their graves, and vowed to moisten them once every year with the blood of an enemy. One of the first victims intended for this purpose was a Nestorian from the Christian of Syria, who entreated the Mundhir to allow him a short space of time to return home for the purpose of acquitting himself of some duty with which he had been entrusted; the boon was granted on his solemn promise to return at an appointed time. The time came, and the Christian Syrian was puncutal to his word, and thus saved his life." (Wright, op. cit., 143, in Pococce, "Specimen Historiarum Arabum", 75). After his conversion to Christianity, Qabus melted down a statue of Venus of solid gold, which had been worshipped by his tribe, and distributed the gold produce among the poor (Evagrius, Hist. Eccl., VI, xxii). Following his example, many Arabs became Christians and were baptized.

Qabus was succeeded by his brother, Mundhir ibn Mundhir, during whose reign paganism held sway once more among his subjects, and Christianity was kept in check. After him reigned Nu'mân ibn Mundhir (580-597). Gunduz, a Nestorian from Tabaristan, was converted to Christianity. His granddaughter, Hind, who was a Christian poet, "Adi ibn Zayd. He saw her for the first time during a Palm Sunday procession in the church of Hira, and became infatuated with her. Nu'mân was one of the last kings of his dynasty that reigned at Hira. One of his sons, Mundhir ibn Nu'mân, lived in the time of Mohammed, whom he opposed at the head of a Christian Arab army of Bahrain; but he fell in battle, in 633, while fighting the invading Moslem army.

The Christians of Hira professed both the Nestorian and the Monophysite heresies; both sects having had their own bishops, churches, and monasteries within the same city. Bishops of Hira (in Syriac, Hirtha de Tayaye, or "Hira of the Arabs") are mentioned as present at the various councils held in 410, 430, 485, 499, and 588. Towards the year 730 the Diocese of Hira was subdivided into three distinct Archdioceses with the respective titles of Bishop of Akula, Bishop of Kufa, and Bishop of the Arabs, or of the tribe of Ta'lab. From 686-724, Georgius, the famous Bishop of the Arabs, was still entitled Bishop of the Tagoukites, of the Tayyaites, and of the Akulites, i. e. of the tribe of Tanoukh, of Tay, and of the district of Akula [Assemani, Bibl. Orient., II, 459, 419; Lequen,
Oriens Christianus, II, 1567, 1585, and 1597; Guidi, Zeitschrift für deutsche morgenländische Gesellschaft, XLIII, 410; Ryssel, Georgs des Araberbischofs Gedichte und Briefe, 44; Duchesne, op. cit., 349–352; Chatbot, Synodicon Orientale (1902), 275; Labouret, Le Christianisme dans l’Empire Perse sous la dynastie Sassanide (1904), 206–207, 156 and passim).

The missionary efforts of Frumentius must have taken place during the reign of Constantine, and either shortly before 340, or shortly after 346; for during the interval Athanasius was absent from Alexandria, and, as the stay of the two Tyrians at the court of Himyar cannot have lasted less than fifteen years, it follows that Meropius’s journey must have taken place between these years 320 and 325. The legend of Meropius and Frumentius, however, seems to refer to the evangelization of Ethiopia rather than to that of Himyar, or, if to that of Himyar, its conversion must have been only of an indirect and transitory character.

To the mission of Frumentius may also refer the testimony of two Arab historians: (1) al-Mas’udi (Travels, I, 369–371; also Wright, Christianity in Arabia, 33), according to which the Arabs of Najran, in Yemen, were first converted by a Syrian Christian captured by some Arab robbers and taken to their country.

Another Christian mission to Himyar took place during the reign of Constantine (357–361), who, towards the year 356, chose Bishop Theophilus, the famous deacon of Nicomedia and a zealous Arian, to conduct an embassy to the court of Himyar. The eloquence of Theophilus so impressed the king that he became favourably disposed towards the Arians, and built and dedicated to them, one at Dhafar (or Safar), another at Aden or at Sanaa, and the third at Hormuz, near the Persian Gulf. As the aim of the embassy was to ask the King of Himyar to grant freedom of worship to the Roman citizens in the Kingdom of Himyar, it follows that Christianity must have attained there a certain importance. According to Philostorgius, the king himself became a Christian, but this is improbable. At any rate, whether Theophilus succeeded in converting more Himyarites to the Christian faith or whether, as Assemani seems to believe, he simply perverted the already existing Christian population to the Arian heresy cannot be determined. From the facts that the latest royal Himyarite inscription, couched in pagan terms, bears the date of 281, that local Jewish inscriptions date from 378, 448, 458, and 467, and that the first Christian inscription, discovered by Glaser and considered by Hommel the latest of the Himyarite inscriptions, was accompanied by a dedicatory formula addressed to the power of the All-Merciful, and His Messiah and the Holy Ghost’), dates only as late as 542–543 (Glaser, Skize der Geschichte Arabiens (1889), 12 sq.), it does not follow that Christianity at the time of Theophilus had not attained any official position in Himyar, although it is undeniable that the two prevailing creeds were then Paganism and Judaism. Arab historians, such as Ibn Khalikan, Yaqut, Abuelfeda, Ibn-al-Attir, and especially the early biographers of Mohammed, unanimously affirm that towards the fourth and fifth centuries of the Christian Era Christianity flourished in Hira, Himyar, and Najran, and among many tribes of the North and South, Quda‘ah, Bahran, Tanukh, Taglib, Tay. We are far, however, from accepting all these ecclesiastical testimonies concerning the origin and development of Christianity in South Arabia as critically ascertained and conclusive. Fictitious elements and legendary traditions are undoubtedly ingredients of the original narratives, yet it cannot be doubted that a certain amount of truth is contained in them.

Positive traces of ecclesiastical organization in southern Arabia first appear in the time of the Emperor Anastasius (491–518). John Diaconomenos (P. C., LXXVIII, 212) relates that during this emperor’s reign the Himyarites, who had become followers of Judaism since the time of the Queen of Sheba, or Saba, were converted to Christianity, and received a bishop, Silvanus by name, who was that writer’s own uncle, and at whose instance he wrote his ecclesi-
Asia. It is not improbable that the testimony of Ibn Ishaq, the earliest and most authoritative biographer of Mohammed (d. 770), according to which the first apostle of Christianity in Yemen was a poor Syrian mason named Phemion, who with a companion named Salih were captured by an Arab caravan and sold to a prominent Najranei, refers to this Salih. He was of a certain Abdallah ibn Thamir, who became a great missionary and thus succeeded in converting the town of Najran to the religion of Christ (Tabari, ed. Noldeke, 178). According to Halévy (Archives des missions, VII, 40), even at the present time there is still a mosque in Najran dedicated to this Ibn Thamir, another, on the other hand, asserts that as early as the latter half of the third century, a certain Abd- Kelal, son of Dhu-l Awd, who was King of Himyar and Yemen from 273 to 297, became a Christian through the teaching of a Syrian monk, but, on being discovered by his people, was killed (Causin de Perecaul, Histoire des Arabes avant l'Islamisme, III, 234). Assemann, followed by Causin de Perecaul, thinks that Christianity first entered Najran in the time of Dhu Nuwas (sixth century). This king, he says, was so alarmed by its advance that he ordered a general massacre of the Christians if they refused to embrace Judaism, and he and his family perished. He identifies Harith, or Arethas, the Christian prince and martyr of Najran, with the above-mentioned Abdallah ibn Thamir, whose tribe's name was, according to him, Harith or Arethas. This, however, is improbable, for at the time of Dhu Nuwas's accession to the throne, Christianity was already flourishing in Najran, with its own bishop, priests, and churches.

What was the exact condition of Christianity in southern Arabia during the fifth and sixth centuries, we do not know; but from the episode of the martyrdom of Najran it clearly appears that its spread was constant and steady. The principal and most powerful obstacle to the permanent success of Christianity in Yemen was undoubtedly the numerous communities of Jews scattered in that section of the peninsula, who had acquired so great a religious, political, and monetary influence that they threatened for a while to become the dominant power. They had their own poets and orators, synagogues, schools, princes, and even kings. Their power was constantly used to keep in check the progress of Christianity, and they were the direct cause of the almost entire annihilation of the Christians of Najran. Like other religious communities, "when oppressed, they [the Arab Jews] became persecutors when they had acquired sovereignty."

Margoliouth, Mohammed and the Rise of Islam (London, 1905), 36. This persecution, which occurred in 523, and in which the Jews piled faggots and lit fires, and the Christians were burned, happened as follows.

About the beginning of the sixth century, the kingdom of Himyar and Yemen was subject to Abyssinian rule. Kalib, King of Abyssinia, known by the Greek historians under the name of Esbaan, or Heliostaio, had succeeded, after a desperate struggle, in subjugating the Himyarites of the extreme south of Arabia. Though not a Christian, he was favorably inclined towards Christianity, as he was on friendly terms with the Romans. He is said to have vowed to become a Christian in the event of his conquering Himyar, a vow he in all probability fulfilled. Rabliah ibn Mubhar, the defeated Himyarite king, who, like the rest of the inhabitants of Najran, was a Jew, was compelled to seek shelter in Hira, and was succeeded by a certain Yusuf Dhu Nuwas, likewise a Jew, but vassal to the Negus of Abyssinia. About the year 523 (not 500, as the majority of Arab historians believe), and as soon as the victorious Abyssinian army had retraced its steps, Dhu Nuwas revolted against Esbaan and, instigated by the Jews, resolved to wreak his vengeance on the Christians. All who refused to renounce their faith and embrace Judaism were put to death without respect to age or sex. The town of Najran, to the north of Yemen, and the chief town of the district, suffered the most. Dhu Nuwas marched against the latter city and, finding it impregnable, treacherously promised the inhabitants full amnesty in the case of their surrender.

On entering the city, Dhu Nuwas ordered a general massacre of all the Christians. "Large pits were dug in the netherworld of Cheldos, and all those who refused to abjure their faith and embrace Judaism, amounting to many thousands, including the priests and monks of the surrounding regions, with the consecrated virgins and the matrons who had retired to lead a monastic life, were committed to the flames. The chief men of the town, with their prince, Arethas [called by some Arabian writers Abdallah ibn Athamir], a man distinguished for his wisdom and piety, were put in chains. Dhu Nuwas next sought their bishop, Paul, and when informed that he had been some time dead, he ordered his bones to be disinterred and burnt with his palace and his household. Paul and his companions were conducted to the side of a small brook in the neighbourhood, where they were beheaded. Their wives, who had shown the same constancy, were afterwards dragged to a similar fate. One named Ruma, the wife of the chief, was brought with her two virgin daughters before Dhu Nuwas; their surpassing beauty is said to have moved his compassion, but their constancy and devotion provoked in a still greater degree his vengeance; the daughters were put to death before the face of their mother, and Ruma, after having been compelled to taste their blood, shared their fate. When he had thus perpetrated the tragedy of Najran, Dhu Nuwas returned with his army to Sanas."—Wright, op. cit., 54-55.

From here Dhu Nuwas hastened to inform his friends and allies, Kabad, King of Persia, and Al-Mundhir, Prince of Hira, of the event, urging them to imitate his example and exterminate their Christian subjects. Dhu Nuwas's messengers arrived 20 January, 524, at Huhuf (El-Hassa), near the Persian Gulf, where Al-Mundhir was then entertaining an embassy sent to him by the Emperor Justin and composed of Sergius, Bishop of Rosapha, the priest Abrames, and other followers of the wind. Among them was the Monophysite Simeon, Bishop of Beth-Aram, in Persia. Al-Mundhir received and communicated the news of the massacre to the members of the embassy, who were horrified. According to Ibn Ishaq, the number of the massacred Christians was 20,000, while the letter of the Bishop of Beth-Aram said there were 427 priests, deacons, monks, and consecrated virgins, and more than 4,000 laymen. This Monophysite Bishop of Persia, immediately after his return to Hira, wrote a circumspect account of the sufferings of the Christians of Najran and sent it to Simeon, Abbot of Gabas, near Gaza. In it he tendered to the Chaldaean bishops the whole of the territory dedicated to the Patriarch of Alexandria, to the King of Abyssinia, to the Bishops of Antioch, Tarsus, Cesarea in Cappadocia, and Edessa, and urges his Roman brethren to pray for the afflicted Najranites and to take up their cause. A certain Dhu Thalaban, who escaped the massacre, fled to the court of Constanti- nius II, and implored the emperor to redress the wrong of his persecuted countrymen. In the meanwhile the news of the massacre had spread all over the Roman and Persian Empires; for in that same year, John the Psalmist, Abbot of the Monastery of Beth-
Aphrodisos, wrote in Greek an elegy on the Najranite martyrs and their chief, Harith. Bishop Sergius of Rosapha, the head of the embassy, wrote also a very detailed account of the same events in Greek. Even in the Koran (Surah lxxxv) the event is mentioned and is universally alluded to by all subsequent Arab, Nestorian, Jacobite, and Occidental historians and writers.

The news of the massacre weighed heavily on Elesbaan, King of Abyssinia, who is said to have now become a very fervent Christian. He determined to take revenge on Dhu Nuwas, to avenge the massacre of the Christian Najranites, and to punish the Yemenite Jews. Accordingly, at the head of seventy thousand men and a powerful flotilla, he descended upon Himyar, invaded Yemen, and with relentless fury massacred thousands of Jews. Dhu Nuwas, after a brave fight, was defeated and slain, and his whole army routed. The whole fertile land was once more a scene of bloodshed and devastation. The churches built before the days of Dhu Nuwas were again rebuilt on the sites of their ruins, and new bishops and priests were appointed in the place of the martyrs. An Abyssinian general, Eusephuas, was appointed King of Himyar, and during his reign a cathedral church at Sanaa was attempted to raise the standard of revolt, but was defeated. A few years later the Himyarites, under the leadership of Abramos, or Abraha, a Christian Abyssinian, revolted against Eusephuas, and in order to put down the revolution the King of Abyssinia, Abraha, father of one of his relatives, Aretias, or Arvat. The latter was slain, however, by his own soldiers who joined the party of Abramos. A second Abyssinian army took the field, but was cut to pieces and destroyed. Abramos became King of Himyar, and from Procopius we know that he, after the death of Elesbaan, made peace with the Emperor of Abyssinia and acknowledged his sovereignty.

During the reign of Abramos Christianity in South Arabia enjoyed great peace and prosperity. "Paying tribute only to the Abyssinian crown, and at peace with all the Arab tribes, Abraha was loved for his justice and moderation by all his subjects and idolized by the Christians for his burning zeal in their religion." Large numbers of Jews were baptized who were said to have been converted to Christianity by a public dispute between them and St. Gregentius, the Arabian Bishop of Dhaif. In this dispute, between Hashim, the great rabbi, and his most learned rabbis, and Christ is said to have appeared in Heaven. Many idolaters sought admission to the Church; new schemes of benevolence were inaugurated, and the foundations were being laid for a magnificent cathedral at Sanaa, where is said to have existed a picture of the Madonna, afterwards moved by the Qurashiites and placed in the Kaaba, at Mecca (Margolouth, op. cit., 42).

In short, South-Arabian Christianity, during the reign of Abramos, i.e. in the first half of the sixth century, "seemed on the eve of its Golden Age" (Zwemer, Arabia, The Cradle of Islam, 308). The kingdom and the people were incessantly pressed by the inquisition of Bishop Gregentius, his great friend, admirer, and counsellor, a code of laws for the people of Himyar, still effective in Greek, and divided in twenty-three sections. The authenticity of this code, however, is doubted by many, as it is more ascetic and monastic in character than ecclesiastical, in fact, of St. Gregentius and his relations with Eusephuas, Abramos, and Herban are interwoven with legend (Duchesne, op. cit., 334-336). In 550, Abramos's glorious reign came to a disastrous end. According to Arab historians, the event took place in 570, the year of Mohammed's birth; but, as Noldeke has shown, this is simply an ingenious arrangement in order to connect the rise of Islam with the overthrow of the Christian rule in Yemen; for the latter event must have taken place at least twenty years earlier (Tabar, I, 205). Abramos's defeat is reported by all Mohammedan historians with great joy and satisfaction, and is known simply as "the defeat of the Elephant." Mohammed himself devoted to it an entire surah of his Koran. This defeat forms the last chapter in the history of South-Arabian Christianity and the preface to the advent of Mohammed and Islam. It was brought about as follows.

Towards the first half of the sixth century the territory of Caaba, in the "Isle of old, the Eleusis of Arabia. It was sought and annually visited by thousands of Arabs from all parts of the peninsula, and enriched with presents and donations of every kind and description. Its custodians were of the tribe of Qurishi, to which Mohammed belonged, and which had then become the most powerful and illustrious of Hijaz. Abramos, the Christian King of Himyar, beheld with grief the multitudes of pilgrims who went to pay their superstitious devotions to the heathen deities of the Caaba, and, in order to divert the attention and worship of the heathen Arabs to another object, he resolved to build a magnificent cathedral in Sanaa. The work was completed and far surpassed the Caaba in the splendour of its decorations. To attain his object, Abramos issued a proclamation ordering the pilgrims to relinquish their former route for the shorter and more convenient journey to the Christian church of Sanaa. The object was not attained, and the result was reduced to a precarious financial and politico-religious condition. To avenge themselves and to depreciate in the eyes of the Arab tribes the Christian church of Sanaa they hired a certain man of the Kenanah tribe to enter the church and defile it by strewing it with dung, which was enough to make the Arabs look at the place with horror and disgust. The operation was successfully effected, and its criminal agent fled, spreading everywhere in his flight the news of the profanation of the Christian church. The act was a signal of war and vengeance, and Abramos determined to destroy the tribes of Kenanah and Qurashi, and to demolish the Caaba. Accordingly, at the head of a powerful army, accompanied by numerous elephants, he invaded Hijaz, defeated all the hostile tribes in his way, and approached Mecca.

The chief of the tribe of Qurashi and the guardian of the Caaba was then the venerable Abdoll-Mu'tafa, who stood at the head of the tribes and paid the leaders. This chief, at the news of the approach of the Himyarite army, sought peace with Abramos, offering him as a ransom for the Caaba a third part of the wealth of Hijaz; but Abramos was inflexible. Despairing of victory and overwhelmed with terror, the inhabitants of Mecca, led by Abdoll-Mu'tafa, took refuge in the neighbouring mountains that overhung the narrow pass through which the enemy must advance. Approaching the city by way of the narrow valley, Abramos and his army, not knowing that the heights were occupied by the Qurashiites, fell beneath the numberless masses of rock and other obstruction, and was never seen again as has been "The Elephant by the assailants. Abramos was defeated and compelled to retreat. His army was almost annihilated, and the king himself returned a fugitive to Sanaa, where he died soon after, as much of vexation as of his wounds.

Mohammedan writers attribute the defeat of Abramos and the victory of Qurashi to supernatural intervention, not unlike that which defeated the army of Sennacherib under the walls of Jerusalem. Be this as it may, by the defeat of the Himyarite army Qurashi became supreme in command and authority. In the meanwhile, Yaksoum and Masrouq, sons of Abramos, had succeeded him in turn,
but their power had so much declined that they had to seek alliance with the Sassanian kings of Persia, who were the nominal overlords of Arabia. In 588, two years before Mohammad's birth, a Persian military expedition invaded Yemen and Oman and brought the Christian Abyssinian dynasty and that of Abramos to an end. A tributary prince was appointed over Himyar by the Sassanian kings, in the person of Anbathu Yemeni, a descendant of the old line of Himyarite kings. Their seventh king, David, reigned in the reign of Masrouq, and at the instigation of some noble and rich Himyarites who had assisted him with money and all the means available, repaired to Constantinople and appealed to Mauricius, the Byzantine emperor, for assistance in delivering his kingdom from the Persians. Mauricius sent to help him, on the ground that the unity of Christian faith between the Abyssinians and the Byzantines prevented him from taking any such action. Saif, disappointed and hopeless, went to Nu'man ibn al Mundhir, Prince of Hira. This prince presented Saif to Khosroes Nourshivr, King of Persia, to whom he explained the object of his mission. Khosroes at first was unwilling to undertake so dangerous an enterprise, but afterwards, won over by the promises of Saif and the advice of his ministers, sent an army of 4,000 Persian soldiers, drawn from prisons, under the command of Wahris and accompanied by Saif himself.

The army advanced to Hadramaut, where it was joined by Saif's own adherents, 2,000 strong, and attacked Maerouq, who was defeated and slain in battle. Saif was installed king over Himyar but subject to Khosroes Nourshivr. His first act was to expel from Himyar most of the Abyssinian residents, among whom were many Christians. Subsequently, Saif was murdered by some Abyssinian members of his own court; and after his death no more native Himyarite princes were placed on the throne. He was succeeded first by Wahris, leader of the Persian army, then by Zin, Binegas, Chore, Chocarau, and Badhan, the last of whom was the governor of Himyar at the time of Hisham's conquest of Arabia. With the overthrow of the Abyssinian dynasty in the south, the increase of factional rivalries between the Byzantine and the Persian Empires in the north, and the advent of Islam in Arabia, it must not be imagined, however, that this violent end came without heroic resistance. The famous church, built by Abramos at Sanan, was still in a flourishing condition at the time of Mohammed, who speaks of his own visit to it, and of listening to the sermons of its famous and eloquent bishop, Qass ibn Sa'da. The Christians of Najran successfully resisted, during the life of the Prophet, all attempts at Islamic proselytism, although, under 'Omar, Mohammad's second successor (634-644), they were finally compelled to embrace Islam; many refused to do so and were expelled. These migrated to Kufa and entered into commerce. By the end of the eighth century, the Nestorian patriarch, Timotheus I (778-820), appointed over them a bishop with both native and Nestorian clergy, schools, and churches.

Christianity, in the time of Mohammed, under one form or another, must have had also some followers in Hijaz, the stronghold of Islam and especially around Mecca. Slaves were not infrequently Christian captives brought in by the trading Arabs in their journeys to Syria and Mesopotamia. An Arab poet, quoted by Wellhausen (Skizzen und Vorarbeiten, IV, 200), says: "Whence has Al-Asha his wine? From Abramos and Hira of whom he bought his wine; they brought him to them." These Christian influences are clearly visible in the Koran. Among the early friends and followers of the Prophet were Zaid, his adopted son, who was of Christian parentage; and others of the same family, who are translated "heretics" (monks), abandoned Christianity for Islam. One of these, Warqa, is credited by Moslem writers with the knowledge of the Christian Scriptures, and even with having translated some portions of them into Arabic. Father L. Sheikho, S.J., of the Catholic University of Beirut, Syria, has made a selection of extracts from ante-Islamic and immediately post-Islamic Arabic poets, in which Christian ideas, beliefs, and practices are alluded to. (See "Al-Maashriq" in "The Orient" of 1905, also published separately.) Medina, the Prophet is said to have received repeated embassies from Christian tribes. His treatment of the Christian Arabs was distinctly more liberal and courteous than that accorded by him to the Jews. He looked on the latter as a dangerous political menace, while he regarded the former not only as subjects, but also as friends and allies. In one of his supposed letters to the Bishop of the tribe of Harith, to the Bishop of Najran, and to their priests and monks, we read: "There shall be guaranteed to you the protection of God and His Apostles for the possession of your churches and your worship and your monasteries, and no bishop, priest, monk, shall be molested, as long as you remain true and fulfil your obligations. To Bishop Yuhanna ibn Ruba and to the chiefs of the people of Ayla he wrote: "Peace to you. I commend you to God besides Whom there is no God. I would not war against you without first writing to you. Either accept Islam or pay poll-tax. And hearken to God and His Apostle and to these envos. . . . If you turn my envoy's back and are not friendly to them, then I will accept no reparation from you, but I will war against you and will take the children captive and will slay the aged. . . . If you will hearken to my envoy's, then shall you be under God's protection and Mohammad's and that of his allies." —W. A. Sheed, Islam and the Oriental Churches (1904), 103. To the heathen Arabs he held out no compromise; they had either to embrace Islam or die; but to the Christians of his country he always showed himself generous and tolerant, although he sent to the Mohammedan tribes in his time an order that he who changed his religion was to be put to death. He himself changed his policy towards them and is said to have commanded that none but Moslems should dwell in the land. In one of his controversies with the Christian tribe of Taghib, Mohammed agreed that the adults should remain Christian but the children should not be baptized (Wellhausen, op. cit.). The feelings between the Christian and the Mohammedan Arabs were so friendly at the time of the Prophet that many of the latter sought refuge with the former on more than one occasion. Under 'Omar, however, Mohammad's second successor, the policy of Islam towards the Christians completely changed. The "torment" of the abjuration of "Omar", which, though generally regarded as spurious, cannot be entirely disregarded.

'Omar's policy practically put an end to Christianity in Arabia, and certainly dealt a death-blow to the Christian religion in the newly conquered West. Christian Arabs were not driven from the peninsula, where many Christians, moved by the wonderful success of the Moslem arms, abandoned their religion and accepted Islam. Some preferred to pay the poll-tax and retain their faith. Others, like the Najranites, in spite of the promise of Mohammad that they should be undisturbed, fled to the Wadi Hasa and settled partly in Syria and partly near Kufa, in lower Mesopotamia (Muir, History of the Caliphate, 155).
The tribe of Tabghib was true to its faith, and Bar-Hebreus tells us of two of its chieftains who later suffered martyrdom (Chronicon Syriacum, 112, 115). We continue to hear for a long time of Jacobite and Nestorian bishops of the Arabs, one even being Bishop of Sanaa, Yemen, and Bahrain, and of the border regions (Bar-Hebreus, Chronicon Ecclesiasticum, I, 363; II, 122, 123; and Thomas of Marga, Book of Governors (ed. Budde, 1893), II, 448 sqq.).

Under the Umayyad and Abbasid Caliphs, Christianity enjoyed, with few exceptions, great freedom and respect throughout all the Mohammedan Empire, as can be seen from the facts and data collected by Ammianus Marcellinus according to the many Nestorian and Jacobite patriarchs from the seventh to the eleventh centuries received diplomas, or firmans, of some sort from Mohammed himself, from Umar, Ali, Merwan, Al-Mansur, Harounal-Raschid, Abu Ja'far, and others. (Sheed, op. cit., 299–241; Assemani, De Catholicis Nestorianis, 41–43 sqq.; Bar-Hebreus, Chronicon Ecclesiasticum, I, 309, 317, 319, 325; II, 465, 625; III, 307, 317, 229, 433, etc.; and Thomas of Marga, op. cit., II, 123, note.)

In conclusion, few words may be said of the various creeds that existed among the Christian Arabs of the north and of the south belonging, as well as of their practical observance of the Christian religion and duties. We have already seen how that part of Arabia adjacent to the Syrian borders was, from the third century on, regarded as the “mother of heresies”. The religious and political freedom of the Arab tribes opened the door to all creeds, errors, and heresies. Before the rise and spread of Nestorianism and Monophysitism, the Arian heresy was the prevailing creed of the Christian Arabs. In the fifth, sixth, and seventh centuries Arianism was supplanted by Nestorianism and Monophysitism, which had then become the official creed of the two most representative Churches of Syria, Egypt, Abyssinia, Mesopotamia, and Persia. Like the Arabian Jews, the Christian Arabs did not, as a rule, particularly in the times immediately before and after Mohammed, attach much importance to the practical observance of their religion. The Arabs of pre-Islamic times were notorious for their indifference to their theoretical and practical religious beliefs and observances. Every religion and practice was welcomed so long as it was compatible with Arab freedom of conscience and sensuality; and, as Wellhausen truly remarks, although Christian thought and sentiment could not have infus ed among the Arabs through the channel of poetry, it is in this that Christian spirituality performs rather a silent part (op. cit., 263).

Arabian Christianity was a seed sown on stony ground, whose product had no power of resistance when the heat came; it perished without leaving a trace when Islam appeared. It seems strange that these Christian Arabs, who had bishops, and priests, and churches, and even heresies, of their own, apparently took no steps towards translating into their language any of the Old and New Testament books; or, if any such translation existed, it has left no trace. The same strange fact is also true in the case of the numerous Jews of Yemen (Margoliouth, op. cit., 35; and Harnack, Expansion of Christianity, II, 300). Of these Emmanuel Deutsch remarks that, “acquainted with the Halacha and Haggada, they seemed, under the peculiar story-loving character of their countrymen, to have combined the latter with all its gorgeous hues and colours” [Remains of Emmanuel Deutsch, Islam (New York), 92]. As to the Christians, at least the bishops, the priests, and the monks must have had some religious books; but as we know nothing of their existence, we are forced to suppose that these books were written in a language which they learned abroad, probably in Syria.

Besides the Fathers and ecclesiastical writers quoted in the body of the article, the reader is referred to the following authors on Eastern writers: Wright, Early Christianity in Arabia (London, 1855); Wellhausen, Juden und Christen in Arabien, Berlin, 1884; and M. R. Bosteels, Geschicht der Perser und Araber zur Zeit der Sassaniden aus der arabischen Chronik des Tabari (Leiden, 1879); Carstanjen, Geschichte derCHRISTEN IN ARABIA, 1–2 (ed. Budde, 1893); I, 108, 112, 114, 124–128; II, 47–56, 58, 136, 142, 144, 178, 212, 213–215; III, 175, 226, 276. Also, M. H. Fleischer, Geschicht der Propheten und Propheten in Arabien, 1–3 (ed. Paris, 1905), 300–352. Zwemmer, Arabian: The Crusade of Islam (New York, 1900), 300–313; Shedd, Islam and the missionary Churches (Philadelphia, 1895); and the expansion of Christianity in the First Three Centuries (tr. London, 1905), 300–304; Marquart, Mohammed und die Risse des Islam (Berlin, 1881), 33 sqq.; and the works of: Bar-Hebreus, Chronicon Ecclesiasticum, ed. Abbeleous and Lambl (Louvain, 1874); M. M. Ameni et Sibae Libri Islamici, ed. Girmonde, (Rome, 1866, 1890); Assemani, Bibliotheca Orientalis, III, pt. 2, 591–610, and passim; Leizkien, Oresme (Louvain, 1874); II, 502, 511; Cazelles, Mission et influence des injonctions de la Mosquée, passim; Labouret, Le christianisme dans l'empire perse sous la dynastie sassanide (Paris, 1904). See also Baroni, Fasi, and Tillemon. "On the massacre of the Christians of Najran, see the letter of Simon, Bishop of Beth-Aram, the best edition of which is given by Guth in the Memorie della compagnia dei Gesuiti (Rome, 1888–89), in Sylloge and in Italian). The Greek hymn of John the Baptist was translated into Syriac by Patriarch Athanasius, and (d. 238), and edited by Schrötzer in the Zeitschrift für deutsche Missionsgesellschaft, XXXI, together with the letter of James the Moor. See also K. Schuchardt, Martyrium Aretae, and Acta SS., X, 721. The supposed theological dispute between Oregius and Herban is discussed in Boussolade, Anecdocta Graecia, V, 68; and P. G., LXXVI, 668.

GABRIEL OUSSANT.

Arabia, The Vicariate Apostolic of.—Arabia formerly belonged to the mission of Gall (Africa), but was made a separate apostolic prefecture by Pius IX, 21 Jan., 1875. It was reopened to the mission of Gall, then made a vicariate Apostolic, by Leo XIII, 25 April, 1888, under Monseigneur Lasarre. The Capuchin Fathers under Monseigneur Lasarre had long been in charge of the Aden mission, together with that of Somaliland. The first vicar Apostolic brought to Aden an Embassy of Franciscan sisters, to whose care the British authorities entrusted 100 Gall children rescued from Arab slave ships. With these liberated captives it was hoped to found a Catholic colony at some distance inland, but circumstances had, as late as 1906, prevented this and other attempts to carry the Faith into the interior of Arabia. This vicariate Apostolic has 12,000,000 inhabitants, of whom about 15,000 are Catholics; 11 missions, 4 churches or chapels, 6 stations. (For origins of Arabian Christianity, see CHRISTIANITY IN ARABIA, under ARABIA.)

Battandier, Ann. pont. cath., 1908; Piollet, Miss. cath.

Arabia, Councils of.—In 248 and 247 two councils were held at Bosra, Arabia, against Bar-Hebreus, Bishop of the see, and others who maintained with him that the soul perished and arose again with the body. Origen was present at these synods and convinced these heretics of their errors (Eusebius, Hist. Ecc., VI, xix; Baronius, Ann. Ecc. ed. an., 248, §§ 4–5).

Armin, Mission und Ausbreitung des Christentums (1907); Wright, Early Christianity in Arabia, (London, 1855); Mann, Coll. Conc. I, 787.

THOMAS J. SHAHAN.

Arabian School of Philosophy.—Until the eighth century the Arabians, although they expressed their religious feelings in a somewhat mystic poetry, failed to give expression to their thoughts about the world around them, except in so far as those thoughts may be said to be expressed in the Koran. It was only when a separate intercourse with other civilizations, notably with that of Persia, that their speculative and scientific activities were stimulated into action. A circumstance which favoured the study of letters and philosophy was the accession to the thron
about A.D. 750 of the Abbasides, an enlightened line of Caliphs who encouraged learning, and patronized the representatives, chiefly Syrian and Persian, of foreign culture. The introduction of foreign ideas resulted in first a profound movement among the followers of Mohammed. There was on the one hand a movement in the direction of heterodoxy, a kind of rationalistic questioning of the authority of the Koran, which led to the rejection of the current anthropomorphism and fatalism. The representatives of this movement were known as the "Mutasillites" or "Dissidents." They were the first heretics of Islam. Opposite to this movement was the orthodox current, tending to emphasize more and more the authority of the Koran, while, at the same time, it attempted to do this by the aid of Greek philosophy and science. The representatives of this movement were called the "Mutasallim," or "professors of the word." They were rationalists; it is true, in so far as they fell back on Greek philosophy for their metaphysical and physical explanations of phenomena; still, it was their aim to keep within the limits of orthodox belief. In this they bore a close resemblance to the first Schoolmen of Rome. In a sense, against both the "Mutasillites" and the "Mutasallim," arose the "Sufa," or "Mystics," who flourished chiefly in the Persian portion of the Arabian Empire. They represented the most extreme phase of protest against all philosophical inquiry; they condemned the use of Greek philosophy even within the limits of orthodoxy, and taught that truth was to be discovered by reverent reading of the Koran and meditation on the words of the sacred text. They placed contemplation above observation and inquiry, and set more value on ecstatic meditation than on the study of Plato and Aristotle. From the conflict of these divergent forces arose, about the ninth century, the tendency of thought represented by the philosophers of Islam. These philosophers had more in common with the Dissidents and the Theologians than with the Mystics; they made ample use of Greek philosophy, and in their free inquiry into the secrets of nature, in which they soon outstripped the Greeks themselves, they paid little attention to the authority of the Koran. For this reason they fell into disrepute with the rulers both in North Africa and Spain, as well as in the East, and instances of persecution, exile, and death inflicted by the Caliphs on the philosophers of Islam were of frequent occurrence from the ninth century to the thirteenth.

Taking its origin from the neo-Platonic schools of Syria and Persia, the philosophy of the Arabs was at first Platonic in spirit and tendency. The Arabs translated the "Timaeus," the "Republic," and the "Laws," and when, attracted by the medical treatises of Galen, they were led to the study of Aristotle, they translated not only the genuine writings of the Stagirite, but also the so-called "Theologia Aristotelis" which was merely a compilation from the "Enneades" of Plotinus, and the famous "Libri de Causis" which was a compilation from the "Theologicae Institutiones" of Theophrastus. From the beginning, they imparted to Aristotelian teaching a neo-Platonic meaning, and even those among them who came to be recognized as the most faithful exponents of Aristotelianism were not entirely free from the influence of the neo-Platonists. Plotinus of reality, an entity of pyramidal God at the apex and material things at the base of the pyramidal structure, Proclus' view of hypostatized universals as constituting a hierarchy of "Causes," mediating between God and matter, came to be the recognized views in the philosophical schools of Eastern and Western Islam.

Among the most famous of the Arabian philosophers of the East were Alkindi or Alkindi (d. about the year 870), Alfarabi (d. about 950), Avicenna, or Ibn Sina (980-1037), the astronomer Alhazen (eleventh century), and Algazel, or Gzali (1055-1111). In the West, that is in Northern Africa and in Moorish Spain, the most celebrated philosophers were the Avempace, Ibn Badis (d. 1198), Abn Bekr, or Ibn Toefal (1100-85), and Averroes, or Ibn Roedh (1126-98). Of these Avempace, Avicenna, and Averroes were best known to the Scholastics. Avicennism, whom the Schoolmen regarded as an Arabian, was in reality a Jewish philosopher and poet, born in Tunisia and inflated by the caliphs of the Aghlabids. The philosophy of Avicenna was distinguished by its originality; in point of fact, it is merely an interpretation of Greek philosophy and, even as an interpretation, adds little to the interpretations already given by Plotinus, Proclus, Simplicius, and the Syrian neo-Platonists. It is Arabian only in the sense that it was written in Arabic—the greatest of its representatives, Alfarabi, Avicenna and Averroes, were not natives of the Arabian peninsula at all. In one respect only did the Arabians develop Greek philosophy, namely, in its relation to medicine, and it was in this regard that they exerted the most far-reaching influence. Like the neo-Platonists from whom they borrowed their interpretation of Aristotle, the Arabians were pantheists or semi-pantheists. Aristotle taught that matter was the eternal substratum of movement; in eternity, taught the Arabians, there was no distinction between the actual and the possible, between the subject and the object, and the Mover. Therefore, whenever the Arabians had the courage of their convictions they taught more or less openly that God, the First Mover, is really the subject of movement, that He and the Universe are substantially identical. The various teachers, however, interpreted the Mover otherwise, more or less successfully between philosophical pantheism and the monotheism of the Koran. With regard to the government of the universe, the Arabians taught that Divine Providence is concerned only with the universal, not with the particular. The world, says Averroes, is a city which is governed from the centre by a ruler whose immediate authority extends only to his own palace, but who, through his subordinates, rules each and every district of the city subject to his sway. This doctrine implied the mediation of numberless beings from the Highest Intelligence down to the lowest material creature. From God, who is indeed the Absolute, the Arabians called the Creator, of the Universe, there emanates in the first place, the First Intelligence (akin to the Αγωγος of Philo), then the Second Intelligence, and so on, down to the lowest of all the cosmic intelligences, the intelligence which animates and directs the sphere of the moon. Each of these intelligences is incorporated in, or inhabited, a heavenly sphere—hence the close dependence of medieval astrology on the Arabians, and on their immediate disciples in astronomy, as, for instance, Roger Bacon (q. v.). The lowest intelligence, to which reference has just been made (the intelligence which rules the sphere of the moon), was Averroes, or Ibn Badis, or Proclus, and in Greece, it is the knowledge of the Averroists in treating of intellectual knowledge Aristotle (see Aristotle and the Aristotelian School). This in that in the acquisition of ideas a twofold mental principle is involved, the one active and the other passive. The text of Aristotle is hence the master of the point. De Anima, Book III, the commentaries on it, are less known what was the Stagirite meant by the "active intellect". The Arabians here, as elsewhere, took up the tradition of the neo-Platonic. The latter had taught that the "active intellect" is something physically distinct from the individual soul; an intelligence, namely, that is, somehow, common to all men. The Arabians adopted this monopsychism and made it

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part of their psychology. There is, they taught, but one active intellect, and that is common to all men. It resides in the sphere of the moon, but, being brought, in some way, into contact with the individual soul (which thereby "participates" in it), it generates there the universal, abstract, immaterial, idea. This is the impetus which Scholastic philosophy of the unity and separation of the active intellect that the Scholastics directed their attacks on the Arabians. The Scholastics objected to the doctrine on two accounts. They denied that it was a tenable doctrine in psychology, and they denied that it was a faithf ul interpretation of Aristotle. The Scholastics parted the soul into the two parts of Albert the Great and St. Thomas, both of whom wrote special treatises on the unity of the intellect, and on one point at least the most unsympathetic critic of Scholasticism agrees with them, namely, they argue that monopsychism is not in keeping with the general tone and spirit of Aristotlean philosophy.

Another aspect of monopsychism to which the Scholastics did not fail to call attention was its bearing on the question of immortality. The passive intellect, the Arabians taught, is material, and perishes with the body. The active intellect, although it is eternal and blessed, is not one of the parts of the individual soul. There is nothing, therefore, in man that has the power of resisting death; and to say that man is immortal because the personal, universal, intellect is immortal has no more meaning than if one were to say that man is immortal because the laws of nature are immortal. This conclusion is frankly admitted by Averroes, who teaches that according to philosophy the human soul is mortal, although according to theology it is immortal. This admission of the principle of twofold truth (namely, that what is false in philosophy may be true in theology, and vice versa) shows more clearly than any other the impenetrability of the Scholasticism and Scholasticism. The Scholastic movement from beginning to end, whatever may be its deviations and aberrations on other points, held steadfastly to the principle that, since God is the Author of all truth, the truth of reason and the truth of revelation (that is, philosophy and theology) cannot come to any real conflict. The beginning of the decline of Scholasticism dates from the introduction (from Arabic sources) into the Schools of the principle of twofold truth. In the acquisition of knowledge, the Arabians taught, there is a contact (contactus, contactio) of the intellectual active intellect with the individual passive intellect. The contact, indeed, is only momentary. The passive intellect, however, has a longings for the active intellect, desires it, as matter desires form. Hence the tendency on the part of the individual soul towards a more permanent union with the Great Immaterial Intellect, a union that is to be attained by the practice of asceticism and the exercise of the contemplative powers of the mind. In this union man becomes a saint and a seer, a being divine rather than human; in this state of ecstasy all that is base and petty becomes transformed into the sublime and noble, until at last man can exclaim, "I am God". Here again one sees how closely the Arabic reproduces the neo-Platonic doctrine of purification and ecstasy. It is only fair, however, to add that some of the more faithful Aristotelians among the Arabians, such as Averroes, were content to put scientific knowledge in the place of ecstatic contemplation and thus succeeded in avoiding the contradictions implied in the mysticism of the Sufis.

The Arabic philosophy, as is well known, exercised a profound influence on the Scholastic philosophy of the twelfth and succeeding centuries. It is not so well-known that, even when Scholasticism was at its height, when Albert and Thomas were attracting attention by their brilliant exposition of Aristotelian philosophy, there was in the very heart of the Scholastic stronghold, the University of Paris, a group of philosophers who openly professed adherence to the doctrine of Averroes. And this current of Averroism is traceable in the progress of Scholastic philosophy down to the time of the Renaissance. Still, one must not overrate the debt which Scholasticism owes to "Arabism", as it was called. The Arabians contributed in a very large degree to making Aristotle known in Christian Europe; however, in doing this, they were but transmitting what they themselves had learned from their sources; and, moreover, the Aristotle who finally gained recognition in Christian Europe was not the Arabic Aristotle, but the Greek Aristotle, who came to Western Europe by way of Constantinople. The Arabians, in the second place, contributed to medieval medicine, geography, astronomy, arithmetic, and chemistry, but failed to exert any direct influence in philosophy. They provoked discussion, their doctrines were the occasion of disputation and controversy, and thus, indirectly, they contributed to developing the philosophy of the Schools; but, beyond this they cannot be said to have contributed anything of weight to Scholasticism. Indeed the whole spirit of Arabic philosophy—its tendency towards materialistic pantheism, its doctrine of the unity of the intellect, its hesitation on the problem of individual immortality, and, above all, its doctrine of the twofold truth—must have revealed at every point of possible contact the utter impossibility of a reconciliation between Arabic and Scholastic Aristotelianism. It is true the Schoolmen, or some of them at least, drew largely from Avicenna's "Fons Vitae"; but, though they did not suspect it, their teacher in that case was a Jew, not an Arabian. Indeed whatever influence came from the Hebrew translation of the "Fons Vitae", the Scholastics placed the highest emphasis on the enlightenment given to them by the translation of the Arabic. When Arabic works were translated into Latin the translation was often made from the Hebrew translation of the Arabic text, and the Jew was often the only means of interchange of ideas between Moorish and Christian Spain. Whatever Scholasticism owes to the Arabians, it owes in equal, if not in greater measure, to the Jews.

Munk, Mélanges de philosophie juive et arabe . . . (Paris, 1859); DIETZ, Die Philosophie der Araber (Berlin, Leipzig, 1886); Archiv f. Gesch. der Phil., 11, 9th ser., 1, 1899, 234 sqq., Turner, Hist. of Phil. (Boston, 1900), 311 sqq.

WILLIAM TURNER.

Arabici, a small sect of the third century, whose founder is unknown, and which is commonly named from Armenia, where it flourished, but sometimes also from Dalmatia, where it originated, from the nature of the error. The soul was believed to perish with the body, though both soul and body would be revived again at the day of judgment. The Arabici were misled not, apparently, by any philosophical speculation about the nature of the soul, but by their biblical excesses of doctrine. "I am only death!" This passage, they held, ascribes undying life to God alone, and therefore precludes its unbroken possession by man. They failed to distinguish immortality as it is an essential attribute of God from the imparted immortality which man has from Him. The sect was short-lived, and the Arabici, about forty years of extra time beyond the Church, through the persuasive mediation of Origen, at a council held in 250.

NICETH, Hist. Ecol., V. 25; EUSHRIS, Hist. Ecol., VI, 37; SIR AUSTIN, De Her. c. e. 2, 16, 17; F. P. FAVAY.

Arabissus, a titular see of Armenia, suffragan of
Melitene; its episcopal list is known from 381 to 692 (Gams, p. 441).

Ardad, a titular see of Palestine, said to be identical with the eminence of Tell' Arad on the way from Petra to Hebron (cf. Numbers, xxi, 1; Judges, i, 10). Its list is given in Lassus. Lecuyer, Orient Chrét. (1740), i, 449-450.

Le Roux, Oriens Christ. (1740), III, 777-780; Smith, Dict. of Greek and Roman Geogr., i, n. v.

De Arad, the Monastic School of. The three islands of Aran stretch across the mouth of Galway Bay, forming a kind of natural breakwater against the Atlantic Ocean. The largest of the three, called Aran Mor, is about nine miles in length, and little more than one in average breadth. The bluish-grey limestone of which it is entirely composed is as hard as marble and takes a fine polish. In many places it is quite bare; in others the sandy soil affords a precocious sustenance for more than three thousand people who dwell upon the island, and largely supplement the produce of their arid fields by the harvest of the stormy seas around their island home, to which they cling in good or bad times with a passionate love. During three hundred years, from about 500 to 800, Aran Mor and its sister islands were a famous centre of sanctity and learning, which attracted holy men from all parts of Ireland to study the science of the saints in this remote school of the Western world. For nearly a thousand years the coastal islands and the neighbouring islands had long been occupied by a remnant of the ancient Fingol group, who, driven from the mainland, built themselves rude fortresses in the strongest points of the islands, the barbaric ruins of which still excite wonder. Their descendants were still pagans at the close of the fifth century, when St. Enda first dared to land upon their shores, seeking, like so many of the saints of his time, "a desert in the ocean". The inhabitants of the islands at this time were the remnant of a great prehistoric people, whose works, even in their ruins, will outlive the monuments of later and more civilized peoples. Side by side with these magnificent remains of pagan architecture are now to be seen the remains of the churches and cells of Enda and his followers, making the Isles of Aran the most holy, as they are the most interesting spots, within the wide bounds of Britain's insular empire.

Tradition tells us that Enda came first across the North Sound from Caronma Island on the coast of Connemara, and landed in the little bay at Aran Mor under the vallage of Killanehy, to which he has given his name, and near which he founded his first monastery. The fame of his austere sanctity soon spread throughout Erin, and attracted religious men from all parts of the country. Amongst the first who came to visit Enda's island sanctuary was the celebrated St. Brendan—the Navigator, as he is called—who was then revolving in his mind his great project of discovering the promised land beyond the western seas. He came to Aran Mor to find the "Tutor of the Saints of Erin", to drink in heavenly wisdom from the lips of blessed Enda, for Enda seems to have been the senior of all these saintly Irishmen. He was young, and he was loved and revered by them all as a father. Clonard was a great college, but Aran of Enda was the greatest sanctuary and nursery of holiness throughout all the "land of Erin". Here, also, we find Columcille, who had not yet quite schooled his fiery spirit to the patient endurance of injustice or insult. He came to Aran Mor, to find a school and a satchel, to learn divine wisdom in this remote school of the sea. He took his turn at grinding the corn, and herding the sheep, and fishing in the bay; he studied the Latin version of the Scriptures, and learned from Enda's lips the virtues of a true monk, as exemplified by the saint and his companions, and he saw it exemplified in the daily life and godly conversation of the blessed Enda himself, and of the holy companions who shared his studies and his labours. Reluctantly did Columcille leave the sacred isle; and we know, from a poem which he has left, how dearly he loved Enda. "O Enda, my son," he sorrowed when the "Son of God" called him away from that beloved island to preach beyond the seas. He calls it "Aran, the Sun of all the West", another pilgrim's Rome, under whose pure earth he would as soon be buried as nigh to the graves of Saints Peter and Paul. With Columcille at Aran Enda was also the gentle St. Carthadh, St. Aiden, nearly as old as Enda himself; St. Ciaran the Elder of Lismore; the two Sts. Jerys of Glendalough, two brothers; St. MacCreiche of Coremore; St. Lonan Kerr, St. Neehan, St. Guigneus, St. Papes, St. Libeus, brother of St. Enda—all these were there. Enda divided Aran Mor into two parts; one half to be assigned to his own monastery of Killanehy, the other, or western half, to such of his disciples as chose "to erect permanent religious houses on the island". This, however, seems to have been a later arrangement. At first it is said that he had 150 disciples under his own care, but when the establishment greatly increased in numbers, he divided the whole island into ten parts, each having its own religious house and its own superior, while he himself retained a general superintendence over them all. The existing remains prove conclusively that there must have been several distinct monastic houses on the island. We find several of the ruins at Killanehy, at Kilronan, at Kilmurvey, and further west at the "Seven Churches". The islanders still retain many vivid and interesting traditions of the saints and their churches. Fortunately, too, we have in the surviving stones and inscriptions other aids to confirm these traditions, and identify the founders and patrons of the existing ruins. The life of Enda and his monks was very frugal and austere. The day was divided into fixed periods for prayer, labour, and sacred study. Each community had its own church, and its village of stone cells, in which they slept either on the bare ground covered with a bundle of straw, or curled up in the clothes worn by day. They assembled for their daily devotions in the church or oratory of the saint under whose immediate care they were placed; silently they took in a common refectory their fragal meals, which were cooked in a common kitchen, for they had none in their dogkens or stone cells; however cold the weather and the seas. They invariably carried out the monastic rule of procuring their own food and clothing by the labours of their hands. Some fished around the islands; others cultivated patches of oats or barley in sheltered spots between the rocks. Others went out with the net and the basket, and baked it for the use of the brethren. So, in like manner, they spun and wove their own garments.
from the undyed wool of their own sheep. They could grow no fruit in these storm-swept islands; they drank neither wine nor mead, and they had no flesh meat, except perhaps a little for the sick. Sometimes, on the high festivals, or when guests of distinguished company came to make a pilgrimage to the island, one of their tiny sheep was killed, and the brethren were allowed to share—if they chose—in the good things provided for the visitors. Enda himself never tasted flesh meat, and we have reason to believe that many of the monks followed their abbott's example in this as in other respects. Aran was not a school of secular, but of sacred learning. The study of the Scriptures was the great business of its schools and scholars. They set small store indeed on points of minute criticism, their first object being to make themselves familiar with the language of the sacred volume, to meditate on its meaning, and apply it in the guidance of their daily lives.

Colgan, Acta Sanctorum, Vius St. Endel; Bock, Historia Eccles. Ir., III; Healy, Ireland's Ancient Schools and Scholars, (2d ed.), 162, 237; D'Avignon, Aeneas Amergin, 162; Four Masters, Annals of the Kingdom of Ireland; Skene, Celtic Scotland, II.

John Healy.

Aranda, COUNCIL OF, held at Aranda in the province of Burgos in Spain, in 1475, by Alonso Carrillo, Archbishop of Toulouse, to overcome the ignorance and evil lives of ecclesiastics. Among the twenty-nine canons of the council is one which says that orders shall not be conferred on those who are ignorant of Latin. Several canons deal with clerical concubinage, simony, clandestine marriages, etc. Harb Robin, Coll. Conc. (Paris, 1700-14), IX, 1601.

Aranda, Pedro Pablo. See Jesuits; Spain.

Aranda, Philip, Jesuit theologian, b. at Moneva, Aragon, 3 February, 1642; d. at Saragossa, 3 June, 1669. He is described by Father Michel de St. Joseph, in his "Bibliographia Critica", as "a most acute theologian, eloquent in speech, and a most practical and expert athlete in the scholastic arena." He entered the Society of Jesus in 1658. He taught philosophy and theology at Saragossa. He published a treatise in 1663, "De Dei scientia, praedestinante et praecedente," which examines ably the entire subject of the scientia media, and solidly and subtly expounds and illustrates the questions of predestination and grace. He explains the mind of St. Augustine, and "without difficulty," it was said, "gave the meaning of his difficult expressions, maintaining that the reference whatever to predestination was a word which he contended was never, even equivocally, used by the great Doctor. He adds an appendix on why the procession of the Second Person is called generation. He wrote on the Incarnation and Redemption; on the natural and supernatural operation of man; on human acts; on good and evil; and the supernatural. He wrote also a "Life of the Servant of God, Isabel Pobar". He was connected with the Inquisition of Aragon and was synodal examiner of the Archdiocese of Saragossa. He was fiercely attacked in a satirical work by Martin Serra, a Dominican, who declared against "the indifferent, headless, inefficacious writings of certain theologians, especially the olla podrida of Father Philip Aranda," an assault which almost evoked an interdict against the church of the friar.

Sommervogel, Bibliotheca de l. de J., I, 505-510; VIII, 1683-89.

T. J. Campbell.

Ararat. See ARK.

Arason Jón, the last Catholic bishop of Iceland before the introduction of Protestantism, b. 1484; d. 7 November, 1550. He was consecrated Bishop of Hólar by his archbishop in the Metropolitan See of Nidaros (Trondheim), in Norway, 1524. He was a typical Icelandic and a man of extraordinary talents, though poorly versed in Latin, and openly neglectful of the law of celibacy. He was thoroughly devoted to the cause of the Church, but a man of severe and pietistic piety. In 1535, when he was Bishop of Denmark, having ordered a change of religion in Iceland, in 1538, he encountered there the opposition of Ogmundur Pálsson, Bishop of Skálholt, as well as that of Arason. Ogmundur Pálsson, who was old and blind, was made prisoner by Kristoffer Huitfeldt, a royal official, and magistral, and imprisoned, where he died in 1542. His successors were Lutheran bishops. The leadership of the Catholics consequently devolved on the Bishop of Hólar, Arason Jón. He maintained the offensive, in order to rule the Diocese of Skálholt in a Catholic spirit, and to have a Catholic appointed bishop there. Marteinn Einarsson had returned from Denmark, confirmed as bishop by the king, to oppose him; but Arason Jón took him prisoner. Although suspended and declared an outlaw by the king, Arason Jón was encouraged by a letter from Pope Paul III to continue his efforts to extirpate heresy. His energy and his zeal knew no bounds. In an attempt to capture his greatest adversary, Dadi Gudmundsson, he was himself taken prisoner and handed over to the king's brother, Christian Skriver. Christian, however, Marteinn Einarsson, was at once set free, and without awaiting any formal judgment the decapitation of Arason and two of his sons, Are and Björn, who had been stanch allies of their father, was agreed upon.

Some fishermen avenged the death of their bishop by killing Christian Skriver and his adherents in the following year. The body of Arason was then transferred, in triumph, from Skálholt to Hólar. The people, as a sign of their veneration for him, elected his son Jón as his successor. But the election lacked confirmation. Protestantism, now that Catholicism had no leader, met with no open opposition. The people, however, continued to cherish the faith of their fathers for a long time and looked on Arason as a national hero and a martyr. Five Lutheran bishops of Skál, and three of Hólar, were descendants of his, and in later times, among the converts at a Catholic mission given in Iceland was a woman descended from the hero bishop.

Björn Sigur (Kjöbenhavn, 1858); Islandskæ Annaler undt 1678 (Kristiania, 1888); Diplomatarium Islandicum (Oslo, 1878); Christian III, King of Denmark, "Epistola ad Dalmatios," in "Dalmatik Kirkebog" (Kbhvn, 1869); C. A. Munsch, "Det norske Folks Historie" (Krøna, 1899-1931); Kyber, "Den norske Kirkes Historie under Katholikkens" (Krøna, 1856); Nissen, "De Nordiske Kirker Historie" (Krøna, 1884).

E. A. Wang.

Arator, a Christian poet of the sixth century, probably of Ligurian origin. He studied at Milan under the patronage of the Bishop Laurentius and of Ennodius; then went to Ravenna by the advice of Parthenius, nephew of Ennodius. He took up the career of a lawyer. He was treated with courtesy on account of his oration in behalf of the Dalmatians, and protected by Cassiodorus, he entered the service of the Gothic court, but resigned at the time of the struggle with Byzantium (about 536). Pope Vigilius made him Subdeacon of the Roman Church. It was then that he wrote in hexameters two books "De Actibus Apostolorum," and the history of the story of the Acts; the first book, dedicated to St. Peter, concludes with Chapter XII; the second, dedicated to St. Paul, with the martyrdom of the two Apostles. Many important events are omitted, others only alluded to. Arator himself declared that his aim was to give the mystical and moral meaning of the book. Accordingly, he often gives
strange interpretations of numbers and names. He endeavours to praise St. Peter at the expense of St. Paul and the other Apostles. His style and versification are fairly correct, and he cleverly evades the entanglements of symbolism. Some of his works were verses prose; and with another subject, Arator could have become a vigorous writer. The poem was very successful. Viglius had the author read it in public at the church of St. Peter ad Vincula. The reading lasted four days, as the poet had to repeat many passages by request of his audience. His work was a success among the populace, and his poetry, when they came to be known. We have also two addresses in distichs written by Arator to the Abbot Florius and to Viglius, as well as a letter to Parthenius. The two latter contain biographical details. The date of the poet's death is unknown.

**Paul Lejay**

Araucania, Prefecture Apostolic of, in Chile, established by Leo XIII in 1901, and confided to the Capuchins. It has twenty-eight missionaries.


**Araucanians** (also Araucans, Moluches, Mapuches).—The origin of the word is not yet fully ascertained. A numerous tribe of warlike Indians in southern Chile, ranging originally (in the east part of the sixteenth century) from 36° S. lat. to about 42° S. lat., and from the Andes in the East (70° W. long.) to near the coast. To-day they are limited to something like the North American “reservations” in the same region. In 1898, they were said to number 73,000, which figure is probably exaggerated. But they are one of the most numerous Indian tribes, as well as the most warlike, in America. When first met by the Spaniards in the middle of the sixteenth century, the Araucanians formed a league of clans, or aílaragues, some forty in number, scattered over four geographical ranges called by them Butalmapu. Their mode of government was, and is even now, very rudimentary. The so-called shamen, or chiefs, exercise little authority. In case of imminent danger, a war chief, or toqui, was chosen by a general council, at which the aílaragues would be as fully represented as possible. The toqui exercises his discretionary authority as long as a war lasts, or as long as he is successful, or the medicine-men support him. Those who are not war-chiefs, or shamans, are numerous among the Araucans and wield great power through their oracular utterances. When the Spaniards first came in contact with the Araucanians, in 1550, the latter were a sedentary tribe, dwelling in wooden buildings, and, like all Indians, constantly in conflict with their neighbours. The land was tilled on a modest scale, chiefly by women. There are no evidences that the Araucanians were exceptionally aggressive, although towards their northern neighbours, the Purumancas, they entertained a special enmity. However, with the successive establishment of threatening towns by Valdivia the conqueror of Chile, their apprehensions were aroused, and hostilities ensued. The first encounters resulted unfavourably for the Araucanians, to whom the weapons and tactics of the Spaniards were a surprise. But they soon began to learn. Valdivia invaded the range of Arauco, and was completely defeated. The 2 December 1553, his force of 500 men annihilated, and himself killed. The tactics then made use of by the Indians under the leadership of the toqui Caupolican and a young Indian named Lautaro, showed military qualities hitherto unobserved among the American aborigines. War with the Araucanians thereafter went on for nearly two centuries with varying success, and no impression was made upon the Indians, who displayed unusual grasp, perspicacity, and aptitude for improvement in everything relating to warfare. They soon made use of the horse and organized a cavalry capable of opposing the Spanish in the open field. They also made use of artillery, and, by the invention or perfection of ingenium, their weapons had been exceedingly primitive. Spears or lances, with points of hard wood, flint, wooden clubs, and clubheads of stone constituted the arms with which they at first successfully encountered the Spanish soldiers. While the Araucanians made rapid inroads into the popular life when they came to be known. We have also two addresses in distichs written by Arator to the Abbot Florius and to Viglius, as well as a letter to Parthenius. The two latter contain biographical details. The date of the poet's death is unknown.

**Paul Lejay**

Araucania, Prefecture Apostolic of, in Chile, established by Leo XIII in 1901, and confided to the Capuchins. It has twenty-eight missionaries.


**Araucanians** (also Araucans, Moluches, Mapuches).—The origin of the word is not yet fully ascertained. A numerous tribe of warlike Indians in southern Chile, ranging originally (in the east part of the sixteenth century) from 36° S. lat. to about 42° S. lat., and from the Andes in the East (70° W. long.) to near the coast. To-day they are limited to something like the North American “reservations” in the same region. In 1898, they were said to number 73,000, which figure is probably exaggerated. But they are one of the most numerous Indian tribes, as well as the most warlike, in America. When first met by the Spaniards in the middle of the sixteenth century, the Araucanians formed a league of clans, or aílaragues, some forty in number, scattered over four geographical ranges called by them Butalmapu. Their mode of government was, and is even now, very rudimentary. The so-called shamen, or chiefs, exercise little authority. In case of imminent danger, a war chief, or toqui, was chosen by a general council, at which the aílaragues would be as fully represented as possible. The toqui exercises his discretionary authority as long as a war lasts, or as long as he is successful, or the medicine-men support him. Those who are not war-chiefs, or shamans, are numerous among the Araucans and wield great power through their oracular utterances. When the Spaniards first came in contact with the Araucanians, in 1550, the latter were a sedentary tribe, dwelling in wooden buildings, and, like all Indians, constantly in conflict with their neighbours. The land was tilled on a modest scale, chiefly by women. There are no evidences that the Araucanians were exceptionally aggressive, although towards their northern neighbours, the Purumancas, they entertained a special enmity. However, with the successive establishment of threatening towns by Valdivia the conqueror of Chile, their apprehensions were aroused, and hostilities ensued. The first encounters resulted unfavourably for the Araucanians, to whom the weapons and tactics of the Spaniards were a surprise. But they soon began to learn. Valdivia invaded the range of Arauco, and was completely defeated. The 2 December 1553, his force of 500 men annihilated, and himself killed. The tactics then made use of by the Indians under the leadership of the toqui Caupolican and a young Indian named Lautaro, showed military qualities hitherto unobserved among the American aborigines. War with the Araucanians thereafter went on for nearly two centuries with varying success, and no impression was made upon the Indians, who displayed unusual grasp, perspicacity, and aptitude for improvement in everything relating to warfare. They soon made use of the horse and organized a cavalry capable of opposing the Spanish in the open field. They also made use of artillery, and, by the invention or perfection of ingenium, their weapons had been exceedingly primitive. Spears or lances, with points of hard wood, flint, wooden clubs, and clubheads of stone constituted the arms with which they at first successfully encountered the Spanish soldiers. While the Araucanians made rapid inroads into the popular life when they came to be known. We have also two addresses in distichs written by Arator to the Abbot Florius and to Viglius, as well as a letter to Parthenius. The two latter contain biographical details. The date of the poet's death is unknown.
ARAUJO

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ARAWAKS

Araucanum. See ORANGE, COUNCIL OF.

Arawaks (also Aruacas), the first American indigenes met by Columbus—not to be confounded with the Araucas or Arahouques, linguistically allied to the Chibchas of Columbia—an Indian stock, widely distributed over South America, from the Andes in Peru to the Atlantic coast in Guyana. The Arawaks were met by Columbus only in the Guianas, but they had been met by the West Indians a generation later, in Haiti, Cuba, Jamaica, and Puerto Rico. In the fifteenth century and possibly for several centuries previous, Indians of Arawak stock occupied the Greater Antilles. It is not impossible that up to a certain time before Columbus they may have held all the West Indian islands. Then an intrusive Indian element, that of the Caribs, gradually encroached upon the southern Antilles from the mainland of Venezuela and drove the Arawaks northward. The latter showed decided fear of their aggressors, a feeling increased by the cannibalism of the Caribs.

Generally speaking, the Arawaks are in a condition between savagery and agriculture, and the status varies according to environment. The Arawaks on the Bahamas were practically defenseless against the Caribs. The aborigines of Cuba and Haiti, enjoying superior material advantages, stood on a somewhat higher plane. The inhabitants of Jamaica and Puerto Rico, immediate neighbours of the Caribs, were almost as fierce as the latter and probably as anthropophagous. Wedged in (after the discovery of Columbus) between the Caribs on the South and the Europeans, the former relentless destroyers, the latter startling innovators, the Arawaks were doomed. In the course of half a century they succumbed to the unwanted labour imposed upon them, epidemics doing their share towards extermination. Abuse has been heaped upon Spain for this inevitable result of first contact between races whose civilization was different, and whose ideas were so incompatible. Colonization in its beginnings on American soil had to go through a period of experiments, and the Indians naturally were the victims. Then the experimenters (as is always the case in newly discovered lands) did not at first belong to the most desirable class. Columbus himself (a b. c. v. b. c. d. as i. v. b. c. e. f. de a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.), conqueror and importers of disease, contributed much to the outcome by measures well intended, but impractical, on account of absolute lack of acquaintance with the nature of American aboriginals. (See COLUMBUS, LAS CABAS.) The Church took a deep interest in the fate of the Antillean Arawaks. The Hieronymites and, later, the Dominicans defended their cause, and propagated Christianity among them. They also carefully studied their customs and religious beliefs. Fray Roman Pane, a Hieronymite, has left us a very remarkable report on the lore and ceremonial of the Indians of Hayti (published in Italian in 1571, in Spanish in 1572), in the second volume of his history. The anonymous descriptions, from anonymous, but surely ecclesiastical, sources, are contained in the "Documentos inéditos de Indias". The report of Fray Roman Pane antedates 1508, and it is the purely ethnographic treatise on American Indians.

While lamenting the disappearance of the Indians of the Antilles, writers of the Columbian period have, for controversial effect, greatly exaggerated the numbers of these people; hence the number of victims charged to Spanish rule. It is not possible that Indians constantly warring with each other, and warring upon by an outside enemy like the Caribs, not given to agriculture except in as far as women

ARAUJO, ANTONIO DE, a Brazilian missionary, b. at St. Michael's, in the Azores; d. 1632. He entered the Society of Jesus, and was for nine years Superior of the Missions of Brazil. He wrote a catechism in the native language of Brazil. Southwell says of it: "This catechism, begun by others in Brazil, he augmented considerably. It was published at Lisbon under his name, and is regarded as without a superior in the catechetical art. It was afterwards translated into the native American tongue."

SOMMERSOOG, Bibl. de la c. de J., 1, 507.

T. J. CAMPBELL.

ARAUJO, FRANCISCO DE, Spanish theologian, b. at Verin, Galicia, 1580; d. Madrid, 19 March, 1664. In 1601, he entered the Dominican Order at Salamanca. He taught theology (1616-17) in the convent of St. Paul at Burgos, and in the latter year was made Professor of Theology at Salamanca. Six years later he succeeded to the chair, and held it until 1648, when he was appointed Bishop of Sevoga. In 1656 he resigned his see, and retired to the convent of his order at Madrid. His writings are: Commentary on the "Metaphysics" of Aristotle (2 vols., Salamanca, 1617; 2d ed., ibid. 1631); "Opuscula tripartita, h. e. in tres controversias tripticis theologiarum divinae" etc. (Douay, 1633); a commentary in seven volumes on the "Summa" of St. Thomas (Salamanca and Madrid, 1635-47); "Variae et selectae decisiones morales ad stat. eccl. et civil. pertinentes" (Lyons, 1647); a Grammar of the Hebrew Language (Lyons, 1647). In the second volume of his commentary on the "Prima Secundae" there is a treatise on Predistribution and Grace, the doctrine of which is Molinistic. Martines de Prado has proved that this was not written by Araujo, who, in a later work, shows clearly his adherence to the Thomistic tenets with respect to these questions.


W. D. NOON.
worked the crops, without domestic animals, in an
excruciating climate, could have been nearly as num-
rous as, for instance, Las Casas asserts. The exsemi-
ation of the Antillean Arawaks under Spanish rule
had not yet been impartially written. It is no worse
a page of history than many filled with English atro-
cies, or than those which tell how the North American
aborigines have been disposed of in the roomy
white man. The Spaniards did not, and could not, yet
know the nature and possibilities of the Indian.
They could not understand that a race physically
well-endowed, but the men of which had no concep-
tion of work, could not be suddenly
changed into hardy tillers of the soil and miners.
And even the conqueror of the latter had to admit
that their original homes were on the eastern slope
of the Andes, where the Campos (Chunchos or Antis)
represent the Arawak element, together with the
Shipibos, Piroes, Conibos, and other tribes of the
extensive Pano group. A Spanish officer, Pedro
de Candia, first discovered them in 1538. The
earliest attempts at Christianization are due to the
Jesuits. They made, previous to 1602, six distinct
efforts to convert the Chunchos, from the side of
Huánuco in Peru, and from northern Bolivia, but all
these efforts were failures. There are also traces
that a Jesuit had penetrated those regions, in 1581,
more as an explorer than as a missionary. Notwith-
standing the ill-success accompanying the first ef-
facts, the Jesuits persevered, and founded missions
among the Moxos, one of the most southerly branches
of the Arawaks, and also among the Baures. Those
missions were, of course, abandoned after 1677.
During the eighteenth century there were
attempts, the field of which the Jesuits were deprived,
especially the missions among the Pano or Shipibo
tribes of the Beni region of Bolivia. The late
Father Rafael Sanz was one of the first to devote
himself to the difficult and dangerous task, and he was
followed by the Jesuits Antonio Amezcua, who is
now Bishop of La Paz. The latter has also done
very good work in the field of linguistics. Missions
among the Goajiroes in Colombia, however, had but
little success. Of late the tribe has become more
approachable. The Arawaks of the upper Amazonian
region were probably met by Alonso Mercadillo,
in 1537, and may have been seen by Orellana in
1538-39. The Arawak tribes occupying almost exclu-
sively the southern banks of the Amazon, they
were reached by the missionaries later than the tribes
on the north bank. Franciscans accompanied Juan
de Salinbas Loyola (a relative of St. Ignatius) in
1555, but the results of these expeditions were not
permanent.

In the heart of the Andean region the Friars
of the Order of Our Lady of Mercy (Mercedarios)
were the first to establish permanent missions. Fray Francisco Ponce de Leon, "Commander of the
colonial city of Jaén de Oregamoros", and Diego Vaca de Vargas, Governor of Jaén, organized in
1619 an expedition down the Maranon to the Maynas.
In 1619 they founded the Mission of San Francisco
Borja, which still exists as a settlement. The first
baptisms of Indians took place 22 March, 1620. The
year following, Father Ponce made an expedition
lower down the Amazon, beyond the mouth of the
Rio Huallaga where he came in contact with the
Arawak tribes, to whom he preached, and some of
whom he baptised. The Franciscans entered from
the direction of Jauja or Tarma, towards Chancha-
mayo, in 1631 and 1635. The first foundation was
at Quimiri, where a chapel was built. Two years
later, the founders, Fathers Gerónimo Ximénez and
Cristóval Larios, died at the hands of the Campes
on the Péréné River. Work was not interrupted,
however, and three years later (1640) there were es-
ablished about the salt-hill of Vitoc seven chapels,
each with a settlement of Indian converts. But in
1742 the appearance of the Arawaks in the
region of the Maypures and Maynas, so extensively
converted and so large in number, seemed to en-
visioned an almost general uprising of the aborigines.
Until then the missions had progressed remarkably.
Of the most savage tribes, like the Conibos, they
became at least partly reduced to obedience, and
led a more sedate, orderly life. In 1725 the College
of Ocopa was founded. All these gains (except the
College of Ocopa and the regions around Tarma
and Cajamarmilla) were lost until, after 1751,
Franciscan missionaries again began to enter the
lost territory, and even added new conquests among
the fiercest Arawaks (Cashibos) on the Ucayali.
Conversion in these regions has not been
less than thirty-four ecclesiastics having perished
at the hands of Indians of Arawak stock in the
years between 1637 and 1766. Missionary work
among the Arawaks of Guyana and on the
banks of the Orinoco, began, in a systematic man-
er, in the second half of the seventeenth century,
and was carried on from the Spanish side among
the Maypures of the Orinoco, from the French side
along the coast and the Essequibo River. Wars
between France, England, and Holland, the in-
different, systemless ways of French colonization,
but chiefly the constant incursions of the Caribs,
incorporated or overtaken in the progress of the
missions. Ethnologically the Arawaks vary in
condition. Those of Guyana seem to be partly
dedentate. They call themselves Lokonono. They
are well built. Descent among them is in the female
line, and they are polygamous. They are land-
tillers and hunters. Their houses are sheds, open
on one side, and the women are the weavers of the
wooden clubs. Their religious ideas are, locally
varied, those of all Indians, animism or fetishism,
with an army of shamans, or medicine-men, to uphold
it. Of the Campes and the tribes comprised within
the Pano group, about the same may be stated, with
the difference that the Arawaks are generally
considered as fierce cannibals (Cashibos and Conibos).
It must be observed, however, that this cannibalism is,
under certain conditions, practised by all the forest tribes
of South America, as well as by the Aymará of
Bolivia. It is mostly a ceremonial practice and, at
the bottom, closely related to the custom of scalping.

The "Letters of Columbus" contain the earliest in-
formation about the American Indians. The
first letter, 22 February, 1493, were Arawaks. The report
of Fray Roman Pan is found in the work of Hernando Colen,
the Spanish original of which the Italian version of it was published in
1571. There are several
editions. Quotations above are from Historia del Sigor D.
Fray Roman Colen, y de la Nueva Colonia, por la mis-
sione della vita, e de' fatti dell'Amministro D. Cristoforo Colombo
Bio Padre (Venice, 1785), the translation is by Alonzo Uilas.

Spanish pre-translation of the Incaic Básica in Historiadores primitivos de Indias (Madrid, 1749); an
English version by the Relations de la historia y de las
Investigaciones para el estudio de los documentos de las
Relaciones de la historia de España; Breviarias de la
Depression of the Incas (Seville, 1592), numerous edi-
tions in Spanish language and English, by
Benzon, Historia del Mundo Nuevo (Venice, 1565); Ger-
man translation, 1797; French, 1597; English, Backhuysen
Society, History of the New World (London, 1827). Other
sources: OYERDO Y VALDEZ, Historia general y natural de las
Arbitro, Ignacio de, b. at Madrid, February, 1585; d. at Lima, Peru, 7 August, 1676. He joined the Society of Jesus in 1603, and was ordained a priest at Lima, in 1612. He was appointed to the chair of philosophy at Quito in Ecuador, went through a missionary course to Lima, where he died. He taught (with interruptions) for twenty-five years in Peru, and spent his last years in writing the "Historia del Perú y de las fundaciones que ha hecho en él la Compañía de Jesús." The MS. is at the National Archives of Lima, and in a hopeless state of decay.

Leon y Pinelo, Epitome de la bibliae oriental y occidental (Madrid, 1573–78, 2d ed.; Nicolás Antonio, Biblioteca Historica Moderna (Madrid, 1733–38, 2d ed.; Torres Salazar, Anicentos Jesuitas del Perú (Lima, 1882); Mendiiburu, Diccionario historico-biografico (Lima, 1874).}

AD. F. BANDELLER.

Arbitration, in a general sense, is a method of arranging differences between parties by referring them to a disinterested outsider whose decision the parties to a dispute agree in advance to accept as in some way binding. The whole process of arbitration involves the reference of issues to an outside party, investigation, decision, acceptance or enforcement of it. The condition which invites arbitration is one wherein a number of persons of equal, or nearly equal power, disagree obstinately concerning a right, privilege, or duty, and refuse to come to terms themselves. The underlying assumptions are that the sense of fairness is dulled in the opponents by advocacy of self-interest, and by obstinacy, and that the judgment of a capable disinterested outsider will command the parties to do justice and equity. The motive which prompts appeal to arbitration is found finally in society's desire to eliminate force as a sanction of right, and to introduce effectively the principles of the ethical order into the settlement of disputes among its members. Courts, rules of law and procedure have as their purpose the protection of order and justice by compelling men to settle vital differences in a peaceful manner. In the main, society must always trust to the common sense, honour, and conscience of men to arrange peacefully the differences which arise in everyday life. When, however, differences of actual or possible grave social consequences arise, wherein high principles or great interests are involved, and the parties of themselves fail to agree, society attempts to secure order by creating institutions to decide the situation according to predetermined rules of law. The movement to introduce arbitration is somewhat a development of disputes between laborers and employers is an effort in society to lift such conflicts from the plane of brute force to the level of the ethical order; to provide a rational method of settling such disputes as fail to be resolved by other peaceful means.

The Issues.—The issues which have arisen between labourers and employers concern the division of profits in industry or the rate of wages, and the formal recognition of labour unions, which professedly claim a right to have a voice with the employer in determining questions of hours, methods of work, conditions of work, manner of payment of wages, and disputes generally connected with the arrangement of terms to govern future relations or the interpretation of the terms of an already-existing labour contract.

The Parties.—As a rule, the labour union and not the individual is a party to the industrial conflict. The individual cannot assert his right of equality with his employer. Only a large body of labourers in an industry or a factory is strong enough to raise an issue effectively against an employer. An active and advanced minority of the labouring class have created labour unions which undertake the care of the interests of the members, and aim to deal on equal footing with the employer. Where the men in a shop or factory are not unionized, they may organize temporarily to enforce a demand or resist a policy, but, generally speaking, it is the union which is invoked when there is conflict between employers and labourers. Until recently, each employer, in his individual capacity, dealt with his working men or with the union. In late years, however, organizations of employers have been built up extensively and they now tend to replace the individual employer in dealing with organized labour.

The Place of Arbitration.—As industrial evolution has been much more rapid than the adjustment of social institutions, serious conflicts of interest, of views, of principles, have arisen in the industrial world, to arrange which, with final authority, we have in fact neither accepted methods nor adequate institutions. The way has thus been left open to permit the settlement of these disputes by trial to the arbitral or economic power of the parties to resist. The strike and the lockout, with their accompanying secondary phases, are the last resort to which industrial conflicts are, by a sort of necessity, referred. The penalties suffered by society are found in social disorder, estrangement, widely felt disturbance of business, and enormous financial losses. In the face of this incredible condition, public opinion and the enlightened self-interest of labourers and employers have begun the work of creating and testing peaceful methods by which differences may be anticipated and prevented, or if not prevented, settled in a secure, just, and peaceful manner. In the creation of these institutions the principle of making the conditions of industrial peace, society is held back to an extent by traditional principles, settled views, established interests and constitutional problems. This has tended to turn the current of effort towards non-legal rather than legal methods of industrial peace. Arbitration, conciliation, mediation, trade agreements, shop committees, joint conferences, are some of the institutions that have resulted. The function of arbitration is best understood when the institution is seen in relation to the whole industrial situation out of which it springs.

1.—To a great extent relations between the unorganized labourers and employers are peaceful. If labourers ask only what employers offer, or employers give all that labourers ask, there is no prospect of difficulty while such conditions endure. Whether one explains the peaceful relations referred to by apathy, weakness, or hopelessness of unorganized labour, or by the benevolence of employers, or by the antagonism to the labour union, one should not overlook the fact that in a very large section of the industrial field relations are peaceful.

2.—Relations between employers and labour unions are to a considerable extent peaceful and at times even cordial, though without any formal effort at definite antici
pation of trouble. Whatever the explanation, whether the generosity of the employer or the conser-

trative effect of the union, the relations between them are largely peaceful, a fact which is a well-known and often

very costly. In many districts, the only effect of peace is to increase the distress of the unemployed, who are left to

a state of subjection. 3. In another increasing class the relations of employers and labourers are cordial, or at

least peaceful, through formal, mutual understandings, and oral or written contracts. In these cases the

accredited representatives of employers and of labour unions meet and decide the questions bearing on the contract of labour, reach conclusions, and embody them in some form of definite under-

standing to cover a given period. In such cases provision is usually made for the peaceful settle-

ment of unforeseen minor disputes. The classes referred to show that industrial peace does actually exist to a considerable extent already. However, it still remains possible that disagreement, estrange-

ment, war, appear in any of the classes referred to. Hence no statistical enumeration of the numbers of

employers and labourers who live and labour peacefully covers the whole situation. We lack still a

final authoritative institution which will be prepared to settle in a peaceful manner the conflicts that may

arise. The possibility of strike or lockout in the classes enumerated being recognized, we may pro-

ceed to consider employers and unions actually at war. Assuming that the employer takes action adverse to the union's will, or vice versa, threats may be made, counter-threats may be, war may be declared, causing a strike, or lockout, with its train of varied evils. The contest is then thrown to the

level of brute force, each party depending on his own economic power to resist, and on the expectation of the

harm that may come to his opponent. In advance of the actual suspension, the party may prepare for the declaration of strike, or at any time during a strike, the parties may endeavour either to prevent an out-

break, or to terminate it, by efforts at compromise among themselves. If they fail to do so, representa-

tives of the public, of civil, of religious, of political organizations, may intervene to induce them to come to

an agreement among themselves for the sake of the public. If all such efforts fail of result, one peaceful

recourse is left, namely, to ask the parties, who of themselves will not agree, to place the issue in the

hands of a disinterested tribunal and abide by the decision. When this is done, the process is called

Arbitration. A tribunal is appointed to and does not have to be a forum for the particular parties

arrange the terms of the labour contract formally and for a definite period, the process is called Trade

Arbitration, or collective bargaining, defined by the Industrial Commission as "the process by which the general terms of the labour contract itself, whether the contract be written or oral, are determined by negotiation directly between employers or employees' associations and organized workmen."

When differences of any kind arise, whether of great or of minor importance, if the parties them-

selves arrange an amicable settlement, the process is called Conciliation, defined by the Industrial Com-

mission as the settlement by the parties between themselves of minor disputes, as to the interpretation of the terms of the labour contract, whether that contract be an express one or only a general understanding", while it is further stated that in England quite commonly the term conciliation is applied to "the discussion and settlement of questions between the parties heretofore settled by the parties or their agents who are themselves actually interested". Trade agreements, as a rule, provide for the reference of unforeseen minor disputes to a board of conciliation composed of representatives of both sides. The intervention of outside parties who seek to induce the opponents to arrive at a peaceful settlement of their differences, is called Mediation, defined by the Indus-

trial Commission as "the intervention, usually uninvited, of some outside person or body, with a view to bringing the parties to the dispute together in conciliatory conferences". When there is no agreement that an outside party is to intervene in the dispute, and they agree to refer it to a third party or body for judgment, the process is called Arbitration, defined by the Industrial Commission as "the authoritative decision of the issues as to which the parties have failed to agree, by some person or persons other than the parties". Arbitration involves, therefore, reference of issues to a third party, investigation, decision, action on the decision by the antagonists. It is greatly to be regretted that usage has not succeeded in establishing clear definitions. One may, however, avoid confusion if one will distinguish the following situations: (1) In-

formal peaceful relations between unions and employers; (2) Formal peaceful relations provided for in trade agreements in advance of any estrangement or difference; (3) After differences have arisen, all efforts made by the parties themselves to establish peace, whether before or after a strike has been declared; (4) Reference to outside parties of the issues and authoritative decision by them; (5) In-

tervention of disinterested outsiders, who aim to induce the parties to arrange for peace, either among themselves or through reference to outside parties. To these situations respectively, excluding the first, the terms trade agreements, conciliation, and intervention, may be applied.

LIMITS OF ARBITRATION.—It would be a mistake to assume that arbitration is a panacea. It is not neces-

sarily effective beyond the term for which a decision is made. While the elements of conflict remain in society the possibility of dispute remains. Hence, at best, arbitration is a temporary expedient, one of the highest importance no doubt, but it does not eradicate the evils to which it is applied. There are certain issues between employers and labourers which will not be submitted to arbitration; funda-

mental rights claimed by each party and held to be beyond the realm of dispute. Thus, for instance, the labour union will not submit to arbitration the question of the right of the labourer to join a union or the right of the union to represent its members. On the other hand, the employer would not submit to arbitration his right to manage his own business. The Industrial Commission remarks: Whether it is for the benefit of the parties or the public, whether arbitration as questions of interpretation is perhaps doubtful. It is certainly the case that minor ques-

tions are more often arbitrated than those of great importance involving general conditions of future labour."

KINDS OF ARBITRATION.—Arbitration is voluntary when it is freely invited, or accepted by the parties to the controversy, without reference to law, when only good faith is involved in the acceptance of the decision. It is compulsory when the civil law compels the parties to the industrial conflict to submit to the decision of a board of arbitration. The law may require a legal board of arbitration on behalf of the parties to the controversy, render a decision, and make public a report. The decision in this case has no binding power and no sanction other than that of public opinion. The law may provide a board which the parties may invoke if they wish, whose decision is binding when both parties join in request for action. The law may provide encouragement, opportunity, boards, of which employers and labourers may avail themselves in case of dispute. In such cases the law may or may not confer upon a board power to administer oaths, to subpoena witnesses and compel the production of papers and books. In no case is arbitration the rule to represent the conflicting-
interests by equal numbers of representatives who agree on an umpire and thus complete the organization of the

COMPULSORY ARBITRATION.—Sentiment throughout the powerful industrial nations seems to be unanimous against compulsory arbitration, which involves legal enforcement of decision. Labour unions, employers, and representatives of the public generally, in the United States, and in Europe as well, agree in opposing it. The sentiment against it is perhaps strongest in the United States, as is shown by the amount of testimony collected by the Industrial Commission. Compulsory investigation and decision with publication of facts and of decision is frequently favoured where great interests are involved, as in interstate commerce, and not a few are found who favour enforcement of decision where both parties invoke arbitration. New Zealand alone has attempted full compulsory arbitration. The reasons alleged against compulsory arbitration are numerous. It appears to invade the property rights of the employer, or the personal liberty of the labourer, since the former might be compelled by the court to give wages against which he might strongly object, and the latter might be forced to labour in spite of himself. It is difficult to make the action of compulsory arbitration reciprocal, since the employer is more easily held than the labour union, unless the latter be incorporated and be made financially responsible, a condition from which the unions usually shrink. As arbitration is not binding by a rule of law, it is feared that sympathy with the weaker party might sway them, and that they would be inclined to "split the difference", thereby ensuring some gain to labour, a prospect which, it is said, might encourage strikes and prompt unreasonable demands. It is claimed that decisions unfavourable to labourers would tend to strengthen the already-growing suspicion of government and of courts. Furthermore, the employer sees in compulsory arbitration divided jurisdiction in his business, interference of outsiders who lack technical knowledge, probable overturning of discipline, and a weakening of his position, points that were made with some feeling against Cardinal Manning in his mediation in the great Dock Strike. Fear is expressed that employers would be driven to organize for self-protection, that they would be inclined to raise prices, or adulterate products, in order to offset losses occasioned by adverse decisions of arbitrators. There are in addition constitutional difficulties which in most modern nations might make the operation of compulsory arbitration difficult, even if the public were to accept it. It is urged in favour of compulsory arbitration that the prospect of it would inevitably create a more conciliatory attitude of mind in employers and labourers, that common fear of undesirable results would develop the practice of trade agreement and conciliation, that society would thereby gain finally legal guarantee of industrial peace, and would be spared the enormous losses, confusion, and violence that result from strikes. The modern tendency is away from arbitration—enforcement of decision when both parties agree to submit to arbitration, and compulsory arbitration where vital public interests are immediately concerned, as in interstate commerce—avoid many of the objections and appear to promise good results.

Voluntary Arbitration.—That opposition to compulsory arbitration is directed against the compulsory feature, and not against arbitration as such, is seen from the practical sympathy, and even enthusiasm, with which voluntary arbitration is received. In the United States, which may be taken as the model, there are forms of voluntary arbitration—industry, and speaking strongly in favour of voluntary arbitration. It deplores strikes, provides careful scrutiny and a thorough test of feeling before permitting strikes, and generally provides for appeal to conciliation or arbitration. Mr. Gompers, President of the American Federation of Labor, said before the Conciliation and Arbitration in Chicago, in 1894: "As one who has been intimately and closely connected with the labour movement for more than thirty years from boyhood, I say to you that I have yet to receive a copy of a Constitution of any general organization, or local organization, of labour which has not the remark in regard to it that work not undertaken, conciliation or arbitration shall be tried; and, with nearly twelve thousand local trade unions in the United States, I think that this goes far to show that the organizations of labour are desirous of encouraging amicable arrangements of such schedules and conditions of labour as shall tend to peace." This is fully corroborated by the Industrial Commission, which said in its report, six years later, that "the rule of local and national trade unions, almost without exception, provides for conciliatory negotiations with employers before a strike may be entered upon. In nearly all trade agreements, a provision is made for arbitration, and in disputes, whenever minority disputes of any kind arise. As to employers, one should recall that all employers who stand in friendly relations with union labour, either informally, or formally, in trade agreements, are presumptively favourable to arbitration. The employer who refuses to arbitrate whenever the union is inclined not to favour arbitration, since it involves recognition of the union. He may be willing to meet a committee of his men and hear complaints, and even grant demands, but his method is not that of arbitration. The following, from the Principles of the National Association of Manufacturers, adopted in 1904, is typical. The Association "favours an equitable adjustment of the differences between employers and employees by any amicable method that will preserve the rights of both parties", though at the same time the Association declares that it will permit no interference by organizations. The Republican National Platform of 1896, as well as the Democratic, declared in favour of arbitration in inter-state-commerce controversies. Nothing on the subject appeared in either platform in 1900. The Republican platform of 1904 contained only an endorsement of President Roosevelt's mediation and conciliation of 1902. The Democratic platform declared directly for arbitration without qualification. A remarkable expression of public opinion in the United States is seen in the creation of the National Civic Federation which has held a number of national conferences in the interest of industrial peace. Representatives of employers, of labouring men, of political life, of churches, of academic circles, have met in these conventions and their endorsements of attempts to establish industrial peace, through trade agreements, conciliation, and voluntary arbitration, have been unanimous and enthusiastic. The Protestant Episcopal Church in the United States forms six committees on industrial peace, and the Labour and Capital whose duty it is "to hold themselves in readiness to act as arbitrators should their services be desired between the men and their employers with the view to bringing about mutual conciliation and harmony in the spirit of the Prince of Peace." The action of Cardinal Manning in the Strike in London in 1889, together with his great efforts to establish boards of conciliation in the London District; the presence and activity of Archbishop Ireland in the National Civic Federation; the efforts of Archbishop Ryan in the Philadelphia strike, in 1896; the work of Bishop Quigley in the strike of 1897 in Chicago; and Bishop Ignatius, in the strike of 1902, that of Bishop Hoban, of Scranton, in the street-car strike of 1903, and in 1906; the
activity of Bishop Spalding in the anthracite-strike commission in 1902-3, the strong public approbation
given by His Eminence Cardinal Gibbons, and as well many instances of successful activity by
clergymen, all serve to show that Catholic leaders recognize the value of conciliation and arbitration in
promoting industrial peace. In France, Belgium, Germany, and Italy we find the Catholic attitude
equally strong. In these countries the endorsement of the organization of labour is most emphatic, as is
also the demand by representative Catholics for recognition of organizations of labour, for boards of
conciliation and arbitration, all of which is in harmony with the spirit and teaching of Leo XIII,
who, in his encyclical on the condition of the working
men, expresses strong approval of conciliatory
methods in arranging disputes between labour and capital.

GOVERNMENTAL ARBITRATION.—The Government of
the United States enacted laws, in 1888 and 1896,
by which provision is made for mediation, concilia-
tion, or arbitration, in interstate commerce disputes.
If both parties join in requesting action, the decision
of the board is enforceable in equity for one year.
The law authorizes an investigation, decision, and
publication of decision, whether or not such action
is invited. The only effect produced by the law was
the creation of the strike commission to investigate
the anthracite strike in 1902. In 1895 twenty-five
States of the Union had made legal provision for
arbitration, the earliest law being that of Maryland,
of 1878. There are four forms of boards: (1) Local
arbitration without permanently constituted boards,
found in four States; (2) Permanent district or county
boards, established by private parties, found in
four States; (3) Arbitration or Conciliation
through the State Commissioner of Labour, found
in five States; (4) State boards for the settlement
of industrial disputes, found in seventeen States.
In some States several types of institution may be
found. The laws in the first group of States are
practically dead letters. The same may be said of the
second group, with the exception of Pennsylvania,
where some effect has been produced. Intervention
by State Commissioners of Labour has had but
moderate success. In only eight of the seventeen
States which have State boards of arbitration have
real results been accomplished. The States are
New York, Massachusetts, New Jersey, Ohio, Wis-
consin, Illinois, Indiana, Missouri. The records, for
instance, of New York and Massachusetts are repre-

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<tr>
<th>N.Y. 1886-1900</th>
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<td>Effect, failure of those settled by Conciliation, by Arbitration, otherwise</td>
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<td>success . . .</td>
<td>208</td>
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<td>of those settled .</td>
<td>220 224 2620</td>
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In England the present law dates from 1896. It
provides for the registration of private boards of
conciliation or arbitration by the Board of Trade,
and it permits the Board of Trade in times of dispute
to investigate and mediate, on the request of either
party, or to appoint a board of conciliation, or on the
request of both parties to create a board of arbitra-
tion. In the period of 1896-1903, requests for in-
tervention were made by employers in twenty cases,
rendered, and it applies to all labourers who may work for an employer affected by the decision. The court may extend an award to a whole competitive field. The law concerning arbitration applies to all employers potentially, but only to such labour organizations as are registered. Registration is voluntary. Hence compulsory arbitration in New Zealand depends absolutely on the favourable attitude of organized labour towards it. In 1904 there were 266 registered unions with a membership of 27,640. In seven years, under the action of the law, fifty-four cases of dispute were settled by boards of arbitration. The higher courts have ruled in this respect.

WILLIAM J. KIRBY.


Arbogast (Gaelic Arascaich), Saint, has been claimed as a native of Scotland, but this is owing to a misunderstanding of a name "Scotia", which is how the Middle Ages really meant Ireland. He flourished about the middle of the seventh century. Leaving Ireland, as so many other missionaries had done, he settled as a hermit in a German forest, and then proceeded to Alase, where his real name, Arascaich, was changed to Arbogast. This change of name was owing to the difficulty experienced by foreigners in pronouncing Irish Christian names; thus it is Moengal, Maelmaedhog, Cellach, Gillais, Gilla in Coimmed, Tuathal, and Arascaich were respectively transformed into Marcellus, Malaclu, Gall, Gelasius, Germanus, Tuttul, and Arbogast.

St. Arbogast found a warm friend in King Dagobert II of Austrasia, who had been educated at Saine, in Meath, in Ireland, and was restored to his kingdom on the demise of King Childebert II. Monstrelet authenticates the story of King Dagobert in Ireland; and the royal exile naturally fled to Saine in order to be under theegis of the Ard-Righ (High-King) of Ireland, at Tara. On Dagobert's accession to the throne of Austrasia, Arbogast was appointed Bishop of Strasburg, and was famed for sanctity and miracles. It is related that the Irish saint raised to life Dagobert's son, who had been killed by a fall from his horse. St. Arbogast died in 678, and, at his request, was buried on the slopes of a mountain, where only malefactors were interred. The site of his burial was subsequently deemed suitable for a church. He is commemorated 21 July.

Grattan Flood. Irish Saints: Boruchus in Acta SS. (1777), July, v. 169-177; Beringer, Heptaleia Sancta (1865) 1, 57-58; Hist. lit. de la France (1735), III, 621-622; Postema, in Kénizische Quartoarchiv (1896), XII, 399-405; Anales de Bolland., XVIII, 194, 195 (1896), 106, 1217; O' Hanlon, Lives of Irish Saints, VII (21 July); Wattenbach, Deutschlands Geschichtsquellen, 3rd ed.: Granddier, Hist. de l'église de Strasbourg (1770), I, 199.

W. H. GRATTAN FLOOD.

Arbroath Abbey of.—This monastery was founded on the east coast of Scotland (1178) by William, the Lion, for Benedictines, and was colonized by monks from Kelso. The foundation was in honour of St. Thomas of Canterbury, martyred eight years previously, with whom William had been on terms of personal friendship. At his death in 1214 William was buried in the eastern portion, then just finished, of the noble church, which was completed in 1233. It had a choir of three bays and a nave of nine, with side aisles, two transepts, a central and two western towers. The monastery was richly endowed by William and his successors, and by various Scottish barons, and was one of the most opulent in the kingdom. The monks constructed a harbour, and fixed a bell on the Incheape Rock as a warning to mariners. The last Abbot of Arbroath was David Beaton, Archbishop of St. Andrews, 1459-1508. After his death, the abbey was bestowed on the Hamiltons, the abbey being erected into a temporal lordship. Services were held up to 1590 in the lady-chapel, "stripped of its altars and images". The existing ruins of the church are considerable and imposing, but of the conventual buildings only a few fragments remain.

Ray, History of Abbeys (Arbroath, 1876); Mackenzie-Walcott, Scot-Monasticism (London, 1874); Liber Thoma de Brothock, ed. Corrigan (Edinburgh, 1870); Gordon, Monasticism (Glasgow, 1868); Sinclair, Statistical Account of Scotland (Edinburgh, 1791).

D. O. HUNTER-BLAIR.

Arbuthnott, Missal of, a manuscript Scottish missal or mass-book, written in 1491 by James Sibald, priest of Arbuthnott, in Scotland, for use in that church. After the Reformation, it, together with two other MSS. written in the same hand, became the property of the family of Arbuthnott, in whose possession it remained until 1897, when it was purchased by Mr. Archibald Coats of Paisley, who presented it to the museum of that town. The MS. is written on vellum, in large Gothic characters, with numerous miniatures, illuminated capitals and borders. It consists of 244 leaves and is complete. It contains also a full-length painting of St. Ternan, the apostle of the Picts, and patron saint of the church of Arbuthnott. It is of unique historical and liturgical interest, as being the only missal of the Scottish Use now extant. It commences with a leaf of "Fraeres be Maes", then follows the Form of Excommunion in Scottish and Latin, succeeded by three leaves of rubrics and the calendar. The mass itself is mainly that of Sarum with some variations, and, of the typical editions of the Sarum missal, that of 1498 agrees most closely with it. The Sarum Rite, as emended by St. Osmond of Salisbury in the eleventh century, after having been adopted in most of the English dioceses, penetrated into Scotland early in the twelfth century, and continued in use there up to the Reformation. The differences between the Arbuthnott and the Sarum missals lie chiefly in the Sancitorale. Masses for certain saints being found in the one which is lacking in the other. The Arbuthnott missal contains also a number of Sequences, not to be found in either the Sarum, York, or Hereford missals, nor yet in the MS. troparium in the Bodleian Library at Oxford.

Forbes (ed.), Liber Ecclesiæ Beatæ Terrenæ de Arbuthnott (Barnsley, 1864); Kalendaris of Scottish Saints (Edinburgh, 1872); Innes, Civil and Ecclesiastical History of Scotland (Aberdeen, 1853); Spalding's Of the Salisbury Liturgy used in Scotland in Miscellany (Edinburgh), II.

E. E. GREEN.

Arc, Joan of. See Joan of Arc.

Arcæ, a box in which the Eucharist was kept by the primitive Christians in their homes. St. Cyprian (De lepide, xxvi) tells of a woman “who with unworthy hands” attempted “to open her box in which the Holy (Body) of the Lord”, but was unable to do so because of fire which issued therefrom the moment she touched it. (Cum quaedam arcam suam in quo Domini sanctum fuit manus immundis tempus aperiens, etc.). A representation of the last words is represented by Wilpert to exist in a fresco of the catacomb of Sts. Peter and Marcellinus. The scene depicts Christ seated, reading from an open roll; on His right are three amphoræ, and on the left a square box filled with loaves, symbols of the Eucharist. It also signified a receptacle for the offerings of Christians for the
Arcadian. See John Chyrsostom, Saint.

Arcadus, also Arca, now Tel-Arka, a titular see on the coast of Phoenicia, between Tripolis and Antara, suffragan of Tyre. Its episcopal list is given in Gams (p. 434) from 364 to 451. It was a Latin see during the Crusades, and now gives a title to a Greek and a Maronite bishop. In antiquity it was famous for the worship of Aphrodite and for a temple of the Roman Emperor, Alexander Severus, who was born there in a temple during a visit of his parents. It had long sieges by the Arab corsairs of Saracen, in the seventh century, and in the eleventh (1099) by the Crusaders into whose hands it eventually fell. Later it was destroyed by the Mamelukes after they had expelled the Christian population. There was another Arca in Cappadocia, suffragan of Nicosia. Its episcopal list (451-890) is given in Gams (p. 441).

Leguèn, Origens Christ. (1740), II, 825, 826, III, 956; Smith, Dict. of Greek and Roman Geogr., I, 186; Burckhardt, Syria, 162.

Thomas J. Shahan.

Arcani Disciplinae. See Discipline of the Sacraments.

Arcanum, an Encyclical Letter on Christian marriage, issued 10 February, 1880, by Leo XIII. Its object is to show that, since family life is the germ of society, and marriage is the basis of family life, the healthy condition of civil no less than of religious society depends on the inviolability of the marriage contract. The argument of the Encyclical runs as follows: The mission of Christ was to restore man in the supernatural order. That should benefit man also in the natural order; first, the individual; and then, as a consequence, human society. Having laid down this principle, the Encyclical deals with Christian marriage which sanctifies the family, i.e. the unit of society. The marriage contract, Divinely instituted, had from the beginning two properties: unity and indissolubility. Through human weakness and willfulness it was corrupted in the course of time; polygamy destroyed its unity, and divorce its indissolubility. Christ restored the original idea of human marriage, and to sanctify more thoroughly this institution He raised the marriage contract to the dignity of a sacrament. Mutual rights and duties were secured to parents and children; and mutual rights and duties between parents and children were also asserted; to the former, authority to govern and the duty of training; to the latter, the right to parental care and the duty of reverence. Christ instituted His Church to continue His mission to men. The Church, true to her commission, has always maintained the unity and indissolubility of marriage, the relative rights and duties of husband, wife, and children; she has also maintained that the natural contract in marriage having been raised to the dignity of a sacrament, these two are henceforth one and the same thing so that there cannot be a marriage contract amongst Christians which is not a sacrament. Hence, while admitting the right of civil authority to regulate the civil concerns and consequences of marriage, the Church has always claimed exclusive authority over the marriage contract and its essentials, since it is a sacrament. The Encyclical shows by the light of history that for centuries the Church exercised, and the civil power admitted, that authority. But human weakness and willfulness began to throw off the bridle of Christian discipline in family life; civil rulers began to disown the authority of the Church over the marriage tie; and rationalism sought to sustain them by establishing the principle that the marriage contract is no contract at all, or at least that the natural contract and the sacramental are separable and distinct things. Hence arose the idea of the dissolubility of marriage and

Arcadiopolis, a titular see of Asia Minor. Its episcopal list (431–879) is given in Gams (p. 444); there is also in Gams (p. 427) the episcopal list of another see of the same name (431–879).

Leguèn, Origens Christ. (1740), I, 1711-12.
divorce, superseding the unity and indissolubility of the marriage bond. The Encyclical points to the consequences of that departure in the breaking up of family life, and its evil effects on society at large. It points out as a consequence, that the Church, in associating authority over marriage ceremonies, has shown itself not only the enemy but the best friend of the civil power and the guardian of civil society. In conclusion, the Encyclical commissions all bishops to oppose civil marriage, and it warns the faithful against the dangers of mixed marriages.


M. O'RIORDAN.

**Arch.**—A structure composed of separate pieces, such as stone or bricks, having the shape of truncated wedges, arranged on a curved line so as to retain their position by mutual pressure. This method of construction is called arcuated, in contradistinction to the trabeated style used in Greek architecture, where the voids between column and column, or between column and wall, were spanned by lintels. These separate stones which compose the—here by an arch—called vousoirs, or arch-stones. The lowest vousoirs are called springers. The springers usually have one or both joints horizontal. The upper surface of the springer, against which the first vousoir of the real arch (that is, in which both joints radiate) starts, is said to be skewbacked; the upper face of the vousoir is called the keystone. The under, or concave, side of the vousoir is called the intrados or soffit, and the upper, or convex, side, the extrados of the arch. The suppo. is which afford resting and resisting points to the arch are called piers and abutments. The upper part of the pier or abutment where the arch rests—specifically, where it springs from—is the impost. The span of an arch is, in circular arches, the length of its chord, and generally, the width between the points of its opposite impostes whence it springs. The rise of an arch is the height of the highest point of its intrados above the line of the impost; this point is sometimes called the semicircle of the crown. If an arch be enclosed, or is imagined as being enclosed, in a square, then the spaces between the arch and the square are its spandrels.

**Fomia of Arch.**—In Rome and Western Europe, the pointed type of arch is the semicircular. In this the centre is in the middle of the diameter. Where the centre is at a point above the diameter, it is called a stilted arch. When the arch is formed of a curve that is less than a semicircle (a segment of a circle), with its centre below the diameter, it is called a segmental arch. Or if the curve is greater than a semicircle and has its centre above the diameter, it is called the horseshoe arch. All these arches are struck from one centre. The second class is struck from two centres. This arch is the pointed. There are three chief varieties. The first is the equilateral. In this the two centres coincide with the line of the diameter. The second, acutely pointed, is the lancet. In this the centres are on the line of the diameter, but outside it. The third is the obtuse, or drop, arch. In this the centres are still on the line of the diameter, but inside. The third class consists of arches struck from three centres. The first is the employer of the pointed. The second, acutely pointed, is the handle arch. The fourth class consists of arches struck from four centres. The first variety is the four-centred, or Tudor, arch. The curves can be struck in different ways, and the long curves sometimes replaced by straight lines with a short curve at the juncture. Another variety of arch struck from three or four centres is the ogee arch. In this, one or two of the centres are below, but the other two are above the arch. So the two upper curves of the arch are concave, the two lower convex.

Foiled arches have three or more lobes or leaves. The simplest are the round-headed trefoil; the pointed trefoil is an arch whose head meets in a point. The lobe goes by the name of the shouldered arch. A trefoil arch is a trefoiled arch enclosed in a pointed arch. A trefoiled arch is not enclosed in any other arch. Besides the trefoiled, there is the cinquefoil arch, with five lobes or foliis, and the multifoiled arch, with more than five.

**Flat Arch.**—In a flat arch the voussoirs are wedge-shaped, but the extrados and intrados are composed of straight lines. Sometimes, to strengthen a flat or slightly curved arch, the voussoirs are notched or joggled. **Compound Arches.**—If the arch needs to be unusually strong, it is better to construct two independent arches, one on the top of the other. Or it may be constructed in three separate rings. Each of these sub-arches, or rings, of which the whole compound arch is composed, is called an order. It is a safer form of arch than the simple arch. This system of concentric arches was frequently used by the early Romans and the early Christians. Another is the so-called cloaca maxima at Rome; three occur where it enters the Tiber. In some compound orders the faces are in the same plane. But as a rule the orders are successively recessed, i.e. the innermost sub-arch, or order, is narrow, the next above it broader, the next is broader still, and so on. This is called the Roman or Romanesque. Another is the Gothic. **Seminental Arch.**—This arch occurs occasionally in Norman work. It is called the horseshoe arch. They are not uncommon in Norman ribbed vaults. They occur in the aisled basilica of Diana, near the Euphrates, which has the inscription A.D. 540. In Eastern work the horseshoe arch is frequently not round-headed, but acutely pointed. This facilitates construction, as the upper or more difficult portion of the arch or dome can then be constructed by corbeling and without centering, as in many Indian domes. **Pointed Arch.**—Of the antiquity of the pointed arch in the East there can be no question; in many cases it is as much an Eastern as an Italian arch. It is seen in the Romanesque of Europe. But it does not follow that the latter borrowed it. It has probably been invented again and again, as necessity arose. In countries where there was no timber, or no tools to work it, the natives had to build shelters in stone. Frequently the one-way known of roofing these was to pile flat stones on one another, i.e. with horizontal bed, not with radiating joints, each course projecting a little further inward as the wall went up. Plainly, these walls would topple in if a semicircular roof had been attempted, but they could be got to stand if the roof was built in the form of a pointed arch—at any rate, if the arch was very acutely pointed.

Although the Romanesque architects had solved the greatest problem of the Middle Ages, viz. how to vault throughout with stone a clerestoried church, Basilican in plan, without the aid of the pointed arch, many of the points were left to the ingenuity of the builders and the masons. This provided a new and facilitated building construction. Next to the use of diagonal ribs and flying buttresses it was the greatest improvement introduced into medieval architecture (Francis Bond). The pointed arch is stronger than any other kind of arch; it has a more vertical and a less lateral thrust than a semicircular one. It was of the greatest use in vaulting.
FORMS OF THE ARCH

1. SEMICIRCLE
2. STILTED SEMICIRCLE
3. SEGMENTAL
4. STILTED SEGMENTAL
5. HORSESHOE
6. STILTED HORSESHOE
7. POINTED EQUILATERAL
8. POINTED LANCET
9. POINTED OBTUSE
10. POINTED SEGMENTAL
11. THREE-CENTRED
12. FOUR-CENTRED
13. FOUR-CENTRED
14. QUASI-FOUR-CENTRED
15. Ogee
16. Ogee
17. TREFOILED
18. TREFOILED
19. POINTED ARCH TRIFOLIATED
20. SHOULDERED ARCH
Archeology, Biblical. See Biblical Antiquities.


Archeology, The Commission of Sacred, an official pontifical board founded in the middle of the nineteenth century for the purpose of promoting and directing excavations in the Roman Catacombs and on other sites of Christian antiquarian interest, and of propagating the objects found during such operations. At that period Giovanni Battista De Rossi, a pupil of the archeologist Father Marchi, had already begun the investigation of subterranean Rome, and achieved results which, if confirmed, promised a rich reward. In a vineyard on the Appian Way he discovered (1849) a fragment of a marble slab bearing the inscription: "NELVIS MARTYR", which he recognized as belonging to the sepulchre of Pope Cornelius, martyred in 253, whose remains were laid to rest in the Catacomb of St. Callixtus on the Appian Way. Concluding that the vineyard in which the marble fragment was found overlay this Catacomb, he engaged over the vineyard in order that excavations might be made there. The Pope, after listening to the representations of the young enthusiast, said: "These are but the dreams of an archeologist"; and he added that he had works of more importance on which to spend his money. Nevertheless, he ordered the purchase to be made, and an annual revenue of 18,000 francs to be applied for excavations and future discoveries. The Commission of Sacred Archeology was then appointed to superintend the application of this fund to labours in the Catacombs and elsewhere. The first meeting of this Commission was held at Rome on 1851, at the residence of Cardinal Patrizi, who presided over it by virtue of his office, and selected its members, first amongst them being the Sacristan of His Holiness, Mgr. Castellanl, whose office up till then included that of the preservation of sacred relics. Mgr. Vincenzo Tiziani, a distinguished Preacher of the Roman University; Marino Marinii, Canon of St. Peter's; Father Marchi, S.J., and G. B. De Rossi, were the first members. At present it is presided over by the Vicar of His Holiness, Cardinal Respighi, and among its members are such well known archeologists as Mgr. Giuseppe Wilpert, Father Germaino, C.P., Father Bonaventura, S.J., Orazio Marucci, Giuseppe Gatti, Baron Rodolfo Kanzler, Mgr. Storniolo, and P. Franchi de' Cavalieri. The work achieved under its direction is very extensive. It includes the formation of the Museum of Catacomb Inscriptions and Christian Antiquities in the Lateran Palace, of a size and character otherwise than academically. The origin of the arch is not known. It was largely used by the Assyrians, and by the Egyptians as well, at a very early date; but for some unknown reason they did not introduce it into their greatest works. The practical introduction and use of the arch was due to the Romans. The pointed arch came into use about the twelfth century, and was destined to give birth to a new style of architecture. The pointed arch, whatever its origin, made its appearance almost at the same time in all the civilized countries of Europe. As this was immediately after the first Crusade, it has been conjectured that the Crusaders came to know it in the Holy Land, and introduced it into their respective countries on their return from the East. It was in use among the Saracen and Mohammedan nations, and was extensively employed in Asia. But exactly with what nation in the East the pointed arch originated, and in what manner, are problems equally difficult to solve.

Thomas H. Poole.

Archaeology de Lyon, a preacher of the Capuchin order whose name was Michael Desgranges, b. at Lyons, 2 March, 1736; d. at Lyons, 13 October, 1822. He joined the Capuchins 4 March, 1751, and held the post of lector in theology about the end of the eighteenth century. In 1789, having preached against the States General he was obliged to leave the country, and went to France. He returned in disguise to Lyons about 1796 and became curé of the parish of the Carthusians and on the re-establishment of his order at Chambéry he resumed his monastic habit there in 1818. He devoted himself to preaching missions and stations in Savoy and France until, in 1821, he was able to return to Lyons for a time, and purchase a house for the Capuchins at Crest in Valence. He died at Lyons 13 October, 1822. He is regarded as the restorer of the Capuchin order in France. His works comprise: "Dis-
ARCHANGEL

ARCHBISHOP

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ARCHBISHOP

Thomas Walsh

Archangel. See Angel.

Archbishop (Aρχιεπίσκοπος, archiepiscopos). I.—In the Catholic Church an archbishop or metropolitan, in the present sense of the term, is a bishop who governs a diocese strictly his own, while he presides at the same time over the bishops of a well-defined territory comprised of one or more provinces. Hence none of these subordinate bishops rule over others. These bishops are called the suffragans or comprovincials. The archbishop's own diocese is the archidioecese. The several dioceses of the district form the archiepiscopal, or metropolitan, province.

Historical Origin.—Some writers wrongly point to Sts. Timothy and Titus, the disciples of St. Paul, as the first archbishops in the Church. Probably they were metropolitan in the wider sense of the term, one for Asia Minor, the other for the island of Crete. But it remains impossible to assign the exact date when archbishops, as we now use the term, were first appointed. It is true that metropolitan are mentioned as a well-known institution in the Church by the Council of Nicaea (325) in its fourth, fifth, and sixth canons, and by the Council of Antioch (341) whose seventh canon is a classical passage in this matter. It reads: "The bishops of every province must be aware that the bishop presiding in the metropolis has charge of the whole province; because all who have business come together from all quarters to the metropolis. For this reason it is decided that he should, according to the canonical order, come first before the Holy Synod even when he is present beyond what concerns their respective dioceses and the districts belonging thereto", etc. But it cannot be denied that even at that period the term "metropolitan" was used indiscriminately for all higher ranks above the simple episcopate. It was thus applied also to patriarchs and primates. The same must be said of the term "archbishop" which does not occur in the present meaning before the sixth century, although the office of archbishop or metropolitan in the stricter sense, indicating a hierarchical rank above the ordinary bishops but below the primate and patriarch was already substantially the same in the fifth century as it is to-day. A peculiar condition obtained in Africa, where the archiepiscopal office was not attached to a certain see, the metropolis, but where it always devolved upon the senior bishop of the province, whatever see he might occupy. He was called "the first or chief bishop", or also "the bishop of the first or chief see".

Jurisdiction.—The jurisdiction of the archbishop is twofold, episcopal and archiepiscopal. The first extends to his own diocese exclusively and comprises the rights and powers of the fullest government of the diocese, clergy and laity, spiritual and temporal, except as restricted by Church law. Unless such restriction be clearly stated in law, the presumption is in favour of the episcopal authority. The contrary holds in regard to the archiepiscopal authority. It extends to the province and the suffragan bishops only in as far as it is explicitly stated in the law. Where the law is silent, the presumption is against the archiepiscopal power. Be it ever so, that a rightfully established and approved custom obtains the force of law. Archiepiscopal jurisdiction, being permanently attached to the office as such, is ordinary jurisdiction, not merely delegated or vicarious. It reaches immediately the suffragan bishops, and mediates the faithful through them. However, it has not always been the same either in regard to time or place. While the metropolitan office was everywhere the same in character, the extent and measure of its right and power would be greatly modified by local conditions, particular laws and customs, and sometimes by papal privileges. Although many of these rights are mentioned in different places of the Corpus Juris Canonici, yet there never was a uniform law to define them all in detail. In former times the archbishop's jurisdiction was far more ample than it is at present. The metropolitan could confirm, consecrate, and transfer the bishops of his province, accept them as his vicars, commissions, etc. He could also issue decrees of church law and punish the faithful. This power, however, was limited to his own territory and could not be exercised outside it. In the Council of Trent the rights of archbishops in power are regulated by the Church calendar of the province by fixing and announcing the date of Easter, administer the suffragan dioceses in case of vacancy, and, finally, receive appeals lodged with him from any part of his province. But this extensive power of archbishops was later on greatly restricted, especially in the Latin Church, by several of the popes, and lastly by the Council of Trent. The charge made by the Jansenists that the popes curtailed the rights of archbishops in order to increase and strengthen their own claim of universal primacy, is best refuted by the fact that the metropolitan authority, in its struggles against encroaching primates and patriarchs or rival metropolitan, found no stronger support than that given by the Holy See. On the other hand, Rome had also to defend the native or acquired rights and privileges of suffragan bishops against usurping claims of their metropolitan. The Holy See confirmed and further extended the rights of metropolitan even more than the popes had done. In the Catholic Churches of Asia and Africa the former metropolitan office is to-day merged in the patriarchal office. The archbishops under those patriarchs have no province nor archiepiscopal jurisdiction, but only hold the rank or archiepiscopal dignity. But in Austria, Hungary, Roumania, Servia, and Herzegovina the Catholics of the different Oriental rites, Ruthenians, Greeks, and Armenians, still have archbishops in the proper sense, who retain a large portion of their former jurisdiction and more than the Latin Church. In the Council of Trent the rights of an archbishop in the Latin Church may be described as follows: (1) In regard to his suffragan bishops the metropolitan may compel them to assemble in provincial council every three years, and to attend faithfully to their episcopal duties, in particular those of residing within their own dioceses or their particular circumscriptions, and of maintaining diocesan synods, and of maintaining diocesan seminaries (where clerical candidates cannot otherwise receive an ecclesiastical training). In the provincial council the archbishop is invested with all the rights of the presiding officer, but his voice counts no more than that of any of his suffragan. Modern practice has it also that when the archbishop's warning is not
beseemed by the delinquent suffragan, he will not himself use compulsory measures, e., g., censures, but report them to Rome. (2) Generally speaking, the metropolitan has no direct jurisdiction over the subjects of his suffragans. But he acquires such jurisdiction in three ways, namely: by appeal, by devotion, and by the canonical deprivation. To-day an archbishop visit a suffragan diocese unless the matter has been discussed and approved by the provincial council. Matters of episcopal jurisdiction will devolve upon the archbishop in certain cases mentioned in the law, when the suffragan bishop neglects to do his duty, e., g., to fill in due time vacant bishoprics, or to communicate when the necessary conditions have been complied with. This proceeds on the general principle that superiors ought to remedy the neglect of their inferior lest too great harm be done to the Church and her faithful children. When a diocese becomes vacant the cathedral chapter is bound to elect a vicar-capitular who will act as administrator of the vacant diocese. If such election is not made in eight days the archbishop of the province will appoint the vicar-capitular. In the United States the archbishop appoints an administrator of the vacant diocese, until Rome shall further provide. If the archdiocese becomes vacant the senior suffragan appoints the administrator. An appeal or recourse, judicial or extrajudicial, lies directly, at least in the regular course of ecclesiastical procedure, from the bishop to his archbishop, as to the next higher instance. Whenever some disputed matter is thus brought, according to the law, from a suffragan diocese before the metropolitan for adjudication, he acquires direct jurisdiction over the case. Appeals and recourses by the archbishop's own subjects against his judicial sentences, or other ordinances given in the first instance, lie directly, when allowed by law, to the Holy See, at least in the absence of a proper primate or patriarch. But, to expedite and facilitate matters, other ways are usually granted by Rome, e., g., as to appeal from the archbishop to his senior suffragan, as in England; or to the nearest other metropolitan, as in the United States and in Germany; or to a second and special metropolitan council, according to the province, as in France. Since the establishment of the Apostolic Delegation in the United States, cases from the suffragan sees (except matrimonial cases) are usually brought directly before the delegate and no longer before the archbishop. (3) Archbishops are "sacrosanctum" without appeal, as a compulsory feature, the superiors of religious orders, even those who are otherwise exempt, in charge of parishes or congregations, to have the Gospel preached in such parishes according to the provisions of the Council of Trent. It may be observed, however, that, although such are by law the rights of an archbishop, their exercise is now seldom called for, as the more prominent position is rather one of honour and dignity than of actual jurisdiction. Still, with all this, it remains necessary to distinguish the incumbent of a metropolitan see from the bearer of a mere honorary title of archbishop (who never receives the pallium) from a metropolitan, or one who prelates without an actual see and sometimes to ordinary bishops. By the Mohammedan conquest nearly all of the early metropolitan sees in Asia and Africa became extinct. In more recent time some of these were restored by the popes, being made metropolitan sees. The others are conferred as a mere honorary distinction, mostly upon prelates of the Roman courts and coadjutor bishops of metropolitans. Besides the powers of jurisdiction, archbishops also enjoy certain rights of honour within their province. The foremost among these is the right of wearing the pallium, and of the pallial vestments, the archbishop cannot exercise any metropolitan functions nor officiate in pontifical vestments within the province, unless by a special privilege from the Holy See. Other honorary rights are: to have the procession cross carried immediately before him, to wear the mitre and cassock, to have people, to precede his suffragans, and to occupy the bishop's throne, all this anywhere in the province. In the archiepiscopal coat of arms the episcopal hat is flanked by ten tassels on each side. His address is "Your (His) Grace", "Most Reverend". MANNER OF APPOINTMENT.—The vacancy of an archiepiscopal see is notified to the pope as that of an ordinary bishopric, whether it be by an election properly so called, or by a presentation or nomination, or by direct papal appointment. If the new archbishop be a priest, he will receive episcopal consecration; if already a bishop, he will be solemnly installed in the new office. But it is neither the consecration nor the installation which makes the archbishop. It is his appointment to an archiepiscopal see. STATISTICS.—There are at present (1906) in the Catholic Church 164 archbishops with provinces, and with only one diocese but no province, and, lastly, 89 purely titular archbishops. In the United States there are now 14 provinces, in British America 9, in Cuba 1, in the Philippine Islands 1. For a full description of the present metropolitan organization in the Catholic Church, East and West, see the article HIERARCHY. IN THE EASTERN SCHismatic (so-called Orthodox) Church archbishops are as a rule only titular, without any suffragans, but with their own diocese, the same as most of the Catholic metropolitans in the East. But in the autocephalous, or independent, national churches of Austria, Hungary, Servia, Roumania, Bosnia, and Herzegovina the so-called archbishops or metropolitans exercise, in union with the autocephalous synod, the highest ecclesiastical authority over the Church of such country. Their office, therefore, resembles that of a patriarch. III. THE ANGLICAN EPISCOPAL CHURCH has two archbishops in England, one of Canterbury, the other of York. The latter, like his bishopric, is provincial, and the title metropolitan is considered as personal. The two archbishops in Ireland, one of Armagh, the other of Dublin. Their authority is similar to that of Catholic archbishops. In Scotland the Episcopalians have no archbishops, but one of the bishops is chosen by the rest to act as archbishop "primus inter pares" (see BISHOP, DIOCESE, METROPOLITAN, HIERARCHY, PRIMATE). S. O. MESSMER.

Archconfraternity, a confraternity empowered to aggregate or affiliate other confraternities of the same nature, and to impart to them its privileges. The conditions governing aggregation, the ordinary method of conducting the process, and a list of the principal archconfraternities comprehend the information necessary to a proper understanding of the general subject. A preliminary requisite to gain the indulgences is the canonical erection, that is, the determination of the church to which the confraternity to be aggregated. Canonical erection is the approval of the proper ecclesiastical authority which gives the organization a legal existence. Archconfraternities do not erect confraternities; they merely aggregate them. It ordinarily belongs to the bishop of the diocese to erect confraternities. In the case, however, of many confraternities and archconfraternities the power of erection is vested in the heads of certain religious orders. Sometimes, especially in missionary countries or under abnormal conditions,
the privileges of these heads of orders are imparted to bishops. Such extraordinary powers have been conferred in our own recent years. The vicar-general may not erect confraternities unless he has been expressly delegated for the purpose by his bishop. For the aggregation itself the following are the principal regulations to be observed under penalty of forfeiting the indulgences. Aggregation, or affiliation, as it is also called, may be made by those who have received from the Holy See express powers for that purpose. They must make use of a prescribed formula. In the same church only one confraternity of the same name and purpose may be aggregated. The consent of the bishop must be given in writing. But in the case of religious orders aggregating their confraternity, the consent given by the archbishop of the church where the church is located is sufficient. The bishop must approve, but may modify the practices and regulations of the confraternity to be aggregated, except those to which the indulgences have been expressly attached. Only those indulgences are imparted by aggregation which have been conceded with that provision. Such indulgences must be enumerated in detail, as is usually done in the prescribed formula of aggregation; no tax may be imposed for aggregation, not even for diplomas, except the expenses requisite for paper and engravings. After modifications of these regulations, the laws of the various archconfraternities should be consulted.

Only the general process of conducting the aggregation is given. If it pertains to the bishop to erect the confraternity, then the pastor of a church or the superior of a religious house petitions him for a canonical erection, giving the kind of confraternity desired, its title, its patron saint, the church and locality where it is to be erected, its directors, and any deviations from the ordinary rules of the confraternity in question, and asking the consent of the bishop for aggregation to the archconfraternity. If the erection pertains to the head of a religious order, then the bishop's consent to the aggregation is required. In all cases the information just detailed must be sent to the bishop and to the head of the order to insure the validity of the process. Formule embodying such essential information may be obtained from the author of this article on confraternities. Some of the more widely known archconfraternities are those of the Holy Name, the Blessed Sacrament, the Sacred Heart of Jesus, the Precious Blood, the Holy Face, the Holy Rosary, Our Lady of Perpetual Help, Solemnity of the Blessed Heart of Mary for the Conversion of Sinners, the Cord of St. Francis, Christian Doctrine, Bonae Mors, Christian Mothers.

BÉRARD, Les Indulgences (Paris, 1905), II, gives the legislation on this subject, with a list of the archconfraternities, their nature and requirements, and formulae for canonical erection and for aggregation. Muccheziani, Collectio Indul- gences (Venetiae, 1607); Tacht, Traité des Confréries (Haute-Marne, 1889).

F. P. DONELLY.

Archdeacon (Lat. archidiaconus; Gr. ἀρχαῖδικαῖον), the incumbent of an ecclesiastical office dating back to antiquity, and up to the fifteenth century of great importance in diocesan administration, particularly in the West. In the first century of their existence, and in the fourth century, and it is then first met with in the history of the Donatist schism, written about 370 by Optatus of Mileve (I, xvi, ed. Corp. Script. Eccl. Lat., XXVI, 18). However, as he here bestows the title on Cecilian, a deacon of Carthage early in the fourth century, it would appear that since then the title was not an original one of the church. Towards the end of the fourth and the beginning of the fifth century, the term begins to appear more frequently both among Latin and Greek authors. We also occasionally find other names used to indicate the office, e.g., a rhetor, a apocrifopoi (Thedore, Hist. Eccl., I, xxvi, in F. G., LXXXII, 981). The term soon acquired fixity, all the more rapidly as the archidiaconal office became more prominent and its duties were more sharply defined. The beginnings of the archdiaconate are found in the first three centuries of the Christian era, and were made by those who had received from Christ the mission of the apostles. The archdeacon is the diaconus episcopi of primitive Christian times, the deacon whom the bishop selected from the diaconal college (see Deacon) for his personal service. He was made an assistant in the work of ecclesiastical administration, was charged with the care of the poor, and was supposed to be the other deacons in the administration of church property. He thus became the special procurator, or aconomus, of the Christian community, and was also entrusted with the surveillance of the subordinate clergy. In this early period the duties of the diaconus episcopi were not juridically defined, but were performed under the direction of the bishop and for the time specified by him. Beginning with the fourth century this specialized activity of the diaconus episcopi takes on gradually the character of a juridical ecclesiastical office. In the round of ecclesiastical administration certain duties appear established by the law to be that of the aconomus. Thus, in the period from the fourth to the eighth century the archdeacon is the official supervisor of the subordinate clergy, has disciplinary authority over them in all cases of wrong-doing, and exercises a certain surveillance over their discharge of the duties assigned them. It was also within the archdeacon's province to examine candidates for the priesthood; he had also the right of making visitations among the rural clergy. It was even his duty, in exceptional cases of episcopal neglect, to safeguard the interests of the Church; to his hands were entrusted the preservation of the Faith in its primitive purity, the custody of ecclesiastical discipline, and the prevention of damage to the property of the Church. The archdeacon was, moreover, the bishop's chief confidant, his assistant, and when it was necessary, his representative in the exercise of the manifold duties of the episcopal office. This was especially the case in the administration of ecclesiastical property, in the care of the sick, the welfare of prisoners, and the training of the clergy. In the East there was no further development of the archdiaconate; but in the West a new stage was inaugurated with the eighth century. By virtue of his office the archdeacon became, next to the bishop, the regular organ of supervision and discipline in the diocese. In this respect he was assigned a proper and independent jurisdiction (juridicato proprio) and even as late as the twelfth century there was a constant effort to increase the scope of this authority. The great amount of business to be transacted necessitated in large dioceses the appointment of several archdeacons. The first bishop who handled with padrone the business of the See was Heddo of Strasburg, who in 774 divided his diocese into seven archidiaconates (archidiaconatus rurales). His example was quickly followed throughout Western Christendom, except in Italy where the majority of the dioceses were so small as to need but one archdeacon. Henceforth the archidiaconus magnus of the cathedral (usually the provost, or prepositus of the chapter), whose duties chiefly concerned the city clergy, is offset by the archidiaconus rurales placed over the deans (archipresbyters rurales). These archdeacons were generally priests, either canons of the cathedral chapter, or the presbyters of the town or small towns. The authority of the archdeacons culminated in the eleventh and twelfth centuries. At that time they exercised within the province of their
archdeaconates a quasi-episcopal jurisdiction. They made visitations, during which they were empowered to levy certain assessments on the clergy; they conducted courts of first instance, and had the right to punish clerics guilty of lapes; they could also hold synodal courts. But the archdeaconate was also predominantly ecclesiastical administration. He saw that the archpriests performed their duties, gave canonical investiture to the holders of prebends, and authorized incorporation of the same; he supervised the administration of church revenues, and kept in repair the places of worship. He drew up the jubilee documents for in the exercise of the duties of his office and the performance of the judicial acts that it entailed. It came about frequently that the archdeacones were not appointed by the bishop, but were chosen by the cathedral chapter; sometimes they received their office from the king. After the twelfth century, on account of the vast extent of their duties, they were aided by various officials and vicars appointed by themselves. This great authority proved in time very burdensome to the clergy and brought with it too great a limitation of the episcopal authority. In the thirteenth century numerous synods began to re-examine the position of the archdeacons. They were forbidden to employ their own special officials and were prohibited from exercising their authority when the bishop was present in their territory. They were also deprived of the right of freely visiting the parishes of their archidiaconate, of deciding important points in matrimonial causes, and of passing sentence on clerics guilty of grave crimes. Moreover, by the creation of the diocesan office of vicar-general, there was opened a court of higher resort than that of the archdeacon, and to it reverted the greater part of the business once transacted in the court of the archdeacon. When finally the Council of Trent (1559) prohibited civil and matrimonial causes should hereafter be brought before the bishop (Sess. XIV, XX, De reform.); that the archdeacon should no longer have the power to excommunicate (Sess. XXV, iii, De ref.); that proceedings against ecclesiastics unfaithful to their vow of celibacy should no longer be carried on before the archdeacon (Sess. XXV, iv, De ref.); and that archdeacones should make visitations only when authorized by the bishop, and then render to him an account of them (Sess. XXIV, iii, De ref.), the archdeaconate was completely bereft of its independent character. From this time the archidiaconatus rurales gradually disappeared from the places where they still existed. The archidiaconate of the cathedral, where the office was still retained, soon became practically an empty title; the chief duties of the incumbent were to assist the bishop in his pontifical duties and to vouch for the moral worthiness of candidates for ordination. Among Protestants, the Anglicans preserved, along with the primitive ecclesiastical organization, the office of archdeacon with its own special jurisdiction. In German Protestant parishes, with less congruity, the title of archdeacon was conferred on the first Underpfrar, or assistant pastor.

Archdeacon, Richard, an Irish Jesuit, whose name is sometimes given as Archdekin or Arskdein, b. at Kilkenny, 30 March, 1620; d. 31 August, 1693. He entered the Society of Jesus, at Mechlin, 20 September, 1642, and taught humanities, philosophy, theology, and Holy Scripture at Antwerp and Louvain. He wrote a treatise in English and Irish on Miracles, and the Life of St. Padraig. He was not condemned by the Holy See and the so-called prophecy of St. Malachy, an Irish saint, and the principal controversies about the faith. This he called "Theologia Quadrupartiata"; it was meant for use chiefly in Ireland. The book sold very rapidly, more than a thousand copies having been disposed of in a few months. He subsequently published it in Irish and Tripartite. The preface informs his readers that he had more time at his disposal for writing than he had for the preceding book. The "Tripartita" passed through thirteen editions. The twelfth edition contains the "Life of Oliver Plunkett and Peter Talbot". The work is remarkable for its order, conciseness, and lucidity. In spite of its numerous editions, beginning with the year 1671, it was put on the Index in 1700, donec corrigatur. Although at least the Antwerp edition of 1718 was corrected, especially as regards the "pecatum philosophicum", and the Cologne edition of 1730 was "revised and corrected", yet in the Index it was still placed as condemned. He left in MS. a "Theologia Apostolica". Hurter speaks of him as auctor gravis et probabilis. Webb in his "Compendium of Irish Biography" (Dublin, 1878) declares of the treatise on miracles that it is said to have been the first book printed in English and Irish conjointly."

Archbishop, E. Wernwe, Jus Decretalium, I, tit. 34; Smith, "Elements of Ecclesiastical Law," I, "Phiellina, Kirchenrecht, VI; Silberwald, Verfasung und Bevollmachtigung des Bischöflichen Ämtes in Deutschland," Part I, "Acta et Decreta, tit. III, III; Santi, "Protestions Juris Canonicorum, i, i; Gerarchia Catholica (Rome, 1800)."

Archeia, a titular see of Palestine, twelve miles west of the Jordan. Its episcopal list is given in Gams (p. 453). Another town of the same name, in Cappadocia, was founded by Archelaus, the last of the Cappadocian kings.

Archeas, a title given to the Patriarch of Jerusalem, at the council of Chalcedon (451).

Archbishop, James, an English missionary priest, b. in London, 17 November, 1751; d. 22 August, 1832. While employed at a public house called "The Ship", in Turn Stile, Lincoln's Inn Fields, where Catholics secretly assembled for Divine service, he attracted the favourable notice of Dr. Challoner and was sent, in 1769, to study at Douai College. He returned in 1780, after his ordination, to carry on the mission in the public house where he had formerly been employed. He was for many years vicar of the London District and received the papal degree of Doctor of Divinity at the same time with Drs. Lingard, Gradwell, and Fletcher. His published works are: "Sermons on Various Moral and Religious Subjects" (London, 1757, 1788, 1816); "Second Series" (London, 1801, 1823); "Third Series" (London, 1817); "Sermons," 2 vols. (London, 1794, 1794, 1797); "Sermons on Matrimonial Duties, etc." (London, 1804); "Letter to J. Milner, Vicar-Apostolic of the Midland District (Being a Reply to a Letter in which he accuses the author of immorality)" (London, 1810); "Sermon on Universal Benevolence, —Some Reflections on Religious Persecution and the
alleged proceedings at Naima." (2d ed., London, 1816). His portrait was engraved by Turner after a painting by James Ramsay in 1826.

TOMAS WALSH.

Arches. The Court of, so called from the fact that it was anciently held in the Church of St. Mary le Bow (Sancta Maria de Arcebe), in Cheapside, was the chief and most ancient court and consistory of the jurisdiction of the Archbishop of Canterbury. Originally the judge of this court, the official Principal of the Arches, took cognizance of causes throughout the ecclesiastical province, and by his patent was invested with the right of hearing appeals from the Dean of the Arches. This latter exercised jurisdiction over a "peculiar," consisting of thirteen parishes including St. Mary le Bow, within the diocese, but exempt from the jurisdiction of the Bishop of London. Eventually the office of Dean and that of Principal of the Arches became merged; and by the Public Worship Regulation Act of 1874 a judge of the provincial courts of Canterbury and York was provided, and "all proceedings hereafter taken before the judge in matters arising within the province of Canterbury shall be deemed to be taken in the Arches Court of Canterbury." [From the Court of Arches in the past it usually lay to the Pope. After the Reformation it was transferred to the King in Chancery (25 Hen. VIII. c. 19); and later (2 & 3 Will. IV, c. 92; 3 & 4 Will. IV. c. 41) to the Judicial Committee of the Privy Council.] Suits are conducted by means of citation, production of libel (accusation), answer to libel, arguments of advocates, and the judge's decree. This court exercises appellate jurisdiction from each of the diocesan courts within the province of Canterbury. It may also take original cognizance of causes by letters of Request from such courts. It latterly sat in the hall belonging to the College of Civilians (Doctors' Commons) until the ecclesiastical courts were thrown open to the bar and to solicitors generally, and all probate and divorce business taken away (1857), since when it sits at Lambeth or Westminster.


ARCHIEREUS (Greek, ἀρχιερεύς; Russian, archikiril), a Greek word for bishop, when considered as the culmination of the priesthood. It is very much used in the names of the books of the Greek Orthodox and Greek Catholic Churches for those services which correspond to the pontifical services of the Roman Rite. This word must not be confounded with prooikierous (archpriest), the highest ecclesiastical rank to which a married priest may attain in the Greek Church.


ARCHIMANDRITE. (Gr. ἀρχιμαντίρης, I command, and μάντης, a sheeplod), in the Greek Rite the superior of a monastery, or of several monasteries. The term seems to have originated during the fourth century in the far East (Mesopotamia, Persia), and to have spread thence to Egypt and Asia Minor. In the fifth and succeeding centuries it occurs frequently in the writings of the Greek Fathers, also in the acts of councils, and was even adopted quite extensively in the West where it did not disappear from occasional usage until the ninth century. The archimandrite seems to have been only the superior or abbot of his own monastery; gradually, however, he came to exercise authority over a number of monasteries, and by the eleventh century the archimandrites of such monastic centres as Mount Athos, and Mount Olympus in Bithynia, were the equivalent of our Western abbots-general. At present there are in the Greek Church two kinds of archimandrites, the original monastic officers exercising jurisdiction in their respective monasteries, and honorary archimandrites and well-educated priests attached to the chanceries of the great patriarchates (e. g. Constantinople), or at the head of certain branches of temporal administration; in a word, not unlike the Roman prelates or the principal officers of a Western diocese. It is from the ranks of these quasi-monastic priests that the bishops are often selected, when not taken directly from the monasteries. The archimandrite is appointed by ecclesiastical authority (patriarch, metropolitan bishop), also, in Russia, by the Holy Synod, and in some monasteries by election. He has the right to wear a pectoral cross, the epigion in the celebration of Mass, and to sign a cross before his name after the manner of bishops. The monastic archimandrites have also the right to the pastoral staff, and to a peculiar mantle having four squares of embroidered cloth called "the tables of the law". Their rights and privileges differ somewhat by law or custom in different parts of the Greek Church. The usual distinction, common to all, is a black veil tied about the peculiar head-gear of the Greek ecclesiastic and falling on the back. Archimandrites enjoy the right of precedence among other priests; among themselves this right is regulated by the dignity of their origin; thus an archimandrite of Constantinople outranks those of inferior episcopal appointment. There is a formal rite for the appointment of these bishops, and creation of these officers, performed with more solemnity in the instalment of monastic archimandrites. The office is found not only in all Greek Churches subject to Constantinople, but also in the Russian, Bulgarian, and other so-called autocephalous Churches, that once owed allegiance to that patriarchal see; it exists also among the Catholic (Melchite or Uniat) Greeks. It is not known among the Armenians, Chaldeans, Syrians, Maronites, Copts, or Abyssinians. An important survival of it in the West is seen in Sicily, where, after the time of Roger II (1130-54), the archimandrite of the great Basilian Abbey of San Savino in Messina enjoyed extensive, even quasi-episcopal, jurisdiction, eventually, however, becoming a secular or commendatory abbott (Ferraris, Bibl. promp.ta, s. v.). This Basilian monastery was suppressed by the Italian government.

A. J. SHIPMAN.

ARCHINTO, FILIPPO, an Italian theologian and diplomatist, b. 1500 at Milan of the distinguished family
of that name; d. 1558. At the age of twenty he obtained the doctorate in law at the University of Padua. He became such a warm advocate of diplomacy that Paul III named him successively Governor of the City of Rome, Vice-Chamberlain Apostolic, Bishop of the Holy Sepulchre, and of Saluzzo. He also sent him to preside in his name at the Council of Trent, then transferred to Bologna. St. Ignatius Loyola named him a priest in the early years of the Society of Jesus, and only his death prevented his installation in the archiepiscopal chair of Milan to which Paul IV had nominated him. His theological works are "De fide et sacramentis" (Cracow, 1545; Ingolstadt, 1546; Turin, 1549); "Observationes über novi christiani orbis pace habita" (Rome, 1544).

PALLAVICINI, Histoire du concile de Trente (edit. MONE) III, 1122.

THOMAS WALSHE.


Archives, Ecclesiastical, may be described as a collection of documents, records, muniments, and memorials, pertaining to the origin, foundation, growth, history, rights, privileges, and constitutions of a diocese, parish, monastery, or religious community under the jurisdiction of the Church; the term is also applied to the place of depository where such records and documents are kept.

The word archive is derived from the Latin archivum, archivium, post-classical terms. Cicero used tabulario, and Pliny tabellum. Pomponius Mela (L. d. 37–54) seems among the first to use archivum in the sense of archives (De orbis situ, lib. IIII). Archivum appears twice in the New Testament, Phil. 4:18, Col. 2:2. Archivum (archeion) is a transliteration of the Greek ἀρχεῖον, used among the Greeks to express the senate-house, the council-house; the college of magistrates convened therein; the place reserved for state papers; the documents themselves; and finally, applied to many sanctuaries, which became the depositories of documents important enough to hand down to posterity. Not only Greece, but also the ancient civilizations of Israel, Phoenicia, Egypt, and Rome appreciated the value of preserving important records and usually reserved for the archives a part of the temple; these archives are embalmed in the "memorial stones," as far as possible, immunity from violation. Christian Rome, impressed with the reverence and importance attached by Jew and Gentile to such depositories, and recognizing the need of proper and safe custody of the sacred vessels and the Holy Scriptures, sought out for this purpose, in the beginning, the remains of some worthy Christian family, and later, during the persecutions, some secret chamber in the catacombs. In these primitive archives the early Church placed the Acts of the martyrs. St. Clement (L. d. 93), the fourth of the Roman Pontiffs, appointed for Rome seven notaries to record for future ages the sayings and sufferings of the saints who went to martyrdom. Pope An- terus (235–236) displayed such zeal for the keeping of these records of the martyrs as to win for himself a martyr's crown after but one month in the Chair of Peter; and tradition tells of the existence, even in his day, of archives in the Lateran Basilica, and the safe keeping of documents pertaining to the administration and temporalities of the Church. This official keeper of the archives, who became the registrar of the medieval cathedral, was called in Rome tabularius, and in Constantinople chartophylax (χαρτοφυλακ). The Council of Nicaea (325) judging from its sixteenth canons felt the need of such a church official. The Council of Mileve (402), in Africa, prescribed a matricula, or archives, for records of ordination, to prevent disputes about seniority among the bishops. The famous canonist, Van Espen, commenting on the ninth canon of the Second Council of Lyons (1274), says that "the palace of the patriarch of Constantinople was kept the archives, called the chartophylacium, in which the episcopal laws and documents containing the privileges and rights of the church were laid up. Frequently, important State papers and valuable manuscripts of private writers were written upon the archives of the church; the Code of Justinian was therein deposited by order of the Emperor. The monasteries were quick to follow the example of the episcopal cities in the keeping of archives. Monastic archives owe much to the introduction of the scripторium (manuscript room) with its armaria (book-chests) into Monte Cassino by St. Benedict (529), and into the monastery of Viviers by its famous abbot, Cassiodorus (531). The preservation of the fragments of Greek and Roman classics now extant is largely due to the monasteries, which for twelve centuries from the fall of the Western Empire were the custodians not only of sacred texts, but also of manuscripts of the ancient Greek philosophers and the Latin rhetoricians. A medieval monastery was often rich in archives, containing rare manuscripts, beautiful chiaroscuro, paintings, precious metal-ware, and documents pertaining to the rights of a people, the privileges of kings, and treaties between nations. The universities of the thirteenth century, as Bologna and Paris, products of the episcopal schools, maintained valuable archives.

In 1587, Pope Sixtus V conceived the idea of erecting in Rome a general ecclesiastical depository to serve for archives for all Italy; the plan, however, was not found practicable, and the Pontiff then decreed that each diocese and religious community should establish and maintain its own local archives. The most detailed legislation with regard to the erection, the arrangement, and the safe custody of the archives in the churches of Italy was that of "Rector Vigilantia" of Benedict XIII (1727), the norm for the present discipline in this matter. As a result of mandatory decrees of provincial and synodal councils, archives are now found in every well organized centre. Besides the Vatican archives and those of the various Roman Congregations, there are: (1) the archiepiscopal, or Roman, archives, which are preserved in the acts of the Metropolitan cura, or curia; (2), the episcopal, or diocesan archives containing acts of synods, documents from the Holy See, the minutes of the episcopal curia, records of ordinations and matrimonial dispensations, deeds of diocesan property, and reports of the spiritual and financial condition of every parish in the diocese; (3), the parochial archives, maintained in each parish for safely and securely preserving all documents properly connected with the history of the parish, mandates and pastoral of the bishop, registers for an accurate record of baptisms, confirmations, marriages and deaths, and of the spiritual condition of souls visited in the parish; also the books pertaining to the administration of the finances of the parish with due regard to the protection of all church property. The civil law usually considers parish registers as authentic public records.
ARCHIVES

Orbis Siccus (Leipzig, 1807), III, Tertullian in P. L.; Fotteler, Antarcticae Graeci, Vol. XIV of 2nd series of The Nicene and Post-

Nicene Fathers (New York, 1900); Doyn, Moses Origenistus (Leipzig, 1891); Patristica, The Seven Councils, and Their Makers.

(Berlin, 1890, 47 sqq.); Mattling, The Dark Ages (London, 1880); Philip, Foundations of the Christian Church, 2nd. ed. (London, 1883); Baronius, Annales, Ferrarius, Bibliotheca

Prompta, (1852); Lucid, De Visitations (Rome, 1883); Vidal, Eches (London, 1853): Raymond, L'instinct pastoral (Freiburg, 1902); Encyclopédie du dix-

neuvième siècle (Paris, 1896); Encyclopédie catholique (Paris, 1885); Mühler, Theol. reser. S. C. Concilii (Munich, 1872).

P. J. Hayes

ARCHPRIEST

ARCHIVES, Vatican. See Vatican ARChIVES.

Archontics (from ἀρχων, prince, ruler), a Gnostic sect which existed in Palestine and Armenia about the middle of the fourth century. St. Epiphanius

seems to be the earliest Christian writer who speaks of this strange sect. He relates that a young prince in Palestine named Peter had been convicted of Gnostic errors, deposed from the office of the priest-

hood and expelled by Bishop Aeius. He fled into the desert, and there was made a centre of Gnostic heresy. In his old age, apparently but not really converted, he returned to Palestine, where he lived the life of an anchorite in a cave near Jerusalem and attracted followers by the austerity of his life and the practice of extreme poverty. Shortly before the
death of the Emperor Constantius (337-361), Eutocius, coming from Egypt, visited the anchoret Peter and was imbued by him with the doctrines of the sect and carried them into Greater and Lesser Armenia. St. Epiphanius excommunicated Peter and the sect seems to have died out soon after. Following the description of St. Epiphanius in giving a summary of the doctrines of the sect, we find there are seven heavens, each of which is ruled by an ἄρχων (prince) surrounded by angels begotten by him, who are the jailers of the souls. In the eighth heaven dwells the supreme Mother of light. The king or tyrant of the seventh heaven is Saboth, the god of the Jews, who is the father of the Devil. The Devil, dwelling upon earth, rebelled against his father, and opposed him in all things, and by Eve begot Cain and Abel. Cain slew Abel in a quarrel about their sister, whom both loved. The souls, which are of heavenly origin are the food of the princes who cannot live without them. When they have fed they ascend the stages (years) and have escaped the baptism of the Church and the power of Saboth, who is the author of the law, it flies to each of the heavens, makes humble prayer to its prince, and finally reaches the supreme Mother and Father of all things, from whom it has dropped upon the earth. Theodoret adds that it is the practice of some of these heretics to pour oil and water on the heads of the dead, thereby rendering them invisible to the princes and withdrawing them from their power. "Some of them", continues St. Epiphanius, "pretend to fast after the manner of the monks, deceiving the simple, and boast of having received the eucharist. They compound the body, admitting only that of the soul; they condemn baptism and reject the participation of the Holy Mysteries as something introduced by the tyrant Saboth, and teach other fables full of impiety." "They are addicted", says St. John Damascene, "to the most shameful kind of lust." The apocryphal books were the greater and lesser Symphoria, the "Anabatikon [assumption] of Issias", a book called Αλλαγέων, and other pseudo-prophetic

writings. They rejected the Old Testament, but used sentences torn from their context both in the Old and the New Testament to prop up their heresy. St. Epiphanius refutes their extravagant doctrines at some length, showing the absurdity and dishonesty of their abuse of Scripture texts. He writes, not with the calm detachment of the historian, but with the zeal of the pastor who is dealing with contemporary error.

St. Epiphanius, Adv. haer., P. G., XXI, 677, 699; Theodore-
tur, Har. Fab. Comp., P. G., LXXXIII, 361; St. John Da-

mascene, De haeresibus, P. G., XCIV, 701. B. GULDNER.

ARCHPRIEST—Just as among the deacons of the bishop's church one stood out as the special assistant and representative of the bishop, and, as archdeacon, acquired a jurisdiction of his own, so did the patriarch of the fourth century in numerous diaconyes an arch-

priest, or head of the college of presbyters, who aided and represented the bishop in the discharge of his liturgical and religious duties. As a rule, and especially in Rome, whence the custom spread, the eldest of the presbyters was invested with this rank; in the Greek Church, on the other hand, his appointment often lay in the hands of the bishop. By the seventeenth canon of the Fourth Synod of Carthage, the archpriest was also associated with the bishop as his representative in the care of the poor. After the complete Christianization of the Roman and German nations, archpriests were associated with another kind of archpriest. The spiritual needs of the population scattered through the rural districts multiplied so rapidly that it became impossible for the clergy of the episcopal city to attend to all. Consequently, we soon find the larger rural centres equipped with their own churches, a permanent clergy, and their own sources of support. The inhabitants of the neighbouring hamlets, and of the widely scattered monasteries, from the beginning, subject to these larger, or mother-churches (ecclesia rusticana, diaecesana, parochia), in so far as it was there that they heard Mass and received the sacraments. The entire parish was known as christianitas or plebe.

The archpriest was the first in rank among priests attached to such mother-churches. He was at the head of the local clergy, had charge of Divine worship, and supervised the duties of the ecclesiastical ministry. He was, however, subject to the arch-
deacon; several archpriests in large parishes constituted an archidiaconate.

A private chapel, which gradually multiplied on the estates of the great landowners and to which priests were at-
tached, with the bishop's permission, were not exempt from the jurisdiction of the archpriest. All parishion-
ers were obliged to be present at the mass said on Sunday in the mother-church (ecclesia baptismalis, titulus major). All baptisms took place there and burial services were held nowhere else. In the lesser churches of the territory (tituli minores) there were permitted only the daily Mass, the usual evolutions, and instruction in the elements of Chris-
tian faith. The archpriest of the mother-church was the head of all the clergy in his parish, and was responsible for the proper execution of their ecclesiastical duties and for their manner of life. Grad-
ually, it came about, especially in the Carolingian period, that many tituli minores became independent mother-churches, and the results of such dispensations, including Sunday Mass and baptism, were performed; the number of parishes was thus notably increased. It came about also that when a diocese was very extensive, the entire diocese was subdivided into a number of districts (called archipresbyterates, decanates, or christianitates), each of which a priest was placed as archpriest. The use of the term archipresbyterate for these diocesan districts proves that the former extensive parishes made a basis for this division, though the boundary lines of the new districts did not necessarily cor-
respond with the limits of the original parishes. In many cases entirely new ecclesiastical districts

were created.
were created, and sometimes several former archi-
 presbyterates were united. Sometimes, also, atten-
tion was paid to the civil subdivisions of the
territory in question. The entire clergy of such a
district constituted the rural chapter, at the head of
which was the archpriest or rural dean. It was
his duty, as representative of the bishop, to supervise
the religious and ecclesiastical life of the entire
territory. He enforced the regulations of the bishop
and the decrees of diocesan synods, and watched
over their observance; presented to the bishop for
ordination all candidates for ecclesiastical office;
adjusted minor differences among the clergy, and
made known to the archdeacon any grosser misdeeds
of clergy or laity in order that suitable penance
might be imposed upon the offender. It was cus-
tomary in the Carolingian period that on the first
of every month the archpriest and the clergy of
vicar, or vicar forane (vicarii foraneti), an office at
time revocable. In France, and in those neigh-
bouring territories affected by the ecclesiastical
reorganization that followed the French Revolu-
tion, each of the new dioceses was divided into deaneries
whose limits were calculated to correspond with the
civil subdivisions. In each district the parish priest
of the principal church was usually the dean. Ac-
cording to actual ecclesiastical law the division of
a diocese into deaneries pertains to the bishop; he
may, if he chooses, combine several such districts
and make of them a single larger one. The selection
of the deans pertains entirely to the bishop, though
in some countries the rural chapters still retain the
right of election. Deans possess no proper jurisdic-
tion; they are merely delegates of the bishop for the
performance of stated ecclesiastical duties. Their
principal duty is to facilitate relations between the

his deanery should meet in common in order to
discuss matters of importance. At a later date
such meetings were called only once or twice a year.
The rural chapter acquired in time the right of
presentation to the deanship; it also elected a came-
rarius for the administration of certain common
funds, and a dfficulator, or assistant to the dean.
The union of several such archipresbyterates formed
an archdiocesanate, whose deans were subject to the
archdeacon.

In course of time, the office of dean or archpriest
underwent many changes. This development was
not the same in every country, and to this fact
are traceable many local differences. The Council
of Trent was content with the establishment of
regulations concerning the visitation of parishes
by the deans (Sess. XX IV, cap. 3, De reform.). St.
Charles Borromeo abolished the office of dean in his
diocese and established in its place that of rural
clergy of their deanery and the ordinary (the bishop),
to exercise a certain supervision over the clergy,
to visit the parishes, and look into the administration
of parochial duties by the parish priests. They are
also wont to receive from the bishop permanent
faculties for the performance of certain ecclesiastical
benefices. The duty of assisting the bishop at
pontifical Mass, once incumbent on the archpriest of
the cathedral, has devolved partly on the dean of
the cathedral chapter, and partly on the auxiliary-
bishop, should there be one.

THOMASINUS, Vita et nova Ecclesia disciplina (London,
1700), pt. i, bk. ii, iii-vi, 1-221 sqq.; SCHMIDT, Thesaurus
juris ecclesiasticus germanici (Heidelberg, 1777). III, 290 sqq.,
314 sqq.; STUHL, Geschichte des kirchlichen Benefizstewesens
von Anfang bis Alexander III (Berlin, 1885); IMBART DE LA
TOUR, Les paroisses rurales dans l'ancienne France du IVe au
Xle siécle (Paris, 1900); BAGMULLER, Die Entwicklung des
Archipresbyterats und Dekanats bis zum Ende des Karolinger-
reiches (Tbingen, 1898); IDEM, Lehrbuch des katholischen
Kirchenrechts (Freiburg, 1904), 372 sqq. J. P. KIRCH.
Arcosolium. —This word is derived from arcus "arch" and solium, a term sometimes used by Latin writers in the sense of "sarcophagus"; solium porphyretici marmaria (Suet., Ner., 50). The term arcosolium was applied by the primitive Christians to one form of the tombs that exist in the Roman catacombs. Thus, an inscription was formed by first excavating in the tufa walls a space similar to an ordinary loculus surmounted by an arch. After this space was cleared an oblong cavity was opened from above downwards into that part of the rock facing the arch; a marble slab placed horizontally over the opening thus made completed the tomb, which in this way became a species of sarcophagus hewn out of the living rock. The horizontal slab closing the tomb was about the height of an ordinary table from the ground. In some instances, as in the "papal crypt" and the crypt of St. Januarius, the front wall of the arcosolium tomb was constructed. A species of tomb similar in respects but one to the arcosolium is the so-called sepulchrum a mena, or table-tomb; in this a rectangular niche takes the place of the arch. The baldashino tombs of Sicily and Malta belong also to this class; they consist of a combination of several arcosolia. A more ancient form of the arcosolium than that described consisted of an arched niche, excavated to the level of the floor, in which sarcophagi of marble or terra-cotta containing the remains of the deceased were placed. Arcosolium tombs were much in vogue during the third century in Rome. Many of the later martyrs were interred in them, and there are reasons to suppose that in such instances the horizontal slabs closing the tombs served as altars on certain occasions. The arcosolia of the Roman cemeteries were usually decorated with symbolic frescoes, the vault of the arch and the lunette being prepared with stucco for this purpose. One of the most interesting examples of an arcosolium adorned in this manner may be seen in the catacomb of Sts. Peter and Marcellinus; in the lunette the miracle of Cana is represented as a symbol of the Eucharist, while on the arch a baptismal scene and a symbol of baptism—all associated with Eucharistic symbols—are depicted on either side of a veil. A second excellent example of an originally decorated arcosolium, in the Cameretum Majus, represents on the arch our Saviour between two praying figures, and in the lunette Mary as an orans (unique in the catacombs), with the child Jesus. (See Catacombs.)

Krauss, Real-Encyklop., I, 80, 90; Leclercq in Dict. d'arch. chrét., 1.

MAURICE M. HASSETT.

Arculf, a Frankish Bishop of the latter part of the seventh century. According to some, e. g. Alexis de Gourges (Le saint Susire, Périgueux, 1868), he was Bishop of Périgueux; but it is generally believed he was attached to some monastery. St. Bede relates (Hist. Eccles. Angl., V, 15) that Arculf, on his return from a pilgrimage to the Holy Land about the year 670 or 690, was cast by a tempest on the shore of Scotland. He was hospitably received by Adamnan, the abbot of the island monastery of Iona, to whom he gave a detailed narrative of his travels in the Holy Land, with specifications and designs of the sanctuaries so precise that Adamnan, with aid from some extraneous sources, was able to produce a descriptive work in three books, dealing with Jerusalem, Bethlehem, the principal towns of Palestine, and Constantinople. Adamnan presented a copy of this work to Aldfrith (q. v.), King of Northumbria in 698. It aims at giving a faithful account of what Archae adorned during his journey. As the latter "joined the seal of an antiquarian to the devotion of a pilgrim" during his nine months' stay in the Holy City, the work contains many curious details that must have been observed and never been chronicled." Bede makes some excerpts from it (op. cit., v, c. xvii), and bases upon it his treatise "De locis sanctis". It was first edited by Father Greter, S.J. (Ingolstadt, 1819). Mabillon gives an improved text in Acta SS. N. Bened., 1804, 502-522; (revised in P. L., XXXXI, 778) and by Delpln, "Essai sur les anciens pèlerinages à Jerusalem" (Paris, 1870).

Thomas Walsh.

Ardbeg (High Field), an Irish diocese in the ecclesiastical province of Armagh, takes its name from a town in the parish and barony of same name in county Longford, province of Leinster. Here, according to Colgan, St. Patrick baptized Main, Lord of South Teffia, in Longford, built a church in a place called Ardbacad, which to this day is a see, and consecrated Mel, the son of Master Durecan, then the bishop, leaving Mel, or Melcu (Mel's brother) as co-bishop. Ardbeg Healy accepts this statement, though Lanigan and O'Hanlon reject the co-episcopate of the brothers. The church of Ardbeg was founded in 454 and is justly held to have been one of the most ancient in Ireland. St. Mel, or Moel, was not only the bishop of this church, but also abbot of the adjoining monastery, and is yet patron of the diocese. Outside the town are the ruins of a small primitive church the remains of which are of cyclopean character. The see originally comprised the country of the Eastern Conmaice. It consisted of the territory of the O'Fersals and the O'Quinns in the county Longford, called Annally, and the territory of Muiniir Éolaís, i.e. of MacRannal (O'Rawlins) in Leitrim. From the death of St. Mel to the coming of the English under Henry 11 (1169) the extant records of episcopal succession (for which see Gams, Series episcoporum Ratisbon, 1875-76) are uncertain, and it is only in the fourteenth century that we learn of a see over this diocese in 754, having journeyed to Rome with some companions, died at Ratisbon, of which see he is said to have been bishop. In the fourteenth and fifteenth centuries several members of the O'Feral clan occupied the chair of St. Mel. The Diocese of Clonmacnois was united to that of Ardbeg in 1729, during the episcopate of Bishop Flynn, and so continues. The modern Diocese of Ardbeg includes nearly all of Longford, the greater part of Leitrim, and portions of King's County, Westmeath, Roscommon, and Sligo. There is a cathedral chapter of Ardbeg (annually granted by the Crown) at which are forty-one parishes in the united diocese. The seat of the bishop is at Longford, where a fine cathedral and a diocesan seminary have been erected. (See Clonmacnoise.)

Lewin, Topographical Dict. of Ireland (London, 1837); Colgan, Acta Sanctorum Hiberniae (Louvain, 1640); Haly, Life and Writings of St. Patrick (Dublin, 1806), 176; Landmark, Hist. of Ireland (Dublin, 1748); John, Lives of the Irish Saints (Dublin, 1875), ii, 308; Monahan, Records of Ardbeg and Clonmacnoise (Dublin, 1886); National Geographer, 1869.

J. J. Ryan.

Ardrabhad (Hill of Braccan, or Brecan), site of an ancient abbey, now a parish and village in the county Meath, Ireland, three miles west from Navan. Ardrabhad Abbey was founded and governed by St. Brecan. He was grandson of Carthan Finn, first Christian prince of Thomond and son of Escalibid
Baldearg, also prince of Thomond, whom St. Patrick baptized. Brecan had the gift of prophecy. He died, Petrie says, early in the sixth century (but Walter Urry, who was also contemporary, gives 658), and his body was interred in Templebraccan, a church he founded in the Great Isle of Arran. Petrie copied the inscription on his tombstone discovered early in the nineteenth century. The “Martyrology of Donegal” calls him Bishop of Arrbrosscan; but the founder of that see was, I think, Urry, who succeeded Brecan as abbot. Dr. Urry’s charity towards children was remarkable. He wrote lives of Sts. Brigid and Patrick, and died 657.

Tirechán, who succeeded him, compiled the “Acts of St. Patrick” received from the lips of Urry. Between the ninth and the twelfth century Arrbrosscan was often pillaged and burned by Danish natives. The succession of abbot-bishops continued till the English invasion, when abbey and town declined. After the Synod of Kells (1152) Arbraccan and other small sees of the kingdom of Meath were united under the title of Meath, and the episcopal residence was fixed there at an early date.

Annals of the Four Masters, ed. by O’Donovan (Dublin, 1856); Archdall, Monasticon Hibernicum (Dublin, 1756); Warren-Harris, works concerning Ireland (Dublin, 1739); Tancred, P occurante pro Ulkane, Dublin, 1847; Lynch, Ecclesiastical History of Ireland (Dublin, 1822); Cogan, Diocese of Meath (Dublin, 1862).

J. J. Ryan.

Ardbog, or Aghadoos. See Kerry.

Ardilliers, Notre Dame des (Lat. argilla, Fr. argile, colloquial artille, clay), a statue, fountain, and Church of Our Lady at Auvergne, France. Sometimes the fountain was often the scene of pagan sacrifices. A monastery founded by Charlemagne at Saumur was destroyed by the Normans and the one surviving monk retired to a cave near the spring of Ardilliers, a statue of Our Lady is said to remain unbroken now. A statue discovered in the abbey in 1545 is believed to be identical with the one just mentioned. The miracles wrought in connection with this image caused the erection of a small arch for it above the spring, whose waters were found to have healing virtues. A chapel was built and dedicated (1553) attaining magnificent proportions and was successive additions to the presbytery. The waters of the spring were placed in charge (1614). Devotion to Notre Dame des Ardilliers was widespread, and many miracles were wrought. Her clients number such illustrious personages as Louis XIII, Anne of Austria, Marie de Medici, Henrietta of England, Cardinal Richelieu, and many others. Mme. de Montespan led a life of penance in a modest dwelling near the church. The founder of the Sulpician Company went there for inspiration, and the Ven. Grignon de Montfort to beg divine blessings on the institutes of the Fathers of the Holy Ghost and the Daughters of Wisdom he was about to found. Cities placed themselves under the protection of Notre Dame des Ardilliers, promising annual deputations of pilgrims. During the Revolution the church was despoiled of its treasures, but was not destroyed, and the image was left unharmed. In 1849 the ravages of time necessitated the renovation of the chapel, which had been built by Richelieu, and pilgrimages became more frequent than ever.


Ardo. See SMARAGDUS.

Aremberg, Prince Charles d’, Defender-general and Commissary of the Capuchins; d. at Brussels 5 June, 1669. He is the author of “Flores Seraphici,” biographies of eminent Capuchins from 1525 to 1612 (Cologne and Antwerp, 2 vols., 1640) and “Clypeus Seraphicus” (Cologne, 1643), a defence of the “Annales Capucinorum” of Boeverius.


Thomas J. Shawan.

Arenaria. See CATACOMBS.

Areopagita, Dionysius. See DIONYSIUS THE PSEUDO-AREOPIGITE.

Areopagus (Ἀρεόπαγος), the name of (1) the
Hill of Mars, situated to the west of and close by the Areopagus at Athens; (2) the court held upon the hill. The first legend accounts for the name of the hill by narrating that thereon the Amazons had offered sacrifice to Ares. Another legend declares that upon this mount Ares had been tried for the murder of Halirrhothius by a court of twelve gods. The latter legend was evidently suggested by the fact that from the earliest antiquity the Hill of Mars was the seat of a council, which had for one of its duties the trial of certain criminal cases. But the primary purpose of the council of the Areopagus was to direct religious worship and therefore, incidentally, to pass judgment upon theological innovations. It may be that the formal and officiously impartial administration of this function when St. Paul was brought before it; but it is more probable that the event narrated in Acts, xvii, 19 sqq. was not a legal trial of the Apostle or an authoritative judgment of his doctrine. Rather, it would seem from the informal character of his introduction to the assembly and his abrupt quitting of it in the midst of disorder (ibid., xvii, 32, 33) that he was conducted before the Areopagites upon the sacred hill merely that their curiosity might be satisfied by seeing him and hearing him, undisturbed by the rout in the Agora below. Some have thought, however, that St. Paul, on the occasion, was subjected to a formal trial on the ground that the Hill of Mars was too sacred a place to be invaded, and the council too august a tribunal to be disturbed except for actual judicial proceedings. At any rate it seems certain that in the time of St. Paul, the council of the Areopagus was clothed with judicial powers as considerable as it had ever enjoyed, and that among its rights was that of passing final judgment in matters pertaining to the religion of the Athenians. Before such a tribunal St. Paul was doubtless eager to speak, and the immediate result of his address (ibid., xvii, 22–31) was the conversion of at least one of the members of the venerable council.

The most satisfactory description of the location and the council, as well as of the incident, is to be found in Cowper and Howson, Life and Epistles of St. Paul (London, 1860–62), ch. x.

JAMES M. GILLIS.

Areopolis (Rabbatt-Moar), a titular see of Palestine. Its episcopal list (449–536) is given in Gams (p. 454). There was another town of the same name in Lydia, Asia Minor.

Lequer, Oriens Christ., (1740), III, 536; Smith, Dict. of Greek and Roman Geog., i, 197.

Arequipa, the Diocese of, suffragan of the Archdiocese of Lima, Peru, was erected by Gregory XIII, 15 April, 1577, at the request of Philip II, who had asked for three Peruvian dioceses under royal patronage. The population in 1901 was 35,000. It has a cathedral dedicated to the Assumption of the Blessed Virgin, an ancient college, hospital, and several convents. Arequipa is the second city in Peru. It is near the volcanic peak of the Andes called Misti, and in 1868 suffered earthquake shocks which destroyed most of the buildings and killed 600 people. Arequipa was founded by Fitarro.

Battandier, Annales pont. civ., 1906.

Arethas of Caesarea, b. at Patra, Greece, about 860, was, like all the eminent men of that time, a disciple of Photius. He became Archbishop of Caesarea early in the tenth century, and is reckoned one of the most scholarly theologians of the Greek Church. He is the compiler of the oldest extant Greek commentary (scholia) on the Apocalypse, for which considerable use the similar work of his predecessor Andrew of Caesarea. It was first printed in 1535 as an appendix to the works of Eumenius and is found in P. G., CVI, 493. Dr. Ehrhard inclines to the opinion that he wrote other scriptural commentaries. To his interest in the earliest Christian literature, caustic, perhaps from the above-named Andrew, we owe the Arethas Codex (Paris, Gr. 451), through which the text of the Greek Christian Apologists has, in great measure, reached us (Bardenhewer, Patrologie, 40). He is also known as a commentator of Plato and Lucian, the famous manuscript of Plato (Codex Clarkianus), which descends from the Palimpsest of Arethas, was copied by him of Arethas. Other important Greek manuscripts, e. g. of Euclides, the rhetor Aristides, and perhaps of Dio Chrysostom, are owing to him. Not a few of his minor writings, contained in a Moscow manuscript, are said still to await an editor (see F. G., loc. cit., p. 2587). Krumbacher, Geschichte der byzantinische. Literatur, 2d ed. (Munich, 1897), 524; Ehrhard, ib., 131; Gerhard and Harnack, in Texte und Untersuchungen, i, 1–2 (Leipzig, 1882), 149; Maer, in Mitth. d. Kaiserl. Wissenschaft. Akademie, 1898, 41; von Otto, Das Denkmal der byzantinischen Geschichtsschreibung, in Zeitschr. f. wissenschaftl. Theologie (1878), XX, 439, 450.

THOMAS J. SHAHAN.

Arethusa, a titular see of Syria near Apameia. Its episcopal list (325–680) is given in Gams (p. 436). It was also a Latin see for a brief period during the Crusades (1099–1100). In the time of Constantius (337–361) its Bishop, Marcus, destroyed a heathen temple which under Julian he was ordered to rebuild. To avoid this he fled from the city, but eventually saved the Christian people from paying the penalty in his stead, and underwent very cruel treatment at the hands of the pagan mob (Sozomen, Hist. Eccl., x, 10). He is said to have been the author of the Creed of Sirmium (351) and is counted by Tillemont as an Arian in belief and in factious spirit. Lequier, Oriens Christ., (1740), II, 915–916; Smith, Dict. of Greek and Roman Geog., I, 197; Stokoe, Dict. of Christ. Biog., III, 625; Tillemont, Memoriales, i, 357–370.

THOMAS J. SHAHAN.

Arévalo, Faustino, a learned Jesuit hymnographer and poet (1547–1625 or 1627). b. at Estremadura (Spain); d. at Madrid, 7 January, 1824. He entered the Society in 1761, but was deported to Italy on the occasion of the expulsion of the Jesuits from Spain (1677). Here he won the esteem and confidence of Cardinal Lorenzana, who proved a Mecenas for the young Spanish Jesuit, bore the expenses of his learned works, and named his executor. Arévalo was much esteemed at Rome and held various offices of trust, among them that of "pontifical hymnographer"; he was made theologian of the Penitentia (see Cura Romana) in 1809, in succession to the learned Muzzarelli. In 1818 he returned to Spain, King Ferdinand of Spain, by means of a royal pardon, entered the restored Society, and became Provincial of Castile (1820). His principal works are: "Hymnodia Hispanica" (Rome, 1786), a restoration of ancient Spanish hymns to their original metrical, musical, and grammatical perfection. (This work was much esteemed by Cardinal Mai and Dom Guéranger. Among the dissertations that accompany the main work is a curious one on the breviary of Cardinal Quignonez.) "Prudentii Carmina" (Rome, 1788–90, 2 vols. 4to); "Dracoctii Carmina" (Rome, 1791), the poems of a fifth-century Christian of Roman Africa; "Juvencii Historiae Libri IV" (Rome, 1787); "Eusebii Pachomii Opera Omnia" (Rome, 1794); "S. Isidori Hispaniensis Opera Omnia" (Rome, 1813); "Missale Gothicum" (Rome, 1804). Arévalo stands in the front rank of Spanish patriotic scholars. He shed great
ARGENTINE

ARGENTINA, a South American confederation of fourteen provinces, or
The immigration in 1903 was:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italians</td>
<td>42,358</td>
</tr>
<tr>
<td>Spaniards</td>
<td>21,917</td>
</tr>
<tr>
<td>French</td>
<td>2,491</td>
</tr>
<tr>
<td>English</td>
<td>360</td>
</tr>
<tr>
<td>Germans</td>
<td>1,000</td>
</tr>
<tr>
<td>Swiss</td>
<td>272</td>
</tr>
<tr>
<td>Belgians</td>
<td>174</td>
</tr>
<tr>
<td>Others</td>
<td>5,077</td>
</tr>
<tr>
<td>Total</td>
<td>73,849</td>
</tr>
</tbody>
</table>

History.—The territory of the Argentine Republic was originally inhabited by Indian tribes of savage disposition who were "reduced" to civilization through the Catholic religion. The missions founded in these regions were called "Reducciones" (Re reductions) by the Spaniards to convey the idea that these establishments were intended to tame the wild spirit of the savages and reduce them to a condition of relative civilization. One such establishment in the region of the Río de la Plata, or Plate River, was the fort called La Sanetí Spiritus, erected by Sebastian Cabot, a Venetian in the service of Spain, and son of John Cabot the celebrated navigator who cruised along the eastern coast of North America. This fort was erected in 1526 at the confluence of the Paraguay and Paraguay Rivers, and was garrisoned with 170 men. Four years later it was destroyed by Timbú Indians, who killed the men, carried away the women and children, and burned all the buildings. Together with the report of his trip to these regions Cabot forwarded to Spain some silver jewelry which the Guaraní Indians had presented to him; whence comes the name of Río de la Plata (River of Silver), given to the stream through the mistaken idea that silver mines abounded on its banks. In 1535 Don Pedro de Mendoza, a Spanish general in the service of Charles V, came with a powerful expedition consisting of 14 ships and 2,000 soldiers, and on 6 January laid the foundations of a city which he called Santa María de Buenos Aires. Some time afterwards this settlement was attacked and partially destroyed by the Indians. The work of rebuilding it was begun 11 June, 1580, by Don Juan de Garay. The city of La Asunción, now the capital of Paraguay, was founded by Juan de Ayolas, a lieutenant of Mendoza, 15 August, 1536. Under the rule of Hernando Arias de Saavedra, generally called Hernandarias, who was born on Argentine soil, and had been elected governor by the settlers, the Jesuits were called to civilize the Indians. The first Fathers landed at Salta in 1586, and established a college at Córdoba, in which they sent mission work among all parts of the Argentine territory. Fathers Montoya and Cataldino went to Paraguay and settled, in 1610, at La Asunción. Seven years after the landing of the Jesuit Fathers, over 100,000 Indians had been congregated in four different towns and were engaged in cultural pursuits and useful arts and trades. They built houses, hospitals, and asylums; learned to read and write, and became acquainted also with painting, sculpture, and music. Even at this early date they had established a printing office with type made by themselves. In course of time, this work of civilization was greatly extended. The Jesuit "Provincias Argentinas" of Señores Uribarri and Colombo states that in or about 1631 there were not less than thirty centres of population under the rule of the Jesuits. Each town had a curate who was at the same time the governor, the judge, and the spiritual adviser of the inhabitants. But the expulsion of the Jesuits by Philip IV of Spain, and of the mission work by Charles III put an end to this prosperous condition. The expulsion took place in Buenos Aires, 3 July, 1767. Governor Don Francisco de Paula Bucarelli was the official entrusted with the execution of the disastrous measure. On 1 August, 1776, the Government of Spain decided to establish what it called the "Capitularía del Río de la Plata", under Don Pedro de Zeballos, the first viceroy. The last viceroy was
Don Baltasar Hidalgo de Cisneros (1809). The revolutionary movement which ended in the independence of the country, began in the Argentine territory, as everywhere else in South America, in 1808, at the time of the imprisonment of King Ferdinand of Spain by Napoleon. The formal declaration of independence was made, 9 July, 1816. In 1833, after the country had passed through the ordeals of several civil wars, a war with Brazil, and the Rossa Dictatorship, the federal constitution which is now in force (amended in 1860) was framed and promulgated. Since then the Argentina has prospered and developed rapidly.

Sources of Wealth.—The most important factors of the wealth and prosperity of the Argentine Republic may be grouped under three different heads: agriculture and agricultural industries, cattle-raising and its cognate occupations, and commerce. The chief agricultural pursuits are the cultivation of wheat, maize, linseed, alfalfa, sugar cane, tobacco, and grapes. The whole area of cultivation, in 1904, was estimated conservatively at 7,500,000 hectares, or 18,750,000 acres (Uren and Colombo, "Geografía Argentina," Buenos Ayres, 1905). According to official information of 1901, the area of cultivation of the different products was as follows:

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acres</th>
<th>Crop</th>
<th>Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>8,449,372</td>
<td>Tobacco</td>
<td>131,740</td>
</tr>
<tr>
<td>Maize</td>
<td>3,638,355</td>
<td>Sugar cane</td>
<td>115,000</td>
</tr>
<tr>
<td>Alfalfa</td>
<td>3,125,000</td>
<td>Grapes</td>
<td>110,825</td>
</tr>
<tr>
<td>Linseed</td>
<td>1,530,000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The agricultural industries are chiefly the manufacture of flour, sugar, cigars, wines, spirits, and ale. The exportation of flour in 1901 represented a total of 71,742 tons, estimated at $2,711,208 in gold. Cattle-raising and its cognate industries constitute the most lucrative business of the Argentine Republic. Nature has endowed Argentina with advantages for agricultural and pastoral farming hardly to be found in any other country of the world.

Foreign Trade.—The foreign trade of the Argentine Republic is mainly with the countries enumerated in the following table. The values of this trade are given in gold.—

<table>
<thead>
<tr>
<th>Countries</th>
<th>1904</th>
<th>1905</th>
<th>1904</th>
<th>1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great Britain</td>
<td>$64,177,103</td>
<td>$68,391,043</td>
<td>$36,445,139</td>
<td>$41,567,670</td>
</tr>
<tr>
<td>France</td>
<td>17,109,716</td>
<td>21,248,202</td>
<td>30,596,559</td>
<td>37,594,281</td>
</tr>
<tr>
<td>Germany</td>
<td>24,926,278</td>
<td>29,083,027</td>
<td>29,522,112</td>
<td>37,058,221</td>
</tr>
<tr>
<td>Belgium</td>
<td>9,069,123</td>
<td>8,727,076</td>
<td>17,566,034</td>
<td>20,780,850</td>
</tr>
<tr>
<td>United States</td>
<td>24,473,877</td>
<td>28,920,443</td>
<td>10,214,989</td>
<td>15,717,458</td>
</tr>
<tr>
<td>Italy</td>
<td>19,127,902</td>
<td>20,284,673</td>
<td>4,344,952</td>
<td>6,468,941</td>
</tr>
<tr>
<td>Brazil</td>
<td>6,032,975</td>
<td>5,328,004</td>
<td>10,427,012</td>
<td>13,039,395</td>
</tr>
</tbody>
</table>

The commercial statistics of the United States give the trade with Argentina for five years, as follows:

<table>
<thead>
<tr>
<th>Countries</th>
<th>1901</th>
<th>1902</th>
<th>1903</th>
<th>1904</th>
<th>1905</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imports (to U. S.)</td>
<td>$8,065,318</td>
<td>$11,120,721</td>
<td>$9,430,278</td>
<td>$9,785,164</td>
<td>$15,316,492</td>
</tr>
<tr>
<td>Exports (from U. S.)</td>
<td>$11,537,668</td>
<td>$9,801,804</td>
<td>$11,437,570</td>
<td>$6,902,027</td>
<td>$23,564,056</td>
</tr>
</tbody>
</table>

The chief imports from Argentina into the United States in 1904 were hides and skins, $4,389,123; the chief exports from the United States to Argentina were agricultural implements, $4,996,476; timber, $2,996,912, and mineral oil, $1,868,957.

Shipping and Navigation.—In 1902, the registered shipping consisted of 101 steamers of 38,770 tons, and 151 sailing vessels of 38,071 tons; total, 252 of 76,841 tons. In 1904, the number of ocean-going vessels which entered the port of Buenos Aires was 2,072 with an aggregate tonnage of 3,896,197 tons, as against 1,842 of 3,461,208 tons in 1903.

I. Public Status of the Church.—Under the second article of the federal Constitution, "the Federal Government supports the Roman Catholic Apostolic Religion." According to the last complete, official national census, referred to above, of every thousand inhabitants of the country there were 991 Catholics, 2 Jews, and 7 Protestants and dissenters of whatever kind. The total population (3,854,911) is distributed as follows: native Catholic population, 2,944,397, of whom 1,449,793 are male, and 1,494,604 female; foreign Catholic population, 976,739, divided into 617,470 males, and 359,259 females. The total Catholic population is 3,921,136. The non-Catholic population included 26,750 Protestants, 6,085 Jews, and 940 other non-Catholics. The federal congress appropriates every year a certain amount of money to assist the Church in meeting its expenses. For the fiscal year of 1905 these appropriations amounted to $557,420 in the national currency. Out of this sum, $617,420 were set aside for the salaries of Church functionaries and ecclesiastics of all kinds, and for defraying the necessary expenses of Divine worship. The balance ($240,000) represented "subsidies" to certain churches in the provinces.

II. Hierarchy.—The Argentine hierarchy consists of the Archbishop of Buenos Aires, and the Bishops of Córdoba, La Plata, Paraná, San Juan de Cuyo, Santa Fé, Salta, and Tucumán. The right to appoint a bishop belongs, according to the Holy See; but the federal Senate has the right, when a vacancy occurs, to send three names to the President of the Union for transmission to Rome, where the choice is to be made, if made at all, out of the three nominees. Each cathedral is provided, according to Spanish usage, with a chapter, i.e., a number of canons and ecclesiastical officials appointed by the government upon nomination of the respective bishops. There is an ecclesiastical seminary in each diocese, under the control of the bishop, for the support of which an appropriation is made yearly. The Holy See is represented at Buenos Aires by an Apostolic nuncio, who ranks as the dean of the diplomatic corps. The Argentine Nation has in Rome a chargé d'affaires. Until lately the representation of the Argentine Republic at the Pontifical Court was entrusted to the Argentine representative in Paris. The Catholic spirit which animated the framers of the federal constitution is forcibly illustrated by the provisions of article 76, which requires as a condition of eligibility for the position of President, or Vice-President, of the Union, "to belong to the Roman Catholic Apostolic religion"; and by those contained in clauses 15 and 20, article 67, which respectively empower the federal Congress "to promote the conversion of the Indians to the Catholic religion," and "to admit into the territory of the
Republic other religious orders additional to those now in existence". Article 20 of the same instrument grants to foreigners the right of freedom of worship. The right of approval and ratification of concordats and agreements with the Holy See, of nomination for the ecclesiastical positions of high rank, and of allowing or refusing promulgation in the Argentine press, for example, is delegated to the civil government. These treaties, and rescripts of the Supreme Pontiff, are respectively regulated by clause 19, article 67, and by Clauses 8 and 9 of article 86.

III. ECCLESIASTICO-CIVIL LEGISLATION.—Though this country is Catholic, civil marriage, lay primary instruction, and purely municipal cemeteries are permitted. The civil marriage law, which was passed, 2 Nov., 1888, and went into effect, 1 Dec., 1889, gives validity only to marriages celebrated before the public officer in charge of the registry of births, marriages, and deaths. The ceremony may take place at the residence of either the groom or the bride, but four witnesses shall then be required. The registrar is forbidden to prevent the contracting parties from seeking to have their union blessed immediately afterwards by a minister of their religion. Article 64 of the law declares that the right to teach Latin and Greek in Argentina is the separation a mené et vero, without dissolution of the bond of marriage.

IV. CHURCHES OF BUENOS AIRES.—The cathedral of Buenos Aires is a magnificent edifice, erected on the site of the first church of the settlement built by Don Juan de Garay in 1580. This church was burned in 1582. The cathedral of Buenos Aires, as originally intended, was a chapel erected by the Jesuits in 1772, but was not completed until 1853. The cathedral is a beautiful example of the neoclassical style, with a large dome and a high altar. It is the seat of the Archbishop of Buenos Aires, who is also the Primate of the Argentine Church. The cathedral is surrounded by a beautiful park, which is a popular landmark for tourists and locals alike.

V. EDUCATION, COLLEGIATE AND UNIVERSITY.—It is well known that the Jesuits were the pioneers of progress and public instruction in all the vast region which extends on both sides of the River Plate, where they founded schools and novitiates, and propagated learning as well as Christian faith. Their college of St. Francis Xavier, established at Córdoba in 1611, and completed in 1613, soon became the Colegio Máximo of the Jesuit province of La Plata, which embraced what is to-day the Argentine Nation and Chile. This institution, where grammar, Latin, philosophy, and theology were taught, and whose chief architect was Father Tapia, was re-opened a little later, the University of Córdoba, still in existence, and in the order of time, the second university established in South America; the first was that of San Marcos at Lima (1551). Public schools in the Argentine Republic as in the United States are absolutely secular. But the law of public instruction provides that, "after official hours, religious instruction (Catholic or otherwise) may be given to the children who voluntarily remain in the schools for the purpose of receiving it. This religious instruction in the public schools shall be given: only by the authorized ministers of the different persuasions, before or after school hours".

VI. SANCTUARY OF LUJÁN AND CHRIST OF THE ANDES.—In the city of Luján, about two hours and a half by rail from the federal capital, is the celebrated shrine of our Lady of Luján, since 1630 a centre of intense religious fervour. It is to be made part of the national basilica of sanctuary of construction. When finished this will be one of the most imposing buildings of its kind in Spanish America. How closely interwoven the Catholic faith is with the life and ideas of the Argentine people may be seen by the monument known as El Cristo de los Andes (The Christ of the Andes), erected on the summit of that range, chiefly by the efforts of an Argentine lady and Monsignor Benevente, Bishop of San Juan de Cuyo. It is a colossal statue of Our Lord, with a cross in His left hand, and the right raised as if blessing the world. The statue is made from old bronze cannon left by the Spaniards, and is the work of a native sculptor, 36 at 14,000 feet above the sea-level, on the line which divides the Argentine Republic from Chile, and commemorates the arbitration by both nations of the boundary question that more than once endangered their mutual peace.

VII. NON-CATHOLIC POPULATION.—The small non-Catholic population has five Protestant houses of worship, as follows: one Anglican Episcopal, one Lutheran, one Methodist Episcopal, one Scotch, and one in which the worship varies according to the time of day in which it is offered. The first Protestant church was built in 1829.

JOSE IGNACIO RODRIGUEZ.

Argenteuil, Holy Coat of. See Holy Coat.

Argentré, Charles du Plessis de, b. 16 May, 1673; d. 17 October, 1740. He entered the seminary of St. Sulpice at Paris, and studied theology at the
Sorbonne; he was ordained priest in 1699, and was made doctor of Theology in 1700. He held successively the offices of Abbe de la Trégueret of Croix-de-l'Isle, Deán of Lavall, Viscount-General of the Bishop of Trelgrevier (1707), and Royal Almoner. He was made Bishop of Tulle in 1723 and distinguished himself for beneficence, interest in ecclesiastical studies, and personal exercise of the ministry. Among his writings is a book de la foi (Paris, 1701); "Elements Theologica" (Paris, 1702), in which he rejects Papal Infallibility but defends that of the Church in the matter of the condemned Janissary propositions; "Lexicon Philosophicum" (Hague, 1706), a treatise on the difference between the natural and the supernatural order (Paris, 1707). "Explication des Éléments de l'Église" (Tulle, 1717), and other theological, scriptural, and philosophical works. He edited the theological works of Martin Grandin (Paris, 1710-12) and added several theological dissertations of his own, among them one on Pope Honorius. He is best known by his "Collectio Judiciorum de novis erroribus qui ab initio sec. XII [to 1735] in Ecclesiis proscripti sunt atque notati; Censoria etiam judicia academiarum . . .," 3 vols. (Paris, 1724-36). This valuable collection contains many documents relative to theological controversies since the twelfth century, pontifical "acts," decisions of Roman Congregations, and decrees of ecumenical councils. (Oxford, Paris, Louvain, principally those of Paris). The latest document quoted is dated 1723. There is a complete bibliography of his French and Latin works in the "Mémoires de Trévoux" (1734), I, 223-225.

Obit in Dic. de théol. oec., I, 1777.

THOMAS J. SHAHAN.

Argonauts of St. Nicholas. See Military Orders.

Argos, a circular sea of Peloponnesian Greece, from the fifth to the twelfth century, about twenty miles south-west of Corinth (Gams, pp. 490-431). It was considered the oldest city of Greece and was once the head of the Doric League, and in its time one of the largest and most populous of the Greek cities. Argos was famous in Greek antiquity for the worship of Hera (Juno), and her great temple, the Heraean (1200-72 B.C.), was considered one of the most magnificent monuments of Greek architecture. In the fifth century, b.c., the city was also famous for its temple of Apollo, the chief Doric sanctuary, and as the seat of celebrated schools of sculpture and music, especially of the flute. Its medieval history is lost; but (A.D. 1100) it is (in the French gréco-romanes, Paris, 1873. XXIX-XXX, 236-424), and by Gregorius, Gesch. der Stadt. Ath., Stuttgart, 1889, I, 364, and II, 583. In the fourteenth and fourteenth centuries it was the seat of a diocese, being then held successively by the French Dukes of Athens and the Byzantines; in 1463 it passed under Ottoman rule. Its present population is about 10,620.

LEQUEIN, Orenis Christ. (1740), II, 183-186; III, 897-902; SMITH, Dict. of Greek and Roman Geogr., I, 202-206.

THOMAS J. SHAHAN.

Argiello, Luis Antonio, Governor of California, b. at San Francisco, 1784; d. there in 1830. His family was one of the most influential and distinguished in the early history of California. His father, Dario José Argiello, was acting Governor of California in 1814-15, and Governor of Lower California from 1815 to 1822. In August, 1806, Don Luis succeeded his father as Comandante of California with the rank of lieutenant. He was captain from 1818, and Governor from November, 1819, to February, 1822. Don Luis was the only Governor during the Mexican Era and the first native of California to hold that office. He was also acting governor under the provisional government which preceded the Mexican Republic. In 1821 he conducted what is popularly known as Argiello's Expedition, the most important of the early exploration of the North Country ever made by the Spaniards in California. He was hardly less popular than his illustrious father, and, though involved at times in controversies, he left a reputation for honesty, ability, and kindness of heart.

R. Bascors, History of California, III, where numerous references are given: CLINCH, California and its Missions, II.

EDWARD SPILLANE.

Argyll and the Isles, The Diocese of—The Diocese of Argyll, founded about 1200, was separated from the Diocese of Dunkeld; it included the western part of Dunkeld, beyond the Drumblan mountain range, together with the Isle of Lismore, in which the cathedral was erected. The first bishop was Harold, chaplain of the Bishop of Dunkeld, chosen on account of his acquaintance with the Gaelic tongue. The Diocese of the Isles included the islands off the west coast of Scotland, formerly subject to Norway, and annexed to the Scottish Crown in 1206 under James I. The Archbishop of Drontheim continued to exercise jurisdiction over these islands, but in the middle of the eighteenth century the Hebrides were ecclesiastically separated from the Isle of Man, which was subjected to the province of Canterbury (and later to York). A century and a half afterwards Alexander VI, at the request of King James IV, united the See of the Isles and the abbacy of Iona, which were henceforth held by the same person, the cathedral of the newly-constituted diocese being established at Iona. There were thirty pre-Reformation Bishops of the Isles, the last being Roderick Maclean, who died in 1553.

The last of the sixteen Bishops of Argyll was William Cunningham, who died in 1562; for his successor, James Hamilton, seems never to have received consecration. Both sees thereafter remained vacant for over three hundred years, until 4 March, 1878, Leo XIII re-elected the Scottish hierarchy, the united diocese of Argyll and the Isles being included among the revived bishoprics. The present diocese comprises the counties of Argyll and Bute and the Government of a line drawn from the northern extremity of Loch Luing to the junction of the counties of Inverness, Aberdeen, and Banff; also the islands of Arran and Bute, and the Hebrides. The actual Bishop (1906), the second since the restoration of the hierarchy, is the Right Rev. George Smith, who was consecrated pro-cathedral Bishop of Inverness in 1868. The diocesan jurisdiction is estimated at between 12,000 and 13,000 souls. It has tended to diminish rather than to increase in recent times, owing to the drain caused by emigration, and also to the depopulation of many districts of the West Highlands, due to the turning of large tracts of land by the proprietors into deer forests. There are but two towns of any size (in importance in the diocese, Oban and Rothesay; and the only access to many of the outlying missions is by sea. By a singular contrast, the wealthiest Catholic landowner in the kingdom, the Marquis of Bute, has his principal place of residence (a palatial mansion on which his father is said to have expended upwards of a million sterling), in what is probably the poorest diocese in the British Isles.

GAMS, Series episcoporum Ecclesiae catholicae (Ratisbon, 1873); BRADY, The Episcopal Succession (Rome, 1876); FIRBON, Scotiachromicum (Edinburgh, 1769); GORDON, Scotia chromicum (Glasgow, 1867); KIRKE, Historical Catalogue of
ARGYROPULOS

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ARIAISM

Argyropulos, John, humanist, and translator of Aristotle, b. at Constantinople, 1416; d. at Rome about 1486. It is certain that he was a teacher at Padua in 1434, although it is not clear why he returned to Constantinople in 1441. After the conquest of his native city by the Turks (1453) he joined the band of Renaissance refugees who fled the Marmara to refuge in Italy. In 1456 he was summoned to Florence by Cosimo de' Medici for the purpose of teaching (Aristotelian) philosophy and instructing the youthful Pietro and Lorenzo. In 1471 a plague broke out in Florence: this was the occasion of his leaving Florence for Rome, where he was summoned by Pope Sixtus IV. There he continued his career as teacher, having among his pupils many cardinals and bishops and some distinguished foreigners, such as Reuchlin. He died at Rome; the year of his death is uncertain, but 1486 is the most probable date. He was one of the few who contributed most to the revival of Greek learning in Italy. After Manuel Chrysoloras, he and George of Trebizond and George Gemistus had the largest share in making known to Western Europe the treasures of ancient Greek literature. Like all the other humanists, he was somewhat intemperate in his zeal for his chosen subject, and in his desire to extol the excellence of Greek literature, he expressed his contempt for the literature of ancient Rome; he was especially severe in his criticism of Cicero. His most serviceable works are his translations of many of Aristotle's works (published by Aldo Manucci, 1518-20) and his discourses on "Ethics" and "Politics" (published 1541). He also wrote several theological treatises, including one on the "Procession of the Holy Ghost." (P. G., Cl. VIII, 991 sqq.). Many of his works are still in manuscript.

Artaiolo, Saint, martyred at Milan in 1065, for his attempt to reform the simoniacal and immoral clergy of that city. He was of noble extraction, b. at Cutiacum, near Milan, and after his studies, at Laon and Paris, was made a canon in the cathedral city. For inveighing against abuses he was excommunicated by the bishop Guido, but was immediately reinstated by Pope Urban II, who exhorted him to continue the work of reformation. He succeeded in having the bishop excommunicated because of his repeated lapses, but a riot ensued, resulting in serious injury to Arialdo. Previously an attempt had been made on his life with a poisoned sword. Later, when on his way to Rome, he was waylaid by the emissaries of Guido and slain. Ten months after, his body was found in Lago Maggiore in a perfect state of preservation, and emitting a sweet odour. It was carried with great pomp to Milan, and exposed in the church of St. Ambrose from Ascension to Pentecost. It was subsequently interred in the church of St. Celius, and in the following year, 1067, Alexander II declared him a martyr.

Acta SS. June, VII.

Arianism, a heresy which arose in the fourth century, and denied the Divinity of Jesus Christ.

Doctrine.—First among the doctrinal disputes which troubled Christians after Constantine had recognized the Church in A.D. 313, and the parent of many more during some three centuries, Arianism occupies a large place in ecclesiastical history. It is not a modern form of unbelief, and therefore will appear strange in modern eyes. But we shall better grasp its meaning if we term it an Eastern attempt to rationalize the creed by stripping it of mystery so far as the relation of Christ to God was concerned.

In the New Testament and in Church teaching the name of Nazareth appears as the common name He took to Himself (Matt. xxi. 17; John x. 36), while the Fourth Gospel declares Him to be the Word (Logos), Who in the beginning was with God and was God, by Whom all things were made. A similar doctrine is laid down by St. Paul, in his undoubtedly genuine Epistles to the Ephesians, Colossians, and Philemon. It is reiterated in the Letters of Ignatius, and accounts for Pliny's observation that Christians in their assemblies chanted a hymn to Christ as God. But the question how the Son was related to the Father (Himself acknowledged on all hands to be the one Supreme Deity), gave rise, between the years A.D. 60 and 200, to a number of Theosophic systems, called generally Gnosticism, and having for their authors Basiliades, Valentinus, Tatian, and other Greek speculators. Though all these visited Rome, they had no following in the West, which remained free from controversies of an abstract nature, and was faithful to the creed of its baptism. Intellectual influences were chiefly Alexandria and Antioch, Egyptian or Syrian, and speculation was carried on in Greek. The Roman Church held steadfastly by tradition. Under these circumstances, when Gnostic schools had passed away with their "conjugations" of Divine powers, and "emanations" from the Supreme unknowable God (the "Deep" and the "Silences"), all speculation was thrown into the form of an inquiry touching the "likeness" of the Son to His Father and the "sameness" of His Essence. Catholics had always maintained that Christ was truly the Son and truly God. They worshipped Him with divine honours; they would never consent to separate Him, in idea or reality, from the Father, Whose Word, Reason, Mind, He was, and in Whose Heart He abode from eternity. But the technical terms of doctrine were not fully defined; and even in Greek words like essence (soma), substance (heteran), nature (rouma) were used in a way that cast doubt on the teachings drawn from the pre-Christian sects of philosophers, which could not but entail misunderstandings until they were cleared up. The adaptation of a vocabulary employed by Plato and Aristotle to Christian truth was a matter of time; it could not come in a day; and certainly the Church of the Greek had it to undertake for the Latin, which did not lend itself readily to subtle yet necessary distinctions. That disputes should spring up even among the orthodox who all held one faith, was inevitable. And of these wranglings the rationalist would take advantage in order to substitute for the ancient creed his own inventions. The drift of all he advanced was this: to deny that in any true sense God could have a Son; as Mohammed tersely said afterwards, "God neither begets nor is He begotten." (Koran, cxiii). We have learned to call that denial Unitarianism. It was the ultimate stage of Arian opposition, which had always believed. But the Arian, though he did not come straight down from the Gnostic, pursued a line of argument and taught a view which the speculations of the Gnostic had made familiar. He described the Son as a second, or inferior God, standing midway between the first Father and creatures; and Himself made out of nothing, and all things else; as existing before the worlds or the ages; and as arrayed in all divine perfections except the one which was their stay and foundation. God alone was without beginning, unoriginate; the Son was originated, and once had not existed. For all that has an origin must begin to be.
Such is the genuine doctrine of Arianism. Using Greek terms, it denies that the Son is of one essence, nature, or substance with God; He is not consubstantial (homoousios) with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity. The Logos which St. John exalts is an attribute, Reason, belonging to the Father, but not a person distinct from another, and therefore is a Son merely in figure of speech. These consequences follow upon the principle which Arianus maintains in his letter to Eusebius of Nicomedia, that the Son “is no part of the Ingenerate.” Hence the Arian sectaries who regarded Logos-speeches were strictly Anomoeans, said that the Son was “unlike” the Father. And they defined God as simply the Unoriginate. They are also termed Exocontians (ἐξ οὗ ἐκτισθησατο), because they held the creation of the Son out of nothing.

But a view so unlike tradition found little favour; it required softening or palliation, even at the cost of logic; and the school which supplanted pure Arianism from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, while denying His co-equal dignity and co-eternal existence. These men of the Via Media were named Semi-Arians. Their approach is in strict and literal, to the high doctrine, but many of them held the orthodox faith, however inconsistently; their difficulties turned upon language or local prejudice, and no small number submitted at length to Catholic teaching. The Semi-Arians attempted for years to invent a compromise between irreconcilable views, and their shifting creeds, tumultuous councils, and worldly devices tell us how mixed and motley a crowd was collected under their banner. The point to be kept in remembrance is that, while they affirmed the Word of God to be everlasting, they imagined Him as having become the Son to create the worlds and redeem mankind. Among the ante-Nicene writers, a certain ambiguity of expression may be detected, outside the school of Alexandria, touching this last head of doctrine. While Catholic teachers held the Monarchia, viz. that there was only one God; and the Trinity, that this Absolute One existed in three distinct subsistences; and the Circumstances of Word, Father, and Son, were separated, in fact or in thought, from one another, yet an opening was left for discussion as regarded the term “Son,” and the period of His “generation” (γεννασθησατο). Five ante-Nicene Fathers are especially quoted: Athanasius, Tatian, Theophilus of Antioch, Hilary, and Novatian, and both historians and fathers took to involve a peculiar notion of the Sonship, as though it did not come into being or were not perfect until the dawn of creation. To these may be added Tertullian and Methodius. Cardinal Newman held that their view, which is found clearly in Tertullian, of the Son existing after the Word, is connected as an ante-Nicene with Petavius. Petavius cost from the same expressions in a reprehensible sense; but the Anglican Bishop Bull defended them as orthodox, not without difficulty. Even if metaphorical, such language might give shelter to unfair disputants; but we are not answerable for the slips of teachers who express themselves in promiscuous hasty truths really held by them. From these doubtful theorizings Rome and Alexandria kept aloof. Origen himself, whose unadvised speculations were charged with the guilt of Arianism, and who employed terms like “the second God,” concerning the Logos which we have adopted by the Church, this very Origen taught the Deity of the Son of the Word, and was not a Semi-Arian. To him the Logos, the Son, and Jesus of Nazareth were one ever-substituting Divine Person, begotten of the Father, and, in this way, “subordinate” to the source of His being. He comes forth from God as the creative Word, and so is a ministering Agent, or, from a different point of view, is the First-born of creation. Dionysius of Alexandria (260) was even denounced at Rome for calling the Son a work or creature of God; but he explained himself to the pope on orthodox principles, and confessed the Homousian Creed on the person distinct of the Father.

History.—Paul of Samosata, who was contemporary with Dionysius, and Bishop of Antioch, may be judged the true ancestor of those heresies which re-adopted Christ beyond the Divine sphere, whatever epithets of deity they allowed Him. The man Jesus, according to Paul, was distinct from the Logos, and, in Milton’s later language, by merit was only the Son of God. The Supreme is one in Person as in Essence. Three councils held at Antioch (264–268, or 269) condemned and excommunicated the Samosatene. But these Fathers would not accept the Homousian formula, dreading lest it should be taken to signify one material or abstract substance, according to the usage of the heathen philosophies. Associated with Paul, and for years cut off from the Catholic communion, we find the well-known Lucian, who edited the Septuagint and became at last a martyr. From this learned man the school of Antioch drew their inspiration, in strict and literal, to the high doctrine, and Arianism, and Arian himself, all came under Lucian’s influence. Not, therefore, to Egypt and its mystical teaching, but to Syria, where Aristotle flourished with his logic and its tendency to Rationalism, should we look for the home of an aberration which had it finally triumphed, would have anticipated Islam, reducing the Eternal Son to the rank of a prophet, and thus undoing the Christian revelation.

Arius, a Libyan by descent, brought up at Antioch and a school-fellow of Eusebius, afterwards Bishop of Nicomedia, took part (306) in the obscure Mele- tian schism, was made presbyter of the church called “Baucalia” at Alexandria, and opposed the Sabellians, himself committed to a view of the Trinity which denied all real distinctions in the Supreme. Epiphanius describes the heresiarch as tall, grave, and winning; no aspersion on his moral character has been sustained; but there is some possibility of personal differences having led to the quarrel could it be shown that in public synod, he accused of teaching that the Son was identical with the Father (319). The actual circumstances of this dispute are obscure, but Alexander condemned Arius in a great assembly, and the latter found a refuge with Eusebius, who adopted the language and motives embittered the strife. Many bishops of Asia Minor and Syria took up the defence of their “fellow-Lucianist,” as Arius did not hesitate to call himself. Synods in Palestine and Bithynia were opposed to synods in Egypt. During several years the argument raged; but when, by his defeat of Constantius (324), Constantine became master of the Roman world, he determined on restoring ecclesiastical order in the East, as already in the West he had undertaken to put down the Donatists at the Council of Arles. Arius, in a letter to the Nicomedian prelate, had boldly rejected the Catholic faith. But Constantine, turning to the consequences this very document sent from Nicomedia to Alexander a famous letter, in which he treated the controversy as an idle dispute about words and enlarged on the blessings of peace. The emperor, we should call to mind, was only a catechumen, imperfectly acquainted with Greek, which much incompetent to the difficulties to exercise over the Catholic Church a dominion resembling that which, as Pontiff Maximus, he wielded over the pagan worship. From this Byzantin e conception (labelled in modern times Erastianism) we must derive the calamities which during
many hundreds of years set their mark on the development of Christian dogma. Alexander could not go unavenged, nor could Arianism and his supporters would not yield. A council was, therefore, assembled at Nicaea, in Bithynia, which has ever been counted the first ecumenical, and which held its sittings from the middle of June, 325. It is commonly said that Hosius of Cordova presided. The Pope, St. Silvester, was represented by his legate, Valens. The representative of Antioch was deposed on a charge of Sabellianism (331), and the Emperor sent his command that Athanasius should receive Arius back to communion. The saint firmly declined. In 335 the heresiarch was absolved by two councils, at Tyre and Jerusalem, the former of which deposed Athanasius on false and pernicious grounds of his ecumenical opinions. He was exiled to Trier, and his sojourn of eighteen months in those parts cemented Alexandria more closely to Rome and the Catholic West. Meanwhile, Constantia, the Emperor's sister, had recommended Arius, whom she thought an injured man, to Constantine's leniency. Her dying words implored him, and he recalled the Libyan, exacted from him a solemn adhesion to the Nicene faith, and ordered Alexander, Bishop of the Imperial City, to give him Communion in his own church (336). Arius openly triumphed; but as he went about in parade, the evening before this event was to take place, he expired from a sudden disorder, which Catholics could not help regarding as a judgment of heaven, due to the bishop's prayers. His death, however, did not stay the plague. Constantine now favoured none but Arians; he was baptized in his last moments by the shifty prelate of Nicomedia; and he bequeathed to his tithes (337) a codicil which permitted the episcopate of his sons to be filled by persons of his own choosing, in the name of the Church, and his own. The Emperors had the heretics, the bishops, even Constantine himself, to back them, and the Church was divided. The time was ripe for the double council of 336, which added the Nicene Creed to the Nicaean, and confirmed the sentence of 325 against Arius and his followers. The Nicene Creed is the only creed known to us which was not made up on the spur of the moment, but was the result of mature consideration and consultation of the wisest minds of the time. The creed is a confession of faith, and contains the essential dogmas of the Christian religion. It is the foundation of all Christian doctrine, and is the basis of all Christian worship. It is the expression of the belief of the Church in the one God, the Father, and in the Lord Jesus Christ, and in the Holy Spirit. It is the declaration of the faith of the Church, and it is the admission of the truth of the gospel. It is the standard of all Christian doctrine, and it is the measure of all Christian worship. It is the expression of the belief of the Church in the one God, the Father, and in the Lord Jesus Christ, and in the Holy Spirit. It is the declaration of the faith of the Church, and it is the admission of the truth of the gospel. It is the standard of all Christian doctrine, and it is the measure of all Christian worship. It is the expression of the belief of the Church in the one God, the Father, and in the Lord Jesus Christ, and in the Holy Spirit. It is the declaration of the faith of the Church, and it is the admission of the truth of the gospel. It is the standard of all Christian doctrine, and it is the measure of all Christian worship.
Arianism was quoted by Innocent I in his correspondence with the bishops of Africa.

Having won over Constant, who warmly took up his cause, the invincible Athanasius received from his Oriental and Semi-Arian sovereign three letters commanding, and at length entreaty his return to Alexandria (349). The factious bishops, Ursus and Alexander, instigated against him the hands of Pope Julius: and as he travelled home, by way of Thrace, Asia Minor, and Syria, the crowd of court-prelates did him abject homage. These men veered with every wind. Some, like Eusebius of Cesarea, held a Platonizing doctrine which they would not give up, though they declined the Arian heresy. But many were adherents to dogma. And a new party had arisen, the strict or pious Hocioisians, not friends of Ariansius, nor willing to subscribe the Nicene terms, yet slowly drawing nearer to the true creed and finally accepting it. In the councils which now follow these good men play their part. However, when Constant died (330), and his Semi-Arian brother was left supreme, the persecution of Athanasius redoubled in violence. By a series of intrigues the Western bishops were persuaded to cast him off at Arles, Milan, Ariminiun. It was concerning this last council (350) that St. Jerome wrote: "Nothing in the whole world of the Church evoked and mustered to itself Athanasius. For the Latin bishops were driven by threats and chicanery to sign concessions which at no time represented their genuine views. Councils were so frequent that their dates are still matter of controversy. Personal issues disguised the dogmatic importance of a struggle which had gone on for thirty years. The Pope of the day, Liberius, brave at first, undoubtedly orthodox, but torn from his see and banished to the dreary solitude of Thrace, signed a creed, in tone Semi-Arian (compiled chiefly from one of Sirmium), renounced Athanasius, but made a stand against the so-called "Homoean" formula of Ariminun. This new party was led by Acacius of Cesarea, an aspiring churchman who maintained that he, and not St. Cyril of Jerusalem, was metropolitan over Palestine. The Homoeans, a sort of Protestants, would have no terms employed which were not found in Scripture, and thus evaded some of the substance. A more extreme party, the "Anomaean", followed Aetius, were directed by Eunomius, held meetings at Antioch and Sirmium declared the Son to be "unlike" the Father, and made themselves powerful in the last years of Constantius within the palace. George of Cappadocia persuaded the Alexandrine Catholics. At last the emperor retired into the desert among the solitaries. Hosius had been compelled by torture to subscribe a fashionable creed. When the vacillating Emperor died (361), Julian, known as the Apostate, suffered all alike to return home who had been exiled on account of religion. A momentous gathering, over which Alexandrine and Valens in 362, at Alexandria, decided the orthodox Semi-Arians with himself and the West. Four years afterwards fifty-nine Macedonian, i.e. hitherto anti-Nicene, prelates gave in their submission to Pope Liberius. But the Emperor Valens, a fierce heretic, still laid the Church waste. The battle was now turning decisively in favour of Catholic tradition. Western bishops, like Hilary of Poitiers and Eusebius of Verceil, banished to Asia for holding the Nicene faith, were acting in union with St. Basil, the two St. Gregories, and the reconciled Semi-Arians. As an insect moved upon a stone the four Tetrarchy. Theodosius, a Spandari and a Catholic, governed the whole Empire. Athanasius died in 373; but his cause triumphed at Constantinople, long an Arian city, first, by the preaching of St. Gregory Nazianzen, then in the Second Council (381), at the opening of which Melitius of Antioch presided. This saintly man had been estranged from the Nicene champions during a long schism; but he made peace with Athanasius, and now, in company of St. Cyril of Jerusalem, represented a moderate influence which won the day. No deputies appeared from the West. Melitius died almost immediately. St. Gregory Nazianzen, his disciple, preserved his memory. A creed embodying the Nicene was drawn up by St. Gregory of Nyssa, but it is not the one that is chanted at Mass, the latter being due, it is said, to St. Epiphanius and the Church of Jerusalem. The Council became ecumenical by acceptance of the Pope and the ever-orthodox Westerns. From this moment Arianism in all its forms was driven from its place within the Empire. Its developments among the barbarians were political rather than doctrinal. Ulphilas (311-388), who translated the Scriptures into Moeso-Gothic, taught the Goths across the Danube an Homoean theology. Arian kingdoms arose in Spain, Africa, Italy (after the conquest of Gades), Vandals, Alans, and Lombards received a system which they were as little capable of understanding as they were of defending, and the Catholic bishops, the monks, the sword of Clovis, the action of the Papacy, made an end of it before the eighth century. In the form which it took under Anianus, Eunomius, Hilary, it has never been revived. Individuals, among whom are Milton and Sir Isaac Newton, were perhaps tainted with it. But the Socinian tendency out of which Unitarian doctrines have grown owes nothing to the school of Antioch or the councils which opposed Niccns. Neither has any Arian leader stood forth in history with a character of heroic proportions. In the whole story there is but a single hero—the undaunted Athanasius—whose mind was equal to the problems, as his great spirit to the vicissitudes, of a question on which the future of Christianity depended.

William Barry.

Arianism, the Diocese of, is in the Archdiocese of Beneventum, comprising seven towns in the province of Avellino, four in that of Beneventum, and one in the province of Foggia. Ariano, a very ancient town of the Hirpi, is built on the hills, Heruli, at a distance of seven miles from Beneventum. Its name is of pagan origin: Ora Jani. There are no documents that fix the time of its conversion to Christianity. Beneventum, at the beginning of the fourth century, had a bishop, and the Gospel may have reached Ariano from that city. The Bishop of Beneventum was one who was present at the Synod of Rome, held in the year 313. (See Rott, Reliquiae Sacrae, III, 312, and Harnack, Die Mission, etc., 501.) Ariano was an episcopal city from the tenth century and perhaps before that time. We find it first mentioned in the Bull of Pope John XIII (965-972). It was established the title of city, named after it, by Pope Gregory XIII (1572-1585), as a suffragan see. The first bishop known to have occupied this see was Mercadus, a native, not of Padua, as Ughelli believed, but of Poitiers, which Vitale has shown. In 1070, he erected in his cathedral a marble baptistery on the walls of which verses were inscribed.
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In the following year Manfredus was at the consecration of the church of Monte Cassino by Alexander III. Tradition has a whole series of bishops prior to him as proved by a declaration of 1080 made in favour of the monastery of St. Sofia in Beneventum. This diocese contains 25 parishes; 90 churches, chapels, and oratories of 125 seconds; 50 semi-parishes; 90 villages, 3 regular priests; 2 lay-brothers; 32 religious (women); 22 confreterates; 3 girls' schools (95 pupils). Population 50,400.

USHER, Iliaca Sacra (Venice, 1722), VIII, 212; CAPPHELLA, Italy (Venice, 1566), XIX, 117; GALLO, Series episcoporum ecclesiae catholicæ (Ratisbon, 1873), 8, 52; VITA, Storia della regia città di Ariano e sua diocesi (Rome, 1794).

ERNST BUONAULTI.

ARIA, Francis, writer of ascetical treatises, b. at Seville in Spain, 1533; d. in that place, 15 May, 1605. He was received into the Society of Jesus at the age of twenty-six. He was professor of scholastic theology at Cordova, of moral theology at Trigueros, rector of the college in the latter place and also at Cadiz. His works are "Spiritual Profit", "Treatise on the Rosary", "Imitation of Our Lady", "Imitation of Christ", "Mental Prayer", "The Use of the Sacraments", "The Promises of God", "The Turpitude and Grievousness of Sin". Most of them have been translated into various languages. His life and writings show this high esteem for the great master of the spiritual life, John of Avila, and St. Francis of Sales, in the "Introduction to a Devout Life", recommends the perusal of his works. He was commonly regarded as a saint, and was remarkable for his gift of prayer and his spirit of penance. Much of his time was devoted to the care of negroes, Moors, and the inmates of hospitals and prisons. From his earliest youth his predilection for spiritual things manifested itself; his career as a student in Alcalá was brilliant, and while a secular priest he laboured as an apostle in his native city of Seville. At his death it was difficult to protect his body from the piety of the people, who proclaimed him a saint and endeavoured to secure parts of his apparel as relics. Veneres illustres, VIII; SOMMERVOGEL, Bibliotheca de la c. de J., I, 540; MICHAUD, Bibl. Univ.

T. J. CAMPBELL.

ARIA DE AVILA, Pedro (also known as P Legarias DAVILA), a Spanish knight from Segovia, b. about the middle of the fifteenth century; d. at Leon, 1530. He married an intimate friend of Queen Isabella (whence probably his preternature) and saw some service in Europe. At the age of nearly seventy years he was made General (1514) of the largest of the English expeditions hither sent to America, and reached Santa Marta in Colombia with nineteen vessels and 1,500 men. Thence he went to Darien, where the discoverer of the South Sea, Balboa, governed. Pedrarias superseded him, gave him his daughter in wedlock, and afterwards had him judicially murdered in Panama. In 1516 he founded the city of Panama. He was a party to the original agreement with Pizarro and Almagro which brought about the discovery of Peru, but withdrew (1526) for a small compensation, having lost confidence in the outcome. In the same year he was superseded as Governor of Panama and returned to Spain, where he died, over eighty years old. He left an unenviable record, as a man of unreliable character, cruel, and unscrupulous. Through his foundation of Panama, however, he laid the basis for the discovery of South America's west coast and the subsequent conquest of Peru.

HUBER, Suma de Geographia (1519, 1539, 1549); OViedo, Historia general y natural de Indias (Madrid, 1800); GOMARA, Historia general de las Indias (Madrid, 1555); MONTANUS ANGLIERI, Elucidatio de insula nuper reperita simulacra incolarum moribus (Basle, 1531); Documentos inéditos de Indias; HERRERA, Historia general (Madrid, 2d ed., 1726-9). — Every book on Spanish America contains, of course, at least a passing notice of Aria de Avila. Among later publications see ANDAGOYA, Respuestas a M. de Paredes de Avila (en las Provincias de Tierra Firme; Návarez, Collection de los viajes y descubrimientos (Madrid, 1835), III. The journal of Andagoya has been translated into English by Markham and published by the Hakluyt Society (London, 1865) under the title Narrative of Proceedings of Pedrarias Dávila, together with an account of the conquest of Panama. It is to be found in the first volume of Prescott, History of the Conquest of Peru.

AD. F. BANDelier.

ARIA MONTANUS, BENEDICTUS, Orientalist, exegist, and editor of the "Antwerp Polyglot", b. at Frejenal de la Sierra in Estremadura, Spain, 1527; d. at Seville, 1598. Passing through the schools of Seville, he studied theology and the Oriental languages at Alcalá, later gaining proficiency in the various European languages by means of extended travel. He became a clerical member of the Military Order of St. James, and accompanied the Bishop of Segovia to the Council of Trent (1562) where he won great distinction. On his return he retired to a hermitage at Arcasena whence he was summoned by Philip II (1568) to supervise a new polyglot edition of the Bible, with the collaboration of many learned men. The work was issued from the press in 1572 (7 vols., 8 volumes) under the title "Biblia sacra hebraica, chaldaica, grecia et latina, Philippii regis catholici pietate et studio ad sacrosanctum Ecclesiam usus", several volumes being devoted to a scholarly apparatus biblicus. Aria was responsible for the first part of the actual matter, besides the general superintendence, and in obedience to the command of the king, took the work to Rome for the approbation of Gregory XIII. Leon de Castro, professor of Oriental languages at Salamanca, to whose translation of the Vulgate Aria had opposed the original Hebrew text, denounced Aria to the Roman, and caused him to be severed from the Spanish Inquisition for having altered the Biblical text, making too liberal use of the rabbinical writings, in disregard of the decree of the Council of Trent concerning the authenticity of the Vulgate, and confirming the Jews in their beliefs by his Chaldæan paraphrases. After several journeys to Rome, Aria was freed of the charges (1580) and returned to his hermitage, refusing the episcopal honours offered him by the King. He accepted however, the post of a royal chaplain, but was only induced to leave his retirement for the purpose of superintending the Escorial library, and of teaching the Oriental languages. He divided his time between prayer and study. In addition to the works written in connection with the Polyglot, the most celebrated of which is "Antiquitatem judaicarum libri IX" (Leyden, 1593), Aria left many commentaries on various books of the Bible; also: "Humane salutis monumenta" (Antwerp, 1571); a Latin translation of the "Itinerary" of Benjamin of Tudela, and other works on widely varying subjects. He was also celebrated as a poet whose verse being chiefly of a religious nature.

FUERTER, Nomenclator (Nuremberg, 1892); GUILLEREAU in Dictionnaire de la Bible; HEPNER in Archivien; LEBON, Vie d'Ar Soft Montano (Brussels, 1842).

F. M. RUDGE.

ARISIUS, a titular see of Pamphylia in Asia Minor, whose episcopal list (381-458) is given in Games (p. 430).

LEGOANOS, Origines Christ. (1740), I, 162; SMITH, Dict. of Greek and Roman Geogr., I, 211.

ARIBET OF MILAN. See HERIBERT OF MILAN.

ARIBO, ARCHBISHOP OF MAINZ, date of birth unknown; d. 6 April, 1032; son of Arbo, Count Palatine in Laubenthal, and Adela, and one of the most important churchmen of his time. Choosing an ecclesiastical career, he became successively deacon in the church of Salzburg, master of arts, and then a canon of the Emperor, Henry II, who appointed him to the
Archbishopric of Mainz. His consecration took place 1 October, 1021, with great pomp. The following year he revived the famous Gandersheim controversy which concerned the rival claims of the bishops of Hildesheim and the archbishops of Mainz (delegation over Gandersheim), situated on the boundary between the two dioceses, but from time immemorial subject to Hildesheim. Having advanced his claims without success in the synods of Frankfurt (1027) and Pöhlden (1028), Ario finally renounced them in Mainz (1029). Ario, true to his nature, remained future silence. Ario figured prominently in the politics of the time. On the death of Henry II, which brought the male line of the Saxon emperors to an end, the spiritual and temporal princes of the empire assembled to elect a new sovereign, and it was Ario's candidate who was chosen, under the title of Conrad II, and was anointed by him in Mainz. The powerful discourse preached on this occasion shows the deep spirituality of Ario's nature. Under Conrad he filled the office of chancellor for Germany and Italy. There are records of two journeys to Rome, the first to the Lateran Council (1029) the second before his death. He finished the convent of Goss in Styria begun by his father and devoted earnest efforts to the rebuilding and decoration of the cathedral which had been destroyed by fire in 1009. It was Ario who obtained for the archbishops of Mainz the right of coinage. His internal administration of the diocese was most energetic and capable. The zeal for the reform of ecclesiastical discipline is evidenced by the Council of Seligenstadt which he convened in the first year of his episcopate (August, 1022). Later he practically reorganized the archdiocese. His interest in education prompted him to summon Ekkehard of St. Gall to assume the charge of the schools of Mainz. His own intellectual powers were of no mean order as is manifested by his taste for poetry and his own treatise on "The Fifteen Gradual Psalms" wherein he is termed in his epigraph saecrivs psalmographus. Ario's contemporaries unite in praise of his character—his disinterestedness and capability. Despite the brusqueness of his nature and the severity of his discipline, he enjoyed the confidence and respect of his suffragans. His moral character has been proved unimpeachable.

William, Kirchhineri, s. v. Hauck, K. p. Deutsch. III, 381; Müller, Erzbischöfe Arbo von Mainz (Böningen, 1861).

F. M. Rudge

Arinela, a titular see of Palestine, whose episcopal list (421–526) is given in Gaume (p. 454). Arinela, Orient. Christ. (1740), III, 727–728.

Ariosto, Ludovico, called "The Italian Homer" the son of Nicolò Ariosto, Governor of Reggio, and Daria Malaguzzi, b. at Reggio in Emilia, 8 September, 1474; d. at Ferrara, 6 June, 1533. Ludovico was the eldest of ten children, and on the death of his father, in 1500, became head of the family. When nine years of age he composed and acted in the fable "Tosce." He gave five years to the study of law, and for twenty years devoted himself to Greek and Latin authors. From 1503, or thereabouts, he was attached to the court of Cardinal Ippolito d'Este, but in 1518 he fell into disfavour with his patron. The Cardinal's brother, Duke Alfonso, then employed Ariosto in various diplomatic missions, in which he conducted himself with such admirably to his name and skill. In 1512 to 1522 he governed the district of Garfagnana and freed it from the robber-bands which had infested it. In 1530, perhaps, he married a Florentine widow, Alessandra Benucci. Ariosto wrote sonnets and sonnets and sonnets in the style of Petrarch, and five comedies, of which the earliest, "La Cassarla," was represented for the first time in 1509, and the latest, "La Scialubica," was completed by his brother Gabriele on the death of the poet. Of more importance are his seven Satires in terza rima, and extending from 1517 to 1531, giving much information on his own life and laying bare the vices of the time. The principal foundation of Ariosto's glory is the "Orlando Furioso," begun about 1505, it was published in Ferrara, 21 April, 1516. Ariosto continued to correct it, and in 1532 published the second, enlarged and definitive edition. The poem was dedicated to Cardinal Ippolito. At first reading it appears to be a disconnected patchwork of fragmentary adventures following upon each other in no logical order; but on close analysis it becomes apparent that the episodes are spun around three principal incidents: Paris besieged by the Moors, the rage of Orlando, and, as the central subject, the love and marriage of Ruggiero and Bradamante, by which the origin of the house of Este is accounted for. The most beautiful, and various and wonderful romances that the literature of the world can boast of." (G. Picciola)

Umberto Guidi, Annotazioni ed allegazioni delle versioni dell'O.F. e d' altri lavori al poema "Orlando Furioso" (Bologna, 1861); G. Ferrari, Bibliografia Ariostesca (Romano, 1881); F. Raineri, La Fonte dell'O.F. (1889); Jacob Scriverini, Ariosto O.F. in der englischen Übersetzung, 1800. It is the most convenient Italian text of the O.F. with notes, is that of Giacinto Capella, Florence, 1897. It contains an analysis and study of the poem, and does the wonderful romances that the literature of the world can boast of.

Joseph Dunn

Aristaes, a name given in Josephus (Ant. XII, ii, parvis) to the author of a letter ascertaining the Greek translation of the Old Testament to six interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria. (See Septuagint Version.)

Aristides, a Christian apologist living at Athens in the second century. According to Eusebius, the Emperor Hadrian, during his stay in Greece (123–127), wished to be initiated into the Eleusinian Mysteries. A persecution of the local Christians followed, due, probably, to an outburst of pagan zeal, aroused by the Emperor's act. Two apologies for Christianity were composed on the occasion, that of Quadratus and that of Aristides which the author presented to Hadrian, at Athens, in 126 (Eus. vii. 126–127, ed. Schmid). St. Jerome, in his work De vir. il., xx, calls him "philosophus eloquentissimus, and, in his letter to Magnus (no. LXXX), says of the "Apologeticum" that it was "contextum philosophorum sententiarum," and was later imitated by St. Justin Martyr. He says, further (De vir. il., loc. cit.),"that the best and most highly thought of Eusebius (loc. cit.), in the fourth century, states that he had a wide circulation among Christians. It is referred to, in the ninth century, by Ado, Archbishop of Vienne, and Usuard, monk of St. Germain. It was then lost sight of for a thousand years, until, in 1785, the Mochitaro monks of No, at Venice, published a Latin translation of an Armenian
fragment of the "Apology" and an Armenian homily, under the title: "S. Aristidis philosophi Atheniensis sermones duo." In 1889, Professor J. R. Harris of Cambridge discovered a Syriac version of the whole "Apology" in the Convent of St. Catherine on Mt. Sinai, and translated it into English (Texts and Studies, Cambridge, 1891, i. i.). Professor J. A. Robinson found that the "Apology" is contained in the "Life of Barlaam and Josaphat", ascribed to St. John Damascene. Attempts have also been made to restore the actual words of Aristides (Hennecke, "Greek Apologists", 1864, of 1883, to the date and occasion of the "Apology" there are differences of opinion. While some critics hold, with Eusebius, that it was presented to Hadrian, others maintain that it was written during the reign of Antoninus Pius (138-161). The aim of the "Apology" is to show that Christians only have the true conception of God. Having affirmed that God is "the selfsame being who first established and now controls the universe", Aristides points out the errors of the Chaldeans, Greeks, Egyptians, and Jews concerning the Deity, gives a brief summary of Christian belief, and emphasizes the righteousness of Christian life as a means to the correction of the vices of paganism. The tone throughout is elevated and calm, and the reasonableness of Christianity is shown rather by an appeal to facts than by subtle argumentation. It is interesting to note that during the Middle Ages the "Life of Barlaam and Josaphat" had been translated into nearly every language. English is the first, so that what was in reality the story of Buddha became the vehicle of Christian truth in many nations.

An English translation of the Apology from the Greek and Lat. by Kay A. Nicene Fathers (second vol., New York, 1897), Doucet, Revue des questions historiques (1890), XXVIII: Eusebius, "Lives of the Martyrs and Confessors" (1881); Eusebius, "Life of Constantine" (1887); Hild, "Hebraicae," in the Dictionary of Christian Antiquities (1890), 455, 135; JACQUET, "De universo Cath., 1891; STOKES, "Contemp. Revues," 1891; "Der Philosoph der Dichter" (1891), Die Geschichte der Christenheit, vol. 1, 1891; BARRETT, "Desire of the Ages" (1891), 100.

EDWARD A. FACE.

Aristocles of Messene. See Eclecicism.

Aristotelianism. See Aristotle.

Aristotle. The greatest of heathen philosophers, b. at Stagira, a Greek colony in the Thracian peninsula Chalcidice, 384 b. c.; d. at Chalcis, in Euboea, 322 b. c. His father, Nicomachus, was court-physician to King Amynatas of Macedonia. This position, we have reason to believe, was held under various predecessors of Amynatas by Aristotle's ancestors, so that the practice of medicine was considered in the family. Whatever early training Aristotle received was probably influenced by this circumstance; when, therefore, at the age of eighteen he went to Athens his mind was already determined in the direction which it afterwards took, the investigation of natural phenomena. From his eighteenth to his thirty-seventh year he remained at Athens as pupil of Plato and was, we are told, distinguished among those who gathered for instruction in the Grove of Academus, adjoining Plato's house. The relations between the renowned teacher and his illustrious pupil have formed the subject of various legends, many of which represent Aristotle in an unfavourable light. Do not there were divergencies of opinion between the master, who took his stand on sublime, idealistic principles, and the scholar, who, even at that time, showed a preference for the investigation of the facts and laws of the physical world? It is probable that Aristotle needed the curb rather than the spur; but we have no reason to believe that there was an open breach of friendship. In fact, Aristotle's conduct after the death of Plato, his continued association with Xenocrates and other Platonists, and his allusions in his writings to Plato's doctrines, prove that while there were differences of opinion between teacher and pupil, there was no lack of cordial appreciation, or of that mutual forbearance which one would expect from men of lofty character. Besides this, the legends, so far as they reflect unfavourable relations of Aristotle to Plato, are more. Eusebius, who were known to antiquity as calumniators in the capacity of professional writers, such as Justin Martyr and Gregory Nazianzen, the reason is to be sought not in any well-grounded historical tradition, but in the exaggerated esteem in which Aristotle was held by the philosophers of his day. Aristotle's power was that of a great mind, both in Greece and Rome, and the reason for the esteem in which he was held is that he made discoveries which are still of value.

After the death of Plato (347 b. c.), Aristotle went, in company with Xenocrates, to the court of Hermias, ruler of Atarneus in Asia Minor, whose niece and adopted daughter, Pythias, he married. In 344, Hermias having been murdered in a rebellion of his subjects, Aristotle went with his family to Mytilene and thence, one or two years later, he was summoned to his native Stagira by King Philip of Macedon, to become the tutor of Alexander, who was then in his thirteenth year. Whether or not we believe Plutarch when he tells us that Aristotle not only imparted to the future world-conqueror a knowledge of ethics but imparted to him the profound secrets of philosophy, we have positive proof, on the one hand, that the royal pupil profited by contact with the philosopher, and, on the other hand, that the teacher made prudent and beneficial use of his influence over the mind of the young prince. It is due to this influence that Alexander, on the disposal of his teacher ample means for the acquisition of books and the pursuit of his scientific investigation; and history is not wrong in tracing to the intercourse with Aristotle those singular gifts of mind and heart which almost up to the very last distinguished Alexander among the few who have known how to make moderate and intelligent use of victory. About the year 335 Alexander departed for his Asiatic campaign; thereupon Aristotle, who, since his pupil's accession to the throne of Macedonia, had occupied the position of a more or less informal advisor, returned to Athens and there opened a school of philosophy. He may, as Gellius says, have conducted a school of rhetoric during his former residence in the city; but now, following the example of Plato, he gave regular instruction in philosophy, choosing for that purpose a gymnasium dedicated to Apollo Lyceius, from which his school has come to be known as the Lyceum. It was also called the "Aristotelian School", because it was there that the doctrine of atoms was first introduced and that the atomics of Leucippus and Democritus were discussed. Aristotle, however, had a broader view of the subject, and his investigations in the realm of natural phenomena. When we read the works treating of zoology we are quite prepared to believe Pliny's statement that Alexander placed under Aristotle's orders all the hunters, fishermen, and fowlers of the royal kingdom, and all the overseers of the royal forests, lakes, ponds, and tile-ranges, and when we observe how fully
Aristotle is informed concerning the doctrines of those who preceded him, we are prepared to accept Strabo’s assertion that he was the first who accumulated a great library. During the last years of Aristotle’s life the relations between him and his former royal pupil began to be very much strained, involving the charges of impiety and prejudice against Callisthenes whom he had recommended to the King. Nevertheless, he continued to be regarded at Athens as a friend of Alexander and a representative of the Macedonian dominion. Consequently, when Alexander’s death became known at Athens, and the tidings which reached him to the Lamian war, Aristotle was obliged to share in the general unpopularity of the Macedonians, and the charge of impiety, which had been brought against Anaxagoras and Socrates, was now, with even less reason, brought against him. He left the city, saying (according to many ancient authorities) that he would not give the Athenians a chance to win a third time against philosophy. He took up his residence at his country house, at Chalcis, in Euobia, and there he died the following year, 322 B.C. His death was due to a disease from which he had long suffered. The story that his death was due to hemlock poisoning, as well as the opinions that according to him he was “carried into the sea because he could not explain the tides” are absolutely without historical foundation.

Very little is known about Aristotle’s personal appearance except from sources manifestly hostile. There is no reason, however, to doubt the faithful-ness of the statues and busts coming down to us, possibly from the first years of the Peripatetic School, which represent him as sharp and keen of countenance, and somewhat below the medium height. His character, as revealed by his writings, his will (which is undoubtedly genuine), fragments of his letters, and the allusions of his unprejudiced contemporaries, was that of a high-minded, meek, undaunted, devoted to his family and his friends, kind to his slaves, fair to his enemies and rivals, grateful towards his benefactors—in a word, an embodiment of those moral ideals which he outlined in his ethical treatises, and which we recognize to be far above the concept of moral excellence current in his day and among his people. When Platonism ceased to dominate the world of Christian speculation, and the works of the Stagirite began to be studied without fear and prejudice, the personality of Aristotle appeared to the Christian writers of the thirteenth cen-tury, as it had to the unprejudiced pagan writers of his time, majestic, unimpeachable by any great moral defects, “the master of those who know”.

PHILOSOPHY.—Aristotle defines philosophy in terms of essence, saying that philosophy is “the science of the universal essence of that which is actual”. Plato had defined it as the “science of the idea”, meaning by idea what we should call the unconditional basis of phenomena. Both pupil and master regard philo-sophy as concerned with the universal; the former, however, finds the universal in particular things, and calls it the essence of things, while the latter finds that the universal exists apart from particular things, and defines the universal as a pattern or idea.

For Aristotle, therefore, philosophic method implies the ascent from the study of particular phenomena to the knowledge of essences, while for Plato philosophic method means the descent from a knowledge of universal ideas to a contemplation of particular imitations of those ideas. In other words, Plato’s method is both inductive and deductive, while Aristotle’s is essentially inductive. In other words, for Plato’s tendency to idealize the world of reality in the light of intuition of a higher world, Aristotle substituted the scientific tendency to examine first the phenomena of the real world around us and thence to reason to a knowledge of the essences and laws which no intuition can reveal, but which science can prove to exist. In fact, Aristotle’s notion of philosophy corresponds, generally speaking, to what was later understood to be science, as distinct from philo-sophy. In fact, the larger sense of the word, he makes philosophy coextensive with science, or reasoning.

“All science (philosophy) is either practical, poetical, or theoretical.” By practical science he understands ethics and politics; by poetical, he means the study of poetry and the other fine arts; while by theoretical philosophy he means physics, mathematics, and metaphysics. To the latter he gives in the Nicomachean Ethics he defines as “the knowledge of immaterial being, and calls it “first philosophy”, “the theologic science”, or “of being in the highest degree of abstraction.” If logic, or, as Aristotle calls it, Analytic, be regarded as a study preliminary to philosophy, we have as divisions of Aristotelian philosophy (I) Logic; (II) Theoretical Philosophy, including Metaphysics, Physics, Mathematics; (III) Practical Philosophy; (IV) Poetical Philosophy.

I. LOGIC.—Aristotle’s logical treatises, constituting what was later called the “Organon”, contain the first systematic treatment of the laws of thought and reasoning. Aristotle’s conception of the logical form, in fact, the first attempt to reduce logic to a science, and consequently entitle their writer to be considered the founder of logic. They are six in number and deal respectively with: (1) Classification of Notions, (2) Judgments and Propositions, (3) the Syllogism, (4) Demonstration, (5) the Propositional Syllogism, and (6) Fallacies, as covering practically the entire field of logical doctrine. In the first treatise, the “Categories”, Aristotle gives a classification of all concepts, or notions, according to the classes into which the things represented by the concepts, or notions, naturally fall. These classes are sub-divided, and in his analysis of them, which is understood as meaning merely a mental or psychic condition, place, time, situation, and habit (in the sense of dress). They are carefully to be distin-guished from the Predicables, namely, genus, species (definition), difference, property, and accident. The latter are, indeed, classes into which ideas fall, but only in so far as one idea is predicated of another. That is to say, while the Categories are primarily a classification of modes of being, and secondarily of notions which express modes of being, the Predicables are primarily a classification of modes of predication, and secondarily of notions or ideas, according to the relationship regarding them of subject and predicate.

In the treatise styled “Analytica Priora”, Aristotle treats the rules of syllogistic reasoning, and lays down the principle of induction. In the “Analytica Posteriora” he takes up the study of demonstration and of indemonstrable first principles. Besides, he treats of knowledge in general, its origin, process, and development up to the stage of scientific knowledge. From certain well-known passages in this treatise, and from his other writings, we are enabled to sketch his theory of knowledge. As was remarked above, Aristotle approaches the problems of philosophy in a scientific frame of mind. He means to venture to be the true source of all our knowledge, intellectual, as well as sensible. “There is nothing in the intellect that was not first in the senses” is a fundamental principle with him, as it was later on with the Schoolmen. All knowledge begins with sense-experience, which, of course, has certain sensations, which are a changeable phenomenon. But though intellectual knowledge begins with sense-experience, it does not end there, for it has for its object the abstract, universal, immutable essence. This theory of cognition is, so far, summed up in the principles: Intellectual knowledge is essentially dependent on sense-knowl-
edge, and intellectual knowledge is, nevertheless, superior to sense-knowledge. How, then, does the mind pass from the lower knowledge to the higher? How can the knowledge of the sense-perceived (αἰττεμένη) lead to a knowledge of the intelligible (γνωστόν)? Have some divine power revealed the intelligible in the sense-perceived. The mind does not, as Plato imagined, bring out of a previous existence the recollection of certain ideas, of which it is reminded at sight of the phenomenon. It brings to bear on the phenomenon a power peculiar to the mind, by virtue of which it renders intelligible those qualities which are imperceptible to the senses, because hidden under the non-essential qualities. The fact is, the individual substance (first substance) of our sense experience—this book, this house—has certain individuating qualities (its particular size, shape, colour, etc.) which distinguish it from others of its species, and which alone are perceived by the senses. But in the same substance, there is underlying the individuating qualities, its general nature (whereby it is a book, a table, a house); this is the second substance, the Essence, the Universal, the Intelligible. Now, the mind is endowed with a power capable of realizing the quality of the substance by intuition, or induction (Aristotle is not very clear as to the precise nature of this power) by which it removes, so to speak, the veil of particularizing qualities and thus brings out, or leaves revealed, the actually intelligible, or universal, element in things, which is the true and proper intellectual knowledge. In this theory, intellectual knowledge is developed from sense-knowledge in so far as that process may be called a development in which what was only potentially intelligible is rendered actually intelligible by the operation of the active intellect. The Universal was in re before the human mind began to work, but it was not known, or by it known, until the mind by the process of intuition grasped the essence of things. Universal qualities are found in all beings, with the exception of the Supreme Cause, in Whom there is no imperfection, and, therefore, no potentiality. He is all actuality, Actus Purus. All other beings are composed of actuality and potentiality, a dualism which is a general metaphysical formula for the dualism of matter and form, body and soul, substance and accident, the soul and its faculties, passive and active intellect. In the physical order, potentiality and actuality become Matter and Form. To these are to be added the Agent (Efficient Cause) and the End (Final Cause); but as the efficiency and finality are to be reduced, according to the empirical analysis, to Form, we have in the physical order two ultimate principles of Being, namely, Matter and Form. The four generic causes, Material, Formal, Efficient, and Final, are seen in the case, for instance, of a statue. The Material Cause, that out of which the statue is made, is the marble or bronze. The Formal Cause, that according to which the statue is made, is the idea existing in the first place as exemplar in the mind of the sculptor, and in the second place as intrinsic, determining cause, embodied in the matter. The Efficient Cause, or Agent, is the sculptor. The Final Cause is that for the sake of which (as, for instance, the price paid or the use for which) the statue is made. All these are true causes in so far as the effect depends on them either for its existence or for the mode of its existence. Pre-Aristotelian philosophy either failed to discriminate between the different kinds of causes, confounding the material cause with the efficient principle; or, recognized that there is a principle of finality, hesitated to apply that principle to the details of the cosmic process. Aristotle philosophizes, by discriminating between the different generic causes and retaining, at the same time, all the different kinds of causes which played a part in the previous philosophy, in true development in metaphysical speculation, and shows itself a true synthesis of Ionian, Eleatic, Sophistic, Pythagorean, and Platonic philosophy. A point which should be emphasized in the exposition of this portion of Aristotle's philosophy is the doctrine that all action of matter is the development of that potentiality which was somehow potentially contained in the material on which the agent works. This is true not only in the world of living things, in which, for example, the oak is potentially contained in the acorn, but also in the inanimate world in which heat, for instance, is potentially contained in water, and needs but the agency of fire to be brought out into actual-
lity. *Ex nihil nihil fit.* This is the principle of development in Aristotle's philosophy which is so much opposed to the modern notion of evolution. Merely potentiality, without any actuality or realization—what is called *materia prima*—nowhere exists by itself, though it enters into the composition of all things except the Supreme Cause. It is at one pole of reality, He is at the other. Both are *principia.* Matter possesses what may be called the most attenuated reality, since it is purely indeterminateness; God possesses the highest and most complete reality, since He is in the highest grade of determinateness. To prove that there is a Supreme Cause is one of the tasks of metaphysics, the Theologic Science. And this Aristotle undertakes in the main portion of his work on Physics. In the "Physics" he adopts and improves on Socrates' teleological argument, the major premise of which is, "Whatever exists for a useful purpose must be the work of an intelligence." In the same treatise, he argues that, although motion is eternal, there cannot be an infinite series of movers and of things moved, that, therefore, there must be one, the first in the series, which is unmoved, ὁ πρῶτος κύριος διάτοτος—primum movens immobile. In the "Metaphysics" he takes the stand that the actual is of its nature antecedent to the potential, that, consequently, before all matter, and all composition of matter, there must be a Being Who is purely actual, and Whose life is self-contemplative thought (ειδης νοημος). The Supreme Being imparted movement to the universe by moving the First Heaven; the movement, however, emanated from the First Cause as desirable; in other words, the First Heaven, attracted by the desirability of the Supreme Being "as the soul is attracted by beauty," was set in motion, and imparted its motion to the lower spheres and thus, ultimately, to our terrestrial world. According to this theory, God never leaves the eternal repose in which His blessedness consists. Will and intellect are incompatible with the eternal unchangeableness of His being. Since matter, motion, and time are eternal, the world is eternal. Yet, it is caused. The manner in which the world originated is not defined in Aristotle's philosophy. It seems hazardous to say that he taught the doctrine of creation of the world by anything. This much, however, he said: He lays down principles which, if carried to their logical conclusion, would lead to the doctrine that the world was made out of nothing.

(2) Physics—Physics has for its object the study of a "being intrinsically endowed with motion," in other words, the study of nature. For nature differs from art in this: that nature is essentially self-determinant from within, while art remains exterior to the products of art. In its self-determination, that is to say in its processes, nature follows an intelligent and intelligible form, "Nature is always striving for the best." Movement is a mode of being, natural to the condition of a potential being actualizing itself. There are three kinds of movement, quantitative (increase and decrease), qualitative (alteration), and spatial (locomotion). Space is neither matter nor form, but the "first and unmoved limit of the containing, against the contained." Time is the measure of succession of the present moment, of the duration of the motions of motion, space, and time, Aristotle refutes the Eleatic doctrine that real motion, real space, and real succession imply contradictions. Following Empedocles Aristotle, also, teaches that all terrestrial bodies are composed of four elements or respective principles, namely, earth, and water. These elements determine not only the natural warmth or moisture of bodies, but also their natural motion, upward or downward, according to the preponderance of air or earth. Celestial bodies are not constituted by the four elements but by ether, the natural motion of which is circular. The sphere is the center, the modern notion a spherical, stationary, body, and around it revolve the spheres in which are fixed the planets. The First Heaven, which plays so important a part in Aristotle's general cosmogonic system, is the heaven of the fixed stars. It surrounds all the other spheres, and, being a being of intelligence, it moves toward the Deity, drawn, as it were, by His Desirability, and it thus imparted to all the other heavenly bodies the circular motion which is natural to them. These doctrines, as well as the general concept of nature as dominated by design or purpose, came to be taken for granted in every philosophy of nature, from Newton to Galileo, and the birth of modern physical science.

Psychology in Aristotle's philosophy is treated as a branch of physical science. It has for its object the study of the soul, that is to say, of the principle of life. Life is the power of self-motion, or of movement from within. Plants and animals, since they are endowed with the power of adaptation, have souls, and the human soul is peculiar only in this, that to the vegetative and sensitive faculties, which characterize plant-life and animal life respectively, it adds the rational faculty—the power of acquiring universal and intellectual knowledge. It must therefore be different from the soul of an animal. Aristotle says that the soul of the soul he does not mean merely the principle of thought; he means the principle of life. The soul he defines as the form, actualization, or realization, of the body, "the first entelechy of the organized body possessing the power of life." It is not a substance distinct from the body, as Plato taught, but a co-substantial principle with the body, both being united to form the composite substance, man. The faculties or powers of the soul are five-fold, nutritive, sensitive, appetitive, locomotive, and rational. Sensation is defined as the faculty by which we receive the forms of sensible things without the matter, as the wax receives the figure of the seal without the metal of which the seal is composed." It is a "movement of the soul," the "form without the matter" being the stimulus which calls forth that movement. The *νυκτήρ* as that form is called, while it is analogous to the "affixes" about which the "soul" is said, since it is said about the object, but a mode of motion, mediating between the object and the faculty. Aristotle distinguishes between the five external senses and the internal senses, of which the most important are the Central sense and the Imagination. Intellect (νοῦς) differs from the senses in that it is concerned with the abstract and universal, while they are concerned with the concrete and particular. The natural endowment of intellect is not actual knowledge, but merely the power of acquiring knowledge. The mind "is in the beginning without ideas, it is like a smooth tablet on which nothing is written." All knowledge, then, is actualized by the action of the intellect of elaboration or development of sense-knowledge. In this process the intellect exhibits a two-fold phase, an active and a passive. Hence it is customary to speak of the Active and Passive Intellect, though it is by no means clear what Aristotle meant by these terms. The most critical passages of the work "On the Soul," the mixture of Stoic pantheism, in the explanation of the earlier commentators, not to speak of the later addition of extraneous elements on the part of the Arabian, Scholastic, and modern transcendentalist expounders of the text, have not defined it precisely what meaning to attach to the terms Active and Passive Intellect. It is enough to remark here that (1) according to the Scholastics, Aristotle understood both Active and Passive In-
tellect to be parts, or phases, of the individual mind; (2) according to the Arabsians and some earlier commentators, the first of these, perhaps, being Aristotle, he understood the Active Intellect to be a divine something, or at least something transcending the individual mind; (3) according to some interpreters, the Passive Intellect is not properly an intellectual faculty at all, but merely the aggregate of sensations out of which ideas are made, as the statue is made out of marble. Suffice it to say that the Active Intellect transcends matter and material conditions, Aristotle argues that it is immaterial and immortal. The will, or faculty of choice, is free, as is proved by the recognized voluntariness of virtue, and the existence of reward and punishment.

(3) Mathematics was recognized by Aristotle as a division of philosophy, co-ordinate with physics and metaphysics, and is defined as the science of immovable being. That is to say, it treats of quantitative being and does not, like physics, confine its attention to the sensible.

III. PRACTICAL PHILOSOPHY.—This includes ethics and politics. The starting-point of ethical inquiry is the question: In what does happiness consist? Aristotle answers that man's happiness is determined by the end or purpose of his existence, or in other words, that his happiness consists in the "good proper to him." Aristotle says: And for this reason his happiness, therefore, must consist in that of which he is capable, or, as is more accurately expressed, that is, in living a life of virtue. Virtue is the perfection of reason, and is naturally two-fold, according as we consider reason in relation to the lower powers (moral virtue) or in relation to itself (intellectual, or theoretical, virtue). Moral virtue is defined "a certain habit of the faculty of choice, consisting in a mean suitable to our nature, and fixed by reason, in the manner in which prudent men would fix it." It is of the nature of moral virtues, therefore, to avoid all excess as well as defect; rashness, for example, is as much opposed to the virtue of modesty as shamelessness is to the intellectual virtues (understanding, science, wisdom, art, and practical wisdom) are perfections of reason itself, without relation to the lower faculties. It is a peculiarity of Aristotle's ethical system that he places the intellectual virtues above the moral, the theoretical above the practical, the active above the contemplative, the active above the ethical. An important constituent of happiness, according to Aristotle, is friendship, the bond between the individual and the social aggregation, between man and the State. Man is essentially, or by nature, a "social animal," that is to say, he cannot attain complete happiness except in social and political dependence on his fellow-man. This is the starting-point of political science. That the State is not absolute, as Plato taught, that there is no ideal State, but that our knowledge of political organization is to be gained by studying and comparing different constitutions of States, that the ideal is the political system that best suits the character of the people—these are some of the most characteristic of Aristotle's political doctrines.

IV. POETICAL PHILOSOPHY.—Under this head came Aristotle's theory of art and his analysis of the beautiful. As Platonists, while defining beauty, as "the imitation of nature," he does not mean that the plastic arts and poetry should merely copy nature's productions; his meaning is that nature embodies the idea so also does art, but in a higher and more perfect form. Hence his famous saying that poetry is "the highest of the intellectual "poetic" arts". Hence his equally famous doctrine that the aim of art is the calming, purifying (εὐθυγράφης) and ennobling of the affections. For this reason, he prefers music to the plastic arts because it possesses a higher ethical value. Aristotle's conception of beauty is vague and undefined. At one time he emphasizes order, at another time merely order and grandeur, as constituents of the beautiful. These latter qualities he finds especially in moral beauty. It is impossible here to give an estimate of Aristotle's philosophy as a whole, or to trace its influence on subsequent philosophical thought. It is necessary to say that in a science of knowledge, it is scientific rather than metaphysical; its starting-point is observation rather than intuition; and its aim, to find the ultimate cause of things rather than to determine the value (ethical or aesthetic) of things. Its influence extended, and still extends, beyond the realms of science and philosophy. Our thoughts, even on subjects far from science and philosophy, fall naturally into the Categories and formulas of Aristotelianism, and often find expression in terms which Aristotle invented, so that the "half-understood words of Aristotle have become laws of thought to other ages."
translated several of Aristotle's logical treatises into Latin. These translations and Porphyry's "Introduction" were the only Aristotelian works known to the scholars of the Scholastic age, that is to say, to the Christian philosophers of Western Europe from the ninth to the twelfth century. In the twelfth century the Arabian tradition and the Byzantine tradition met in Paris, the metaphysical, physical, and ethical works of Aristotle were translated partly from the Arabian and partly from the Greek text, and, after a period of suspicion and hesitancy on the part of the Church, Aristotle's philosophy was adopted as the basis of a rational exposition of Christian dogma. The suspicion and hesitation were due to the fact that, in the Arabic text and its commentaries, the teaching of Aristotle had become perverted in the direction of materialism and pantheism. After more than two centuries of almost universally unquestioned triumph, Aristotle once more was made the subject of dispute in the Christian schools of the Renaissance period, the reason being that the Humanists, like the Arabians, emphasized those elements of Aristotle's teaching that first caught the eye of St. Thomas with Christian doctrine. With the advent of Descartes, and the shifting of the centre of philosophical inquiry from the external world to the internal from nature to mind, Aristotelianism, as an actual system, began to be more and more identified with traditional scholasticism, and was not studied apart from scholasticism except for its historic interest.

WRITINGS.—It is customary to distinguish, on the authority of Gellius, two classes of Aristotelian writings: the exoteric, which were intended for the general public, and the aecrotic, which were intended merely for the limited circle of those who were well versed in the phraseology and modes of thought of the School. To the former class belonged the "Dialogues", of which the best known were the "Eudemus", three books on "Philosophy", four books "On Justice", also the treatises (not in dialogue form) "On the Good", and "On Ideas", all of which are unfortunately lost. Under this head mention should be made also of the "Poems", "Letters", "Orationes", "Apology", etc., which were at one time ascribed to Aristotle, though there can be little doubt of their spuriousness. To the class of aecrotic writings belong all the extant works and also the lost treatises (containing an anatomical description of the head, the anatomy, and the polities (a collection of the different political constitutions of the Greek States; a portion, giving the Constitution of Athens, was discovered in an Egyptian papyrus and published in 1891). The extant works may be arranged in the following classes, with the Latin titles by which they are generally cited:

Logical Treatises: These were known to the Byzantine writers as the "Organon", including (1) "Categories"; (2) "De Interpretatione"; (3) "Analytica Prioria"; (4) "Analytica Posterioria"; (5) "Topica"; (6) "Rhetorica"

Metaphysical Treatises: The work commonly cited as "Metaphysics" or "Metaphysics" was (or, at least, a portion of it was) entitled by Aristotle "First Philosophy" (πρώτη φιλοσοφία). The title τοῦ πρώτου was first given it by Andronicus of Rhodes, in whose collection, or edition, of Aristotle's works it first appeared. Other physical treatises led to:

Physical Treatises: (1) "Physica", or "Phusis Auscultatio", commonly called Physics; (2) "De Celo"; (3) "Meteorologica"

Biological and Zoological Treatises: (1) "Historie Animalium"; (2) "De Generatione et Corruptione"; (3) "De Generatione Animalium"; (4) "De Partibus Animalium"

Psychological and Anthropological Treatises: (1) "De Anima"; (2) "De Sensu et Sensibili"; (3) "De Memoriam et Reminiscientia"; (4) "De Vita et Morte"; (5) "De Longitudine et Brevitate vite".

Ethical and Political Treatises: (1) "Ethica Nicomachea"; (2) "Politics". The "Eudemonics Ethic" and the "Magna moralia" are not of directly Aristotelian authorship.

Poetical and Rhetorical Treatises: (1) "De Poetica"; (2) "De Rhetorica"; both of these are genuine only in parts.

Of the extant works some were written in their present form and were intended for finished scientific expositions. Others, though written by Aristotle, were intended merely for lecture notes, to be filled out in oral teaching. Others, finally, are nothing but the notes jotted down by his pupils, and were never retouched by the master. This consideration, it is often said, makes the student of Aristotle's work attach very different values to different parts of the text; no one, for example, would think of attaching to a citation from the First Book of the "Metaphysics" the same value as to a quotation from the Second Book. According to a well-known tradition and repeated by Plutarch and Suidas, Aristotle's library, including the manuscripts of his own works, was willed by him to Theophrastus, his successor as head of the Peripatetic School. By Theophrastus it was bequeathed to his heir, Neleus of Scepsis. After Neleus's death the manuscripts were hidden in a cellar or pit in order to avoid confiscation at the hands of the collectors, and there they remained for almost two centuries, until in Sulla's time they were discovered and brought to Rome. At Rome they were copied by a grammarian named Tyrannion and edited (about 70 B.C.) by Andronicus of Rhodes. The substance of this story may be regarded as true: the inference, however, that during all that time there was no copy of Aristotle's writings available, is not warranted by the facts. It is not implied in Strabo's narrative, nor is it in itself probable. One or two books may have been lost to the School until Andronicus's edition appeared; but the same cannot be true of the whole. Corpus Aristotelicum. Andronicus's edition remained in use in the Peripatetic School during the first few centuries of our era. For the various translations of the text into Syriac, Arabic, Latin, etc., see preceding.

A standard edition of Aristotle's works is that of BNEKER (5 vols., Berlin Academy, 1821-70); FIRMIN-Didot ed. (5 vols., Paris, 1848-69) gives the Greek text and Latin translation in parallel columns. The best edition of the Latin commentary on Aristotle is M'CRON, Arist. opera omnia (laetus) (1674). ROMAN, and C)PV, Aristole... (1672), new ed. (1759); STACKE. Aristotle (1902); TALAMO. Aristotle nellato storia della filosofia (1873); PIAT. Aristole e il periodo peri... (1st ed., 1890); 1st ed., 1891; 2nd ed., 1901).

WILLIAM TURNER.

Arius, an heresiarch, b. about A.D. 250; d. 336. He is said to have been a Libyan by birth. His father's name is given with that of his son. In 366, Arius, who had learnt his religious views from Lucian, the presbyter of Antioch, and afterwards the martyr, took sides with Meletius, an Egyptian schismatic, against Peter, Bishop of Alexandria. But a reconciliation followed, and Peter ordained Arius deacon. On a first dispute by the presbytery, Arius, who was a restless churchman, who, however, gained the friendship of Archilles, Peter's successor, was made presbyter by him in 315, and had the charge of a well-known district in Alexandria called Bucephalus. This entitled Arius to expound the Scriptures officially, and he exercised much influence. He quelled the quarrel with Bishop Alexander broke out over the fundamental issue of our Lord's divine Sonship and substance. (See Ariasim.) While many Syrian
prelates followed the innovator, he was condemned at Alexandria in 321 by his diocesan in a synod of nearly one hundred Egyptian and Libyan bishops. Deprived and excommunicated, the heresiarch fled to Palestine. He addressed a thoroughly unsound statement of principles to Eusebius of Nicomedia, who yet became his lifelong champion and who had written in a letter to Constantine by his worldly accomplishments. In his house the proscribed man, always a ready writer, composed in verse and prose a defence of his position which he termed "Thalia". A few fragments of it survive. He is also said to have published songs for sailors, millers, and travellers. This side of his nature was illustrated. Tall above the common, thin, ascetical, and severe, he has been depicted in lively colours by Epiphanius (Heresies, 69, 3); but his moral character was never impeached except doubtfully of ambition by Theodoret. He must have been of great age when, after fruitless negotiations and a visit to Egypt, he appeared in 323 at Nicæa, where the confession of faith which he presented was torn in pieces. With his writings and followers he underwent the anathemas subscribed by more than 300 bishops. He was banished into Illyricum. Two prelates shared his fate, Theonas of Marmarica and Secundus of Ptolemiæa. At Alexandria the old Meletian friends, created troubles in Alexandria. Eusebius persuaded Constantine to recall the exile by indulgent letters in 328; and the emperor not only permitted his return to Alexandria in 331, but ordered Athanasius to reconcile him with the Church. On the saint's return many more troubles ensued. The packed and partisan Synod of Tyre deposed Athanasius on a series of futile charges in 335. Catholics were now persecuted; Arius had an interview with Constantine and submitted a creed which the emperor judged to be orthodox. By imperial rescript Arius required Alexandria of Constantine's people to give him Communion; but the stroke of Providence defeated an attempt which Catholics looked upon as a sacrilege. The heresiarch died suddenly, and was buried by his own people. He had winning manners, an evasive style, and a disputatious temper. But in the controversy which is called after him the period 324-325, was the beginning in the church, he did not represent the tradition of Alexandria but the topical subtleties of Antioch. Hence, his disappearance from the scene neither stayed the combatants nor ended the quarrel which he had rashly provoked. A party-theologian, he exhibited no features of genius, and he was the product, not the founder, of a school.

Socrates, H. E. 1, 68, 69; Theodoret, H. E. 1; Socrates, H. E. 1; Philostorg., 1; Athanas., De Synods; Eusebius, De Vitæ Const.; Rufinus, E. 1; Tragara, Vite di Arzo (Venice, 1746); Gibbon, XXI; Newman, Arias, 2, 3; Tract., Causes of Ariasism. See also Ariadne.

William Barry.

Arizona, said to have been, probably in the original form of the word, Arizone, and in this form a Pima (Indian) word of which the meaning is unknown. With perhaps less probability there has been assigned to the word a Spanish origin. The motto of Arizona is Dixit Deus. It is one of the continental territories of the United States of America, bounded on the north by the State of Utah, on the south by the Republic of Mexico, on the east by the Territory of New Mexico, and on the west by the States of California and Nevada, between latitude 31° and 37°, and longitude 109° and 117°.

History.—The region embraced in the Territory was ceded to the United States by Mexico, a portion in 1848, by the treaty of Guadalupe Hidalgo, and the remainder in 1854, by the Gadsden treaty. Until 1863, this region was part of the Territory of New Mexico, and at the time of its acquisition by the United States, Iowans were almost the only inhabitants of this country, reputed to be rich in precious metals. Among those who flocked to the new domain were fugitives from justice, persons expelled by the Vigilance Committee of San Francisco, and Mexicans of a degraded class. The history of the early years following the cession is a sad record of violence and general lawlessness among the white inhabitants, and of deplorable Indian troubles. "Murder and other crimes were committed with impunity", is the statement of President Buchanan to Congress in 1858, when repeating his recommendation of 1857 that a territorial government be established, a statement and recommendation which he reiterated in 1859. Examining the causes of the Indian troubles, the traveller, Raphael Pumpey, contrasts the selfish aims of the frontiersmen with the missionary zeal of the Jesuits who had formerly laboured in Spanish America, and their success in elevating the condition of the Indians, a success whose limit "was always determined by the capricity of the home government, and of the mining population". Quite contrary to the fact, a report prevailed about the time of the cession, that the Jesuits themselves had worked mines in the region during the former years. Although evil conditions continued, the Territory of Arizona was not established by law until 1863. In 1864 the new Territory was invaded by the forces of the Southern Confederacy which were defeated by volunteer troops of California. Internal disorders did not cease on the organization of a territorial government. In 1872 the Territory was much harassed by Indians, and in 1873 its Governor declared that "all the Arizonians felt discouraged". Even in 1882, President Arthur conveyed to Congress the report of the Governor of Arizona that violence and anarchical prevailing. This condition was at that time largely attributed to "Cow-boys", and Indian disturbances were prevalent for some years thereafter.

Population, Climate, Resources, etc.—The Territory's seat of government, temporarily established in 1864 at Prescott, was, in 1867, fixed at Tucson, and, in 1877, transferred to Prescott again. Phoenix is the present capital. The twelfth United States census, besides 24,644 Indians, reports a population, in 1900, of 122,931. By the census of 1880 the population of Arizona, then a county of New Mexico, appears to have been only 6,482. Of the population in 1900, there were 98,698 natives and 24,235 foreigners. Of negro descent there were 1,194. Including in the list those who could only read, with those who could neither read nor write, 25.4 per cent of the males of voting age were illiterate. Of males 15 years of age and over, 49.5 per cent were single, 43.6 per cent married, and .7 per cent divorced. Of females 15 years of age and over, 41 per cent were single, 64.8 per cent married and 1 per cent divorced. According to the report of the chief of the Weather Bureau, the highest temperature observed at any weather station in Arizona during the year 1903 was 120°, the lowest 18°. Two stations report each of these extremes. The smallest rain-fall
reported for the same year from any station is 0.80 of an inch, the greatest 25.05 inches. In October, 1903, a trace of snow is reported at one station; there is no report of snow in November at any station; and for the following six months, to May, 1904, inclusive, the greatest fall reported is 4.1 inches, two stations reporting only a slight fall of snow. Agriculture is greatly dependent upon irrigation. Limited by supply of water for irrigation, the area of farming land is probably 2,000,000 acres out of 5,000,000 acres. About 40,000,000 acres, or more than one-half the area of the Territory, are available for grazing lands of superior quality. Mines of gold, of silver, of copper, and of coal are to be found in the Territory. Of manufacturing establishments there were 169 in the year 1905, with a capital of $14,392,654. The value of products was $29,935,192. The value of the products of smelting and refining copper comprises 81.1 per cent of the total of all industries, and these, with cars and general shop construction and repairs by steam railroad companies, flour and grist-mill products, lumber and timber products, are the four largest industries. There are 1,556 miles of railroads. (See Council Memorial No. 1, Appendix B, in The Revised Statutes of Arizona Territory, 1901, p. 1511.) The assessed valuation of taxable property for the year 1900 is stated to have been $33,782,465.99.

TERRITORIAL GOVERNMENT.—In the same manner as in the Territories of the United States, the governor of Arizona is appointed by the President. A legislative assembly elected by counties meets every two years. There is no female suffrage except at elections of school trustees. A Bill of Rights provides that the civil and political rights of no person are to be encroached upon, and that no one shall be incompetent to testify as a witness on account of religious opinions or for want of religious belief. An elaborate system of public-school education is established by law. There are a university and two normal schools and more than 15,000 children are educated at the public schools. (See above cited Memorial.) Among the “powers and duties” of boards of trustees of school districts, a statute mentions the excluding “from school and school libraries of all books, publications or papers of a sectarian or denominational character.” No books, tracts or papers of a sectarian character are to be used in or introduced into any public school, nor “any sectarian doctrine taught therein.” No school funds are to be received by “any school whatever under the control of any religious denomination.” A teacher is subject to revocation of certificate or diploma “who shall use any sectarian or denominational books or teach any sectarian doctrine, or conduct any religious exercises in his school.”

CHURCH IN ARIZONA.—In 1850, New Mexico, having been ceded to the United States, was made a separate and independent territory, and Rev. John B. Lamy, formerly a priest of the Diocese of Cincinnati. On his arrival, as he stated to the Propaganda in 1865 when referring to conditions happily passed away, he found in the vast vicariate twenty priests, neglectful and extortionate, corrupt, and no one to assist him. New Mexico was erected into the Diocese of Santa Fé, and Dr. Lamy became its first bishop. The territory added to the national domain by the Gadsden treaty, in 1854, was placed under his jurisdiction, and he, in 1859, sent Very Rev. J. P. Machebeuf to Tucson. Until a rude chapel could be erected Mass was said for the Indians of the presidio who had undertaken the mission, and one of these priests “revived Catholicity,” to quote the words of Dr. John Gilmary Shea, “at the splendid old church of San Xavier del Bac” (the corner-stone of which seems to have been laid in 1783), “long a solitary monument in a wilderness.” The ancient inhabitants having been driven off by hostile Indians, during the Civil War ecclesiastical affairs continued peaceful, and in 1865 the bishop reported to the Propaganda an estimated Catholic population of five thousand in Arizona, and a great improvement in ecclesiastical matters. In 1895, Rev. J. B. Salpointe was appointed Vicar Apostolic and consecrated Bishop of Doryla, 20 June, 1896. The vicariate Apostolic was erected into the Diocese of Tucson in 1897, the Rev. P. Bourgade, afterwards Archbishop of Santa Fé, becoming its first bishop. The diocese comprises the whole Territory, 112,920 square miles, with a portion, amounting to 18,292 square miles, of New Mexico. In the diocese there are 25 secular priests, 11 regular priests, 21 churches, with resident priests, 31 missions with churches, and 95 stations, 6 parochial and 4 Indian schools, the total of young people educated in Catholic institutions in the State is 1,556. The Catholic population is about 40,000. A law of the Territory permits “any person being the archbishop, bishop, president, trustee in trust, president of state, overseer, presiding elder, rabbi, or clergyman of any church or religious society” to become a corporation "with continual and perpetual succession." (For Arizona Missions, see page 730.)


CHARLES W. SLOANE.

ARk is a generic term which, in the Bible, is applied to two different objects: the one, the refuge in which, according to the Biblical narration, Noe was saved from destruction in the Deluge; the other, a piece of the tabernacle and temple furniture.

Noe's Ark.—The Hebrew name to designate Noe's Ark, the one which occurs again in the history of Moses' childhood, suggests the idea of a box of large proportions, though the author of Wisdom terms it a vessel (Wisd., xiv, 6). The same conclusion is reached from the dimensions attributed to it by the Bible narrative: three hundred cubits in length, fifty in breadth, and thirty in height. The form, however, is likely found to the right or left of the movement for navigation, but, as has been proven by the experiments of Peter Jansen and M. Vogt, it made the Ark a very suitable device for shipping heavy cargoes and floating upon the waves without rolling or pitching. The Ark was constructed of gopher wood, or in these days coated with pitch, or bitumen, to render it water-tight. The interior contained a certain number of rooms distributed among three stories. The text mentions only one window, and this measuring a cubit in height, but there existed possibly some others to give to the inmates of the Ark. A ladder had also been on the side of the Ark; God shut it from the outside when Noe and his family
had gone in. Apart from Noe’s family, the Ark was intended to receive and keep animals that were to fill the earth again (Gen., vi, 19, 20; vii, 2, 3) and all the food which was necessary for them. After the Flood, the Ark rested upon the mountains of Armenia (Gen., viii, 4——according to Vulgate and Douay, the mountain of Ararat; Authorized Version). Tradition is divided as to the exact place where the Ark rested. Josephus (Ant., i, iii, 6), Berosus (Eus., Prep. Ev., IX, ii, P. G., XXI, 697), Onkelos, Pseudo-Jonathan, St. Ephrem, locate it in Kurdistan. Berosus relates that a part of Xisuthrus’s ship still remained there, and that pilgrims used to go and make charms of it against witchcraft. Jewish and Armenian tradition admitted Mount Ararat as the resting place of the Ark. In the first century A.C., the Armenians affirmed that remnants of it could yet be seen. The first Christians of Apamea, in Phrygia, erected in this place a convent called the Monastery of the Ark, where a feast was yearly celebrated to commemorate Noe’s coming out of the Ark after the Flood. Suffice it to remark, then, the text of Genesis (viii, 4) mentioning Mount Ararat is somewhat lacking in clearness, and that nothing is said in the Scripture concerning the name of the mountain. Many difficulties have been raised, especially in our epoch, against the pages of Holy Writ in which the history of the Flood and of the Ark is narrated. This is not the place to dwell upon these difficulties, however considerable some may appear. They all converge towards the question whether these pages should be considered as strictly historical throughout, or only in their outward form. The opinion that these chapters are mere legendary tales, Eastern folk-lore, is held by some non-Catholic scholars; according to others, with whom several Catholics side, they preserve, under the embroidery of poetical parallelism, the memory of a fact of a far-off age, as by a very old tradition. This view, were it supported by good arguments, could be readily accepted by a Catholic; it has, over the age-long opinion that every detail of the narration should be literally interpreted and trusted in by the historian, the advantage of suppressing as meaningless some difficulties once deemed unanswerable.

ARK OF THE COVENANT.—The Hebrew word ‘arkh, by which the Ark of the Covenant is expressed, does not call to the mind, as that used for Noe’s Ark, a large construction, but rather a chest. This word is generally determined in the sacred text; so we find in the Ark of the Lord (Num., x, 33; Deut., x, 8, etc.), the Ark of the Testament (Ex., xxx, 26), the Ark of the Covenant of the Lord (Num., x, 33; Deut., x, 8, etc.), the Ark of the Covenant (Jos., iii, 6, etc.), the Ark of God (I Kings, iii, 5, etc.), the Ark of the Lord (I Kings, iv, 6, etc.). Of these, the expression Ark of the Covenant has become most familiar in English.

(1) Description and use.—The Ark of the Covenant was a kind of chest, measuring two cubits and a half in length, a cubit and a half in breadth, and a cubit and a half in height. Made of settim wood (an incorruptible acacia), it was overlaid within and without with the purest gold, and a golden crown or rim ran around it. At the four corners, very likely towards the upper part, four golden rings had been cast; through them passed two bars of settim wood overlaid with gold, to carry the Ark. These two bars were to remain always in the rings, even when the Ark was taken out of the tabernacle, for the Ark was not to be carried with the ring handles, only with the bars. The cover of the Ark, termed the “propitiatory” (the corresponding Hebrew word means both “cover” and “that which makes propitiuous”), was likewise of the purest gold. Upon it had been placed two cherubim of beaten gold, looking towards each other, and spreading their wings so that both sides of the propitiatory were covered. What exactly these cherubim were, is impossible to determine; however, from the analogy with Egyptian religious art, it may well be supposed that they were images, kneeling or standing, of winged persons. It is worth noticing that this is the only exception to the law forbidding the Israelites to make graven images. It is an exception so much the more harmless to the faith of the Israelites in a spiritual God because the Ark was regularly to be kept behind the veil of the sanctuary. The form of the Ark of the Covenant was probably inspired by some article of the furniture of the Egyptian temples. But it should not be represented as one of those sacred cups or chalices on which the gods of Egypt were solemnly carried in procession; it had, very likely, been framed after the pattern of the naga of gold, silver, or precious wood, containing the images of the gods and the sacred emblems. According to some modern historians of Israel, the Ark, in every way analogous to the bors used upon the banks of the Nile, contained the sacred objects worshipped by the Hebrews, perhaps some sacred stone, meteoric or otherwise. Such a statement proceeds from the opinion that the Israelites during their early national life were given not only to idolatry, but to eating out of its growth, and used to it. After the Ark had been adored Yahweh in inanimate things, then they worshipped him in the bull, as in Dan and Bethel, and that only about the seventh century did they rise to the conception of an invisible and spiritual God. But this description of Israel’s religious history does not tally with the most certain conclusions derived from the texts. The idolatry of the Hebrews is not proven any more than their polytheism; hence the Ark, far from being viewed as in the opinion above referred to, should rather be regarded as a token of the choice that Yahweh had made of Israel for his people, and a visible sign of his invisible presence in the midst of his beloved people. When the Ark was first destined to contain the testimony, that is to say the tables of the Law (Ex., xi, 18; Deut., x, 5). Later, Moses was commanded to put into the tabernacle, near the Ark, a golden vessel holding a gomor of manna (Ex., xvi, 34), and the rod of Aaron which had blossomed (Num., xxi, 10). According to the author of the Epistle to the Hebrews (ix, 4), and the Jewish traditions, they had been put into the Ark itself. Some commentators, with Calmet, hold that the book of the Law written by Moses had likewise been enclosed in the Ark; but the text says only that the book in question was put into “in the side of the Ark” (Deut., xxi, 22)—moreover, what should be understood by this book, whether it was the whole Pentateuch, or Deuteronomy, or part of it, is not clear, though the context seems to favour the latter interpretations. However, this may be, we learn from III Kings, vii, 9, that when the Ark was placed in Solomon’s temple, it contained only the tables of the Law. The holiest part of the Ark seems to have been the oracle, that is to say the place whence Yahweh made his prescriptions to Israel. “Thence”, the Lord had said to Moses, “will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubim, which shall be upon the Ark of the testimony, all things which I will command the children of Israel by thee” (Ex., xxv, 22). And indeed we read in Num., vii, 89, that when Moses “entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking from the propitiatory, and from the midst of the two cherubims”. Yahweh used to speak to his servant in a cloud over the oracle (Lev., xvi, 2). This was, very likely, also the way in which he communicated with Josue after the death of the first leader of Israel (cf. Jos., vi, 6–11). The oracle was, so to say, the very heart of the sanctuary, the
dwelling-place of God; hence we read in scores of passages of the Old Testament that Yahweh "sitteth on [or rather, by] the cherubim." In the last years of the Babylonian Exile, the devotion of reverence to God's holiness, avoiding pronouncing any of the names expressing the Divinity in the Hebrew language, such as El, Elohim, etc., and still less Yahweh, the ineffable name, i.e., a name unutterable to any human tongue; instead of these, they used metaphors or expressions having reference to the Divine attributes. Among the latter, the word shekinah became very popular; it meant the Divine Presence (from shāḵān, to dwell), hence the Divine Glory, and had been suggested by the belief in God's presence in a cloud over the propitiatory. Not only did the Ark signify God's presence in the midst of his people, but it also betokened the Divine help and assistance, especially during the warlike undertakings of Israel; no greater evil accordingly could befal the nation than the capture of the Ark by the enemies, as, we shall see, happened towards the close of the period of the Judges and perhaps also at the taking of Jerusalem by the Baby- leonians, in 587 B.C.

(2) History.—According to the sacred narrative recorded in Exodus, xxv, 10-22, God Himself had given the description of the Ark of the Covenant, as well as that of the tabernacle and all its appurtenances. God's command was fulfilled to the letter by Bezaleel, under the direct guidance of the spirit of the Divine. He was "devised and to work in gold, and silver, and brass, and in engraving stones and in carpenters' work" (Ex., xxxvii, 1-9). Before the end of the first year after the Exodus, the whole work was completed, so that the first month of the second year, the first day of the month, everything belonging to the Divine service could be set up in order. Moses then "put the testimony in the ark, thrusting bars underneath, and the oracle above"; he "brought the ark into the tabernacle" and "drew the veil before it to fulfil the commandment of the Lord" (Ex., xxv, 18). On that day God showed His pleasure by filling the tabernacle of the testimony with His Glory, and covering it with the cloud that henceforward would be to His people a guiding sign in their journeys. All the Levites were not entitled to the guardianship of the sanctuary and of the Ark; but this office was entrusted to the kindred of Caath (Num., xxxviii, 1). Whenever the camp was to set forward, Aaron and his sons went into the tabernacle of the covenant and the Holy of Holies, took down the veil that hung before the door, wrapped up the Ark of the Testimony in it, covered it again with dung on skins, and put in the bars (Num., iv, 5, 6). When the people pitched their tents to sojourn for some time in a place, everything was set again in its customary order. During the journeys the Ark went before the people; and when it was lifted up they said: "Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee from before Thy face!" And when it was set down, they said: "Return, O Lord, to the multitude of the host of Israel!" (Num., x, 33-36). Thus did the Ark preside over all the journeys and stations of Israel during all their wandering life in the wilderness.

As has been said above, the sacred chest was the visible sign of God's presence and protection. This appeared in the most striking manner in different circumstances. When the spies who had been sent to view the Promised Land returned and gave their report, murmurs arose in the camp, which neither threatenings nor even the death of the authors of the scurrilous reports could avert. Again the Ark of the Israelites went up to the mountain to meet the Amalecites and Chanaanites; "but the ark of the testament of the Lord and Moses departed not from the camp." And the enemies came down, smote, and slew the presumptuous Hebrews whom God did not help. The next two manifestations of Yahweh's power were due to Moses' prayer — and to Josue's leadership. When the people were about to cross the Jordan, "the priests that carried the ark of the covenant went on before them; and as soon as they came into the Jordan, and their feet were dipped in part of the water, the waters that came down from above stood in one place, and swelling up became a great distance from the channel that was dried up" (Jos., iii, 14-17). A few days later, Israel was besieging Jericho. At God's command, the Ark was carried in procession around the city for seven days, until the walls crumbled at the sound of the trumpets and the shouts of the people, thus giving the assailing army a free opening into the place (Jos., vi, 6-21). Later again, after the taking and burning of Hai, we see the Ark occupy a most prominent place in the solemn assize of the nation held between Mount Garizim and Mount Hebal (Jos., viii, 33).

The Israelites having settled in the Promised Land, it became necessary to appoint a place where to erect the tabernacle and keep the Ark of the Covenant. Silo, in the territory of Ephraim, about the centre of the conquered country, was selected (Jos., xviii, 1). There, indeed, during the obscure period which preceded the establishment of the Kingdom of Israel, do we find the "house of the Lord" (Judges, xviii, 31; xx, 18), with its High-Priest, to whose care the Ark had been entrusted. Did the precious palladium of Israel remain permanently at Silo, or was it carried about, whenever the emergency required, as, for instance, during warlike expeditions?—This point can hardly be ascertained. Be it as it may, the narration which closes the Book of Judges supposes the presence of the Ark at Bethel. True, some commentators, following St. Jerome, translate here the word Bethel as though it were a common noun (house of God); but their opinion seems hardly reconcileable with the other passages where the same name is used, and, for this reason, the discussions concerning the name of the city of Bethel. This is no place to discuss at length the various explanations brought forward to meet the difficulty; suffice it to say that it does not entitle the reader to conclude, as many have done, that there probably existed several Arks throughout Israel. The remark above made, that the Ark was possibly carried hither and thither according as the circumstances required, is substantiated by what we read in the narrative of the events that brought about the death of Heli. The Philistines had waged war against Israel, whose army, at the first encounter, was defeated; their banners to the enemy were given, and the Ark captured, and borne to the city of the Philistines. Notwithstanding Yahweh's presence in the midst of their army, the Philistines were at last driven out, and the Ark brought back to Bethel (1 Sam., iv, 19-22). Thereupon the ancients of the people suggested that the Ark of the Covenant be fetched unto them, to save them from the hands of their enemies. So the Ark was brought from Silo, and such acclamations welcomed it into the camp of the Israelites, as to fill with fear the hearts of the Philistines. The presence of Yahweh's presence in the midst of their army was a certain victory, the Hebrew army engaged the Philistines on the second day, met an overthrow still more disastrous than the former; and, what made the catastrophe complete, the Ark of God fell into the hands of the Philistines.

Then, according to the Biblical narrative, began for the sacred chest a series of eventful peregrinations through the cities of southern Palestine, until it was brought to Shiloh, the national sanctuary, where it remained set up for many generations.
solemnly carried to Jerusalem. And never was it returned to its former place in Silo. In the opinion of the Philistines, the taking of the Ark meant a victory for the God of Israel. Consequently, they accordingly brought it to Azotus and set it as a trophy in the temple of Dagon. But the next morning they found Dagon fallen upon his face before the Ark; they raised him up and set him in his place again. The following morning Dagon again was lying on the ground, but much mutilated by a cruel disease (perhaps the bubonic plague) smote the Azotics, while a terrible invasion of mice afflicted the whole surrounding country. These scourges were soon attributed to the presence of the Ark within the walls of the city, and regarded as a direct judgment by Yahweh. Hence it was decided that the assembly of the rulers of the Philistines that the Ark should be removed from Azotus and brought to some other place. Carried successively to Gath and to Accaron, the Ark brought with it the same scourges which had occasioned its removal from Azotus.

Finally, after several months, on the suggestion of the priests and their diviners, the Philistines resolved to give up their dreadful trophy.

The Biblical narrative acquaints us with a special interest for us, by the insight we get therefrom into the religious spirit among these ancient peoples. Having made a new cart, they took two kine that had never been yoked to the cart, and they brought up their calves at home. And they laid the Ark of God upon the cart, together with a little box containing golden mice and the images of their boils. Then the kine, left to themselves, took their course straight in the direction of the territory of Israel. As soon as the Bethsharmites recognised the Ark upon the cart that was coming towards them, they went rejoicing to meet it. When the cart arrived in the field of a certain Joesue, it stood still there. And as there was a great stone in that place, they split up the wood of the cart and offered the kine a holocaust to Yahweh. With this sacrifice ended the exile of the Ark in the land of the Philistines. The people of Bethshames, however, did not long enjoy its presence among them. Some of them inconsiderately cast a glance upon the Ark, wherupon they were severely punished by God; seventy men (the text usually received says seventy men and fifty thousand of the community, but this is Bethshames only a small country place) were smitten, as a punishment for their boldness. Frightened by this mark of the Divine wrath, the Bethshamarites sent messengers to the inhabitants of Carithaiarim, to tell them how the Philistines had brought back the Ark, and invite them to convey it to their own town. So the men of Carithaiarim came and brought up the Ark and carried it into the house of Abinadab, whose son Eleazar they consecrated to its service (I Kings, vii, 1).

The actual Hebrew text, as well as the Vulgate and all translations dependent upon it, intimates that the Ark was with the army of Saul in the famous expedition against the Philistines, narrated in I Kings, xiv. This is a mistake probably due to some late scribe who, for theological reasons, substituted the "ark of God" for the "ephod". The Greek translation here gives the correct reading; nowhere else, indeed, in the history of Israel, do we hear of the Ark of the Covenant as an instrument of divination. It may consequently be safely affirmed that the Ark remained in Carithaiarim up to the time of David. It was natural that after this prince had taken Jerusalem and made it the capital of his kingdom, he should desire to consolidate it also as a sanctuary. For this end, he thought of bringing thither the Ark of the Covenant. In point of fact the Ark was undoubtedly in great veneration among the people; it was looked upon as the palladium with which heretofore Israel's life, both religious and political, had been associated. Hence, nothing could have more suitably brought about the realization of David's purpose than such a transfer of the Ark. We read in the historical accounts of this solemn event: the first is found in the Second Book of Kings (vi); in the other, of a much later date, the chronicler has cast together most of the former account with some elements reflecting ideas and institutions of his own time (Par., xiii). According to the narrative of II Kings, vi, which we shall now in part read in the words with great pomp to Baal-Juda, or Carithaiarim, to carry from there the Ark of God. It was laid upon a new cart, and taken out of the house of Abinadab. Oza and Ahio, the sons of Abinadab, guided the cart, the latter walking before it, the former at its side, while the king and the priests sang the psalms of praise and singing, and playing instruments, escorted the sacred chest.

This day, however, like that of the coming of the Ark to Bethshames, was to be saddened by death. At a certain point of the procession, the oxen slipped; Oza forthwith stretched out his hand to support the Ark and died on the spot. David, frightened by this accident, stopped the procession, and now unwilling to remove the Ark to Jerusalem, he had it carried into the house of a Gethite, named Obededom, which was probably in the neighbourhood of the city. The presence of the Ark was a source of blessings for the house to which it had been brought. Obededom wished to complete the work he had begun. Three months after the first transfer, accordingly, he came again with great solemnity and removed the Ark from the house of Obededom to the city, where it was set in its place in the midst of the tabernacle which David had pitched for it. Once more was the Ark brought out of Jerusalem, when David betook himself to flight before Absalom's rebellion. Whilst the King stood in the Cedron valley, the people were passing before him towards the way that leads to the wilderness. Among them came also Sadaq and Abiathar, bearing the Ark. Whom when David saw, he commanded to carry back the Ark into the city: "If I shall find grace in the sight of the Lord", said he, "he will bring me again, and will shew me both it and his tabernacle". In compliance with this order, Sadaq and Abiathar carried back the Ark of the Lord into Jerusalem (II Kings, xxvii).

The tabernacle which David had pitched to receive the Ark was not, however, to be its last dwelling place. The King indeed had thought of a temple more worthy of the glory of Yahweh. Although the building of this edifice was to be the work of his successor, David himself took heart to gather and prepare the materials for its erection. From the very beginning of Solomon's reign, this prince showed the greatest reverence to the Ark, especially when, after the mysterious dream in which God answered his request for wisdom by promising him wisdom, riches, and honour, he offered up burnt-offerings and peace-offerings before the Ark of the Covenant of Yahweh (III Kings, iii, 15). When the temple and all its appurtenances were completed, Solomon, before the dedication, assembled the elders of Israel, that they might solemnly convey the Ark from the place where David had set it up to the Holy of Holies. Thence it was, most likely, now and then, taken out, either to accompany military expeditions, or to enhance the splendour of religious celebrations, perhaps also to comply with the ungodly commands of wicked kings. However this may be, the chronicler tells us that Josias commanded the Levites to remove it to its place in the temple, and forthwith to take it thence in the future (II Par., xxxv, 3). But the memory of its sacredness was soon to pass away. In one of his prophecies referring to the Messianic times, Jeremiah announced that it would
be utterly forgotten: "They shall say no more: The ark of the covenant of Yahweh, neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more" (Jer., iii., 16).

As to what became of the Ark at the fall of Jerusalem, in 588 B.C., there exist several traditions, one of which has found admittance in the sacred books. In the letter of the Jews of Jerusalem to those who were in Egypt, the following details are given as copied from a writing of Jeremiah: "The prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up and remained with God for forty days. And when he came thither he found a hollow cave and he carried in thither the tabernacle and the ark and the altar of incense, and so stopped the door. Then some of them that followed him came up to mark the place; but they could not find it. And when Jeremiah perceived it, he blamed them saying: the place shall be unknown, till God gather together the congregation of the people and receive them to mercy. And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, and he showed it when Solomon prayed that the place might be sanctified for the great God" (II Kings, ii., 28).

According to many commentators, the letter from which the above-cited lines are supposed to have been copied cannot be regarded as possessing Divine authority; for, as a rule, a citation remains in the Bible what it was outside of the inspired writing; the impossibility of dating the original document makes it very difficult to pass a judgment on its historical reliability. At any rate the tradition which it embodies, going back at least as far as two centuries before the Christian era, cannot be discarded on mere a priori arguments. Side by side with this tradition, we find another mentioned in the Apocalypse of Esdras; according to this latter, the Ark of the Covenant was taken by the victorious army that razed Jerusalem after having taken it (IV Esdr., x, 22). This is certainly most possible, so much the more that we learn from IV Kings, xxv., that the Babylonian troops carried away from the temple the ark (Ex. xxi., 4) when they reoccupied it, and got they could lay their hands upon. At any rate, either of these traditions is certainly more reliable than that adopted by the redactors of the Talmud, who tell us that the Ark was hidden by King Josias in a most secret place prepared by Solomon in case the temple might be taken and destroyed. It was a common belief among the rabbis of old that it would be found at the coming of the Messiah. Be this as it may, this much is unquestionable: namely that the Ark is never mentioned among the appurtenances of the second temple. Had it been preserved there, it would most likely have been now and then alluded to, at least on such occasions as the consecration of the new temple, or the re-establishment of the worship, both after the exile and during the Machabean times. True, the chronicler, who lived in the post-exilic epoch, says of the Ark (II Par., v, 9) that "it has been there unto this day". But it is commonly admitted, on good grounds that the writer mentioned made use of, and wove together in his work, without as much as changing one single word of them, narratives belonging to former times. If, as serious commentators admit, the above-recorded passage be one of these "implicit citations"; it might be inferred thence that the chronicler probably did not know enough to assert the existence of the Ark in the second temple.

Catholic tradition, led by the Fathers of the Church, has considered the Ark of the Covenant as one of the purest and richest symbols of the realities of the New Law. It signifies, in the first place, the In excavate Word of God. "Christ himself", says St. Thomas Aquinas, "was signified by the Ark. For in the same manner as the Ark was made of setim wood, so also was the body of Christ composed of the most pure human substance. The Ark was entirely overlaid with gold, because Christ was filled with wisdom and charity, which gold symbolises. In the stone tables of the Law were likewise contained in the Ark, to mean that Jesus is the author of the Law". To these points touched by the Angel of the Schools, it might be added that the Ascension of Christ to heaven after His victory over death and sin is figured by the coming up of the Ark to Sion. St. Bonaventure has also seen in the Ark a mystical representation of the Holy Eucharist. In like manner the Ark might be very well regarded as a mystical figure of the Blessed Virgin, called by the Church the "Ark of the Covenant"—Federis Urq.

Ark of the Covenant. See Ark.

Arkansas, one of the United States of America, bounded on the north by the State of Missouri, on the south by the States of Louisiana and Texas, on the east by the States of Mississippi and Tennessee, and on the west by the State of Texas and by Indian Territory, between latitude 33° and 37° and longitude 90° and 95°, has an area of 53,535 square miles. The boundaries are set forth with considerable particularity in the State constitution, which may be compared the Act of Congress, 15 June, 1836, admitting Arkansas as a state.

The motto of the State is Regnans populi. The name was that of a tribe of Indians, formerly inhabitants of the region, a tribe also known as Quapaws or Osarks, and called also Al- kans by Illinois Indians and other Algonquins (Charlevoix). A resolution passed in 1881 by the Legislative Assembly of the State enters to confusion which had arisen "in the pronunciation of the name of our State" and resolves "that it should be pronounced in three syllables with the final ‘s’ silent, the ‘s’ in each syllable with the Italian sound, and the accent on the first and last syllables".

The region now included in Arkansas was a portion of the Louisiana purchase from France and ceded by the treaty of 1803. A census of the "province de la Louisiane", made in 1788, states the population of Arkansas to be 119. An Act of Congress, 26 March 1804, provided that so much of the ceded territory north of 39° of north latitude should be named the district of Louisiana and governed by the governor of the Indiana Territory. By Act of 3 March, 1805, the name was changed to "Territory of Louisiana" and a territorial government established. This name was changed to "Missouri" by Act of
4 June, 1812, and a temporary government established. By Act of 2 March, 1819, all of the territory south of a line beginning on the Mississippi River at 36° north latitude, running thence west to the river St. François, thence up the same to 36° 30' north latitude, and thence west along the territorial boundary line, was established as a new Territory to be known as "the Arkansas Territory".

Climate.—Concerning weather conditions, the report of the chief of the Weather Bureau states the highest temperature observed at any weather station in Arkansas during the year 1893 was 105°, observed at two stations, the lowest—12° also observed at two stations. The smallest rainfall reported for the year is 34.48 inches, the greatest 65 inches. So early as November, 1903, there were snowfalls at three of the stations, in December at all the stations except one, in January, 1904, at all the stations except three, in February, at all except four, no snow is reported in March, and in April a trace is reported at two stations. The greatest fall of the season was 11.5 inches, the least, 0.5 of an inch. The reports of temperature are from sixty-one stations, of rainfall from sixty-six stations, and on thirteen stations.

History.—The Territory was visited during 1819 by the distinguished botanist, Thomas Nuttall. Of the district watered by the "Arkansas" river which in a generally southeasterly course flows through Arkansas, he states that it is scarcely less fertile than Kentucky and favorable to productions more valuable and salable, while "the want of good roads is scarcely felt in a level country measured by rivers". And he remarks upon the "lucrative employment" to be found in "a country which produces cotton". Some of the settlers were of French Canadian origin, among them descendants probably of the traders whom the Sieur de Tonti, when, in 1685, he proceeded up the river to the village of the Arkansas. In the settlement on the banks of the "Arkansas" river "a few miles below the bayou which communicates with White river", Nuttall found the sum of general industry "insufficient" and the love of amusements "as in most of the French colonies... carried to extravagance". Indeed this traveller comments unfavourably upon "the generality of those who, till lately, inhabited the banks of the Arkansas". And "at the Cadron" he found that "every reasonable and rational amusement appeared... to be swallowed up in the draining given by the gleicha"r..." while at "the Pecanerie now the most considerable settlement in the territory except Arkansas", and settled by about sixty families, the more industrious and honest suffered from the dishonest practices of their indolent neighbours, "renegades from justice... fleed from honest society". In contrast to a portion of this indictment against early territorial conditions may be mentioned the prohibitory liquor laws of the modern State, and their rigorous enforcement (Digest of the Statutes, §§ 5093-5148; The United States in our own Time, 769; Arkansas a belt of the belt of the nation, 15 June 1836). The State long continued to be sparsely settled. Colonel R. B. Marcy, who seems to have visited some portions of Arkansas so late as 1854, refers in "Army Life" to the "sparsely scattered forest habitations" on the borders of Arkansas and Texas "far removed from towns and villages... visited by a stranger who tells us, "the ideas, habits and language of the population... are eminently peculiar and very different from those of any other people I have ever before met with in my travels". These borderers seem to have been generally illiterate. And Colonel Marcy describes also the interior settlements of Arkansas and those of Texas and southwestern Missouri as regions where "the traveller rarely sees a church or school-house" (Army Life, 386). While yet "ruddy and thinly settled" (Schoeler, Hist. of U. S. of Am., VI, 92), Arkansas by ordinance of its Convention on 6 May, 1861, joined its fortunes with the other States of the West of the Mississippi, forming the Southern Confederacy. As in Missouri so in Northern Arkansas, guerrilla warfare followed during more than a year. Afterwards warfare in Arkansas became of a more important character. In 1863 Arkansas Post was captured by the Federal forces; there was a sharp engagement at Arkadelphia, and engagements at Fayetteville and sixteen miles from Fort Smith. The Federal garrison of Helena and that of Pine Bluffs were unsuccessfully attacked by the Confederate forces during this year. At the battle of Chickamauga, the First Arkansas regiment lost forty-five per cent of its men. "And these losses" it is said "included very few prisoners". (Campbell and Battlefield, 484.) In June, 1868, the State was restored to the Union and to representation in Congress, with an agreement to perpetuate universal suffrage. During the reconstruction period, Arkansas was not exempt from sad experiences comparable to those of other Southern States. A contested election in 1872 for Governor caused much confusion until 1875.

Constitution and Government.—By the constitution of the State the city of Little Rock is made the State capital. Legislative power is vested in a General Assembly to meet every two years. There is no female suffrage. The Act of Congress of 1855 which has been already mentioned provides that no law of the Territory of Louisiana shall be valid "which shall lay any person under restraint or disability on account of his religious opinions, profession or worship". And the State constitution now in force is much similar to the one with the ten points of the so-called "free soil" hold office, and requires that no one shall be incompetent as a witness on account of religious belief, adding "but nothing herein shall be construed to dispense with oaths or affirmations". "All men", declares the constitution, "have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience, and no preference shall be given to any religious denomination, or mode of worship above any other." The constitution directs the enactment of suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship. It also ordains the maintenance by the State of a "general, suitable and efficient system of free schools".

Education.—In pursuance of this direction the laws of the State make elaborate provisions for free schools and a "University of Arkansas". (Digest of the Statutes, §§ 7494-7739.) No teacher is to be licensed in the public schools unless he believes "in the existence of a Supreme Being". And no teacher in these schools "shall permit sectarian books to be used as reading or text books in the school under his care". The twelfth United States Census reports a school attendance in 1900 of 230,180 persons, of whom 115,813 were females. Including Negro schools, this enrolment reached 329,375 persons, of whom 176,528 could neither read nor write, 20 per cent of the males of voting age were illiterate.

Population.—The population of the State in 1900 was 1,311,564 according to the census. Only 14,289 persons were foreign born. Of Negro descent there were 366,856. Of males fifteen years of age and over, 37.9 per cent were single, 50.1 per cent married,
and 0.3 per cent divorced, 0.4 per cent being reported unknown. Of females fifteen years of age and over, 26 per cent were single, 60.6 per cent married and 0.6 per cent divorced, 0.1 being reported unknown.

Business Statistics.—The total assessed valuation of property for 1899 was $189,998,150, the State indebtedness on 1 October, 1900, $1,432,915.95. Arkansas is chiefly an agricultural State. Little Rock with a population of 42,636 was the only city of which the population was estimated in 1901 to exceed 25,000. Three other cities, namely, Fort Smith City, Hot Springs City, and Pine Bluffs City, were the only other cities of which the population exceeded 8,000. Being south of 37° of latitude the State is within "the cotton belt," and cotton has become its principal crop, as Nutall seems to have foreseen in 1819. In 1899 the value of the cotton crop was $28,053,813, or 49.4 per cent of the value of all the crops of the State. Of the corn crop the value was $17,572,170. Of potatoes a production is reported of 1,783,969 bushels and of tobacco, 831,700 pounds. Notwithstanding the chief importance of the two crops here mentioned, a growth during the period from 1850 to 1900 in manufacturing and mechanical industries. The six leading mechanical industries in 1905 were: (1) cars and general shop construction and repairs by steam railroad companies; (2) flour and gist mill products, lumber, and lumber planing mill products, including sashes, doors, and blinds; (5) oil, cotton seed, and cake; (6) printing and publishing. Of manufacturing establishments there were 1,907, of which 1,344 were devoted to the six leading industries. The amount of capital invested in manufactures was $46,206,116, the value of products $53,864,394. Of all manufacturing establishments 88.3 per cent were in, 1905, in the rural districts. There is a small production of coal, estimated in 1905 to amount to 2,000,000 short tons, one-half of which is classed as semi-anthracite. The railroad mileage in 1904 is reported to be 4,126.44 miles.

Catholic Life.—Concerning the history of the Catholic Church in the State, from 1793 until 1801 Arkansas with all of the territory included in the Louisiana purchase formed a portion of the Diocese of Louisiana and Florida. On the cession to the United States in 1803 Bishop Carroll appointed Rev. Michael Meighan as administrator Apostolic. In 1805 appointed administrator Apostolic. "When the decree of the Propaganda confiding Louisiana to his care reached Bishop Carroll," writes Dr. Shea (Life and Times of the Most Rev. John Carroll), "it was a matter of great and pious satisfaction to him to know that there was one priest in Louisiana whose virtue and ability were known to him. . . ." In upper Louisiana there was scarcely any priest other than a priest whom the historian mentions. Great disorder and relaxation of discipline seems to have existed in various regions of the vast diocese. In 1812 in another urgent appeal from Archbishop Carroll the Rev. Wm. H. Wyatt, "an able and energetic man," remarks Dr. Shea, was appointed administrator Apostolic. In 1815 he was consecrated bishop. In 1824 Right Rev. Joseph Rosati became coadjutor with residence at St. Louis, and to his special care the Territory of Arkansas was committed at an early date and the Little Rock Catholics who had never seen a priest, and on the Arkansas River there were found sixteen Catholic families "who reported that Mass had twice been offered there." Arkansas Post was the only place after leaving New Madrid where there were enough Catholics to maintain a priest (Cath. Ch. in the U. S.). The missionaries were perhaps not surprised to find great religious ignorance among the Arkansas Catholics, and that for most of those whom the missionaries met, the celebration of Mass was "a wonderful ceremony" (Shea, op. cit.). In 1826 the diocese was formally divided, and Bishop Rosati made Bishop of the new Diocese of St. Louis, comprising the portion of the divided diocese north of Louisiana. So late as 1830 the bishop wrote, "In Arkansas Territory where there are more than two thousand scattered Catholics, there is not a single priest." But in 1832 one priest had entered the Territory and to his aid a newly-ordained priest was sent in that year. Bishop Rosati died in 1843. The State of Arkansas with Indian Territory was erected into the new Diocese of Little Rock, and the Rev. Andrew Byrne of the Diocese of New York was named as its bishop, and was consecrated in 1844. Despite all past efforts Bishop Byrne found that the Catholic population of the whole diocese did not exceed "seven hundred souls . . ." scattered in every county in the state. There was only one priest. There were two churches loaded with debt. Dr. Shea states that "the prevailing ignorance and vice were deplorable and almost beyond the reach of his fatherly care. He wrote concerning the inhabitants of the interior of the State, "these people have but little appreciation of the sanctity and holiness of the principles inculcated by our Christian religion" (Army Life, 387). In the beginning of 1861 the diocese had nine priests on seven churches, thirteen parishes, and about 1,000 communicants. During the Civil War, Bishop Byrne died and during the war no successor was appointed. In 1866 the Rev. Edward Fitzgerald of Columbus, Ohio, was named as bishop. "He made the sacrifice", says Dr. Shea, "and was consecrated, 3 February, 1867, to find but five priests in the diocese and three houses of Sisters of Mercy".

Catholic Religious Statistics.—In 1891, the Indian Territory became a vicariate Apostolic, and in 1905 was erected into the Diocese of Oklahoma, and in 1906, the diocese, presided over by the Right Rev. Bishop Fitzgerald, comprised only the State of Arkansas. In the diocese there are 26 secular priests and 34 priests of religious orders, 41 churches with resident priest, 32 missions with churches, and 67 stations, 1 college for boys with 60 students, 8 academies with 1,006 students, 29 parishes and missions with schools having 1,042 pupils, 2 industrial schools for Boys with 314 pupils, 2 industrial schools for Girls with 20 orphans, the total young people under Catholic care being 3,109. The Catholic population is about 17,000. A law of the state provides that "lands and tenements" not exceeding forty acres "with the improvements and appurtenances" may be held in perpetual succession for the use of any religious society for "a meeting house, burying ground, camp-ground, or residence for their preacher."
Arlegui, Fray José.—A Spaniard from Biscay, first attached to the Franciscan province of Cantabria, then transferred to Zacatecas in Mexico. He wrote a number of works and treatises on theological subjects, some of value to the student of Indian ethnology. His most important work was the "Crónica de Zacatecas," which was published in 1737. He gives an account of the missions in his province, and of the first attempts to bring them to Christianity.

Crónica de Zacatecas, 1737. Very rare.
BÁRBARA DE BONTÁ, Biblioteca Hispano-Americana Seten- trional (Mexico, 1810), I. Casual mention also in the Docu-
ments de la Historia de Mexico, first and second series (out of print).

AD. F. BANDELIER.

Arles, The Diocese of. See Aix.

Arles, The Synods of.—The first Council of Arles was held in 314, for the purpose of putting an end to the Donatist controversy. It confirmed the findings of the Council of Rome (313), i. e. it recognized the validity of the election of Bishop of Carthage, and confirmed the excommunication of Donatus of Caesarea. Its seventy-two canons dealing with various abuses that had crept into ecclesiastical life since the persecution of Diocletian (284-305), are among the most important documents of early ecclesiastical legislation. A council held in 353, attended, among others, by two papal legates, was decidedly Arian in attitude. The legates were tempted into rejecting communion with Athanasius and refused to condemn Arius, an act which filled Pope Liberius with grief. In the synod of 443 (482), attended also by bishops of neighbouring provinces, fifteen new rules were formulated, mostly regarding of earlier disciplinary decrees. Neophytes were excluded from major orders; married men aspiring to the priesthood were required to promise a life of continency, and it was forbidden to consecrate a bishop without the assistance of three other bishops and the consent of the metropolitans. A council of 451 held after the close of the Council of Chalcedon in that year, sent its adhesion to the "Epistola dogmatics" of Leo I, written to Flavian of Constantinople. (See Eucharianism.) A council was held on New Year's Day, 465, to settle the differences that had arisen between the Abbot of Levoca and the Bishop of Arles. Among the canons of the archiepiscopal See of Vienne and Arles a council was held in the latter city in 463, which called forth a famous letter from St. Leo I (Leoins I, Opp., ed. Ballerini, I, 988; Hefele, Concilii geschichte, II, 590). Between 475 and 490 another council was held, attended by thirty bishops, in which the predestinationist teachings of the priest Lucidus were condemned. In 524 a council was held under the presidency of St. Cæsarius of Arles; its canons deal chiefly with the conferring of orders. Little is known of the councils of 554 and 682. An important council was held in 813, at the instigation of Charle-

magne, for the correction of abuses and the re-
establishment of ecclesiastical discipline. Its de-

crees insist on a sufficient ecclesiastical education of bishops and priests, on the duty of both to preach frequently to the people and to instruct them in the Catholic Faith, on the obligations of parents to in-

struct their children, etc. In 1034, etc. At Arles for the re-establishment of peace, the restora-

tion of Christian Faith, the awakening in the popular heart of a sense of divine goodness and of salutary fear by the consideration of past evils. In 1236 a council held under the presidency of Jean Bausson, Archbishop of Arles, issued twenty-four canons, mostly against the prevalent Albigeosian heresy, and for the observance of the decrees of the Lateran Council of 1215 and that of Toulouse in 1229. Close inspection of their dioceses is urged on the bishops, as a remedy against the spread of heresy; testaments are declared invalid unless made in the presence of the parish priest. This measure, met with in other councils, was meant to prevent testamentary dispositions in favour of known heretics. In 1251, Jean, Archbishop of Arles, held a council near Avignon (Concilium Insculatum), among whose thirteen canons is one providing that the sponsor at baptism is bound to give only the white robe in which the infant is baptized. In 1269 a council held by Flor-

ce, decrees of interpretation must be received fasting, and that on Sundays and feast days the religious should not open their churches to the faithful, nor preach at the hour of the parish Mass. The laity should be instructed by their parish priests. The religious should also frequent the parochial service, for the sake of good example. This council also condemned the doctrines spread abroad under the name of Joachim of Flora. In 1275, earlier observances, twenty-two in number, were promulgated anew at a Council of Arles.

Armachanis. See Janseni Eri, Cornelius; Lom-

bard, Peter (Bishop of Armagh); Fitzralph, Richard.

Armadia, The Spanish, also called the Invincible Armadia (infrona), and more correctly La Armada Grande, was a fleet (I) intended to invade England and to put an end to the long series of English ag-

gressions against the colonies and possessions of the Spanish Crown; (II) it was however all but de-

stroyed by a week's fighting and a dangerous gale; (III) this led to the gradual decadence of the mar-

itime power of Spain; (IV) Catholics upon the whole supported the Armada, but with some notable excep-

tions.

I. English Provocation.—At the commence-

ment of Elizabeth's reign (1558) Philip had been her friend. His misfortune is the fact that between the archiepiscopal See of Vienne and Arles a council was held in the latter city in 463, which called forth a famous letter from St. Leo I (Leoni I, Opp., ed. Ballerini, I, 988; Hefele, Concilii geschichte, II, 590). Between 475 and 490 another council was called, attended by thirty bishops, in which the pre-
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magne, for the correction of abuses and the re-
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crees insist on a sufficient ecclesiastical education of bishops and priests, on the duty of both to preach frequently to the people and to instruct them in the Catholic Faith, on the obligations of parents to in-

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tion of Christian Faith, the awakening in the popular heart of a sense of divine goodness and of salutary fear by the consideration of past evils. In 1236 a council held under the presidency of Jean Bausson, Archbishop of Arles, issued twenty-four canons, mostly against the prevalent Albigeosian heresy,
sued reprisals on both sides, trade was paralyzed, and war was on the point of breaking out, both on the occasion of the Northern Rising (1569) and at the time of the English marriage in 1570. The imprudent Spanish ambassador, Don Gara Despe, was then expelled from England, Philip having previously dismissed from Spain the English ambassador, Dr. Mann, an apostate priest, whose secession was naturally considered an insult. Whilst the Spanish fleet was fighting the cause of Christianity against the Turks at Lepanto (1572), Dutch privateers sacked the almost defenseless colonies on the Spanish Main, from which he returned with enormous booty (1570, 1571, 1572–73). Slightly better relations between the two countries ensued towards the close of this decade, when Elizabeth feared that, with the decay of Spanish power in the Netherlands, France might conquer that country for herself. So in 1578 a Spanish ambassador was received in London, though the same time Drake was allowed to sail on his great buccaneering voyage around the world. On his return public opinion began to demands the "master-robber of the New World", but Elizabeth exerted herself warmly in his favour, gave him the honour of knighthood, and three years later, immediately before sending his army to fight the Spaniards in the Netherlands, she despatched him once more to spoil the West Indies. It was then that Drake "convincing Spain that the eagle was not so weak" (J. R. Seeley, Growth of British Policy). Mr. Froude and the older panegyrists of Queen Elizabeth frequently justify the English piracies as acts of retaliation against the cruelties of the Inquisition, and maintain that Philip had given cause for war by encouraging plots against Elizabeth’s throne and life. The prime motive of the Armada, they say, was to overthrow Protestantism. But these statements cannot be substantiated, and are misleading (see Laughton, p. xxii; Pollen, The Month, February, March, April, 1902). It is true that the ineffectual attempts of Spain to shut out the rest of Europe from traffic with her colonies were unwise, perhaps unjust, and acted as an incentive to secret and unwarranted traffic. But it must also be remembered that trade monopolies flourished in England to such an extent that her pirates may have taken to that profession because honourable trade was impracticable (See B. Sneyd, History of Privy Council, VII, p. xviii). On the other hand, one must unreservedly blame the cruelty of Alva and of the Spanish Inquisitors, which much embittered the struggle when it had once begun.

II. THE CONFLICT.—Since July, 1580, Philip had begun to regard the English freebooters in a new light. He had then made good by force of arms his claim to the crown of Portugal, by which he became lord over the rich and widely-stretching Portuguese colonies. If he did not soon bestir himself to defend them, they would be lost as well as robbery, moreover, a considerable fleet. The danger from the Turk had been greatly diminished. The religious wars had sapped the power of France. James of Scotland had broken the trammels with which Elizabeth had bound him during his boyhood, and he showed some desire to help his mother, Queen Mary, and she might expect a help of sixty warships, and a considerable army that should be sent to liberate her. But Philip arrived at his conclusion so very slowly and silently that it is hard to say when he passed from speculative approbation of war to the actual determination to fight. In April, May, and June, 1587, Drake commenced to comply with Elizabeth’s wish, attacked the Spanish shipping, burnt the half-finished and unmannned ships at Cadiz, and did enormous damage to the Spanish navy. Philip, at last convinced that fight he must, now began to exert himself to the utmost. But his inefficiency as an organizer was never more evident. He selected only two of the secret of sea-power, but unwilling to admit that there was any special need for expert advice and direction, he wasted months on making plans of campaign while the building and victualling of the fleet was neglected. The Spaniards of that day were reputed the best soldiers in the world, but in naval manueuvres and in the use of heavy artillery they were far behind their rivals. The worst blunder of all was committed after the death of the Marquess of Santa Cruz, Don Alvaro de Bazan the elder, a veteran sailor, the only naval commander of repute that Spain possessed. Philip after long consideration, appointed the less experienced Don Martin de Mendoza to succeed him. In vain did the duke protest his inability and his lack of experience in naval matters. The king insisted, and the great nobleman loyalty left his splendid castle to attempt the impossible, and to make in good faith the most disastrous errors of leadership. A striking comment on the inefficiency of the vast preparations is afforded by the letters of the papal nuncio at Philip’s court. He reports at the end of February, 1588, that he had been talking with the other envoys from Germany, France, and Venice, and that none of them could make out for certain that the fleet was intended to attack England. After all, for Philip it would be weak. Next month he was reassured by one of Philip’s own councillors—they felt sure all would go well, if they once got a footing in England (Vatican Archives, Germania, CX sq., 58, 80). The Armada left Lisbon on the 20th of May, 1588. It consisted of about 130 ships, and 30,493 men; but at least half the ships were transports, and two-thirds of the men were soldiers. It was bound for Flanders, where it was to join the Prince of Parma, who had built a number of pontoons and transports to carry over his army. But the fleet found it necessary to put back into the harbour of Corunna almost immediately, in order to refit. The admirals was already suggesting that the expedition should be given up, but Philip continued to insist, and it sailed again on the 12th of July, according to the old style then observed in England. This time the voyage prospered, and a week later the Armada had assembled in the English Channel and procesoed to Plymouth. On the 20th of July, eastwards towards Flanders. Beacon lights gave notice of their arrival to the English, who hurriedly put out from Plymouth and managed to slip past the Spaniards in the night, thus gaining the weather gauge, an advantage they never afterwards lost. The fighting ships of the Armada were ranged in a crescent, the transports keeping between the horns, and in this formation they slowly advanced up channel, the English cannonading the rearmost, and causing the loss of three of the chief vessels. Still on Saturday afternoon, 27 July, the Spaniards were safely in Calais, and the matter of refitting indeed, but with numbers still almost intact. According to the best modern authorities, these numbers, which had been at first slightly in favour of Spain, now that the English had received reinforcements and that the Spaniards had met with losses, were in favour of the English. There were 111 English ships fighting, but this is a guess, and weight of guns the advantage was with the English, and in gunnery and naval tactics there was no comparison at all. Howard did not allow his enemy any time to refit. The next night some fireships were drifted into the Armada as the tide went out. The Spaniards, already ready to slip their cables, but nevertheless suffered some losses from collisions. On the Monday following, the great battle took place off Gravelines, in which
the Spaniards were entirely outclassed and defeated. It says much for their heroism that only one ship was reported captured; but three sank, four or five ran ashore, and the Duke of Medina Sidonia took the resolution of leading the much damaged remnant round the north of Scotland and Ireland, and so back to Spain. But for that very difficult voyage there would have been a large number of prisoners in the fleet. More and more ships were now lost in every storm, and at every point of danger. Eventually, on the 13th of September, the duke returned to Santander, having lost about half his fleet and about three-quarters of his men.

The report as to the extent as were the effects of the failure of the Armada, they are nevertheless often exaggerated. The defeat no doubt set bounds to the expansion of Spain, and secured the power of her rival. Yet it is a mistake to suppose that this change was immediate, obvious, or uniform. The wars of religion in France, promoted by Elizabeth, ended in weakening that country to such an extent that Spain seemed within two years after the Armada to be nearer to universal domination than ever before, and this consummation was averted by the reconciliation of Henry IV to Catholicism, which, by reuniting France, restored the balance of power in the contest against Spain. On the other hand, the peace of Vervins in 1598. Even the change of sea-power was not immediate or obvious. In reality England had always been the superior at sea, as the history of Drake and his colleagues clearly shows. Her weakness lay in the smallness of her standing navy, and her want of adequate ammunition. Spain took so long to attempt a readjustment of the balance of sea-power, that England had ample time to organize and arm a superior fleet. But Spain, though she failed at sea, remained the chief power on land and, having recognized her naval inferiority, strengthened her land defences with such success that the deprivations of the English in her colonies after the defeat were incommensurably less than those which had occurred before. Her decline ensued because the cause of the defeat were not remedied. Slave-labour, with its attendant corruptions, in the colonies, want of organization, of development and of free government at home, joined with grapsing at the last hour, and was however great, were the causes of the decline of the great world-power of the sixteenth century.

IV. CATHOLIC CO-OPERATION.—Among the many side issues which meet the student of the history of the Armada, that of the co-operation or favour of the Church is of especial importance. The Church, in England, is naturally important for Catholics. There can be no doubt, then, that though Spanish predominance was not at all desired for its own sake by the Catholics of England, France, and Germany, or of Rome, yet the widespread suffering and irritation caused by the religious war which Elizabeth had fomented, and the indignation aroused by her religious persecution, and the execution of Mary Stuart, caused Catholics everywhere to sympathize with Spain, and to regard the Armada as a crusade against the most dangerous enemy of the Faith. Pope Sixtus V agreed to renew the excommunication of Elizabeth, and to grant a large subsidy to the Armada, but, knowing the slowness of Spain, would give nothing till the expedition should actually land in England. In this way he saved his million crowns, and was spared the reproach of having taken futile proceedings against the heretical queen. This excommunication was not very highly esteemed, and there is extant a proclamation to justify it, which was to have been published in England if the invasion had been successful. It was signed by Cardinal Allen, and is entitled "An Admonition to the Nobility and Laity of England". It was intended to comprise all that could be said against the queen, and the indictment is therefore fuller and more forcible than any other put forward by the religious exiles, who were generally very reticent in their complaints. Allen also carefully consigned his publication to the fire, and we only know of it through one of Elizabeth's ubiquitous spies, who had previously stolen a copy. There is no doubt that all the exiles for religion at that time shared Allen's sentiments, but not so the Catholics in England. They had always been the most conservative of English parties. The resentment they felt at being persecuted led them to blame the queen's ministers, but to protest against the right of the pope to question the great power of Elizabeth was evident, the forces and intentions of Spain were unknown quantities. They might, should, and did resist until complete justification was set before them, and this was in fact never attempted. Much, for instance, as we know of the Catholic clergy then labouring in England, we cannot find that any of them used religion to advance the cause of the Armada. Protestant and Catholic contemporaries alike agree that the English Catholics were energetic in their preparations against it. This being so, it was inevitable that the leaders of the Catholics abroad should lose influence, through which Spain promised to accelerate the end. The pope and all among whom they lived had been of the same mind, it was evidently unjust to blame their want of political insight too harshly. In point of fact the change did not come until near the end of Elizabeth's reign, when, during the appeals against the archpriest, the old leaders, especially the retreat of Hungary, were in danger for the Spanish alliance. The terms of the blame were exaggerated, but the reason for complaint cannot be denied.

The literature that has gathered round the Armada is voluminous, and has of course been largely influenced by the national and religious prejudices of the contending nations. Much may suffice to indicate how the war has been viewed. Almost all writers hitherto have written of the "Invincible Armada", thinking that they were using an epithet applied to their fleet by the Spaniards themselves, and one that deservedly betrayed Spanish pride. Now it appears that it was only one of the insults of contemporary English pamphleteers, and is not found in any contemporary Spanish writer. (Laughton, p. xix.) On the English side the most representative of the old school are J. L. BUTLER, Rise of the English Republic, and W. S. W. BACON, The English Rebellions 1547-60 (1888). On the Catholic side are E. TOHMEN, and J. J. LAMBERT. On the Protestant side, and especially in the reign of Mary, are J. C. F. GARRIGUES, Amor de Dios y de la Patria (Madrid, 1854); J. C. ELLIOT, La Armada Inglesa (Madrid, 1892); and J. H. POLLEN, The Armada of 1588 (London, 1882). Of later books, the most important is the Armada In England (1895), by W. H. TILTON, with the assistance of C. H. K. DODD, and J. H. C. DODD. It is the most complete history of the Armada ever written, and is a monument to the researches of the Navy Records Society (London, 1892-93). Among the Spanish writers, it is impossible to speak of their contributions to the history of the Armada. There are many, but none of them have been superseded by the publication of English and Spanish State papers, especially those of the last thirty years. Among the best recent works are the letters of Bernal Díaz de Toro, the Don Quijote de la Mancha (1892), and the Armada and the Spanish Armada, by J. A. DUQUESNE, Les armées espagnoles (Paris, 1892); and N. H. ULRICH, Der englische Krieg (Berlin, 1892), and the Armada in England, by T. F. KNOX, Letters of Cardinal Allen (London 1892).
in 1906 of thirteen members, including a dean, archdeacon, precentor, chancellor, treasurer, theologian, and canons. Diocesan clergy, 139; regulars, 39; churches and chapels, 156; primary schools, 227; Catholic population (1901), 147,358. The suffragan sees are Meath, Ardfag, Clogher, Derry, Down and Connor, Dromore, Kilmore, Raphoe.

At the recent synods grants of land from the chieftain Daire, on the hill called Ard-Macha (the Height of Macha), built a stone church on the summit and a monastery and some other religious edifices round about, and fixed on this place for his metropolitan see. He also founded a school in the same place, which soon became famous and attached to which were the schools and books of the time other religious bodies settled in Armagh, such as the Culscees, who built a monastery there in the eighth century. The city of Armagh was thus until modern times a purely ecclesiastical establishment. About 446, St. Patrick, aided by Secundinus and Auxiliius, two of his disciples, held a synod at Armagh, of which some of the canons are still extant.

One of these expressly mentions that all difficult cases of conscience should be referred to the judgment of the Archbishop of Armagh, and that if too difficult to be disposed of by him with his counsellors they should be referred for judgment to Rome. In Irish times, the primacy of Armagh was never questioned, and for many centuries the priates were accustomed to make circuits and visitations through various parts of the country for the collection of their dues. This was called the "Cattelages", or the "Law of St. Patrick". Beginning in 734, during the incumbency of Primate Congrus, it continued till long after the English invasion, but ceased as soon as English prelates succeeded to the see.

Two kings gave it their royal sanction: Felim, King of Munster, in 822, and the famous Brian Boru, in 1006. The record of the latter's sanction is preserved in the Book of Armagh, in the handwriting of Brian Boru's chaplain. To add solemnity to their collecting tours, the priates were in the habit of carrying with them the shrine of St. Patrick, and as a rule their success was certain. These collections seem to have been made at irregular intervals, probably for the purpose of keeping up the famous school of Armagh, said at one time to contain 7,000 students, as well as for the restoration, often needed, of the church and other ecclesiastical buildings when destroyed by fire or plundered in war.

The Irish annals record no fewer than seventeen burnings of the city, either partial or total, probably under the orders of the Danes and the clergy driven out of it. It was also sacked by De Courcy, Fitz-Aldelm and Philip of Worcester during the conquest of Ulster by the Anglo-Normans.

The struggle of the primacy of Armagh by laymen in the eleventh century has received great prominence owing to St. Bernard's denunciation of it in his life of St. Malachy, but the abuse was not without a parallel on the continent of Europe. The chiefs of the tribe in whose territory Armagh stood usurped the position and temporal emoluments of the priory and discharged by deputy the ecclesiastical functions. The see was entirely given up for two generations until Cellach, known as St. Celsus (1105-29), who was intruded as a layman, had himself consecrated bishop, and ruled the see with great wisdom. In 1111 he held a great synod at Fiadh-Mic-Aengus at which were present fifty bishops, 500 priests, and all the clergy of Munster, the Danes, and his nobles. During his incumbency the priory of Sts. Peter and Paul at Armagh was re-founded by Imar, the learned prelector of St. Malachy. This was the first establishment in Ireland into which the Canons Regular of St. Augustine had been introduced. Rodric O'Connor, monarch of Ireland, afterwards granted it an annual pension for a public school. After a short interval, Celsus was succeeded by St. Malachy O'Morgair (1134-37), who later suffered many tribulations in trying to effect a reformation in the diocese. He resigned the see after three years and retired to the Bishops' Chair in Rome and solicited the Pope for two palliums, one for the See of Armagh and the other probably for the new Metropolitan See of Cashel. The following year he introduced the Osterican Order into Ireland, by the advice of St. Bernard. He died at Clairsy, while making a second journey to Rome. St. Malachy is henceforward known as the patron saint of the diocese. Gelasius succeeded him and during a long incumbency of thirty-seven years held many important synods which effected great reforms. At the Synod of Kells, held in 1152 and presided over by Cardinal Paparo, the Pope's legate, Gelasius received the pallium and at the same time three others were handed over to the new metropolitan sees of Dublin, Cashel, and Tuam. The successor of Gelasius in the see, Cornelius Mac Conaille, who died at Chambéry the following year, on a journey to Rome, has been venerated ever since in that locality as the patron saint. He died at Viterbo (1178-80), during whose incumbency the see suffered greatly from the depredations of the Anglo-Norman invaders. William Fitz-Aldelm pillaged Armagh and carried away St. Patrick's crozier, called the "Staff of Jesus". O'Caran's successor was Thomas O'Connor (1181-1201). In the year after his succession to the see, Pope Lucius III, at the instance of John Comyn, the first English prelate in the See of Dublin, tried to abolish the old Irish custom according to which the primates claimed the right of making solemn circuits and visitations in the province of Leinster as well as those of Tuam and Munster. The papal Bull issued was to the effect that no archbishop or bishop should hold any assembly or ecclesiastical court in the Diocese of Dublin, or treat of the ecclesiastical causes and affairs of the said diocese, without the consent of the Archbishop of Dublin, if the latter were actually in residence, or, if he were not, if he, his legate, or the Apostolic legate. This Bull laid the groundwork of a bitter and protracted controversy between the Archbishops of Armagh and of Dublin, concerning the primatial right of the former to have his cross carried before him and to try ecclesiastical cases in the diocese of the latter. The question, however, must not be confounded with that respecting the primacy, which did not arise till the seventeenth century.

ENGLISH PERIOD (1215-1359).—As the first Anglo-Norman adventurers who came to Ireland showed very little scruple in despoiling the churches and monasteries, Armagh suffered considerably from their depredations and the clergy were almost reduced to beggary. When the English kings got a footing in the country, they began to interfere in the election of bishops and a contest arose between King John and the Pope regarding Eugene Mac Gillaweer, elected to the primatial see in 1203. This struggle was perfected by the General Council of the Lateran in 1215 and died at Rome the following year. The English kings also began to claim possession of the temporalities of the sees during vacancies and to insist on the newly-elected bishops suing them humbly for their restitution. Primate Reginald (1261-70), a Dominican, who succeeded in uniting the county of Louth to the See of Armagh, Primate Patrick O'Sealan (1261-70), also a Dominican, rebuilt to a large extent the cathedral of Armagh and founded a house for Franciscans in that city.
The next primate was the Venerable Oliver Plunket (1669–81), the cause of whose beatification was present before the papal court. After his access to the see he was obliged to defend the primatial rights of Armagh against the claims put forward for Dublin by its archbishop, Dr. Peter Talbot. At a meeting of the Catholic clergy in Dublin in 1760, each of these prelates refused to subscribe subsequences. In the autumn, were written works on the ancient rights and prerogatives of his see, published in 1762, under the title "Jus Primatiae; or the ancient Pre-eminence of the See of Armagh above all the other Archbishops in the Kingdom of Ireland, asserted by O. T. H. P". This was replied to two years later by Dr. Talbot, whose work was called "Primacicus Dublensis; or the chief reasons on which the Church of Dublin relies in the possession and prosecution of her right to the Primacy of Ireland". A violent persecution stilled the controversy for some time and subsequent primates asserted their authority from time to time in Dublin. In 1719 two Briefs of Clement XI were in favour of the claims of Armagh. Still the matter was not allowed to rest and Dr. Hugh MacMahon felt compelled to write a work treating the subject exhaustively in answer to an anonymous pamphlet published by Father John Hennesey, a Jesuit of Clonmel. Dr. MacMahon, in his work, called "The Original Right of Armagh" in 1728 under the title of "Jus Primatiae Armacanum; or the Primatial Right of Armagh over all the other Archbishops and Bishops and the entire clergy of Ireland, asserted by H. A. M. T. H. P". This learned work contains the last word on the subject and is conclusive. In practice, however, the primatial right has fallen into desuetude in Ireland as in every other part of the Church. In 1769, Venerable Oliver Plunket was arrested on a ridiculous charge of conspiring to bring 20,000 Frenchmen into the country and of having levied moneys on his clergy for the purpose of maintaining 70,000 men for an armed rebellion. After being confined in Dublin Castle for many months, he was presented for trial on these and other charges in Dundalk; but the jury, though all Protestants, refused to find a true bill against him. The venue, however, of his trial was changed by his enemies to London, where an English jury, without hearing a single word before he was able to gather his witnesses and bring them across, though he made the request to the judge. The principal witnesses against him were some disreputable priests and friars of Armagh whom he had censured and suspended for their bad conduct. He was dragged on a sledge to Tyburn on 1 July, 1681, where he was hanged, drawn, and quartered in presence of an immense multitude. His head, still in a good state of preservation, is in the possession of the Dominican nuns of Drogheda.

Penal Times.—During this trying period, the primates had to live in the greatest obscurity in order to disarm the malice of the clergy. Dominic Maguire (1653–1707), a Dominican, succeeded to the see after the death of the Venerable Oliver Plunket. This primate, having to go into exile after the surrender of Limerick in 1691, spent the sixteen years that intervened between that time and his death in a very destitute condition. The see of Armagh was administered by a vicar, Patrick Donnelly, a priest of the diocese, who in 1697 was appointed Bishop of Drogheda, though retaining the administration of Armagh for several years afterwards. His name occurs in the government register of the "popish clergy" of Armagh, made in 1712, as the "priest of that part of the parish of Newry that lies in the county of Armagh. The sureties for his good conduct were Terence Murphy of Lurigan and Patrick Guinniss of the same town. Altogether the
names of nineteen parish priests appear on the register for the county of Armagh. From the returns made in 1731 by the Protestant archbishops and bishops regarding the growth of popery in Ireland, we find that in the Diocese of Armagh there were 26 Mass-houses, 77 officiating priests, 5 friaries, 22 friars, 1 nunnery with 9 nuns, 7 private chapels and 40 popish schools. Owing to the severity of the laws there was no priori resident in Ireland for twenty-three years after the flight of Primate Maguire, in 1691. Hugh MacMahon (1714–57), Bishop of Derry, who died the last resident in this house, was living during the worst of the penal times, the pri- mate was obliged constantly to wander from place to place, saying Mass and administering Confirmation in the open air. Nevertheless, in spite of these difficulties he has left his name to posterity by the learned work "Jus Primitiae Armacianum", written by command of the pope in defence of the primatial rights of Armagh. He was succeeded by his nephew, Bernard MacMahon (1737–47), then Bishop of Clogher, who is described as a prelate remarkable for zeal, charity, prudence, and sound doctrine. He also suffered considerably from the persecution, and spent some time in hiding. In the time of the Taoiseach O'Donovan the see was vacated, but the present occupant of the see, Cardinal Michael Logue, succeeded to the primacy in 1887. He is the first Primate of Armagh to become a member of the Sacred College. He has devoted himself for several years to the task of beautifying and completing in every sense the noble edifice erected by his predecessors, the cf. synod-hall, muniment-room, the purchase in fee simple of the site, and the interior decorations and altars, he has spent more than £50,000 on what is now known as the National Cathedral. This great temple was consecrated on 24 July, 1904. Cardinal Logue, representing Pope Pius X, was present at the consecration.

RELIGIOUS INSTITUTIONS IN THE ARCHDIOCESE.—There is a Franciscan and an Augustinian friary in Drogheda, and the Dominicans have one founded by Primate Netterville in 1224. They also have one in Dundalk, established originally at Carlowford in the early part of the fourteenth century. Of the modern congregations, the Vincentians were introduced into Armagh by Primate Dixon in 1861, to take charge of the ecclesiastical seminary. The Marist Fathers, also at Primate Dixon's request, came to Dundalk the same year to conduct a college. The Redemptorists were brought there by Primate Mac Gettigan in 1876. Primate Cullen brought the Irish Christian Brothers to Armagh in 1851, Primate Dixon brought them to Drogheda in 1857, and Primate Kieran to Dundalk in 1889. The French Congregation of Christian Brothers (De la Salle) have schools in Dundalk, Keady and Ardee. The Presentation Brothers have schools at Dungannon. The Dominican Nuns, invited to Drogheda in 1722 by Primate Hugh MacMahon, conduct a boarding-school and a day-school. The Presentation Nuns, who settled in Drogheda in 1813, and in Portadown in 1852, have large poor-schools in both towns. The Sisters of Mercy, also devoted to the education of the poor, came to Dundalk in 1847, to Ardee in 1859, and to Dungannon in 1894. They also have convents at Bessbrook and Cookstown. The Sisters of Charity of St. Vincent de Paul came to Drogheda in 1855, where they conduct an industrial school for boys and a school for girls. The Sisters of the Sacred Heart were brought to Armagh by Primate Cullen in 1850. There is a missionary school for girls attached to their convent. There is a convent of Poor Clares at Keady, one of St. Louis at Middletown, and one of the Sisters of the Immaculate Conception at Magheracloone. The Academy of St. Patrick, Dungannon, is conducted by the diocesan clergy. The Catholic Diocesan Orphan Society is under the direction of the Primate.

MODERN TIMES.—Patrick Curtis (1819–32), who had been rector of the Irish College of Salamanca, was appointed to the see in more hopeful times and lived to witness the emancipation of the Diocese of Armagh, the end of penal laws in Ireland. He was one of the first to join the Catholic Association, and being on friendly terms with the Duke of Wellington, whom he had met in Spain during the Peninsula War, was able to advance considerably the cause of Catholic Emancipation. Thomas Kelly succeeded (1832–45). He laid the foundation-stone of St. Peter's Church in Drogheda, which was to serve as his pro-cathedral, one of the first Catholic churches to be built within the walls of a town in Ireland since the Protestant Reformation. The Protestant Corporation of Drogheda, wearing their robes and carrying the mace and sword, appeared on the scene and forbade the ceremony to proceed, but their protest was disregarded.

PROTESTANT ARCHBISHOPS.—Hugh Goodacre, the first Protestant prelate who presided over the Diocese, was appointed in 1861. The see was consecrated according to the Protestant ordinal and
survived his consecration only three months. Adam Loftus (1563–67), from whom the Irish Protestant hierarchy claim to derive their orders, was consecrated with a column of Duncan, a prominent figure in Dublin according to the form annexed to the second Book of Common Prayer of the time of Edward VI. The most learned of the Protestant primates was James Ussher (1624–58), whose most important works were “Veterum Epistoliarum Hibernicarum Syllogos,” published and “Selecta a Hiberniae Ecclesiis Antiquitates,” which appeared in 1639. He left his valuable library, comprising several thousand printed books and manuscripts, to Trinity College, Dublin, and his complete works were published by that institution in twenty-four volumes at the cost of £3,000. In spite of his learning, his primate’s chair was marked by a most intolerant bigotry against the Irish Catholics. His judgment against toleration of Papists, i. e. “to consent that they may freely exercise their religion and profess their faith and doctrine is a grievous sin,” was a signal for the renewal of persecution and led to the Rising of the Irish Catholics in 1641 (see BLOOM, 63), another learned Protestant divine, succeeded Ussher.

His works on polemic and other subjects have been published in four folio volumes. Narcissus Marsh (1702–13), another learned prelate, built the noble library of St. Sepulchre’s in Dublin, which bears his name filled with a valuable collection of theological and Oriental works and liberally endowed it in support of a librarian and deputy. Hugh Boulter (1724–42), John Hoadly (1742–48), and George Stone (1746–64) are principally famous as politicians and upholders of the “English Interest” in Ireland. The first two supported and promoted the penal laws against the Catholics, but Stone was opposed to persecution. Richard Robinson, first Baron Rokeby (1765–94), raised Armagh by his munificence from extreme decay to a state of opulence and embellished it with various useful public institutions. He built an episcopal palace, a public library, an infirmary, and an observatory. Lord John George Beresford (1822–62) was also distinguished by his munificence. He restored Armagh Cathedral at a cost of £34,000, and is said to have spent £280,000 in acts of public benevolence. On his successor, Marcus Gervais Beresford (1862–85), fell a large portion of the task of providing for the future organization and support of the Protestant Church of Ireland, which was disestablished from 1 January, 1871. After the flight of the Earls O’Neill and O’Donnell, large portions of their forfeited estates were made over to the Protestant see, which, together with the land previously belonging to the see in Catholic times, made up a total of 100,563 acres, producing in modern times a gross revenue for the Protestant primate of £17,670. By the Church Temporalities’ Act of 1833, this was considerably reduced, and the net income of the see before the disestablishment was £12,087. Since that event the revenues of the Church Representative Body of £2,500, with the palace free of rent. The glebe lands belonging to the eighty-eight benefices in the diocese comprised 19,290 acres. Since disestablishment, about £9,000 are contributed annually by the voluntary system for sustentation funds and about £5,000 for various other purposes. The Irish Episcopalians formed twenty-two per cent of the population of the diocese, Presbyterians seventeen per cent, and Catholics sixty-one per cent, a proportion which has remained almost the same ever since. The non-Catholic population in 1901 was 733.

PLUNKET, Jos Primatalla Armagum (1721); LUNTAN, A Historical History of Ireland (Dublin, 1859); BRENNAN, Eccl. History of Ireland (Dublin, 1864); NICHOLSON, Reconciliation of Dublin and Armagh, I (Dublin, 1890), 91–105; GAMS, Series episcoporum, etc. (1872), 206–208, and his successor, FURNELL, passion; MALHERBE, Brandy, Topographical Dictionary of Ireland (London, 1837); Dublin University Magazine (1839–40), V, 319; XVI, 175; SEXTON, A Survey of the Church of Ireland (Dublin, 1857); LEWIS, Topographical Dictionary of Ireland (London, 1837), I, 66–75; JOYCE, A Social History of Ireland (London, 1831); STIRLING, V. A. R. The Irish Ecclesiastical History (Dublin, 1739–45); ARCHDALL-MORAN, Monasticism Hibernicum (Dublin, 1873); MORAN, Memoirs of Most Rev. Dr. Oliver Plunket, Archbishop of Armagh (Dublin, 1831); PLUNKET, Memoirs of the College of Armagh (Dublin, 1874–85). For the Protestant archbishops see COTTRELL, Fasti Ecclesiae Anglicanae, II (London, 1889); MALONE, Church History of Ireland from the Invasion to the Reformation (Dublin, 1863); BERRY, Collections on Church History (Dublin, 1850–62); COMERFORD, The History of Ireland from the Earliest Account of Time to the Invasion of the English under Henry II (Dublin, 1784); COLEMAN, Jr., Eccl. Rec., VII, 193; FITZPATRICK, Jr., Eccl. Rec., XXVI, 20, 122; MORAN, Jr., Eccl. Rec., XII, 385.

AMBROSE COLEMAN.

Armagh, The Book of, technically known as Liber Ar(d)Macianus.—A celebrated Irish-Latin manuscript preserved in the Library of Trinity College, Dublin. It is a vellum in small quarto, in fine state of preservation, with the exception, of the commencement, where a few pages are missing. In its present condition it consists of 221 leaves (442 pages) with the writing in double or, less often, in triple columns. The Irish hand is used throughout, some of the leaves are laid down on one side, and some of the letters are lightly coloured black, red, green, and yellow. The penmanship is, on the whole, very beautiful, distinct, and uniform. The only drawings in the manuscripts are four, representing the symbols of the Evangelists. Because of the value of the Book of Armagh, it was often richly bound, and encased in shrines of artistic workmanship. The Book of Armagh was also known as the ‘Canons of Patrick’, and it was once thought that it was the Patron’s own book and in part the work of Patrick himself. It was left for Bishop Charles Graves, however, to discover from the erasures in the manuscript itself, and from references in the Annals to names which he had pieced together from the Book of Armagh, that the name of the scribe of, perhaps, the entire work was Ferdonach of Armagh, who died in 845 or 846, and that he wrote the first part of the Book in the year 807 or 808.

The Book of Armagh is, in the main, a transcript of documents of a much older period than the Book which has preserved them, and these documents are of inestimable value for the early history and civilisation of Ireland. Above all, this collection is valuable because it contains the earliest writings that have come down to us relating to St. Patrick. The author of one of the Lives of Patrick, which the Book of Armagh contains, was one Muirchu Maccu Machteni, who wrote at the request of Aed, Bishop of Sletty. The author of the other Life was Tirechan, who wrote at the request of Aed, Bishop of Sletty. These authors wrote at about the middle of the seventh century, and had as their authorities even older memoirs. The Book contains other miscellaneous documents relating to St. Patrick, and gives considerable information on the rights and prerogatives of the See of Armagh. Among the most interesting is the German life of “Liber Angueli” (so spelled in the Irish fashion to show that the g was not palatalized), “the Book of the Angel”, wherein an angel is represented as entrusting to St. Patrick the primatial rights of Armagh; the Eusebian Canons, St. Jerome’s letter to Urbanus, Epistles of St. Patrick, also by Pelagius, Epistles of James, Peter, John, and Jude; the Apocalypse, the Gospels according to Matthew, Mark, John, and Luke, and the “Life of

STUART, History of Armagh, ed. AMBROSE COLEMAN (Dublin, 1900); The Annals of the Four Masters (Dublin, 1851–56); VHL; IRISH HISTORY OF ARMAGH AND MIDDLE-TERTIARY ANNALES OF ULSTER, 431–1541 (Dublin, 1887–91); VEN. OLIVER
St. Martin of Tours", by Sulpicius Severus. At the bottom of folio 16 verso, there is an entry which the scribe says was made "in conspectu Briani imperatoris Senecae", that is, in the presence of Brian Boru, probably in the year 1002.

St. Bernard, writing in the twelfth century, in his "Life of Malachi", speaks of a certain book which, he says, was one of the marks of the primatial rights of the See of Armagh. This was probably the "Libera Ardamachanius". In such high estimation was this Book held that a custodian was appointed for it and in virtue of his office he had, as his remuneration, no less than eight townlands. It was probably one of his functions to carry the Book on occasions of state and ceremony. The name of the keeper (in Irish, Maor, "steward") became in the course of time the name of the keeper, since the office was hereditary, and they became known as mac (pl. meic) Maor, or, anglicized, Moyre, Moyer. The precious Book thus changed hands frequently, and there is mention in the records that it was once pawned as security for a claim of fine. In the latter part of the seventeenth century it passed from the hands of the MacMoyres into the possession of the Brownlow family of Lurgan, with whom it remained until 1853, when it was purchased for three hundred pounds by the Irish antiquarian, Dr. Reeves, and by him transferred, on the same terms, to the Anglican primate Beresford, who presented it to Trinity College, Dublin. There is evidence to show that the Book was often used when giving testimony, and that oaths were sworn, and covenants ratified on it. This may account for some of the pages having the appearance of having been rubbed or touched frequently.

The Irish Book of Armagh is of the greatest importance for the history of the Irish language. It is not only one of the very oldest monuments of the Old-Irish, since it is antedated only by the fragmentary glosses in the Irish manuscripts preserved on the Continent, but it is the earliest extant specimen of a continuous narrative in Irish prose. It represents the language of the end of the seventh, or of the beginning of the eighth, century. The phonetic peculiarities of the Irish of that period, as evidenced in the Book of Armagh, are described briefly by Whitley Stokes and John Strachan in the preface to the second volume of their "Theoetica Poetica" (Dublin, 1872). This same volume contains all the Irish found in the Book of Armagh.

On the date of the manuscript, see CHARLES GRAVES, in the Proceedings of the Royal Irish Academy, II, 316 sq., 326 sq. The date of the manuscript has been discussed by GEORGE PETRIE in his Inquiry into the Origin and Uses of the Round Towers of Ireland, in the memoirs of the Royal Irish Academy, 1847, 330 sq. All the documents in the Book relating to St. Patrick are in WHITLEY STOKER'S The Trispartite Life of St. Patrick, pt. II, 1887, and were reprinted by E. HOGAN, from the Aniceta Bollandiana, I and II, under the caption Excerpta hibernica ex Libro Armachano, in his Outlines of the Grammar of Old-Irish (Dublin, 1880). See also STUART, Historical Memoirs of the City of Armagh, ed. COLEMAN (Dublin, 1900); BETHEAM, Irish Antiquities (London, 1827); WAYL, A History of Armagh (1810 ed. Dublin), 105-106. A critical, definitive edition of the whole Codex, reproducing the texts and notes added by the late D. J. MURPHY, is now announced for immediate publication by Professor Gwynn of Dublin.

JOSEPH DUNN.

Armagh, THE SCHOOL OF, seems to have been the oldest, and down to the time of the Anglo-Norman invasion continued to be one of the most celebrated of the ancient schools of Ireland. It dates, so far as we can judge, from the very foundation of the See of Armagh, for it has always been regarded as one of the primary duties of a bishop to make due provision for the education of his clergy, and as far as possible to exalt his own character by the good example of his actions. Patrick was certainly not the man to neglect this important duty. When the foreign clergy of various grades who had accompanied the apostle to Ireland had been all assigned to the care of the first churches which he had founded in Meath and Connaught, it became necessary to train native youth for the service of the Church. The purpose of Patrick was to establish a kind of parochial school. That is to say, when he found a likely subject for the ministry, especially amongst the youthful bards or brenhons, he took him into his own missionary train, wrote a catechism of Christian doctrine for him, and then entrusted him to his own bishop. He might be instructed in the Ordo of the Mass and the administration of the sacraments. It was the very best thing that could be done at the time, but it was, of course, only a temporary expedient. Armagh was founded most probably in 457, that is, in the twenty-fifth year after the founding of Trim as we are expressly told in the "Notes to Trencham". We may fairly assume that one of the first things Patrick did was to establish a school in connexion with his own cathedral, for the training of the clergy, and no doubt he himself exercised a general supervision over the direction of the infant seminary. But he was now too old to hold to teach to the young. Armagh would naturally be chief director of the Cathedral School. His first conditor, his nephew Sechnall, died about this time, or earlier, and Bencinus, Irish secretary and psalm-singer to the saint, was chosen to succeed Sechnall in the office of conditor so, we may fairly assume, he became the director of the semiromanesque.

Bencinus was admirably qualified for the office. There is some reason to think that his family belonged to the bardic order, and we know that he had been trained by Patrick in sacred learning from his early youth and was, moreover, well versed in the language and learning of his native land. Hence, we find that he was appointed secretary to the great Commission of Nine, which a few years before had been constituted for the purification of the Brehon Laws. He was also chief singer in the church services, and to him the original compilation of the "Book of Rights" has been always attributed. No doubt the School of Armagh would be primarily a great theological seminary, not only for Patrick's royal city or see, but also for students from all parts of Ireland; for the chief seat of ecclesiastical authority should also be the fountain of sound doctrine for all the land. As a schoolmaster as Bencinus we may be sure that due attention would be paid to the cultivation of the ancient language of Erin, and also of her bardic history and romantic tales, which were all familiar to him from his youth. Still, sacred science would be the chief study of Armagh, and, above all, the constant and profound study of the Scripture would be the primary purpose of its scholars. Their theological studies were all based on Scripture, and although theology had not yet assumed the scientific form which was given to it by the great scholastic doctors, and which has ever since been retained, it was brought to high perfection in Ireland, and they were careful to expound the positive theology of the Latin Fathers, whose writings were well known in Armagh, as we know, to some extent, from the "Book of Armagh" itself.

One of the most famous books at a somewhat later period in all the schools of Ireland and especially at Armagh, was the "Morals" of St. Gregory the Great. It is a large treatise in thirty-five books, and, although nominally merely a commentary on the Book of Job, it is in reality one of the most beautiful works on moral theology in its widest sense that has ever been penned. Every verse of Job is made the text for an homily; now on one section of interpretation, but a series of moral reflections conveyed in sweet and touching language, in which argument and exposition are very happily blended. On Sacred
Scripture St. Jerome seems to have been the best authority, and he knew both from the fragments of Ailleran the Wise, published by Migne, and from the Irish manuscripts of St. Columban's great monastery at Bobbio, that our Irish scholars were familiar with nearly all his work. In dogmatic theology we do not think that, during the first two centuries of their history, the Celtic scholars were familiar with the writings of the Church of Rome. The same is true to have derived their dogma from St. Hilary and other writers of the French Church rather than from the great Father of the African Church.

One of the earliest and most distinguished teachers of the School of Armagh, after the time of St. Patrick and St. Columbanus, was Ciaran of Raphoe, the "Destruction of Britain", which is still extant, shows that he was a man both of large culture and of great holiness, wonderfully familiar with the text and application of Sacred Scripture, and in every way qualified to rule the Schools of Armagh. We know little or nothing of the writings of the subsequent teachers in the School of Armagh, though we have a record of the names of several, with eulogies of their wisdom and scholarship. The number of English students attracted to the Schools of Armagh by the fame of their professors was so great that in later times the city was divided into three wards, the "allullah", city called: the "Europe", the "Saxon", and the "Celtic". Had he lived four years more he would have seen the sun of Armagh's glory set in darkness and blood, when De Courcy, and De Burgo, and De Lacy, year after year, swooped down on the ancient city, plundered its shrines, and slaughtered or drove far away its students, its priests, and its professors. Once again Armagh was made desolate by ruthless bands, and that desolation was more complete and more enduring than the first. Let us hope, however, that the proud cathedral lately built on Macha's Height gives promise of a glorious future yet store in store for the ancient city of St. Patrick, and for its famous Schools.

ARMAGNAC. GEORGE'S D', A French cardinal and diplomatist, b. c. 1501; d. 2 June, 1585. He belonged to the illustrious family of Foix d'Armagnac. In his youth he was the protégé of Cardinal d'Amboise. The Duke of Alençon introduced him to Francis I, and in 1529 he was appointed Bishop of Rodez, was ambassador to Venice 1556-38, took part in the war between Francis I and Charles V, and distinguished himself by contributing to the emperor's retreat from the south of France (1538). In 1539 the king sent him as ambassador to Rome, where the cardinal's hat was bestowed upon him. In 1537-38 he was appointed lieutenant general of the king at Toulouse, together with Paul de Carrets, Bishop of Cahors. Eight years later he was raised to the Archbishorip of Toulouse, which he left in 1565, Pius IV having appointed him legate at Avignon, together with Cardinal de Bourbon. In this capacity Cardinal d'Armagnac defended the interests of the Church against the Huguenots and brought about a good understanding between the people of Avignon and those of Orange and Languedoc. The pope showed his approval of d'Armagnac's administration by promoting him to the Archbishorip of Avignon (1570). His great care for the Church, the extensive and austere virtues, and the protection which he granted to the arts and sciences place him in the first rank of the faithful servants of the Church in the sixteenth century.
ARGELIA

ARMENIA

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ARMELINO


JEAN LE BARR.

Armelino, Mariano, a Benedictine historian, b. in Rome (according to others, at Ancona) in 1657; d. at Foligno in 1737. At the age of twenty he entered the Benedictine order, in St. Paul's, Rom, and was sent to Monte Cassino to complete his studies. From 1687 to 1695 he taught philosophy at various monasteries of the Cassinese Congregation. From 1697 to 1722 he devoted himself to preaching and became famous throughout Italy for his Lenten sermons. In 1722 Pope Innocent XIII appointed him abbot of the monastery of St. Paul in Assisi, and in 1734, to the Monastery of St. Felician, near Foligno. He wrote the "Bibliotheca Benedictina-Cassinensis", a carefully compiled list and sketch of all the authors of the Cassinese Congregation, and a few other historical and hagiographical works concerning the Cassinese Congregation of Benedictines.

H. HUNTER, Nomenclator (Innsbruck, 1893), I, 121; ADENBURG, Studien und Schriften zur Geschichte und Lebensweise der Benediktiner, Augsburg, 1901: STUDIEN UND MITTEILUNGEN, 1901, 243; ZIEGLER, Geschichtliche Literatur der Benediktiner, Benedict cent., §37.

MICHAEL OTT.

Armenia, a mountainous region of Western Asia occupying a somewhat indefinite area to the southeast of the Black Sea. Although the name "Armenia" occurs twice in the Vulgate, the regular biblical designation of the country is "Ararat", a name which is doubtless identical with the "Ursartu" of the cuneiform inscriptions. Not being delimited by permanent natural boundaries, the territory covered by the term has varied in extent, from the union to the present day, and even as early as the time of the ancient Romans there was recognized a Lesser as well as a Greater Armenia, the former embracing a portion of Asia Minor. Politically Armenia has ceased to exist, having been partitioned between Turkey, Persia, and Russia, the largest share being possessed by Turkey. The mountainous area of about 120,000 square miles consists in the main of an elevated plateau traversed by several mountain ranges which run parallel to the Caucasian mountains on the north. A few of the principal peaks, the most noted of which is Ararat, the "holy mount" of the religions of Asia Minor, stand above the line of perpetual snow. Among the important rivers that take their rise in Armenia are the Euphrates, the Tigris, and the Araxes. There are many lakes, chief among which are Lake Sevan and Lake Van. The latter is eighty miles in length and about twenty-eight miles in breadth, and is probably the "Upper Sea of the Nairi" mentioned in the cuneiform inscriptions. The climate is severe, including the extremes of heat and cold. There are practically but two seasons, summer and winter, the latter lasting from October to March, and the transition from one to the other is abrupt. The peculiarities of the climate, among which may be noted a considerable degree of humidity, are due in part to the proximity of the Black Sea, partly to the high elevation of the region, and, of course, to the inhabited localities being from 5,000 to 8,000 feet above sea level. Scarcely any trees are to be found on the Armenian mountains, but those planted in the inhabited localities, which latter are successfully cultivated in the valleys and around Lake Van. Wheat, barley, hemp, cotton, and tobacco are also raised. Pre-eminent among the domestic animals are the horse and buffalo. The mountainous tracts yield excellent pasturage, and in consequence, the rearing of live stock is more extensively carried on than agriculture. On account of the various subjugations of the country the inhabitants of Armenia belong to different races. The native Armenians and Kurds form each about a quarter of the entire population; the Turkish and Turcoman elements constitute the major part of the remaining half, and Greeks, Jews, and Gypsies are scattered throughout the country. The Armenians themselves, of whom only about 1,000,000, or about one-half of the total number, live in Armenia, are a commercial people par excellence.

The Church in Armenia.—I. ANCIENT POLITICO-CONSTITUTION.—The name Armenia appears for the first time in the cuneiform inscriptions under the name of Artaxia. Much obscurity obtains as to the derivation of the word. Some would refer it back to the Vannian word Armatnisc, a stella, while others would connect it with Arman, a district lying to the south of Lake Van. Armenia is the name given to a mountainous strip of land situated in the southwestern portion of Asia. On one side it touches the Black Sea, on the other the Caspian, while on the north and on the south it is enclosed respectively by the Caucasus and the Taurus Mountains. Within its confines is the celebrated Lake Van. In shape it somewhat resembles a triangle. As a race the Armenians resemble the Persians as well as the Persians, the earliest inhabitants of Armenia were a white race, whose capital, Dhuspa, stood on the site of the present city of Van. An Arvan race replaced it and it is from this latter stock that the modern Armenians have sprung. They style their ancestors the Hait and make allusion to their country as Hizatan. They claim that the father of their race, Halk, was the son of Thorgumara, whom in Genesis we find to be the third son of Gomer. This belief has given rise to many beautiful legends. Be this as it may, it was about the end of the seventh or the beginning of the sixth century B. C. that this new race took possession of the country. In number and strength it was superior to its predecessor, but this new people also was subject to the Medes and the Persians. With the victory of Alexander the Great the Artaxians fell into Greek hands. The Seleucids of Syria, under whose control the land soon passed, allowed it the choice of its rulers. In 190 B. C. the Romans threw Antiochus the Great, Artaxias and Zariadis, who were then ruling the land, declared themselves kings, the former in Armenia proper, the latter in Sophene. Thus began the national dynasty of the Arsacides, which became famous under Tigranes the Great. Later the Roman and the Parthian successively reigned over the country, which soon chose as its rulers Tiridates, the brother of the Parthian king. When the Arsacides lost the Persian throne to the Sassanians (A. D. 226) Armenia declared itself against the new house and there ensued a bloody conflict between the two countries, which lasted for several centuries.

II. CONVERSION TO CHRISTIANITY.—The nature and characteristics of the paganism which preceded Christianity in Armenia are practically unknown to us. Attempts have been made to identify its gods with those of Greece, but all we know are the names and the sanctuaries of its pagan deities. Obscurity likewise shrouds the beginnings of Christianity in the country. Native historians of a rather late period would have us believe that several of the Apostles preached in Armenia, and that some of them, as St. Bartholomew and St. Thaddeus, died there. A popular legend ascribes to them the latter the eastern limits of the land. Although the very ancient writers of the country, such as Korioun, Agathangelus, etc., do not even mention the name of Thaddeus, yet the legend, which apparently came at a late period from a Greek source, has so prevailed that even to-day the head of the Armenian Church claims to be occupying
the “throne of St. Thaddeus”. Although legendary, this tradition witnesses that Christianity at a rather early date passed from Syria over into Armenia.

The letter of Meruzan to Demetrios of Alexandria (A.D. 248-265) confirms us in the belief that Christianity had already penetrated into Armenia before the time of St. Gregory the Illuminator. However, it is around St. Gregory that the story of Christianity’s growth in Armenia centres; for in him Armenia had its first-born of the royal blood of the Arsacides, and brought in early infancy to Cæsarea of Cappadocia because of a Persian persecution of the Armenians, he was there instructed in the Christian Faith. About 261 he returned to Armenia and after much persecution brought the king and a large number of people to faith. Gregory was subsequently consecrated Metropolitan of Armenia (according to Cardinal Hegenrother) in 302, by Leontius, Archbishop of Cæsarea, he took up his residence at Aghtchut. Under his influence the Faith began to spread throughout the land. Priests from the Greek Empire aided him in the work of conversion. When Christian asceticism had a good hold in the country, the metropolitan turned his attention to the organization of the Church. The national language replaced the Syriac in the liturgy. To win over the converted pagan priests more fully, he chose from their sons, after educating them, the occupants of a dozen episcopal seats consecrated by him. Several dignities were given to the sacerdotal families, which retained them for some time. The office of catholics or patriarch was for a considerable period confined to the family of St. Gregory. A beautiful legend, lacking, however, a historic basis, tells of a trip by him to Rome. His missionaries went as far north as Georgia and Albania.

In 311 Maximinus began war on the struggling Church of Armenia, but met with many repulses. About this time St. Gregory passed away, having spent the last years of his life in solitude. After his death we find the progress of the infant Church stayed by internal dissensions. At the time apostates were numerous, and in their eagerness to subjugate the country the Persians lent every encouragement to perversion. Meanwhile, successors filled the office of metropolitan once held by St. Gregory. His youngest son, Aristaces, took the post of his father and the Church of Armenia rose to new heights. In 372 the Armenian episcopate took an active part in the affairs of the Christian world. St. Basil of Cæsarea visited a great part of Armenia and corrected many abuses. Led on by his example, the Catholicoi Nerses in the Synod of Aghtchut (c. 365), the first authentic Armenian synod, laid the foundations of the first hospitals and other charitable institutions for the country. He gave an impetus to monastic life and promulgated numerous laws on marriage and the observance of fasts. These reforms, showing a Greek influence, arrayed against the catholicoi the king and the nobles, and thus we may reasonably conclude that independence and intolerance of foreign influence which is so important a factor in the history of the Armenian Church. An anticatholicos was appointed by the king, and soon Nerses died a violent death. Then a fierce anti-religious reaction set in. State endowments were in part withdrawn. Numbers of the clergy fell away, and charitable institutions were allowed to crumble to ruins. Pagan practices came into use everywhere and the Christianity of but a few years before seemed to have died out. The vacant see of the catholicoi was filled by the king, and the coveted position went to Iousik, of St. Gregory. St. Basil clamoured for the rights of his Cæsarean see, but, though supported by the older clergy of Armenia, his claims were not allowed, and the consecration of the Armenian catholicoi was thus lost forever to the Church of Cæsarea.

The religion of the Armenian Church was thus begun. Shortly after this event occurred the death of Manuel the Mamikonian, which was the signal for Rome and Persia to divide Armenia between them. Of the country, which both had lost and reconquered, and were now parceling out (387) four-fifths went to Persia. As a consequence, persecution was immediately roused against the Christian Church, and the Christians were forced to take to the mountains. The man of the hour for the Christian cause was the catholicoi, Isaac the Great, the son of Nerses. About him rallied all parties. Even during his exile the people remained attached to him. Consequently the Armenian Church flourished in spite of difficulties, ecclesiastical discipline was enforced, and the intellectual standard of the people raised. His death in 439 was a great loss to the cause of Christianity in Armenia. The Persian masters continued to leave no stone unturned to stifle Christianity and to replace it by Nestorianism. The Armenian, however, remained constant in the face of persecution. Another foe attacked them, and that was heresy. Gnosticism in the second century and Paulicianism in the sixth and seventh centuries had adherents among the Armenians, but the chief heresies to be mentioned in the Armenian church at this time were Monophysitism and Nestorianism. The works of Theodore of Mopsuestia and Diodorus of Tarsus, which were filled with Nestorian ideas, were translated into Armenian, and through them endeavours were made to disseminate the teachings of Nestorius. Rabulas of Edessa and Acacius warned the bishops against these writings. A synod was held and two priests were despatched to Constantinople to ask of Proclus what was the right position in the matter. In reply came the famous “Document for the Armenians” which was held in high honour by the Armenian ecclesiastical authorities, and which exerted a powerful influence on their theology. Henceforth the Armenians were bitter opponents of Nestorianism. But where Nestorianism failed, Monophysitism succeeded. The Council of Chalcedon, which condemned that error, was held while the Armenians were fighting against the Persians’ endeavour to crush out Christianity. As soon as they heard of the Council of Chalcedon, it had taken place; opposition arose against it, and the charge of the Monophysites that Chalcedon had but renewed the Nestorian error was readily believed. Monophysitism was accepted, and the decrees of Chalcedon rejected. The attitude of the Armenians in this entire matter was dictated not so much by a love of orthodoxy as by the desire of promoting the welfare of their country; for, by receiving Monophysitism, they hoped that Greek favour would be gained and Persian domination more easily thrown off. Writings were published in Armenia against Chalcedon and appealing, urged a return to the primitive Church of the East. The Catholicoi of the Synod of Vagharshapat (491) solemnly condemned in the presence of the Armenian, Iberian, and Albanian bishops the Council of Chalcedon. Within half a century, this condemnation was reaffirmed by the two Councils of Tvin, the second of which was held in 552, and fifth, in July 562, the beginning of the Armenian era. The Greeks, having returned to orthodoxy, tried several times to lead back the Armenians also from Monophysitism. In 571 the Catholicoi John went with part of his clergy to Constantinople, where he died, after making an act of fidelity to this orthodoxy. This had no effect on Armenian thought. In 591 the Greek emperor Maurice, having taken most of Armenia from the Persians, invited the Catholicoi, Moses I, to convoy to Constantinople the bishops and nobles
of Armenia, his request met with a refusal. Then the emperor had the Armenian bishops in the Roman territory assemble and recognize the Council of Chalcedon. He chose for the office of patriarch a bishop named John, with residence at Avan. Thus in 593 the Armenian Church found itself divided into two sections. Soon after the Iberians fell away, with the Catholicos Koursor at their head, recognizing Monophysitism and the authority of the Armenian patriarch. For a time the Albanians also declared themselves independent, but soon came back. When Heraclius had conquered the country and thus deprived the Persians of their control for the second time (629), he obtained from the Catholicos Exz the consent of Nestorius, and there was no mention being made of Chalcedon. The union with the Greeks thus effected lasted during the lifetime of Heraclius. But in the Synod of Tvin (645) Chalcedon was again condemned. Meanwhile, the Arabs had attacked the country, which fell, an easy victim, before them, and so Armenia, which once had its own rulers and was at other times under Persian and Byzantine control, passed into the power of the Caliphs.

III. LITERATURE, EARLY, MEDIEVAL, AND MODERN.—Of the literature of pagan Armenia only a few works come down to us. The foundation of what we know as Armenian literature must therefore be sought in Christian times. Very rich in itself, Christian Armenian literature dates from the invention of the national alphabet by Mesrob. In these first years of the fifth century were composed some of the apocryphal works which, like the "Discourses" attributed to St. Gregory and the "History of Armenia" said to have come from Agathangelus, are asserted to be the works of these and other well-known men. Connected with early Armenian literature are the names of such illustrious persons as Isaac the Great and Mesrob, by whom an impetus was given to the literature of the country. They translated the Bible from a Syriac version and revised their translation by means of the Septuagint of the Hexapla, and the Greek text of the New Testament. There followed various other translations which for the most part are of great importance, since the originals of many have been lost. Of these we mention the "Homilies" of St. John Chrysostom, two works of Philo on "Providence," together with some of his Biblical commentaries, the "Chronicle" of Eusebius, and the works of St. Euphem. This early period of Armenian literature also produced original compositions. Esnik of Kon, and especially the invention of "rules" and the "Bible" and "History of the Life of St. Mesrob and of the Beginnings of Armenian Literature". These men, both of whom were disciples of Mesrob, bring to an end what may be called the golden age of Armenian literature.

The medieval period opens with comparative sterility. The first name of importance is met with in the eighth century, that of John Otznati, surnamed the "Philosopher". A "Discourse against the Paulicians", a "Synodal Discourse", and a collection of the canons of the councils and the Fathers anterior to his day, are the principal works of his now, but the apocryphal translations of the works of several of the Fathers, particularly of Sts. Gregory of Nyssa and Cyril of Alexandria, from the pen of Stephen, Bishop of Siounik. It was two centuries later that the celebrated "History of Armenia" by the Catholicos John VI Vartane, written from the origin of the nation to the year A.D. 925. A contemporary of his, Ananias of Mok, an abbot and the most celebrated theologian of the time, composed a treatise against the Thondrakians, a sect imbued with Manicheism. The name of Choerov, Bishop of Andsevatsents, is honoured because of his interesting commentaries on the Breviary and the Mass-Prayers. Gregory of Narek, his son, is the Armenian Finard from whose pen came elegies, odes, panegyrics, and homilies. Stephen Asoghik, whose "Universal History" reaches down to A.D. 1004, and Gregory Magistros, whose long poem on the Old Testament, "The Days," displays at their head, remains probably the last writers worthy of mention in this period.

The modern period of Armenian literature can be well dated from the Renaissance of letters among the Armenians in the twelfth century. The Catholicos Nerses, surnamed the Gracious, is the most brilliant author in the beginning of this period. Besides his poetic works, where he was called the "Taker of Edessa", there are prose works including a "Pastoral Letter", a "Synodal Discourse", and his "Letters". This age gave us also a commentary on St. Luke and one on the Catholic Epistles. Of note, too, is the Synodal Discourse of Nerses of Lampron, Archbishop of Tarsus, delivered at the Council of Hromela in 1179, which is anti-Monophysite in tone. The thirteenth century gave birth to Vartan the Great, whose talents were those of a poet, an exegete, and a theologian, and whose "Universal History" is extensive in the field it covers. Gregory the Preaching, who wrote the "Tent of Jerusalem", and Gregory Nerses, who wrote the "Tent of Edessa", are the last hymn writers of note. Of the fourteenth century the "Tent of Edessa" is a notable work on the history of the Armenians. In the fifteenth century the church was given a new impetus by the work of St. Gregory Nerses of Lampron, who wrote a "History of the Lives of the Fathers" and the "History of the Monastery of the Holy Cross of the Cross". The sixteenth century saw Armenia in the hands of Persia, and a check was for the first time put on literature. However, in scattering the Armenians to all parts of Europe, the Persian invasion had its good effects. They established printing shops in Venice and Rome, and in the following century (the seventeenth) in Lemberg, Milan, Paris, and elsewhere. New works were republished and new ones given forth. The Mechitarists of Venice have been the leaders in this movement; but their publications, although numerous, have been often uncritical. Their brothers, the Mechitarists of Vienna, have been likewise active in this work and it is to their society that Balgy and Catergon belong, two well-known writers on Armenian topics. Russia, Constantinople and Etchmiadzin are the other centres of Armenian literary efforts and the last-named place is especially worthy of note. Indeed it is so rich in岗学, and scientific methods and taste. Looking back over the field of Armenian literature, we note a trait of the national character displayed in the bent the Armenians have had for singing the glories of their land in history and chronicles. Translations have ever been an important part of Armenian literature. In this connection, the standards of religion and science seem to be written rather for its doctrines than for the facts themselves. A last feature is that the golden age came early and with the passing of centuries the Armenian writers grew fewer and fewer.

IV. THE CRUSADES.—Although the native dynasty of the Bagratides, to which the Arabs gave the royal crown of Armenia, was founded under favourable circumstances, yet the feudal system by gradually weakening the country, brought about its ruin. Thus internally enfeebled, Armenia proved an easy victim for the Seljuk Turks under Alp-Aralan, the latter half of the eleventh century. Thus after death or servitude at the hands of those who had assassinated his relative, Kakig II, King of Ani, an Armenian named Rupen with some of his countrymen went into the gorges of the Taurus Mountains and then into Tarsus of Cilicia. Here the Byzantine governor took them as prisoners, and the members of the First Crusade appeared in Asia Minor. Hostile as they were to the Turks, and unfriendly to the Greeks, these Armenian refugees joined forces with the crusaders. Valiantly they fought with the Christians of Europe, and for their
reward, when Antioch had been taken (1097), Constantine, the son of Roupen, received from the crusaders the title of baron. Within a century, the heirs of Roupen were further rewarded by the grant of a kingdom known as Cilicia or Lesser Armenia, to be held as a vassal government of the Holy See and of Germany. This kept them in touch with the crusader states with which the Armenian states have sided in the contest of the other crusades. This kingdom lasted till 1375, when the Mamelukes of Egypt destroyed it.

V. To the End of the Seventeenth Century.

—The establishment of the Kingdom of Lesser Armenia created more frequent relations between the Armenian people and the Holy See. On the occasion of the crowning of King Leo II, the union of the Armenian Church with Rome was proclaimed under Catholicoi Gregory VI. Only southern Armenia was affected by this. In 1251, however, there took place at Six at the order of Pope Innocent IV a council of Armenians to witness to their belief in the procession of the Holy Ghost. In strange contrast we find James I refusing to send representatives to the Council of Lyons. Yet, when Pope Boniface VIII began his pontificate, Catholicoi Gregory VII sent to him an expression of filial attachment. A little later (1267) a council was held by the Armenians over the East, repudiated the old union, and repudiated, and two natures acknowledged in Christ. The bonds of union which united Rome and Armenia during this period gave way more or less after the fall of Lesser Armenia in 1375. Harassed from without, by the Turks, and weakened by the internal strife that divided it into so many independent patriarchates, Armenia had after that date but spasmodic relations with Rome. Which of the patriarchs during this period remained united to the West is hard to determine. Yet, even in the darkest days, there were always some Armenians who remained attached to Rome. The Dominican missionaries in founding houses in Armenian territory were instrumental in the training of native missionaries called the “United Brothers”, whose sole aim was to procure union with Rome. Their founder, John of Kermi, went too far in his zeal, so that Pope Benedict XII was forced to have the Armenian excommunicated in council and the errors ascribed to these monks. These cries of unorthodoxy did much to estrange Armenia from the West. The Fathers of the Council of Basle (1433) asked the catholics to attend, but the invitation was not accepted. However, in the Council of Ferrara-Florence, the Armenians, not having a last attempt was made to bring about reunion. It was at the behest of Eugenius IV that Catholicoi Constantine V had despatched his delegates. The decree “Exultate Deo”, which was to effect the union, was published in 1439, containing among other things the Nicene Creed, the definitions of Chalcedon, and the Leitourgia of Pope Leo I. Meanwhile, Constantin died. A few years later a rent occurred in the Armenian Church which gave a setback to the plan of union. Armenia was divided into two large jurisdictions, that of Cilicia and that of Etchmiadzin in Greater Armenia, each with its own catholics. The latter of the two patriarchates was looked upon as devoted to the cause of union with Rome. Its Catholicoi, Stephen V, paid a visit to the Eternal City, and in 1650 Aghob IV, just before his death, made a profession of Catholic faith, an example followed by many of his successors. Some of the patriarchs were friends of Rome, such as Gregory IX, while others were hostile.

VI. Catholic Missions in the Nineteenth Century.

—The action of Count Ferriol, minister of Louis XIV at Stamboul (1689—1709), in carrying off to Paris the Armenian Patriarch of Constantinople, who evinced strong anti-Catholic tendencies, served to bring persecution upon the Armenian Catholics in the Turkish Empire, which lasted till 1830. The declaration of religious liberty at that time caused the Catholic missions in Armenia to become more energetic than ever before. In 1838, Eugène Boré, still a layman, founded at Tibriz and Isphahan two schools for Armenians, which the French missionaries have conducted. Within twenty years this order had three other missions. The barefooted Carmelites with Bagdad as their centre are labouring for the Armenians in that city and Bassorah. Since 1856 the French Dominicans have been active in the provinces of Mossoul, Bittis, and Hamah, in which territories they are also working with the French missionaries and are working with Diarbekir as their headquarters. Lesser Armenia is a field cultivated chiefly by Jesuit missionaries, and, unlike the rest, since their efforts are confined to the Armenians. The Oltre-Sisters of the Assumption and the Sisters of St. Joseph from Lyons are effectively assisting them in their work, in which some 31 Fathers and Brothers are engaged.

When we come to statistics, we find that out of a population of 2,000,000 Armenians comprising from two to three millions, approximate figures give to Protestantism 40,000 to 50,000, to Catholicism 60,000 to 80,000, the rest remaining Orthodox. The greatest number of the Catholic Armenians is found in Constantinople. Of the Catholic Armenians, the greater part are under the patriarchate, whose full title is “the Patriarch of Cilicia of the Armenians”, and whose residence is at Constantinople. Under his jurisdiction are 3 other Armenian archbishops, 12 bishops, 1 being at Alexandria in Egypt, 9 patriarchal vicars, one of whom resides at Jerusalem. In Rome there is a titular bishop for the Armenians, whose chief function is that of ordaining. The Armenian patriarch is assisted in the work of tending to his flock by a vicar who is a titular archbishop, by an electoral council or an assembly of 12 priests, by a civil council and by two other councils, one of which is for the national hospitals. Directly under his charge are 3 large churches, that of St. Gregory the Illuminator at Leghorn, those of St. Blaise and St. Nicholas at Rome, the 2 seminaries of Zmar and Rome, and finally the 16 churches and the 16 schools for Armenians, which the French in the Armenian Archdiocese of Lemberg there are about 5,500 faithful, the greater part being in Galicia, the rest in Bukowina. The religious orders among the Armenians are of but comparatively recent origin and are not very prosperous. The Mechitarists of Vienna, the most flourishing, have about 100 members and some lay-brothers. The Mechitarists of Vienna are not quite so numerous. Among the women, the Armenian Sisters of the Immaculate Conception have flourishing schools at Constantinople and Angora.
tolicae Sedem" (26 November, 1853), the city became a diocese. The first bishop was Johann Alexi (1854–65); he was succeeded by Johann Venceslav (1855–58), Pavel (1872–79), and Johann Szabó, appointed in 1879 (b. 16 August, 1836). The diocese of Armeniastadt contains about 683,300 inhabitants; 332,900 Catholics of the Greek-Romanian Rite, 41,100 of the Latin Rite, and 1,600 of the Armenian Rite. It has one cathedral, six canonicates, four titular abbeys, one formal provostship, forty-five deaneries, 490 mother-churches, 391 dependent churches (Filialkirchen), one monastery with four monks (Basilian Order, in Biskád), 475 pastors, 25 church-club rectorates, 17 apostolic faculties, and 64 clerics. The bishop directs a diocesan academy with seven professors, one teachers' training college, with four professors, one Armenian-Catholic Ober-Gymnasium, and about 600 public schools, with 38,900 pupils. The cathedral and the episcopal residence, architecturally speaking, are insignificant, a far more imposing building being the principal Armenian-Catholic church, built in 1792.

JOSEPH LINS.

Arménia, Fray Nicolás, Bishop of La Paz (capital of Bolivia, South America), appointed 22 October, 1901; b. at Benedo, diocese of Vitoria, Spain, 5 December, 1845. He was a Minorite and came to America to make mission journeys under the guidance of Father Rafael Sans, and followed the footsteps of that pioneer in the forests and on the river courses of the Beni region. He had, previous to his coming to South America, spent several years in France, and brought to the mission field, besides devotion to apostolic duties, a solid fund of knowledge in physics, astronomy, and natural science. The savage and cannibal tribes lurking in the fastnesses of the Beni region were numerous, but often hostile, and had for years been cruelly decimated by epidemic disease (smallpox). To reach them he cut his way through almost impenetrable woods from one abandoned hamlet to another, exposed to the most appalling hardships from hunger, climate, and disease. He taught and preached wherever and whenever he fell in with Indians, establishing and re-establishing missions; in this way he gathered materials for the geography, natural history, and anthropology of the unknown regions. It cost him much labour to have these afterwards published, and his valuable books are, unfortunately, extremely rare at present. His principal publications are: "Diario del Viaje al Madre de Dios, hecho por el P. Fray Nicolás Armentia, en el año de mil ochocientos ochenta y cuatro y mil ochocientos ochenta y cinco, en calidad de comisionado para explorar el Madre de Dios" etc.; usually bound with "Navegación del Madre de Dios" (La Paz, 1887); and "Descripción de la Provincia de los Mojos, en el Reino del Perú" (La Paz, 1888)—the latter is a Spanish translation of the book of the Jesuit Franz Xaver Eber, "Descubrimiento Provincia Moxitarum" (Buda, 1791). "Vocabulario del Idioma Shipibo del Ucayali" appeared in "Boletín de la Sociedad geográfica de La Paz", I, No. 1. This is thus far the most complete vocabulary of any of the Pano stock (see Arawaks), and embraces more than 3,800 words. "Los Indios Mosetenes y su lengua" was published at Buenos Aires, 1905.

Aside from personal recollections of the writer, gathered during years of intercourse with this people, there is a short biographical notice of Fray Guadalupe, in Toce's "El vocabulario etc." (La Plata, 1902), with portraits. The works cited in the text contain many scattered notices of the eventful career of the eminent missionary.

AD. F. BANDELLIER.

Armidale, The Diocese of, situated in New South Wales (Australia), with its cathedral at Armidale, 335 miles north of Sydney. It is one of the six suffragan sees of the province of Sydney. Its boundary on the north is the Queensland border, on the east, the Diocese of Lismore, on the west, the Diocese of Wilcannia, ten miles beyond Walgett, and on the south, the Dioceses of Maitland and Bathurst. Area of Armidale Diocese, about 85,000 square miles. Armidale was not proclaimed a municipality till 1863. Ten years before that date (in 1853) the Rev. Dr. Timothy Leitch, who was the first resident priest. It was then a sparsely populated agricultural and pastoral district, where Catholics were few and far apart. Father McCarthy made Armidale his head-quarters; and (says Cardinal Moran) "his missionary district embraced all the territory north of Walgett as far north as the pastoral border, and to the Pacific Ocean. His periodical excursions lasted for three months. From the Tweed to the Richmond, thence to the Clarence and on to Walcha, then across the Liverpool Plains to the Gwydir, and back by way of Glen Innes and Tenterfield to Armidale. Such was the route which he traversed in the discharge of his ordinary duties." He was afterwards transferred to the Carcoar district at a time when it was "in a ferment from the violence and lawlessness of the bushrangers. He rendered a great service alike to the State and to those unhappy outlaws, many of whom he succeeded in withdrawing from their life of crime and compelled to settle in Ireland in 1879. Till 1864 all New South Wales was under the spiritual charge of the Bishop of Sydney. In that and the following years were created the present Dioceses of Goulburn (1864), Bathurst (1865), and Maitland (1867). Armidale (says Cardinal Moran) "was also marked out for an episcopal see", but it was not till 1869 that its first Bishop, the Right Rev. Timothy O'Mahony, was appointed. Till 1887 the diocese had a vast and unwieldy area, and at the time that the new Bishop entered into possession it had no railroad running through it, "and even the ordinary roads were few. The first cathedral was a little wooden church, 82 feet by 18, replaced by a brick and stone structure, opened in 1872, and measuring 102 feet by 32. Bishop O'Mahony's stay in Armidale was embittered by grave accusations that were fomented by a false clerical friend and given to the press and public by open enemies. He resigned his see in 1879 and was appointed auxiliary bishop to the Archbishop of Toronto, where he died in 1892. He was succeeded by the Right Rev. Elzevir Torreggiani (1879–1904), an Italian Capuchin who had been on the mission in England and Wales. In Australia, as in Great Britain and Italy Dr. Torreggiani was in the habit of his order. His first visitation of his straggling and difficult diocese occupied three years. The coast district was, in 1887, erected into the Diocese of Grafton (now known as the Diocese of Lismore). A portion of the Maitland diocese was at the same time added to that of Armidale. Dr. Torreggiani died, 28 January, 1904. E. F. McRae succeeded by the Right Rev. Patrick Joseph O'Connor, who had been his coadjutor from 3 May, 1903.

Statistics (towards the close of 1905).—Parochial districts, 15; churches, 52; secular priests, 22; regulars, 2; nuns, 144; secular teachers, 4; boarding schools for girls, 4; primary schools, 19; children in Catholic schools, 2,510; Catholic population, 25,540.

LEFEVRE, Hutchinson's Australasian Encyclopaedia (London, 1892); MURRAY, History of the Catholic Church in Australasia (London, undated); Australasian Catholic Directory (Sydney, 1906).

HENRY W. CLEARY.

Arminianism, the popular designation of the doctrines held by a party formed in the early days of the seventeenth century among the Calvinists of the Netherlands. The tendency of the human reason to revolt against Calvin's "decretum horribile" of predetermination absolute and salvation and damnation
meted out without regard to merit or demerit had aroused opposition in thinking minds from the first promulgation of the dogma; but whilst the fanatic religious wars of religion engrossed the attention of the masses, thinking minds were few and uninfluential. Calvin's reach, he banished them and the fearful natures of his followers and had everywhere aroused a fierce spirit of strife and bloodshed. It threw on paradoxes. This unnatural spirit could not survive a period of calm deliberation; a leader was sure to rise from the Calvinistic ranks who should point out the baneful corollaries of the Genevan creed, and be listened to. Such a leader was Jacobus Arminius (Jakob Hermansoon), professor at the University of Leyden. He was born at Oudewater, South Holland, in 1560. While still an infant he lost his father, a cutler by trade, but through the generosity of strangers he was enabled to perfect his education at various universities at home and in foreign parts. In his twenty-second year the brilliant youth, whose talents were universally acknowledged, was sent to Geneva at the expense of the merchants' guild of Amsterdam, in order to imbibe genuine Calvinism at the feet of Beza. In 1586 he began a trip to Italy, which was to widen his mental horizon. Rumours beginning to spread that he had fallen under the influence of the Jesuits, Suarez and Bellarmin, he was recalled to Amsterdam, was pronounced orthodox, and appointed preacher of the reformed congregation. This office he filled with ever increasing renown for fifteen years. He had all the qualifications of a great pulpit orator—a sonorous voice, a magnificent presence, and a thorough knowledge of Scripture, which he expounded in a clear and pleasing manner, dwelling with predilection on its ethical features and avoiding the polemical asperities characteristic of the school. Yet his later years were spent in being emblazoned by polemical strife. The revolt against predestination absolute was taking shape. A professor at Leyden had already pronounced Calvin's God "a tyrant and an executioner". The learned layman Koonhert, in spite of ecclesiastical censure, continued to inveigh successfully against the dominant religion of Holland; and he had converted two ministers of Delft who had been chosen to argue him into submission, from the supralapserian to the infralapserian position. (See CALVINISM.) The task of confounding the "heretic" was now entrusted to the disciple of Beza. Arminius advanced not a word, but simply made Calvinism repugnant to all the instincts of his soul. More and more clearly, as time went on, his writings and sermons taught the doctrines since associated with his name and after his death embodied by his disciples in the famous five propositions of the "Remonstrants". For the sake of reference we give the substance of the "Remonstrants" as condensed by Professor Blok in his "History of the People of the Netherlands" (III, ch. xiv).

"They (the Remonstrants) declared themselves opposed to the following doctrine: (1) Predestination in its extreme form; (2) God's power to make men good or bad for their own interest; (3) He had judged men and to eternal bliss, others to eternal damnation, without any other law than His own pleasure. On the contrary, they thought that God by the same resolution wished to make all believers in Christ who put faith to God and His works and for His sake would only condemn the unconverted and unbelieving. (2) The doctrine of election according to which the chosen were counted as necessary and unconditionally blessed and the outcasts necessarily and unavoidably lost. They urged the milder doctrine that Christ had died for all men, and that believers were only chosen in so far as they enjoyed the forgiveness of sins. (3) The doctrine that Christ died for the elect alone to make them blessed and no one else, ordained as mediator; on the contrary, they urged the possibility of salvation for others not elect. (4) The doctrine that the grace of God affects only those who have believed, and mediante these Grace "probates cannot participate in this through their conversion, but only through their own strength. On the other hand, they, the 'Remonstrants', a name they received later from this, their 'Remonstrances', hold that man 'has no saving belief in himself, nor out of the force of his free-will', if he lives in sin, but that it is necessary that he be born again from God in Christ by means of His Holy Spirit, and renewed in understanding and affection, or will and all strength', since without grace man cannot resist sin, although he cannot be counted as irreparable to grace. (5) The doctrine that he who had once attained true saving grace can never lose it and be wholly debased. They held, on the contrary, that whoever had received Christ's quickening spirit had thereby a strong weapon against Satan, sin, the world, and his own flesh, although they would not decide at the time without further investigation—whether it was they had adopted this too, whether he could not lose this power 'for taking the beginning of his being, Christ.'"

The ultra-Calvinists responded by drafting a "Contra-Remonstrantie" in the following seven articles: (1) God had, after Adam's fall, reserved a certain number of human beings from destruction, and, in His eternal and unchangeable counsel, destined them to salvation through Christ, leaving the others alone in accordance with His righteous judgment. (2) The elect are not only the good Christians who are adult, but also the "children of the covenant as long as they do not prove the contrary". (3) The judgment of their sins by their actions is not to be emblazoned by polemical strife. The revolt against predestination absolute was taking shape. A professor at Leyden had already pronounced Calvin's God "a tyrant and an executioner". The learned layman Koonhert, in spite of ecclesiastical censure, continued to inveigh successfully against the dominant religion of Holland; and he had converted two ministers of Delft who had been chosen to argue him into submission, from the supralapserian to the infralapserian position. (See CALVINISM.) The task of confounding the "heretic" was now entrusted to the disciple of Beza. Arminius advanced not a word, but simply made Calvinism repugnant to all the instincts of his soul. More and more clearly, as time went on, his writings and sermons taught the doctrines since associated with his name and after his death embodied by his disciples in the famous five propositions of the "Remonstrants". For the sake of reference we give the substance of the "Remonstrants" as condensed by Professor Blok in his "History of the People of the Netherlands" (III, ch. xiv).

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George Whitefield professing the strict Calvinistic tenets.

Arnauld, Arnaut, or Arnauld, a celebrated family, the history of which is intimately connected with that of Jansenism and of Port-Royal. Though originally of Auvergne, the family fixed its seat, about the middle of the sixteenth century, in Paris, where several members distinguished themselves at the Bar. Antoine Arnauld (1560–1619) was a famous lawyer in the Assembly of Paris, and a Counsellor of the French Parliament. In 1692, during the reign of Louis XIV, he was appointed a Commissioner for the suppression of Jansenism.

Jansenism. See Heraldry, Ecclesiastical.

Arnauld Chaplain. See Chaplain.

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Then Pascal came to his friend's assistance and wrote, under the pseudonym of Montalte, his "Provincial Letters". The first four took up Arnauld's quarrel with Jansenism; they denounced Jansen's attacks on the moral code of the Jesuite; and the last three reviewed the questions of Jansenism, and particularly the distinction between law and fact. But the Assembly of the Clergy, in 1669, asserted the Church's right of passing infallible judgment on dogmatic facts as well as faith, and the same year Arnauld and Father Azémat published "Défense des nouveaux chrétiens et des missionnaires de la Chine, du Japon et des Indes" (1667). Arnauld thereupon constituted himself the champion of de Pontchâteau's works and published between 1690 and 1693 five additional books. He was working on the sixth, "La Calomnie", at the time of his death. This work is biased and full of prejudice. He retails without reserve or moderation, and with evident malice, all the differences and quarrels which had arisen among men of good faith, or between religious communities engaged in the same work without having the limits of the questions clearly defined. According to Arnauld the Jesuits were always in the wrong, and he relates with calm credulity everything that the ill will of their enemies had attributed to them, without concerning himself as to the truth of these statements. Malebranche, the Oratorian, differed with him on the subject of providence, and expressed his displeasure in his "Naturae et de la Grâce". Arnauld attempted to stop its publication, and, failing, he opened a campaign against Malebranche (1683). Without attempting to refute the treatise, he took up the opinion that "we see all in God", laid down by the philosopher in a preceding work, "Recherche de la vérité" and attacked it in "Des vraies et des fausses idées". Malebranche objected to this shifting of the question, claiming that to bring before the public a purely metaphysical problem to be refuted and confounded with all the weapons of ridicule was unworthy of a great mind. Arnauld now showed no moderation whatever, even going to the point of attributing to Malebranche opinions which he had never held. His "Philosophical and Theological Reflections" on the "Traité de la Nature et de la Grâce" (1685) scored a triumph for the Jansenist party, but it lessened his own prestige. Malebranche's death in 1751 had the effect of increasing Arnauld's standing more than one bitter line directed against his antagonist, and he confessed himself "weary of furnishing the world a spectacle, and having the "Journal des Savants" filled with their respective platitudes". Nevertheless the quarrel ended only with the death of Arnauld. Jansenism had not been forgotten, and Arnauld was to the last its zealous, untiring champion. It is impossible to enumerate all his writings in its defence. The majority were anonymous, so that they might reach France more easily. His "New Defence of the Mon's New Testament"—a work which had been objectionable from Paris, and the most violent of all his works. We may also mention the "Phantôme du Jansénisme" (1686), from which the author hoped great results for his sect. He proposed in this work to justify the so-called Jansenists by showing Jansenism to be nothing but a phantom, as there is no one in the Church who holds any of the five condemned propositions, and he proceeds to discuss whether or not these propositions have been taught by Jansenius. On this last point Arnauld was always immovable, constantly inventing new subterfuges to prevent himself from seeing the truth. Sainte-Beuve was not wrong in writing (Fort Royal, p. 11, viii) that he is more into the things that the pope says than the popes what they think and define as the favourite thesis of the Jansenists, beginning with Arnauld. In 1700 the Assembly of the Clergy of France
condemned this proposition: "Jansenism is a phantom", as false, scandalous, rash, injurious to the French Clergy, to the Sovereign Pontiff, to the Universal Church"; as "schematical, and favouring the condemned errors". Arnauld died at Brussels, at the age of eighty-three. Nicolàis had, by revising his writings, kept him for a time within the bounds of moderation, but when Nicolàis was replaced by Father Quensel of the Oratory, Arnauld allowed himself all the extremes of language, and his passion for polemics was given full scope. He died in the arms of Quensel, who administered the Viaticum and the Viaticum, though he had no power to do so. He was interred privately, and his heart taken to Port-Royal. Boileau, Racine, and Santeuil composed for him epitaphs which have become famous. Arnauld's works are classed under five heads: on belles-lettres and philosophy; on grace; controversial works against Protestants; those against the Jesuit; on Holy Scripture. The mass of his writings is enormous, and seldom read to-day. There is no pretence at style. He was a learned man and a subtle logician, but he entirely ignored the art of persuading and pleasing, and his erroneous teachings mar his best pages. His "Grammaire de la langue française", and "Logique" are the works most easily read.

II. JACQUELINE-MARIE-ANGÉLIQUE ARNAULD, sister of the preceding, b. 1591, d. 6 August, 1661, was the third of the twenty children of Antoine Arnauld. While still a child she showed great keenness of intellect and wonderful endowments in mind, will, and character. To please her grandfather Marion, the advocate, she consented to become a religious, but only on condition that she be made abbess. At the age of eight (1599) she took the habit of a Benedictine novice at the monastery of Saint-Antoine in Paris. She was transferred (1618) to the Abbey of Maubuisson, ruled by Angélique d'Estrees, sister of the beautiful Gabrielle d'Estrees, mistress of Henry IV. The child was brought up in liberty, luxury, and ignorance, and was left entirely to her own impetuous and fantastic impulses. At Confirmation she took the name Angélique, in compliment to the abbess, and gave up that of Jacqueline, which she had hitherto borne. A reprehensible fraud of the Arnauldins obtained from Rome abbatial bulls for Angélique, then eleven years of age. She was named coadjutrix to the Abbess of Port-Royal (1602) and continued to live, as she had lived before, without serious duties, but abounding in favour. Her days were taken up with walks, prose reading, and visits outside the monastery, all of which could not prevent a deadly ennui which nothing could dispel. "Instead of praying", she tells us, "I set myself to read novels and Roman history". She felt drawn by no call. Too proud to retract her steps, at the age of seventeen she confirmed the promise made at eight and, "bursting with spite", signed a formula her father placed before her, which was to forge on her forever the heavy chain of a vocation imposed on her. A sermon preached by a visiting Friar at the Abbaye de Port-Royal (1608) was the occasion of her conversion. She resolved to change her mode of life at once, and to effect a reform in her monastery. She began with herself, and determined, despite every obstacle, to follow the rules of her order in all their rigour. She had infinite trouble in encompassing the Abbess of Port-Royal, (1611), who was the successor of the Abbé de Saint-Yves, such was the steadfastness of the young abbess that she closed the doors of the monastery to her own father and brothers despite their indignant protests. This was the "day of the grating" which remained famous in the annals of Jansenism. After the reform of Port-Royal, Mère Angélique undertook to recall to the path of regularity the abbess from Paris, where scandals were frequent. Angélique d'Estrees, the abbess, led such a life that her sister Gabrielle reproached her as being "the disgrace of our house". It is impossible to tell in a few lines what patience, courage, and gentle, persistent firmness were necessary to bring about this reform. Mère Angélique had accurately judged and sustained this reform by St. Francis de Sales. She even thought of abandoning the crosier to enter the Visitation Order, which the saint had just founded. She was one of those characters, however, who yield before those they consider superior, but stand firm and immovable in the face of others. The saint saw that his daughter had sufficiently divided her father's work. The years that followed (1620–30) were the best years for Port-Royal, years of regularity, prayer, and true happiness. There were many novices; the reputation of the abbey went far and wide. In 1625, thinking that the valley of Port-Royal was unhealthy for her religious, Mère Angélique established them all in Paris, in the Faubourg Saint-Jacques. It was at this time that the abbess made the acquaintance of Zamen, Bishop of Langres, who had reformed the Benedictine Abbey of Tard, near Dijon, and was thinking of founding an order in honour of the Blessed Sacrament. He considered the fusion of the two monasteries important, and found the abbess an ally in this project. He broached it to the abbess, who agreed to the project, and together they began the erection of a new monastery near the Louvre. The bishop's sumptuous taste, however, contrasted with the abbess's spirit of austere poverty. Mère Angélique, being self-willed to the point of being ill when opposed, wished to have it built according to her ideas and to impose her will on those around her. She was replaced as abbess, although it was her sister Agnès who was elected Abbess of Tard. Even when second in rank Angélique gave as much trouble, when the "Secret Chaplet" was a term used to designate a mystical treatise of twenty pages composed by Mère Agnès, sister of Angélique, in which the Sacrament of Love was represented as terrible, formidable, and inaccessible. This little book was disturbing, on account of the false spiritual tendencies it revealed, and it was condemned by the Sorbonne (18 June, 1633). For the first time, Port-Royal was looked on with suspicion, as having clouded the integrity of its doctrine. Nevertheless an anonymous champion had issued a brochure in apology of the "Chaplet", which caused a tremendous scandal. This was Jean du Vergier de Hauranne, Abbé of Saint-Cyr. Mère Angélique had known the Abbé for ten years, in the character of a family friend, but she felt no sympathy whatever with his teachings. From 1633, however, she took sides with him, introduced him into her community, and made him the confessor of her religious and the oracle of the house. The Bishop of Langres tried in vain to displace him, but Angélique entrenched herself deeper in obstinacy. This marks the separation between Tard and Port-Royal; from this time, also, the history of Mère Angélique is one of constant scandal. Jean du Vergier de Hauranne, Abbé of Saint-Cyr, became master of Port-Royal. He took away the sacraments, blinded souls, and subjugated wills. To dispute his ideas was regarded as a crime deserving of punishment. About the monastery were grouped twelve men of the world, most of them of the family of the abbess; under the name of the "Solitaries of Port-Royal". Further, Mère Angélique had gathered under her crosier five of her sisters and many of her nieces. It may be said with truth that the Port-Royal of the seventeenth century was her creation. With Saint-Cyr it became a centre of alarming error. Richelieu understood this, and caused the arrest (15 May, 1635) of the dangerous Abbé, and his confinement in the prison at Vincennes.
Mère Angélique became more than ever attached to her director, in whom she saw one persecuted for justice’s sake. At his death (1643) she found herself without a guide, but her perversity was complete. She retired into an atmosphere of complete and obdurate impiety, with no thought but to bring about the triumph of the principles held by him whom she had honored as a doctor. During the following years, also, and at the time of the Bull issued by Innocent X, she encouraged by word and by letters the upholders of Jansenism. She compared herself to St. Paula persecuted by the Pelagians. Far from confining herself within the limits of her monastery, she threw herself into the struggle for those children whom she regarded as her favourite ideas; she continually wrote letters encouraging some and condemning others, among the latter including even St. Vincent de Paul. Stronger than all the rest in the loftiness of her intelligence and the firmness of her character, Mère Angélique was a leader of the party, and a leader who would die sooner than surrender. As a matter of fact, she did expire (6 August, 1661) filled with solicitude for her religious caused by the signing of the Formulary, and her own fear of a "terrible eternity". She left various writings and a collection of letters to be found in the "Mémoires pour servir à l'histoire de mon temps", 1744. Her memoirs and letters have survived her ten years. We owe to her a work entitled "Image de la religieuse parfaite et imparfaite" (1665). She resisted and suffered much at the time of the Formulary. It was of Mère Angélique and her religious that De Pérefixe, Archbishop of Paris said: "These sisters are as pure as angels, but as proud as devils".

III. ROBERT ARNAUD D’ANDILLY, b. 1589, d. 27 September, 1674, was the eldest of Antoine Arnaud’s twenty children. On the death of his father in 1619, he became, according to custom, head of his family. With him obstinacy and pride were hereditary faults to which were added excessive vehemence and abruptness of temper. It is related that on the "day of the grating" he flew into a passion with his sister Angélique, even to the point of threatening her and calling her a "monster of ingratitude and a parrot", because she refused to allow her father to enter the church. In the year 1621 he became a friend of Saint-Cyrain, and participated in all his errors. It was not his fault that the Abbess of Port-Royal did not give her confidence sooner to the famous Abbé. Like the rest of the family, he hated the Jesuits as personal enemies, but supported the champions of orthodoxy. He was affected to combine with a regular attendance at court a very ardent piety. He was in great honour at court and his son Pomponne became Minister of State. He was looked on with favour by the Queen Regent, Anne of Austria, and had powerful friends. The Jansenist party took advantage of this to obtain the release of Saint-Cyrain from the prison of Vincennes, where he had been confined by Richelieu. D’Andilly tried to gain over the Duchesse d’Aiguillon, niece of the Cardinal. She went to Rueil to see her uncle, but the minister cut short her prayers by showing her the real state of affairs. It was D’Andilly who arranged to have Antoine Le Guéméné, one of his worldly friends, to enter Port-Royal, for to her he played the rôle of lay director. On becoming a widow, he left the court and retired to Port-Royal des Champs, having been preceded by one of his sons, Arnaud de Luzancy (1646). He founded three hospices already there: Antoine Le Maître, Le Maître de Sacy, and de Séricourt. For thirty years he lived in this retreat, occupied with literary and manual labour. He chose to cultivate trees, and sent to the queen monstrous fruits which Mazarin laughingly called "blessed fruits". During the same period he translated the Jewish historian Josephus, the works of St. Therese, and the lives of the Desert Fathers. He also applied himself to poetry, and according to Sainte-Beuve his spiritual canticles are unsurpassed even by the works of Godeau, or even of Corneille, certainly of the Corneille of the "Imitation". D’Andilly’s letters and other prose works (he published a collection of letters in 1645) are considered in the same class as those of Voiture and even of Balzac. With regard to the Formulary, he used his influence to avert, or at least mitigate, the persecutions of the religious of Port-Royal. When, in 1636, the order came for the dispersal of the Petites Écoles, i. e. the twenty or so that he had maintained in the neighborhood of Paris, the pure doctrine of their sect, and the loneliness of the solitaries themselves, Arnaud d’Andilly wrote innumerable letters to Anne of Austria and Mazarin, letters of submission, of commendation, of thanks. He gave his word that the orders would be obeyed; he temporized, and obtained respite, and although he was a factious spirit, he caused, on the whole, but little apprehension, and was allowed to write, to plot, and even to dogmatize at his ease. All these things, dangerous in themselves, in his hands took on a sort of worldly grace, as being light and destitute of malice. Moreover, who would have dared to disturb him from the queen he was "the only lover". He died at the age of eighty-five, preserving to the end his bodily and mental vigour. He reared three sons and four daughters. We have from his pen, in addition to the works mentioned, translations of the "Confessions of St. Augustine", the "Scala paradisi" of St. John Climacus, the "De contemptu mundi" of St. Eucherius, and the memoirs of his life. The last work reveals in the author a family vanity which amounts to boastfulness.

IV. HENRI ARNAULD, brother of the preceding, b. in Paris, 1597; d. 1692. He was first destined for the Bar, but was taken to Rome by Cardinal Bentivoglio, and during this absence, which lasted five years, the court granted him (1624) the Abbey of Saint-Nicholas. In 1637 the Chapter of Toul offered him the bishopric of that city, and the king, at the recommendation of Father Joseph, confirmed the choice. He was obliged to wait three years for his Bulls, during which period (1621) he became a friend of Saint-Cyrain, and participated in all his errors. It was not his fault that the Abbess of Port-Royal did not give her confidence sooner to the famous Abbé. Like the rest of the family, he hated the Jesuits as personal enemies, but supported the champions of orthodoxy. He was affected to combine with a regular attendance at court a very ardent piety. He was in great honour at court and his son Pomponne became Minister of State. He was looked on with favour by the Queen Regent, Anne of Austria, and had powerful friends. The Jansenist party took advantage of this to obtain the release of Saint-Cyrain from the prison of Vincennes, where he had been confined by Richelieu. D’Andilly tried to gain over the Duchesse d’Aiguillon, niece of the Cardinal. She went to Rueil to see her uncle, but the minister cut short her prayers by showing her the real state of affairs. It was D’Andilly who arranged to have Antoine Le Guéméné, one of his worldly friends, to enter Port-Royal, for to her he played the rôle of lay director. On becoming a widow, he left the court and retired to Port-Royal des Champs, having been preceded by one of his sons, Arnaud de Luzancy (1646). He founded three hospices already there: Antoine Le Maître, Le Maître de Sacy, and de Séricourt. For thirty years he lived in this retreat, occupied with literary and manual labour. He chose to cultivate trees, and sent to the queen monstrous fruits which Mazarin laughingly called "blessed fruits". During
bishop of Paris, to foretell the tempest which the obligation of signing the Formulary would arouse at Port-Royal. At the same time he encouraged the religious to resist or take refuge in subtleties which took all sincerity from their submission. Arnauld was one of the four prelates who in 1665 loyally refused to sign the Formulary of Alexander VII, and issued a mandate against it. He was about to be cited before an ecclesiastical tribunal when the pope died. Clement IX, successor to Alexander VII, judged it preferable in the interests of religion to silence the whole affair. He accorded the Clementine Pardon to this party, and they insolutely took advantage of it. The bishop preserved his Jansenistic sentiments to the very end, and did all in his power to promote the spread of this error in his diocese. He pursued with disfavour, and sometimes with vehemence, the partisans of orthodoxy. One should read the "Mémoires" of Joseph Grandet, third superior of the Seminary of Angers, to know to what a degree Jansenism had imbued the bishop, who otherwise was not deficient in good qualities. It cannot be denied that he was energetic, austere, devoted to his duty, and filled with zeal. In 1662, when his mother was approaching to the punishment on the city of Angers, which was in revolt, the bishop appeased her with a word. On giving her Holy Communion, he said: "Receive, Madame, your God, Who pardoned His enemies when dying on the Cross." There is still quoted a saying of his, "the love of his work." One of his letters was being requested to take a day each week for relaxation, he replied: "I shall willingly do so, if you give me a day on which I am not bishop." But despite this excellent sentiment he remains one of the most enigmatic figures of the seventeenth-century episcopate. He died in 1692, at the ripe old age of eighty-five. The negotiations carried him to the Court of Rome and various Italian courts have been published in five volumes (Paris, 1745).

Œuvres complètes de maître Antoine Arnauld, docteur de la maîtrise en théologie. Fontaines-Lausanne, 1717. Correspondance de Pâquier Quemmel (Paris, 1800); Mémoires de maître Robert Arnauld d'Andilly, écrites par lui-même (Hamburg, 1784); Mémoires du P. Roger, S.J. (Paris, 1865); Histoire du Jansénisme par le P. Ropin (Paris, 1861); Fontaines, Mémoires pour servir à l'histoire de Port-Royal (Utrecht, 1728); Mémoires pour servir à l'histoire de l'Ancien Régime (Utrecht, 1747); Correspondance de la Mère Angélique Arnauld (Utrecht, 1762-64); Dc Fontaines, Mémoires pour servir à l'histoire de Port-Royal (Utrecht, 1739); Rituels de l'abbaye de Port-Royal des chanoines de Cîteaux (Amsterdam, 1723); Colonia, Bibliothèque janséniste, ou Catalogue alphabétique des principaux livres jansénistes, avec l'indication de leur auteur, etc. (Amsterdam, 1762); De la naissance de cette herésie (Brussels, 1762); Sainte-Brève, Port-Royal, par MONTALBERT, Arnauld Arnauld (Paris, 1802); VARIOUX, La vérité sur les Arnauld (Paris, 1847); LETOURNEAU Mémoires de Joseph Grandet, et Histoire du Séminaire d'Angers (Paris, 1865).

A. FOURNET.

Arne, THOMAS AUGUSTINE, an English composer, b. 12 March, 1710, at London; d. 5 March, 1778. Although of Catholic parentage, he was educated at Eton, and was appointed in a solicitor's office for three years. In 1740 he married Cecilia Young, eldest daughter of Charles Young, organist of All Hallows, Barking, a pupil of Geminiani and one of the best singers of her day. Arne wrote the music for Thomson and Mallet's masque of "Alfred", to celebrate the four-hundredth anniversary of the accession of the House of Hanover. It is in this work the well known "Rule Britannia" occurs. In 1742 Arne went to Ireland, and during his sojourn there produced his oratorio "Abel" and his operas "Britannia" and "Comus" with great success. On his return, he was engaged again as composer at Drury Lane, and in 1746 was appointed to the choristers of St. George's Chapel and Marylebone Gardens. The University of Oxford conferred the degree of Doctor of Music on Arne, 6 July, 1759. Three years after this, he wrote "Aratzeros", an opera in the Italian manner, with recitative but no spoken dialogue, taking the text of Metastasio's "Aratzeros". In 1764, Doctor Arne produced his second oratorio, "Judith". His later productions were "Elfrida" and "Caracatus", additions to Purcell's music for "King Arthur", and some music for Garrick's ode for the Shakespeare Jubilee in 1769. Arne was buried in the Church of St. Paul, in Covent Garden. He was the first to introduce female voices into the chorus of oratorios.

GROVE, Dict. of Music and Musicians; GILLOW, Bibl. Dict. of English Catholic, i, 50, 62.

JOHN A. BECKETT.

Arn Thorlaksson, an Icelandic bishop, b. in Iceland, 1237; d. at Bergen, 1297. While a deacon, he visited Norway, in 1262, and became a friend of King Magnus. Ordained priest, he was soon appointed administrator of the Diocese of Holar, and was conspicuous for his zeal regarding the law of celibacy. He was assistant of the Bishop of Skalholt, in 1267, and succeeded him in that office, being consecrated in 1269 at Nidaros (Trondhjem) in Norway. On his return to Iceland, he set about reorganizing the ecclesiastical administration. Striving to regularize the regulation of the hierarchy in 1252, the Iceland bishops had become suffranguis of the metropolitan of Nidaros. In 1284 Iceland became still more dependent politically on the king of Norway. Up to that time Iceland had been a republic, governed by the Althing, which was composed of forty-eight chiefs, ninety-six councillors, and an announcer of laws, who was president. At the time Christianity was introduced many of these chiefs built churches on their lands and assumed at the same time ecclesiastical administration of them. The Church became identified with the State. The Althing, the legislative assembly in which the bishops had seats, made laws in matters of the church and controlled church affairs. Arn Thorlaksson, confronted with this state of things, protected the church interests, and especially had to fight for the investiture of priests and the temporal administration of the churches and their effects. With this in view, he visited Norway in 1275, and obtained some concessions from the king. On his return to Iceland, he proposed to the Althing (1275) a Kristnefri, i.e. Christian law, with which his name is particularly associated. Some time after this the jus patronatus (the right of patronage) revived, and the bishop again became the real king and of the archbishop. Having arrived in Norway, in 1297, for this purpose, he succeeded in obtaining the compromise that where laymen owned more than half of a church they should retain its temporal management, but in every other case the bishops should have it. He died the same year at Bergen. Although he had not obtained all the rights of the Church, he at least secured its organization and uniformity, and, as far as civil law was concerned, such observance of the laws as dependency on the kings of Norway permitted. History regards him as the most influential and important man of his time in Iceland.

Lofsforsamling for Island, 1006-1874 (Kibby, 1853-80); MAURER, Übersicht über den nordgermanische Kirchen; Historische Forschung (Kreis, 1870); see also literature on ARBOON Jón.

E. A. WANG.

Arnobius, a Christian apologist, flourished during the reign of Diocletian (284–305). St. Jerome says, in his Chronicle, that before his conversion Arnobius was a distinguished rhetorician at Sicca in Proconsular Africa, and owed his name to a dream. To overcome the doubts of the local bishop as to the earnestness of his Christian belief
he wrote (about 305) an apologetic work in seven books that St. Jerome calls (De Vir., III., lxix) "Adv. Cels. sectones" but is entitled "Adv. Princes, sectones" in the only (ninth-century) manuscript that has reached us. Arnobius is a vigorous apologist for the Christian Faith, defends and expounds its noble monotheism (Deus princ. sectus sumus), the Divinity of Christ and of the Christian religion, proves its rapid diffusion, its incredible influence over uncivilized peoples, and its agreement with the views of the best philosophers. Apropos of the Christian tendencies of Plato, he has left us a very remarkable treatise on the nature of the soul (I, 14-62). Heathen idolatry he refutes as filled with contradictions and immoral. His work especially Books III-V, abounds with curious information gathered from reliable sources (e.g., Cornelius Laber) concerning the forms of idolatrous worship, temples, idols, and the Greco-Roman mythology of his time, for which reason it is much esteemed by Latin philologists and antiquarians. Arnobius is more earnest in his defense of Christianity than correct in his tenets. Thus, he holds the heathen gods to be real beings, but subordinate to the supreme Christian God; the human soul is not the work of God, but of an intermediate being, and is not immortal by nature, but capable of putting on immortality itself.

F. BADETO (Rome, 1543) is the editio princeps. It is found in P.L., V. The best edition is that of A. RAFFERER, Comment. in Princ. (Rome, 1873). See J. HAVEM, Gesch. d. altchrist. Lit. (Freiburg, 1903), II, 404-72, and his Patrologie (ibid., 1901), 17-77; MOULIN in Dict. de Chr. Lat., 2d ed. (Paris, 1893), 84-72, and his Gesch. d. lat. Lit. des Mittelalters (2d ed., Leipz., 1889), I, 64-72.

THOMAS J. SHAHAN.

Arnobius the Younger. See Augustine; Semipelagians.

Arnold, name of several medieval personages.—ARNOLD AMALRICUS, Cistercian monk, Abbott of Cîteaux (1201), inquisitor and legate (1204), Archbishop of Narbonne (1212); d. 29 September, 1225. For a bibliography of his alleged order to slay indiscriminately both Catholics and Albigenses at the siege of Béziers (1209) see Chevalier, "Répertoire" (Bio-Bibl., I, 319). The accusation has been amply refuted by Ph. Mametz de Larroque, "Revue des questions historiques," 8 (1862), 158-60; and Angilbert of Badoño, Prior of the Dominican convent of Limoux, general inquisitor at Toulouse (1531), d. 1536; author of a "Breviarium de mirabilibus mundi" (Avignon, 1499), "Destructorem heresum" (Paris, 1532), etc.—ARNOLD OF BONNEVAL, a Benedictine of the diocese of Meaux (1146-58), correspondent and biographer of St. Bernard, and author of other works of a spiritual and edifying character (P. L., CLXXXIX, 1507-1760).—ARNOLD OF COLOGNE, the second master-architect of the cathedral of Cologne, successor of Meister Gerhard (1295-1301). To him and his son John are owing the upper part of the nave and the completion of the choir. The change from three to five naves is said to have been made by his advice. His strength lay in the thoroughness and precision with which he carried out the details of the great architectonic plan of the cathedral.—ARNOLD OF CORNIE, Abbott of the Benedictine Monastery of St. Matthias near Trier (c. 1083), author of a treatise on the manner of calculating the Easter festival, made a Latin metrical version of the Book of Proverbs, and of a "Cyclos Paschalis". ARNOLD OF HALBERSTADT (966-1023), one of the principal feudal bishops of Germany, and leader of the imperial forces against Boleslaw of Poland.—ARNOLD OF HARFF, b. about 1400, in the Duchy of Jülich, author of a pilgrim's journey (1496-99) to the holy places and the Orient (ed. Groote, 1860).—ARNOLD OF LÜBECK (d. 1211-14), a Benedictine abbot, author of an important "Chronica Slavorum" (1172-1209) and advocate of the papal cause in the Hohenstaufen conflict (Michael Gesch. d. evangel. Volks im Mittelalter, IV, 414).—ARNOLD OF LÜBECK, bishop of that see (1449-66), a learned canonist, zealous prelate, and peacemaker, especially (1465) between Poland and the Teutonic Order.—ARNOLD OF MONTANÉR, a Franciscan, condemned for his extreme ideas concerning the poverty of the Apostles and the Apostles, flourished about the middle of the fourteenth century (Wadding, Ann. Minor., VIII, 245).—ARNOLD OF QUEDINGBURG, German chronicler of the thirteenth century, d. after 1265 (Potthast, Bibl. Hist. Med. Aevi, 2d ed., I, 120).—ARNOLD OF SELEHOFEN, Archbishop of Mainz (1153-60), slain by the rival municipal faction of the Meingoten. Kirchenlexikon, I, 1424.—ARNOLD OF TORSI, Bishop of Lübeck (1250-70), a Lude, canon regular, b. at Tongres; d. 1540, at Leyden; dean (1494) of the faculty of arts at Cologne, professor of theology, canon of the cathedral of Cologne, author of a commentary on Juvenal, and of a work "Contra Sacerdotes Conebunicarios". He displeased the humanists by his attitude in the Reuchlin conflict, and was made the butt of Hutten's satire (Janssen, Gesch. d. deutschen Volkes, etc., I, 111, 18th ed.; II, 47, 18th ed.).—ARNOLD OF VILLANUEVA, see Villanueva.—ARNOLD OF VON BORG, Benedictine Prior of St. Emmeram at Regensburg (1084), author of a life of St. Emmeran ("Patriologia Latina," CXLI; Wattenbach, "Deutsche Geschichtsquellen" (6th ed.), I, 64 sq.).

THOMAS J. SHAHAN.

Arnold of Brescia (ARNALDUS, ARNOLDUS, ERMALDUS, b. at Brescia towards the end of the eleventh century; date of death uncertain. If there is any truth in the statement made by Otto of Freisingen that Arnold completed his studies under the direction of Abelard, he must have gone to Paris about 1115. This would explain the affection towards the French master which he showed later in life, and we could easily understand how it came about that Abelard called him to his side after the Lateran Council of 1119, as St. Bernard intimates he did. In the judgment of some critics, however, there is not sufficient evidence for this first sojourn of Arnold in France, vouched for by Otto of Freisingen who lived until 1192-97. In any case Arnold entered a convent of canons regular in his native city where he was ordained a priest and appointed prior or provost of his community. He was fitted for this high office by the austerity of his life, his detachment from earthly things, his love of religious discipline, the clearness of his mind, and an originality and charm of expression that he brought to the service of a lofty ideal. Brescia yielded to his powerful influence, and in the course of some years Arnold was placed at the head of the reform movement then stirring the city. Precisely at this time Brescia, like most other Lombard cities, was entering upon the exercise of its municipal liberties. The government was in the hands of two consuls elected annually, but over against their authority that of the bishop, as principal landed proprietor, still remained. Hence arose between the rival forces inevitable conflicts in which were involved, together with political passions, the interests of religion. The sight of these conditions grieved Arnold and prompted him to apply a remedy. By constant dwelling on the evils which afflicted both city and Church, he came to the conclusion that their chief causes were the wealth of the clergy and the temporal power of the bishop of Brescia. It was not best, therefore, to take drastic measures at once to strip the monasteries and bishoprics of their wealth, and transfer it to laymen? Was not this the surest and quickest method of satisfying the civil authorities and of bringing back the clergy, by poverty, to the
practice of evangelical perfection? To reduce this to a working theory, Arnold ventured to formulate the following propositions: "Clerics who own property, bishops who hold regalia [tenures by royal grant], and monks who have possessions cannot possibly be saved. All these things belong to the [temporal] prince to whom priests cannot dispose of them except in favour of laymen."

The welcome given such teachings by the higher clergy may readily be inferred. Brescia passed through an alarming crisis, the various phases of which, owing to the brevity and obscurity of the chronicler's narrative, are not always clearly traced. From the testimony of various authors, however, Otto of Freisingen, St. Bernard, and John of Salisbury (supposed author of the "Historia Pontificum"), the following facts areascertained: a journey made by Bishop Manfred to Rome about 1138; an insurrection during his absence; the attempt of Arnold to prevent him on his return from taking possession of his see or temporal power; the appeal of the rebellious provost and his condemnation by Innocent II, at the Lateran Council, in 1139. Silence and exile were the penalties imposed on Arnold, and he was forbidden to return to Brescia without the express permission of the bishop of his own city.

The following year (1140) we find Arnold at Sens at the side of Abelard, who was about to make his last struggle against the champions of orthodoxy. St. Bernard awaited steadfastly both combatants, whose attack was turned to utter rout. In the words of the Abbé de Clairvaux, the "squire" was involved in the downfall of the "knight." The sentence passed upon Abelard by the council was confirmed by Innocent II. Arnold fared no better, for both were condemned to perpetual confinement in separate monasteries (Bull of 16 July, 1140). This de
tree, however, was never put into execution; the young Abbot of Cluny, Arnold, feigned retirement to Mont Sainte
descended, and pursued unscrupulously with his taunts the detractors of Abelard. Thus he described the Abbot of Clairvaux as a man "puffed up with vain
glory, and jealous of all those who have won fame in letters or religion, if they are not of his school". Thus boldly challenged, Bernard took up the gauntlet and denounced Arnold to Louis VII as "the incorrigible schismatic, the sower of discord, the disturber of the peace, the destroyer of unity", and brought about the "Most Christian King" to the kingdom of France" him whom he had so readily exiled.

Arnold, compelled to flee, took refuge in Switzerland and fixed his abode at Zurich in the diocese of Constance. The Abbot of Clairvaux continued active in pursuit, and some time afterwards (1143) we find the exile in Bohemia begging protection from a papal legate named Guy. This prelate, who was confounded with the bishop of Aosta, treated Arnold with great friendliness. This attitude vexed St. Bernard, who addressed to the legate a discourse on prudence, which, however, remained unheeded by Guy. There is every reason to believe that Arnold had given his host pledges of sincere submission, for this fact alone would explain his return to Italy, thenceforth open to him. This, too, explains the solemn abjuration which he made at Viterbo, before Pope Eugenius III, in 1145. The pontiff, on reconciling him with the Church, had imposed a form of penance then customary: fasting, vigils, and pilgrimages to whose escape he was not privy. Unfortunately, in the air which Arnold was about to breathe there were floating the germs of revolt. Rome was endeavouring to re-establish her Senate to the detriment of the temporal power of the popes. A movement so thoroughly in keeping with the earlier piety and standards of the rebels, the reformer could not but secure his sympathy and even his outspoken support. It was soon discovered that he was siphoning the clergy and disseminating from the Capitol his plans for ecclesiastical reform. The Curia became the chief object of his attacks; he depicted the cardinals as vile hypocrites and misers playing among Christians the role of Jews and Pharisees. He did not even spare the pope. Eugenius III, whose gentle moderation this terrible reformer had but recently acknowledged, was suddenly transformed into the executioner of the Church, more concerned with pampering his lust and vanity, and neglecting his office for the public welfare. The pope, the Apostles whose place he filled". In particular, Arnold reproached the pope for re-flying on physical force, and for "defending with homicide" his rights when contested. Eugenius III was forced to leave the Eternal City, and for some time (1146—49) Roman democracy triumphed under Arnaldi the Great. Though excommunicated by the pope (15 July, 1148), Arnold did not despair of his position. By degrees, however, his revolutionary programme took on another character. The abolition of the temporal power of the papacy was now only the first step; the second contemplated the subordination of the spiritual to the civil power. Wetzel, one of his disciples, presumed to offer to King Conrad III the keys of the Castle of Sant'Angelo, so that the German emperors might have the future disposal of the tiara and the government of Rome. Arnold's policy, at first republican, thus ended in downright imperialism. Frederick Barbarossa, however, Conrad's successor, refused to support the schemes of the Roman agitators. With much cleverness and tact, Eugenius III won over the emperor to the cause of the papacy. Arnold was thus rendered helpless. The senatorial elections of November, 1152, had turned against him, and marked the beginning of his fall.

Little is known of Arnold during the brief reign of Anastasius IV (July, 1153—December, 1154), but the election of Adrian IV was fatal to his cause. He had fallen into the hands of Odo, Cardinal-Deacon of St. Nicholas in Carceri Tulliani, but was freed by the Viscoutts of Campagnatico, and found for some years a safe refuge in their territory. They "looked on him as a prophet" inspired by God. However, as in an agreement between Adrian and Frederick Barbarossa, the pope obtained the emperor's promise that he would either excommunicate Arnold and remove him, willing or unwilling, from the custody of the Venioutts of Campagnatico. Frederick did not hesitate to make and keep this promise, and accordingly Arnold was handed over to the Curia. It is quite difcult to give an exact account of the trial of Arnold. According to the story recounted by Arnold himself, the emperor had secretly removed from the ecclesiastical prison and put to death by the servants of the prefect of Rome, who had suffered great injuries from the revolution fomented by Arnold. It is very probable, however, that the Curia had a larger share in his condemnation. One annex does seem to us to say that the pope personally ordered him to be hanged. Another writer
affirms, with more semblance of truth, that Adrian confined himself to demanding Arnold's degradation so that he might be delivered over to the secular power. According to the author of a poem recently discovered (and he seems to be well informed), Arnold when brought in sight of the gallows faced his death courageously. When urged to recant his teachings, he answered that he had nothing to withdraw, for death for the truth is the lot of the just. asked only for a brief respite to pray and beg Christ's pardon for his sins. After a short mental prayer he gave himself up to the executioner, and offered his head to the noose. After hanging from the gallows for a short time, his body was burned, and the ashes thrown to the winds. Another chronicler, the "lest the people might collect them and honour them as the ashes of a martyr."

"Forger of heresies", "sower of schisms", "enemy of the Church", "schismatic", "heretic", such are the terms used by Otto of Freisingen, by the author of the "Historia Pontificum", by the Abbots of Clairvaux, by Eugenius III, and Adrian IV to stigmatize Arnold. Given the vagueness of these characterizations, it is not easy to specify the dogmatic errors into which the innovator fell. Otto of Freisingen echoes a rumour according to which Arnold held offensive views on baptism and the Eucharistic elements, and that he wanted to do away with the "squire" of Abelard, to say nothing of the charge of Clairvaux in one of his letters accuses Arnold of being "an enemy of the Cross of Christ." But must we conclude from this that Arnold was a follower of Pierre de Bruys, who condemned the adoration of the Cross? It is much more probable that the words of St. Bernard are to be taken broadly or in a metaphorical sense. In reality it was in practical matters that Arnold showed himself inimical to the teachings accepted at his time. He began by condemning the adorations of the wealth of the churchmen, an act which in itself placed him in the class of true reformers; St. Bernard and Gerhoh de Reichersperg said the same thing. But Arnold did not stop at this; he went so far as to deny the very principle of proprietary right as claimed by the Church, and thereby assailed the temporal power of the pope. All these assertions belong to the prince; the pope should relinquish the government of Rome; bishops, priests, and monks can own nothing without incurring the penalty of eternal damnation."

"On all these points the innovator, to say the least, was simply guilty of temerity. And since he had a hierarchy that was opposed to his views, he ended by questioning its authority. According to him, the Church had become corrupt in the persons of covenanted and simoniacal priests, bishops, and cardinals, and was no longer the true Church. "The pope", he says, "is no longer the Apostle, and as such, he despises in life the teachings of the Apostles, there is no obligation of reverence and obedience towards him." The unworthy clergy lose the right of administering the sacraments, and the faithful need no longer confess to them. It is sufficient that they confess to one another. If it be true, as stated by Fauriel, that the author of the poem above quoted, that Arnold had fallen into these errors, the schismatical and heretical character of his teachings remains no longer doubtful. His disciples, i. e. those whom the thirteenth-century documents call the Arnoldists, or Arnoldiates, taught other errors no less scandalous, for which, however, Arnold cannot justly be held responsible.

For the original authorities concerning Arnold, see Historia Pontificum (the author of which is probably John of Bamburg) in Mon. Germ. Hist. (col., Hanover, 1888), XX, 537, 538; Otto of Freisingen, Gestis Friderici imperatoris, II, 20-23, in Mon. Germ. Hist., XX, 366, 367, 403, 404; Guf-
sermons in the cathedral in defence of the Church, arraigning the inactivity of the civil and ecclesiastical authorities, and predicted the revolution which finally culminated in the Peasants' War. His anti-Reformation attitude and utterances embittered Luther, who now violently assailed his old teacher (Diet of Worms, II, 204, 215, 224, 225). His removal to Würzburg in 1526, did not interrupt his activity against the innovators. In 1530 he accompanied the Bishop of Würzburg to the Diet of Augsburg. Returning, he died at Würzburg.


HENRY G. GASS.

Arnolfo di Cambio, sometimes called di Lapo, the principal master of Italian Gothic, b. at Florence, about 1232; d. in the same city, in the seventy-first year of his age probably in 1300, during the brief period of Dante's power. Who Arnolfo was seems to be scarcely known, though few architects have left so many works of renown, after our own day.

According to Baldinucci, Cigognara, and Gaye, the father of Arnolfo was called Cambio, and came from Colle, in the Val d' Elsa. Arnolfo's first appearance in history seems to have been among the band of workmen engaged upon the pulpit in the Duomo of Sienna, as pupil or journeyman of Nicola Pisano. With him there was a certain Lapo, sometimes called his father (Vasari), sometimes his instructor, but who very likely was only his fellow-workman and associate. The same band of workmen, under the same master, Nicola, worked also in Pisa, Perugia, Cortona, Arezzo, and Rome, and worked for a period of 30 years old when his father died. He had already attained high repute, having learned from his father whatever the latter could teach, and also having studied the art of design under Cimabue for the purpose of employing it in sculpture. He was already considered the best architect in Tuscany when the Florentines confided to him the construction of the outer circle of their city walls; they also erected after his plans the Loggia of Or San Michele, their corn-market, covering it with a simple roof, and building the piers of brick. The year when the cliff of the Magnoli, undermined by water, caved in on the side of Santa Lucia, on the Via de' Bardi, the Florentines issued a decree that no building should be thenceforth erected on this perilous site. In this regulation they followed Arnolfo's counsel. His judgment has been proved correct by the ruin of many magnificent houses and other buildings in later times.

In 1265, Arnolfo built the Loggia and Piazza of the Priori. He also rebuilt the principal chapel of the Badia (abbey) at Florence, with an additional chapel on each side, and restored the church and choir which had been constructed on a much smaller scale by Conti Ugo, the founder of that abbey. The old church was demolished later, in 1226, and was rebuilt in the form of a Greek cross. For Cardinal Giovanni degli Oraini, the pope's legate in Tuscany, Arnolfo erected the campanile of the same church, a work highly appreciated in those times; but the stonework of this tower was not completed until 1309. In the church of Santa Croce, belonging to the Friars Minor, was begun after the designs of Arnolfo, in which he gave so large an extent to the nave and side aisles that the excessive width rendered it impossible to bring the arches within the roof; he therefore judiciously raised the arches from pier to pier, and on these he constructed the roof, from which he conducted the water by stone gutters built on the arches, giving them such a degree of inclination that the roofs were secured against injury from damp. The novelty and the ingenuity of his contrivance were no greater than its utility. At a later period, Arnolfo drew the plans for the first cloister to the old convent of this church. Soon afterwards he superintended the removal of the various arches and tombs (ancient monuments mentioned by Boccaccio) in stone and marble, that surrounded parts of the external walls of the church of San Giovanni, and covered the walls of the church with block marble from Prato. About the same time Arnolfo designed certain buildings in the upper Val d' Arno, above the fortress of San Giovanni and Castel Franco, for the greater convenience of the inhabitants and the more commodious supply of their markets; they entrusted the design of these works also to Arnolfo (1295), and he so completely satisfied them that he was elected a citizen of Florence. When these undertakings were completed, the Florentines resolved to construct a cathedral in their city, of such extent and magnificence that human power or industry should be able to produce nothing superior or more beautiful. Arnolfo prepared and executed the model for the cathedral, within a known area, on the site of the old cathedral of the Fiore, directing that the external walls should be enriched with polished marbles, rich cornices, pilasters, columns, carved foliage, figures, and other ornaments. The cathedral, as Arnolfo planned it, may be seen in Simone Memmi's great painting in the Spanish chapel in Santa Maria Novella. In the general plan he incorporated the earlier (cathedral) church known as Santa Reparata, besides other small churches and houses which stood around it. To please the Signoria he also built into the new edifice the tower of the Vescov, or 'Cow', in which hung the great bell of Arnolfo. From this it seems good-natured pleasantry was so styled by the Florentines. To accommodate this tower at the centre of the building was a troublesome business (Vasari) but it was so skilfully accomplished by “filling up the tower with good material” such as flint and lime, and laying a foundation of immense stones, that it proved equal to the support of that enormous construction, the cupola, which Brunelleschi erected upon it, and which Arnolfo had probably not even thought of placing thereon. The cathedral was finally completed in May, 1886. Within a few years the cathedral, the Palazzo Publico, and the two great churches of Santa Croce and Santa Maria Novella, sprang up almost simultaneously. The Duomo was founded, according to some, in 1294, the same year in which Santa Croce was begun; according to others, in 1298. Between these two dates, in 1296, Arnolfo undertook the erection of the Palazzo of the Signoria, the seat of the Florentine government, and the centre of all popular life. His genius requires no other evidence than these famous edifices. The stern strength of the Palazzo and the noble lines of the cathedral show how well he knew how to vary and adapt his art to the different requirements of municipal and religious functions, and to the necessities of the age. Arnolfo died after he had built the Palazzo and just as the round apec of the cathedral was approaching completion. His portrait by Giotto may be seen in Santa Croce, beside the principal chapel; he is one of the two men who are speaking together in the foreground, where monks are represented as the death of 1294, in the so-called "Baldinucci, Del Miglio Fiorense Illustrato, IV, 96; GATE Carteggio degli artisti, I, 445, 446; CIGOGNARA, Storia della Chirurgia, Scott; Cathedral in Florence, II, 521, 513, 325; FLETCHER, A History of Architecture, 417.

THOMAS H. POOLE.

Arnoudt (Ärnoudt, Arnold), Peter Joseph Jesuit writer on spiritual subjects, b. at Moere
ARNULF

Belgium, 17 May, 1811; d. at Cincinnati, 29 July, 1865. He entered the Society of Jesus at Florissant, Missouri, in 1831. After the usual course of Jesuit training, he was appointed to teach in the colleges of the Missouri province of the Society. While engaged in this work, he published an exact and scholarly Greek scholar. During a dangerous illness, after his ordination as priest, Father Arnoudt bound himself by vow to labour with zeal to promote devotion to the Sacred Heart of Jesus. Upon his recovery he wrote his great work "De Imitatione Sacri Cordis Jesu". This work was published in Rome in 1846, and went through several editions. For some time it was reprinted for ten years.

At the end of that period, having been approved by Father General Roothaan, the work was published "typis et sumptibus fratum Caroli et Nicolai Benziager" in Einsiedeln, 1863. It was translated into English by Father Fastré and published at Cincinnati in 1866. Translations were made in French, German, Spanish, Portuguese, Italian, Flemish, and Hungarian. The French translation, published at Besançon, passed through eighteen editions between the years 1864 and 1887. Sommer-vogel gives the dates of two English, two Flemish, and four French versions of Father Arnoudt's works. Of these, Father De Smet, the missionary, is authority for the statement that Father Arnoudt left at his death the following MSS.: a Greek epic poem of about 1,200 verses, a collection of Greek odes, and a Greek grammar, and these ascetical works: "The Glory of Jesus", "The Delight of the Sacred Heart of Jesus", and a collection of spiritual retreats entitled "The Abode of the Sacred Heart".

VANDESPRILSEN: Noticia biographique sur le P. Pierre Arnould (Paris 1863); De Arnoldi (Rome, 1867); De Imitatione Sancti Ioannis de Deo (Rome, 1868). Also in the London ed. of The Imitation of the Sacred Heart (1867) and the Tournay ed. (1872) are published notices of the author by Ruesch and Panizz. HoPZTbE, respectively. Father Arnoudt's relatives in Belgium have preserved forty-six of his autograph letters.

ARNULF. VETT, a Bavarian historian, b. at Landsbiilt in 1440; d. at the same place about the year 1505. He was educated at Amberg and at Vienna, was parish priest of St. Martin's Church in his native city, and chaplain to Bishop Sixtus. He is counted among the fathers of Bavarian history, and is praised by Aventin as one of his most important predecessors. He wrote a "Chronicon Austriacum", down to 1488 (Pez, Script. rer. Austr., I, 165; Liber de gestis episcoporum Frisingensium (Deringer, Gesch. des Bistums Freis, III); and the "Chronicon Baiourorum" (Pez, Theiss. I, ii, 19 sq.). This is far superior to his former writings, but is itself equally surpassed by the unpretentious narrative of the German version, which the compiler himself undertook, and carried ten years further.

STAMMINGER in Kirchenlex., s. v.; WEDEK. Grieck. d. deutschen Historiographie (Munich, 1888), 156-160.

FRANCIS W. GREY.

ARNULF of Bavaria, son of Liutpold of the Agilulfing family and of Kunigunde, and Duke of Bavaria from 907 to 937. His reign fell in a troubled time. The Magyars had begun their predatory incursions into Germany, in which they destroyed everything wherever they penetrated. When, in the year 907, they again advanced against Bavaria in larger numbers than ever, the Margrave Liutpold summoned the entire fighting force of his people for the defence of the country. The Bavarians, however, were comically crushed in July in a battle but Liutpold himself, nearly all the Bavarian nobles, and a number of bishops, were killed. The land then became an easy prey to the barbarians and was ruthlessly devastated. Ludwig, King of the East Franks, withdrew to the western division of the empire. Under these almost hopeless conditions Arnulf, the son of Liutpold, began his reign. He did not lose courage, however, and succeeded, 11 August, 909, in defeating the Magyars on the Rott as they were returning from Swabia. This defeat did not prevent the Magyars from undertaking new plundering expeditions in the following years. But this terrible foe was defeated in a battle on the Inn not far from Passau, in the year 913, by a combined army of the Bavarians under Arnulf and of the Swabians under Erecinger and Berchtold, who were the brothers of Arnulf's mother, Kunigunde. On account of a quarrel of a quarter of a town between the brothers Conrad and the Swabian dukes, Arnulf took up arms against the king in favour of his uncles. The marriage of Conrad and Kunigunde, the mother of Arnulf and sister of the Swabian dukes, did not allay the enmity. Arnulf was obliged to flee the country, but after a Swabian victory over the followers of the king he returned to Bavaria and established himself at Salzburg and Regensburg (Ratisbon). Conrad advanced in 916 against his stepson once more and defeated him, but was not able to drive him entirely out of the country. In order to put an end to this disorder, the German bishops held a synod in 916 at Mainz. Salzthal and the Abbot of St. Gall invited Arnulf with excommunication in case he did not present himself by 7 October before a synod at Regensburg. Arnulf, however, continued his struggle against Conrad. He was eventually induced to submit by Conrad's successor, Henry I, but only after he was accorded the right of independent government in Bavaria, the right of coinage, and the right of appointment to the bishoprics. This agreement was made in 921, before Regensburg. After receiving these concessions Arnulf acknowledged the German king as his over-lord. Otherwise, he was an independent ruler in his own land and called himself in his official documents "Duke of Bavaria and of God". During his struggle for the independence of Bavaria, Arnulf had confiscated many monastic estates and properties, and had granted these lands as fiefs to his nobles and soldiers. Many churches, already grievously affected by the predatory incursions of the Magyars, were in this way completely impoverished and, if possible, in some cases destroyed. Only one abbot, Egilof of Niederaltach, attended the Synod of Regensburg in 932. The great monasteries of Benediktbeuren, Isen, Moosburg, Niederaltach, Schäftlarn, Schliersee, Tegernsee, and Wessobrunn, had lost almost all they possessed in the church of Arnulf's time. They were all not only dispossessed, but moreover condened by some of the German bishops. Drakof, Bishop of Freising, encouraged by the example of the duke, appropriated some possessions of the churches of Schäftlarn, Moosburg, and Isen.

On account of his confiscations Arnulf was nicknamed der Schlomme (the Bald). Conditions were, however, decidedly better after the duke's submission to King Henry. The Bavarian bishops met in synod at Regensburg, 14 January, 932, and in the summer of the same year they held a synod in connection with other territorial nobles at Dingolfing. An agreement was reached that the lands wrested from the communities and other nobles were returned to them. Arnulf himself showed zeal in rebuilding the churches that had been destroyed. Although the decisions of the synod were never fully carried out, the way was prepared for better conditions and more orderly rule. Arnulf died 14 July, 937, and was buried in the church of St. Emmeram in Regensburg.

CANDLER, De Arnulfo male male cognominato (Munich, 1735); GREYERBURGH, Geschichte der deutschen Kaiserzeit (Gotting, Leipzig, 1881); BAYREUTHER, Bayerna (Gotting, 1878), 1, 319 sqq.; BAUCK, Kirchengeschichte der Altrheinlande (Leipzig, 1803), 1, 377 sqq.; FORSTLINGER, Die wirtschaftliche Bedeutung der bayerischen Klöster in der Zeit der Agilulfinger (Freiburg, 1903), 162.

J. F. KRISCH.
Arnulf of Lisioux (Lexovien i s s i s o f L u x o v i e n s i s), in France, d. 31 August, 1184. He was educated by his brother, the Bishop of Sees (Sagis), studied canon law at Rome, and was made a canon of Pope Innocent II a violent letter against Gerard, Bishop of Angoulême (Muratori, SS. RR. Ital., III, 43; 434), a partisan of the Antipope Anastasius II (Peter Leonis). In 1141 he was raised to the See of Lisioux, accompanied Louis VII on his crusade (1147), was made a cardinal deacon, and, during the schism, encouraged his brother bishops to defend the cause of ecclesiastical liberty against Henry II of England. He was a partisan of the king in the conflict between Henry and St. Thomas Becket, and after the murder of the latter undertook the royal defence before the pope. In 1181, or perhaps a little earlier, he lost the good will of the king, and for a while that of Pope Leo. He then resigned his see because of age and feebleness and retired to the Abbey of St. Victor at Paris, where he died. His writings include a collection of letters, made by himself, and some poetry, and are in P. L., CCLX. 

Murities, Sources de l'histor. de France (1902), II, n. 1908.

Thomas J. Shaham.

Arnulf of Metz, Saint, statesman, bishop under the Merovingians, b. c. 580; d. c. 640. His parents belonged to a distinguished Frankish family, and lived in Lusitania, the eastern section of the kingdom founded by Clovis. In the school in which he was placed during his boyhood he excelled through his talent and his good behaviour. According to the custom of the age, he was sent in due time to the court of Theodebert II, King of Austrasia (595-612), to be initiated in the various branches of the government. Under the guidance of Gundulf, the Mayor of the Palace, he soon became so proficient that he was placed on the regular list of royal officers, and among the first of the king's ministers. He distinguished himself both as a military commander and in the civil administration; at one time he had under his care six distinct provinces. In due course Arnulf was married to a Frankish woman of noble lineage, by whom he had two sons, Ansegisel and Clodulf. While Arnulf was enjoying worldly emoluments and honours he did not forget higher and spiritual things. His thoughts dwelled often on monasteries, and finding the saintly Romaricus, likewise an officer at the court, he planned to make a pilgrimage to the Abbey of Lérins, evidently for the purpose of devoting his life to God. But in the meantime the Episcopate of Metz became vacant. Arnulf was universally designated as a worthy candidate for the office, and he was consecrated bishop of that see about 611. In his new position he set the example of a virtuous life to his subjects, and attended to matters of ecclesiastical government. In 625 he took part in a council held by the Frankish bishops at Reims. With all this Arnulf retained his station at the court of the king, and took a prominent part in the national life of the time. In 615, after the death of Theodebert, he, with Pepin of Landen and other nobles, called to Austrasia Clothaire II, King of Neustria. When, in 623, the realm of Austrasia was entrusted to the king's son Dagobert, Arnulf became not only the tutor, but also the chief minister, of the young king. At the time of the estrangement between the two kings in 625, Arnulf with other bishops and nobles tried to effect a reconciliation. But Arnulf dreaded the responsibilities of the episcopal office, and grew weary of court life. About the year 626 he obtained the appointment of a successor to the Episcopal See of Metz; he himself and his friend Romaricus again withdrew to a second cloister in the counties of the Vosges. There he lived in communion with God until his death. His remains, interred by Romaricus, were transferred about a year afterwards, by Bishop Goeric, to the basilica of the Holy Apostles in Metz.

Of the twenty sons of Arnulf, Clodulf became his third successor in the See of Metz. Ansegesil remained in the service of the State; from his union with Begga, a daughter of Pepin of Landen, was born Pepin of Heristal, the founder of the Carlovingian dynasty. In this manner Arnulf was the ancestor of the mighty rulers of that house. The third Arnulf's continuance of the See and the temporal office and career in the Merovingian State. The bishops were much considered at court; their advice was listened to; they took part in the dispensation of justice by the courts; they had a voice in the appointment of royal officers; they were often used as the king's ambassadors, and held high administrative positions. For the people under their care, they were the protectors of their rights, their spokesmen before the king, and the link uniting royalty with its subjects. The opportunities for good were thus unlimited; and Arnulf used them to good advantage.


Francis J. Schaeffer.

Atrás, South Isles of. See Argyll and the Isles.

Atrás (Artebratim), The Diocese of, comprises the Department of Pas-de-Calais in France. On the occasion of the Concordat, the three Dioceses of Arras, Saint-Omer, and Boulogne were united to make the one Diocese of Arras. It was a suffragan of Paris from 1802 to 1841, in which year Cambrai again became an archdiocese and Arras returned to it as suffragan. At the beginning of the sixth century St. Remi (Remigius), Archbishop of Reims, placed in the See of Arras St. Vedastus (St. Vaast) (d. c. 540), who had been the teacher of Clovis after the victory of Tolbiac. His successors, Dominicus and Vedulfus, are both venerated as saints. After the death of the latter, the See of Arras was transferred to Cambrai, and it was not until 1093 that Arras again became a diocese. Among the bishops of Arras are Cardinal Antoine Perrenot de Granvelle, Councilor of the emperor, Charles V, Bishop of Arras from 1545 to 1562, later Archbishop of Lyons and Cardinal of the Empire; Francois Richafort, a celebrated preacher; Bishop of Arras from 1562 to 1575; Monseigneur Parisia (d. 1666), who figured prominently in the political assemblies of 1648. The old cathedral of Arras, constructed between 1030 and 1396, and dedicated to St. Vaast, was one of the most beautiful Gothic structures in northern France. It was destroyed during the Revolution. Two famous relics were long greatly venerated at Arras: the "sacred manna", said to have fallen from heaven in 371 during a severe famine, and the "holy candle", a wax taper said to have been given to Bishop Lambert in 1105 by the Blessed Virgin. To the death of the latter, far from Arras, the city of Saint-Omer, a diocese till the Revolution, perpetuates the memory of St. Audomar, or Omer, Bishop of Thérouanne, the apostle of the Morini in the sixth century. Its cathedral, a Gothic monument of the fourteenth century, was built over the saint's tomb. The relics of St. Audomar, of St. Bertin, and of St. Omer, kept alive the memory of two celebrated abbey's of the same name; the Abbey of St. Bertin (founded in the seventh century) gave twenty-two saints to the Church. The Diocese of Arras at the end of 1905 contained 955,391 inhabitants, 52 parishes, 690 churches of the parish state, and 53 vicariates formerly with state subventions.

Gallia Christiana (ed. Nov. 1728), III, 318-371, 470-471; Instrumenta 77-100; Terminaux, Essai historique et mono-
ARRAS

COUNCILS OF. In 1025 a council was held at Arras against certain (Manichaeans) heretics who rejected the sacraments of the Church. The Catholic faith in the Blessed Eucharist was proclaimed with special insistence. In 1097, two councils, presided over by Lambert of Arras, dealt with questions concerning monasteries and persons consecrated to God.

MAIDI, Coll. Conc., XIX, 423; XX, 492; Actes de la province de Reims (1843); CHEVALIER, Topo-bibl. (Paris, 1894-99), 231-236.

Thomas J. SHAHAN.

ARRIGON, PABLO José, s. j., b. at Vergara, in Biscay, 1594, entered the Society of Jesus in 1579, and in 1583 went to Peru, where he was ordained. In 1588 he was appointed Rector of the College of San Martin at Lima, which post he filled thence in the course of twenty-four years. He visited Europe in 1601, sent to Rome by his superiors. Returning in 1604, he became Rector of the College of Arequipa (1614-22), and the following year was appointed Rector of the College of San Esteban in Lima, where he died in 1625. His principal work is the 'Frivole del Peru,' a treatise on the theory of light, heat, and electricity, and also on the causes of the movement of mercury in the barometer. He also translated from the Galilean "Il Barone di Van-Reden" ou le Roi des dictionnaires."

T. J. CAMPBELL.

ARRIGHETTI, NICOLÒ, a professor of natural philosophy at Spoleto, Prato, and Sienna, b. at Florence, March 1709; d. 31 January, 1776. He entered the Society of Jesus, 31 October, 1734, and has left treatises on the theory of light, heat, and electricity, and also on the causes of the movement of mercury in the barometer. We have also from him a discourse known as "Il Barone di Van-Reden" ou le Roi des dictionnaires."

SommeVOS, Bibliothèque de la c. de J., I, 531; MAIZUECHEL; CARBA; Biografia, Notes biblique.

T. J. CAMPBELL.

ARRIAGA, JULIA, a native of Mexico in the eighteenth century. Little more is known of his life than that he was Prefect and Commissary of the Church of Our Lady of Querétaro, in central Mexico (Mexico), a zealous and efficient missionary, and a highly esteemed member of the Franciscan Order. He deserves special mention as having been the author of the second volume of the "Chronicles of Querétaro" (for first part see Espinosa, Isidro Felix), a book that is of inestimable value for the history of missions and colonization of northwestern Mexico, Arizona, and California.

BÉHAIN DE SOUZA, Biblioteca hispano-americana seleccionada de intrépida de la Santa Cruz de Querétaro, N. E., Segunda parte (Mexico, 1795).

A. D. F. BANDELLER.

ARRIGON, NICOLA, mathematician, b. at Florence and died there in 1639. He was distinguished as a lituante, but chiefly as a mathematician and a philosopher. He was one of the most prominent disciples of Galileo, and occupied an illustrious place in the Florentine Academy and in that of Della Crusca. He was one of those who formed the Platonistic Academy which was re-established by the Grand Duke Ferdinand and the Prince, afterwards Cardinal, of Two Sicilies. Arrighetti was mentioned in the opening discourse. He undertook to translate the Dialogues of Plato into Tuscan and so engaged when he died. He left a great number of MSS. in prose and verse, among which are some Cicilae, or serio-comic compositions in vogue at the time, on such subjects as the tortoise, the cucumber, pickles, etc.

MICHAUD, Biograph. usse.; GUEVARIN, Dictionnaire des dictionnaires.

T. J. CAMPBELL.
fact, that they always showed themselves tolerant, and even favourable, towards the Jews (Gratz, Histoire des Juifs, Bloch's French tr., 162–177), and there is every reason to believe that they acted in the same manner towards the Christians, if they ever came in contact with them at all.


J. Laboume.

Arsenius Autorizilas, Patriarch of Constantinople, in the thirteenth century; d. 1275. He entered a monastery in Nicessa, changing his secular name George for Gennadius and finally for Arsenius, and became the hegoumenos (abbot) of the monastery without taking orders. On his return from an embassy to Pope Innocent IV from John Vatatzes in 1254, he withdrew to a monastery on Lake Apollosion. His father the envoy of Theodore II Lascaris, who had succeeded Vatatzes in 1255, came to offer him the patriarchal throne, made vacant in 1254 by the death of Manuel. His patriarchate was peaceful till the rise of Michael Palaeologus. Theodore II died in 1258, entrusting his son John's minority to George, who was later exiled by Michael and killed. Vainly remonstrating, Arsenius withdrew to the monastery of Pachaius without resigning his authority. Failing to make him either act or resign, the emperor and the court bishops replaced him byNicephorus of Ephesus, who died after six months. The recovery of Constantinople by the Greeks in July, 1261, rendered the choice of a patriarch imperative. His partisans renominated Arsenius, whom the emperor accepted, provided he recognized the validity of the orders conferred by Nicephorus. Arsenius agreed but refused to officiate with the new bishops. On his return he crowned Michael for the second time in St. Sophia, retaining intact, as he imagined, the rights of John. To make sure, however, that John should never succeed him, Michael destroyed his ward's eyes, 25 Dec., 1261. Shocked at this atrocity, the patriarch excommunicated him and demanded his absolute abandonment of the imperial throne. Two years later deposition Arsenius (May, 1264), and exiled him to the convent of St. Nicholas on the island of Proconneus, where he died. The adherents of Arsenius, including the emperor's own kinsmen, withdrew from the communion of the new patriarch, Germanus, formerly Bishop of Adrianople. The next patriarch undertook, in 1267, to absolve the emperor from the sentence of excommunication imposed by Arsenius. This gave rise to the Arsenian schism, which lasted until April, 1315, when it finally yielded to the diplomacy of the Patriarch Niphon.


Mark J. McNeal.

Arsenius, Saint, anchorite, b. 354, at Rome; d. 450, at Troe, in Egypt. Theodosius the Great having invested the Emperors Gratian and Pope Damascus to find him in the West a tutor for his son Arcadius, they made choice of Arsenius, a man well read in Greek literature, member of a noble Roman family, and said to have been a deacon of the Roman Church. He reached Constantinople in 383, and continued as tutor in the imperial court for seven years, during the last three of which he also had charge of his pupil's brother Honorius. Coming one day to see his children at their studies, Theodosius found them sitting while Arsenius talked to them standing. This he would not tolerate, and caused the teacher to sit and the pupils to stand. On his arrival at court Arsenius had been given a splendid establishment, and probably because the Emperor so desired, he lived in great pomp, but all the time felt a growing inclination to renounce the world. After praying long to be enlightened as to what he should do, he was told: "Arsenius, flee the company of men, and thou shalt be saved." Thereupon he embarked secretly for Alexandria, and hastening to the desert of Scetis, asked to be admitted among the solitaries who dwelt there. St. John the Dwarf, to whose cell he was conducted, though previously warned of the sanctity of his visitor, welcomed him with all the hospitality of his house, and left him standing by himself while he invited the rest to sit down at table. When the repast was half finished he threw down some bread before him, bidding him with an air of indifference eat if he would. Arsenius meekly picked up the bread and ate, sitting on the ground. Satisfied with this proof of humility, St. John kept him under his direction. The new solitary was from the first most exemplary, yet unwittingly retained certain of his old habits, such as sitting cross-legged or laying one foot over the other. Noticing this, the abbot requested some one to imitate Arsenius in humility and service of the brethren, and upon his doing so, forthwith rebuked him publicly. Arsenius took the hint and corrected himself. During the fifty-five years of his solitary life he was always the most meanly clad of all, thus punishing himself for his former seeming vanity in the world. In like manner, to atone for having used perfumes at court, he never changed the water in which he moistened the palm-leaves of which he made mats, but only poured in fresh water upon it as it wasted, thus letting it become starchy in the extreme. Even while engaged in manual labour he never relaxed in his application to prayer. At all times copious tears of devotion fell from his eyes. But what distinguished him most was his disinclination to all that might interrupt his union with God. When, after long search, his place of retreat was discovered, he not only refused to return to court and act as adviser to his former pupil, the Emperor Arcadius, but he withdrew even more, as an almoner to the poor and the monasteries of the neighbourhood. He invariably denied himself to visitors, no matter what their rank and condition, and left to his disciples the care of entertaining them. His contemporaries so admired him as to surname him "the Great."

Acts SS., (19 July) for his life by St. Theodorus the Student (d. 826) and another in Metaphrastes (cited Suburium De probatis Societatis vita, IV, 260); the Lives of the Desert in Rosweyde and d'Andlity, of P. L., LXXIV; Marin. Vies des pères des déserts d'orient; Butler, Lives of the Saints, 19 July.

A. J. B. Vubert.

Arsinoe, a titular see of Egypt, now Medina el Fârûm, capital of the district of that name, and situated on the west bank of the Nile between the river and Lake Moris, now on the Bahr-Youssef, about fifty-two miles south-west of Cairo. Its episcopal list (c. 250–649) is given in Gams (p. 461). It is the most famous of several homonymous cities of Egypt, greatly favoured and renamed by Ptolemy II (284–247 b. c.) in honour of his sister and wife Arsinoe. Samaritan Jews were soon found there, and ere long it rivalled Alexandria for the vineyards and gardens that abounded on its soil, the most fertile in Egypt. It did a brisk trade in vegetables, and was renowned for its figs and roses. For its piety towards the crocodile it was known as Crocodilopolis, a haunt of crocodiles. It became eventually a flourishing centre of Christian life, but in 642 was betrayed by the Monophysite Copts to Amru, the Arab lieutenant of Mohammed. As
the modern Fayum (Coptic φ-ω-μ, Fiûm, i.e. Lake Morris) it is celebrated for the discovery (1877–78) of a great many papyri manuscripts, some of which are important for the earliest Christian history of Egypt; they are being given a logical account in the report of the "Egypt Exploration Fund". It has several Coptic churches and Moslem mosques, and some manufactures, especially of woollen stuffs. Its trade in rose-water and nitre is considerable. The population is about 26,000.

Another Aramea was located on the Heropolite Gulf of the Red Sea, and as one of the principal harbours of ancient Egypt carried on an extensive trade with India in silks, spices, ivory, etc. It is mentioned in Exodus, xiv, 2, 9, and Numbers, xxxiii, 7, and is said to be identical with Argeorum near Suez. Arsinne on the west coast of Cyprus was an episcopal see from the fifth to the twelfth century (Gams, p. 439, and Lequien, II, 1065–68). Several other cities of the name are mentioned in Smith.

Art, Christian. See Christian Art.

Artdeu Montor. See Montor.

Aramon (or Artemas), mentioned as the leader of an Antitranitarian sect at Rome, in the third century, about whose life little is known for certain. He is spoken of by Eusebius (Hist. Eccl., V, 28) as the forerunner of Paul of Samosata, an opinion confirmed by the Acts of a council held at Antioch in 272 years ago. They are described in the Hellenic section of the British Museum (Additional MSS. 51,885), and in a manuscript diary of considerable interest, also in Latin, which gives particulars of his numerous cases. This diary shows him to have been held in the highest esteem as a physician. Arthur sometimes called himself Thomas Arturus, FitzWilliam his father's name being William. He was born at Bordeaux and subsequently studied medicine in Paris. He returned to Ireland in 1619, and in May of that year started to practise his profession in Limerick. He succeeded so well that on the invitation of various influential people he settled in Dublin, in 1624. When the English physicians failed to relieve Archbishop Ussher of a serious complaint from which he suffered Arthur was summoned to Drogheda to take charge of the case. With the "pseudo-primas Armdachus", as he calls him, he stayed for some time subsequent to 22 March, 1625, and accompanied him to Lambay Island in the county of Meath in order to cure him. He was most successful, and his reputation as a skillful physician was enormously enhanced by this case. He received a fee of fifty-one pounds, then justly considered a munificent reward. He himself says that the cure made him famous among the English, whom he hereby distinguished for the sake of the Catholic religion". In his diaries he mentions another case for which he was paid ten pounds by the Marquis of Ormonde. In his diary he occasionally alludes to the affairs of Ireland but only in the briefest possible way. His Catholic feelings are everywhere shown. Among his patients was Charles Fleetwood, Commander-in-Chief of the English forces in Ireland, at whose request he wrote a treatise on the disease from which that soldier was suffering. The only writer who seems to have made use of Arthur's manuscript is Maurice Lenihan in his "History of Limerick", where one or two epigrams are quoted.

Thompson, in Dict. of Nat. Biog., I, 136.

D. J. O'Donoghue.

Articles of Faith (Greek, Ἀρτικυλία; Latin, articulorum, joint), certain revealed supernatural truths such as those contained in the symbol of the Apostles. The terms were not used by the Fathers or by ecclesiastical writers in the early Middle Ages. St. Bernard and Richard of St. Victor prefer the latter approach to truths having God for their object and so explicitly stated as to compel assent. According to St. Thomas Aquinas, the article of faith is any revealed supernatural truth which is distinct in itself from other such truths but which unites with them to form the organic whole of Christian teaching. Thus the articles of the Creed announce truths which are in themselves distinct from one another but parts of a complete summary of the truths which have been revealed to help us to gain our last end. They are for Christian theology what the psychological account in Latin elegance. Not every revealed truth is an article of faith, nor are theologians agreed on what constitutes an article or faith. Some would limit these articles to the contents of the Apostles' Creed. Others say that every truth defined by the Church, or in any other manner explicitly proposed for our belief, is an article of faith. De Lugo denies them an essential character or primary truths which are the basis of other revealed truths or principles. In the Catechism of the Council of Trent (p. 1, c. 1, q. 4), the truths of the Apostles' Creed are called articles "by a sort of simile frequently used by our forefathers; for as the members of the body are divided by joints (articula), so also in the profession of faith whatever is to be
believed by us distinctly and separately from anything else we properly and appropriately call an article'.

MACDONALD, The Symbol (New York, 1903); POIRIER, Procédés Dogmatiques (Freiburg, 1886), VIII, nos. 192, 441, 448, 459.

JOHN J. JYNNE.

ARTICLES, THE ORGANIC; a name given to a law regulating public worship, comprising 77 articles relative to Catholicism, and 44 relative to Protestantism, presented by order of Napoleon to the Tribunate and the legislative body at the same time that he made these two bodies vote on the Concordat itself. Together with the Concordat, the Organic Articles were published as a law, under the same title and the same preamble, 8 April, 1802, and the various governments in France which have since followed one another, down to 1905, have always professed to regard the Organic Articles as inseparable from the Concordat. Pope Pius VII, however, as early as 24 May, 1802, declared formally, in a consistorial allocution, that these articles had been promulgated without his knowledge, and that he could not accept them without modification.

The articles which refer to Catholicism fall under four titles. Title I deals with "the government of the Catholic Church in its general relations to the rights and constitution of the State." In virtue of these articles, the authorization of the Government is necessary for the publication and execution of a papal document in France; for the exercise of the theological faculties by any representative of the pope, for the holding of a National Council or a Diocesan Synod. Moreover, the Council of State, thanks to the formality of the appel comme l'abus, may declare that there is abus in any given act of the ecclesiastical authority, and thus thrust itself into the affairs of the Church. Title II deals with the ministers of public worship, whose powers it defines: the rules and regulations of seminaries must be submitted to the State; the "Declaration of 1682" must be taught in the seminaries; the number of those to be ordained must be fixed yearly by the Government; the curés of important parishes cannot be appointed by the bishop without the consent of the State. Under Title III, devoted to public worship, the legislature forbids public processions in towns where there are adherents of different creeds. It fixes the dress of the priests, who must be dressed "in the French fashion and in black"; it prescribes that there shall be only one catechism for all the churches of France. Article IV has reference to the boundaries of dioceses and parishes, and to the salary of ministers of religion.

It was not long, however, before many of these articles became a dead letter. M. Emile Ollivier, in his speech from the tribune, 11 July, 1868, said: "It would be difficult to cite even one or two that are still kept; even these are not enforced every day, but are only dragged from their nothingness and obscurity on great occasions, when there is need of something to be done or something not to be done." Even the Third Republic has never claimed the right to prevent the bringing of papal documents into France, to fix the dress of the priests, to insist on the teaching of the Declaration of 1682, and the judgments Tuum quum ab abusu, pronounced by the Council of Trent against the bishops, have always been boldly platonic.

The Organic Articles as such were the outcome, philosophically speaking, of a certain Gallican and Josephist spirit, whereby the State sought to rule the Church. Historically speaking, the French Legislature in drawing up these articles, which limited the scope of the Concordat, had set an unfortunate example, followed twenty years later by the various German governments, which having in their turn treated with the Holy See, hastened to counteract their own agreements by means of certain territorial enactments.

The law of 1905, which separated Church and State in France, abrogated the Organic Articles at the same time that it abrogated the Concordat. (See Concordat of 1801.)

GEORGES GYAU.

ARTICLES, THE THIRTY-NINE. See Anglicanism; England.

Artoklasia (Gr. ἀρτοκλασία = to break, the breaking of bread). A peculiar service in the Greek Church performed as the concluding part of Vespers. Five loaves of ordinary bread, a measure of wine, and a measure of oil are set upon the analo- gion before the iconostasis in front of the altar. These are first incensed, and then the priest taking one of the loaves into his hands blesses them as follows: "O Lord Jesus Christ our God, Who didst bless the five loaves in the desert and satisfy therewith five thousand men, do Thyself bless these loaves also, the wheat, the wine and the oil; multiply them in this holy abode unto all the world; and sanctify Thy faithful servants of time and eternity that receive them. For Thou art He who blessest and hallowest and nourishest all good things, O Christ our God, and to Thee we send up glory with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, now and for ever, world without end". Afterwards the xiiiith Psalm is said, ending with the singing of the eleventh verse: "The poor have become poor and have suffered hunger; but they that seek the Lord shall not be deprived of any good things", and then the people are blessed. This office was introduced in monasteries where the monks kept an all-night vigil and the food was necessary for them, but became a Church office for the whole Eastern Rite. Originally there was a breaking of the bread and a distribution of the bread and wine, but that has been discontinued, although the Greek rubric still says, "Note that the blessed bread is a preventive of all manner of evils if it is received with faith". The ceremony of artoklasia is now seldom used in the Greek Catholic Church, since, in imitation of the Roman Rite, the Benediction of the Blessed Sacrament according to a Greek form has taken its place.

CLUSIN, Did des noms liturgiques (Paris, 1865) 19; ROBERTSON, Divine Liturgies (London, 1894) 56-57. See also Rosset.

ANDREW J. SHIPMAN.

Artotypiaste. See Montanists.

ARTS, BACHELOR OF, a degree marking the completion of the traditional curriculum of the college. In the early medieval universities, the Mastership, or Doctorate, was the great academic prize. The Bachelorship does not appear to have existed at first, either at Bologna or Paris. It probably originated from the practice of employing the more advanced students to assist in teaching those who were younger, such teaching being regarded as a preparation for the Mastership. Before being allowed to begin to teach, the student had to maintain a thesis or disputation in public. The technical term for this was "Determination". To "determine" meant, for the student, to resolve questions in a public disputation in order to prove his fitness to enter upon the second stage of his career for the Mastership. "Determination" was thus an imitation of "Inception", which admitted to the Mastership, and like the latter it soon developed into a mere academic ceremony, examinations being held beforehand to ascertain the fitness of the candidate. Of these there were two, a prelimi- nary one, known as "Responsions", and a second one, more severe, known as Examen Baccalaurea-
The development of the system of "colleges" at Oxford and Cambridge, contributed greatly to preserving the effectiveness and popularity of the traditional Arts course in England. The immense addition to the stock of human knowledge in modern times, together with the multiplication of distinct branches of science suitable for educational purposes, have profoundly affected the Baccalaureate curriculum. One effect is seen in the development of the principle of election of courses. In the words of the statutes, the time, to a young man who was an apprentice. The academic condition which the word was employed to designate involved the idea of an apprenticeship in teaching. The later academic term Baccalaurius (spelled Baccalarius at first) was probably a corrupt Latinization of the term used in the same way in the Middle Ages.

The length of the course in Arts in the medieval universities varied considerably according to time and place. The statutes framed for the University of Paris, in 1215, by Robert de Courçon, the papal legate, fixed the minimum length of the course at six years. Twenty years of age being required for its completion, and the reception of the license. Later statutes fixed the minimum age for determination at fourteen years. At Paris the time between matriculation and determination was usually from one to two years. The tendency at Paris, and on the Continent, was towards early determination. The English statutes that are ten years of age in the liberal arts, that the Baccalaureate eventually disappeared altogether from Continental universities. At Oxford and Cambridge, on the other hand, the tendency was towards late determination. At Paris the age for entrance was about thirteen, and for determination about fifteen. At Oxford the boy entered at about the age of fourteen, and passed four years before being allowed to determine. The English Bachelor was thus several years older than the French or German Bachelor. The custom of late determination at Oxford and Cambridge, which was largely due to the development of the English grammar-school system, furnishes a historical explanation of the fact that the American college graduate to-day is several years older than the French Bachelor, or the German student on finishing the Gymnasium, American colleges having adopted the English system in this respect. The studies leading to the Baccalaureate vary naturally with the time of the respective course. Those prescribed at Oxford in 1267 were as follows:

1. The Old Logic: Porphyry, "Isagoge", the "Categories" and "De Interpretatione" of Aristotle, and the "Sex Prinzipia" of Gilbert de la Porre, with "De Anima" and "De Generatione et Corruptione".
3. Grammar: Priscian, "De Constructionibus".
4. Or, in place of Grammar, Natural Philosophy: "Physica" of Aristotle, "De Anima", "De Generatione et Corruptione".

The influence of the humanistic movement of the fourteenth and fifteenth centuries upon the A.B. curriculum was shown in the partial replacement of the Aristotelian courses by the Latin and Greek classics, although the theological controversies and civic wars prevented the formal transition in the faculty towards neutralizing the effect of humanism upon the universities. The Jesuits, however, carried forward the movement, and were long noted as the leaders in classical education throughout Europe.

Arts, The Faculty of, one of the four traditional divisions of the teaching of the liberal arts. It is impossible to fix the date of the origin of autonomous faculties in the early medieval universities, because, as Denifle has observed, the division did not take place all at once, or as the result of deliberate action, but came about gradually, as the result of a spontaneous inner development. As a matter of fact, the formation of faculties and the same academic impulse that gave rise to the universities themselves. The mother universities of Europe were those of Paris and Bologna. The germ of the University of Paris was the voluntary association of the teaching Masters, after the fashion of the universally recognized ecclesiastical order. At Bologna, it was the association of the students that gave rise to the corporate university. In both places it was but natural, and, as it seems to us now, inevitable, that the teachers in a common field of
knowledge should gradually come to act together along the lines of their identical interests. Such unions appear to have been formed soon after these two universities came into existence, if indeed they did not exist before. Schools of arts, theology, law, and medicine had been established throughout Europe previous to the organization of the universities. With the separate existence of such schools, there was from the outset a division of the university teaching body into faculties. Although there is evidence of the existence of a general association of the Masters at Paris, about the year 1175, the first direct proof of the existence of faculties in the same university dates back only to the year 1215, when the four faculties then recognized were theology, arts, canon law, and civil law. The term facultas was used at first to designate a specific field of knowledge; but in 1255 we find the Masters at Paris using the term in the modern meaning of a union of the teachers in a certain department of knowledge. The new turn given to the meaning of the word was not without significance. The centre of power, the facultas, had shifted from the objective to the subjective side of knowledge. Henceforth the teacher was to be the dominant influence.

The term Arts, in medieval academic usage, compassed the studies of the masters of the higher non-professional intellectual activity. The traditional liberal arts derived from the Romano-Hellenic schools, were seven in number. They were made up of the trivium, embracing grammar, rhetoric, and dialectic, and the quadrivium, or music, arithmetic, geometry, and astronomy. The trivium may be said to have corresponded to the Arts studies proper in the modern college course, and the quadrivium to the science studies. While the medieval universities held to the traditional number of the liberal arts, they did so only in a theoretical way. New subjects were at times introduced into the curriculum, and classified as belonging to one or other of the seven arts. The instruction given under the several arts was, quantitatively as well as qualitatively, very unequal. The trivium generally formed the body of the Arts curriculm, especially up to the A.B. degree. After that, more or less of the quadrivium was given, together with individual courses covering the ground of the trivium. Grammar was a wide term. Theoretically, it included the study of the whole Latin language and literature. Rhetoric was the art of expression, both in writing and speaking. It corresponded to what we should now call, in a broad sense, oratory. Dialectic was the study of philosophy, including logic, metaphysics, ethics, and politics. Generally, at the great authority, the Magister, as he came to be reverently called. Certain of his treatises had long been known throughout Europe, and these, together with the logical works of Boethius, were called, in school parlance, the Old Logic; in contradistinction to those Aristotelian treatises which became known in Northern Europe only in the twelfth century, and hence were designated as the New Logic. The old cloistral and cathedral schools had kept alive the study of the Latin classics, and handed it on to the universities; but the passion for dialectic swept aside the study of grammar and rhetoric. The Latin classics were largely read, but the Greek classics were unknown. It was not until the rise of Humanism in the fifteenth century that the study of the ancient literatures of Rome and Greece was, generally speaking, made a regular and important part of the university course in Arts.

The following list includes books that are to be read, or lectured on, by the Masters of the Faculty of Arts, at Paris in 1254. It covers the period of six or seven years from entrance, or matriculation, up to the Master's degree, and, were the disputations added, it might be regarded as typical of the Arts course in the medieval universities generally. A specific date was set for finishing the reading of each book.

1. Old Logic: Porphyry, "Isagoge" (Introduction to the Categories); Aristotle, "Categories" and "Periphrasis"; Boethius, "Divisions" and "Topiques", except Bk. V.
5. Astronomy: Aristotle, "De Coelo" and "Meteorum".
6. Psychology and Natural Philosophy: Aristotle, "Physics"; "De Animalibus"; "De Anima"; "De Generationibus et Corruptionibus" (attributed to the time of Aristotle), "De Causis"; "De Sensu et Sensibilibus"; "De Sensu," "De Vigilia"; "De Plantis"; "De Memoria et Reminiscencia"; "Vita De Morte," "De Honore," "De Beneficis," "De Magnifici," "De Contemptu," etc.
7. Grammar and Rhetoric: Priorian Major (19 books of his "Institutio Grammatica"), Priorian Minor (last two books of the same); Gilbert de la Porret, "Sex Principia"; Barbarismus (third book of Donatus, "Ars Major"); Priorian, "De Amenta".

(Cf. Chartularium Univ. Paris, Part I, n. 246.)

Masters of Arts, like masters, or doctors, of other faculties, were divided into regents and non-regents. Regents were Masters actually engaged in teaching. All who received the degree of Master in the Arts course at Paris derived only from the Faculty of Arts, i.e., to teach, for a period of two years, unless dispensed. The purpose of this statute was, partly at least, to provide a sufficiency of teachers for the Arts course, which usually included the great mass of the students of the University, and which was the necessary gateway to the higher studies of theology, law, and medicine. As the Master's degree, at Paris, could be taken at twenty years of age, the consequence of the regimen rule was to make the Faculty of Arts a body of young men, many of them being at the same time students of one of the higher faculties, or preparing to become such. Teaching included lectures, disputes, and disputations. It was long before there were salaries, the Masters being dependent on what they were able to collect as tuition-fees from their pupils. The oath requiring newly created Masters to teach for a period at the university was abolished at Paris only in 1492. At Oxford, teaching for a half-century later, and some vestiges of it remained until comparatively recent times. The Privy Grant of the modern German University represents a development of the medieval regimen rule.

At Oxford and Cambridge, which have the most faithfully adhered to the medieval archetype, the Faculty, of Arts, occupies a position of preeminent importance. At Oxford, especially, the Arts studies still furnish the materials for the most characteristic type of mental training given by the University. The A.B. course is followed by the great majority of the students, and philosophy, much of it Aristotelian, is still the backbone of the body of knowledge for all candidates for the Baccalaureate. The Master of Arts at Oxford on taking his degree becomes a member of the Faculty by right, and a member of the governing body of the University as well. The governing body consists of two houses, the Congregation and the Convocation, the former including all resident Masters, and the latter those who are non-resident. Outside of England, the relative position of the Faculty of Arts in the university has been considerably altered since medieval times. The promising development of the Arts studies under Humanism was checked in Northern Europe by the battles that raged in these universities and civil wars which grew out of the preaching of the new doctrines by Luther and the other reformers. The effect was most evident in Germany, where, until the close of the seventeenth century, the course in Arts, or Philosophy, as it had come to
be called, was relegated to a position of decided inferiority. Theology was in the foreground, and it became the fashion to look upon the study of the classics with contempt. With the eighteenth century, however, a new era began. Under the lead of the new universities, Halle and Göttingen, philosophical studies gradually regained a place of importance, and the Licentia docendi, which the University of Salamanca had by the end of the sixteenth century completely recovered their ancient prestige. Taking Germany as a whole, the Faculty of Philosophy includes to-day about one-fourth of all the teachers in the universities. In modern times the development of knowledge, especially of sciences, has, in some universities, led to fundamental changes in the constitution of the Faculty of Arts. Owing to the multiplication of courses, the teachers in the Faculty of Arts in many cases outnumber those in all the other Faculties together. The difficulties arising out of this condition come not only from the fact that the Faculty of Arts in such cases is a larger body than it formerly was, but also from the fact that its members have fewer interests in common. In the days when Aristotle was the text-book for both philosophy and science, it was natural enough that teachers of the two branches should work side by side; their courses overlapped on both sides. But to-day there is often little in common between them, except what results from the traditional association of their respective subjects under the same faculty. In France, the problem has been met by splitting the Faculty of Arts into two separate faculties, those of Letters and of Science. At most of the German universities the Faculty of Philosophy has remained intact, but the old humanistic group of studies and the mathematical-science group receive recognition respectively as distinct departments. In a few institutions, however, the problem has been solved, as in France, by dividing the Faculty of Philosophy into two separate faculties, or even into three. In American universities and colleges the Faculty of Arts occupies much the same position as at Oxford, although there is considerable diversity in the names by which it is officially known. It usually has under its jurisdiction the great majority of professors and students, and all courses of study outside of the purely professional and technical departments. In some cases the Faculty has been split up into several distinct faculties; but in general there has been a strong desire to adhere to the medieval tradition that all cultural studies, whether undergraduate or professional, whether in the arts or in the sciences, should be grouped together, the danger of insufficiency being guarded against usually by dividing the Faculty into a number of departments, each of which controls, to a greater or less extent, the work of its instructors and students.

For bibliography, see Arts, Bachelor of.

J. A. Burns.

Arts, Master of, an academic degree higher than that of Bachelor. The conferring of the degree of Master of Arts, as a title invested with certain specific academic privileges, is closely connected in origin with the early history of the University of Paris, which was the mother-university in arts as Bologna was in law. Originally, the degree meant simply the right to teach, the Licentia docendi, and this right could be granted, in Paris, only by the Chancellor of the Cathedral of Notre Dame, or the Chancellor of St. Geneviève. According to the Tenement of Lauren, held in 1179, this Licentia docendi had to be granted gratuitously to all duly qualified applicants. It was the Chancellor's right to determine the question of the applicant's fitness. But in time, as the number of candidates for the degree increased, and the university developed, the ceremony of presentation before the Chancellor became more and more of a formality, and the responsibility for the fitness of the candidate devolved upon his teacher, and his teacher's associates. Although, however, the Chancellor's licence unquestionably conferred the right to teach, it did not make the recipient a full Master. For this it was required, in addition, that the faculty in which the candidate was to teach, namely the University of Paris, did recognize the recipient as a Master, and admit him to a place among themselves. This ceremony, by which the Licentiate became a full Master, was known as Inceptio. As the term implies, the ceremony involved a beginning of actual teaching, the Licentiate delivering a lecture. The term "Commencement," as applied to graduation exercises, is but the English equivalent of the medieval Inceptio, and was first used at Cambridge. The ceremony of formally investing the young teacher with the title and insignia of a Master consisted in the bestowal of the biretta, or Master's cap, the open book, and the kiss of fellowship, after which he took his seat in the magisterial chair. Half a year or so elapsed between the granting of the Licence and the Inception. No examination was required before Inception, the candidate's fitness having been tested before the conferring of the Licence. Those who survived the trial from the Chancellor were admitted to Inception as a matter of course. The candidate for the Licence in Arts had to pass two examinations, a preliminary one, conducted by the Chancellor, and another conducted by the faculty itself. In going to receive the Licence, the candidates were arranged in the order of their academic standing, a custom which developed into the modern system of graduation honours. The ceremony was conducted with great pomp. Part of the proceedings consisted in the "Collations", or the giving of lectures by some of the candidates. The Chartularium of the University of Paris gives the formula used by the Chancellor in conferring the Licence as follows: "Et ego suectoriter apostolorum Petri et Pauli in hac parte mihi commissâ do vobis licentiam legendi, regendi, disputandi et determinandi ceteraque actus scholasticos seu magistrales exercendi in facultate artium Parisiis et universitate Patruis, in collationibus, in quaestoriatibus et in omnibus sanctis.

Amen." (Chartularium, II, App. 679.)

In medieval times, the title of Master was practically synonymous with that of Doctor, the former being more in favour at Paris and the universities modelled after it, and the latter at Bologna and its derivative universities. At Oxford and Cambridge this distinction came to be drawn between the Faculty of Law, Medicine, and Theology and the Faculty of Arts in this respect, the title of Doctor being used for the former, and that of Master for the latter. In Germany "Doctor" is exclusively used, but the German university diploma still frequently evidences the original equivalence of the two titles, the recipient being styled Magister Artium et Doctor Philosophiae. In France the original practical equivalence of the Licentiate and the Mastership, or the Doctorate, developed into a distinction amounting to separate degrees. Under the present university system in France, the Bachelor may attain the Licence in Arts one year after receiving the Baccalaureate, although generally two years at least are found necessary. After the Licentiate, a considerable period elapses before the Doctorate can be obtained. No set time is required for the Doctorate, but the high standard of qualification prevents candidates from applying for it in consequences for many, years after the Licentiate is received.

At Oxford, the degree of Master of Arts has retained much the same academic significance it had during the Middle Ages. The degree admits the recipient ipso facto to the Faculty of Arts and to the
The ancient privilege of "Regency", or the right to teach, though only in the colleges, the university professors being specially appointed. In American universities, which followed here the example of Oxford and Cambridge, the Mastership was, until 1860, the only degree given in Arts after the Baccalaureate, and it was usually conferred several years after the Baccalaureate, residence at the institution meanwhile not being requisite. In that year, however, the growing influence of German academic ideals was evidenced in the introduction by Yale, of the degree of Doctor of Philosophy. Since then one university after another has introduced this degree, until at present, the offering of a course of study and research leading to the Doctorate in Philosophy, has come to be looked upon as a test of the fitness of an institution to be classed as a graduate school or university. Generally speaking, a minimum of three years' time is required for the degree after the Baccalaureate, and a thesis embodying original research on some important subject is, as in Germany, regarded as the most important test of qualification. The development of the Doctorate course in American universities has had important effects upon the degree of A.M. It now holds a middle place between the Baccalaureate and the Doctorate, and in order to obtain it in the universities, a minimum residence of one year is required. The bringing together in this way of the historic degrees of Master of Arts and Doctor of Philosophy, although effected somewhat at the expense of the Mastership, is an interesting phenomenon pointing to the two great university types after which the American university has been moulded, the relative positions of the two degrees indicating, at the same time, the predominance at present of the German over the English type.

J. A. Burns.

Arts, The Seven Liberal.—The expression *artes liberales*, chiefly used during the Middle Ages, does not mean arts as we understand the word at the present day, but those branches of knowledge which were taught in the schools of that time. They are called liberal (Lat. liber, free), because they serve the purpose of training the free man, in contrast with the *artes illiberales*, which were pursued for economic purposes; their aim is to prepare the student not for gaining a livelihood, but for the pursuit of science in the strict sense of the term, i.e. the combination of philosophy and theology known as scholasticism. They are seven in number, but may be arranged in two groups, the first embracing grammar, rhetoric, and dialectic, in other words, the sciences of language, of oratory, and of logic, better known as the *artes sermocinales*, or language studies; the second group comprises arithmetic, geometry, astronomy, and music, i.e. the mathematico-physical disciplines, known as the *artes reales*, or *physicae*. The first group is considered to be the elementary group, whence these branches are also called *artes triviales*, or *trivium*, i.e. a well-beaten ground like the junction of three roads, or a cross-roads open to all. Contrasted with them we find the mathematical disciplines as *artes quadriviales*, or *quadrivium*, or a road with four branches. The seven liberal arts are thus the members of a system of studies which embraces language branches as the lower, the mathematical branches as the intermediate, and science properly so called as the uppermost and terminal grade. Though not a distinct development conceded by its name only until the Middle Ages, still it extends in the history of pedagogy both backwards and forwards; for while, on the one hand, we meet with it among the classical nations, the Greeks and Romans, and even discover analogous forms as forerunners in the educational system of the ancient Orientals, its influence, on the other hand, has lasted far beyond the Middle Ages, up to the present time.

It is desirable, for several reasons, to treat the system of the seven liberal arts from this point of view, and this we propose to do in the present article. The subject possesses a special interest for the modern student, extending through more than two thousand years and still in full operation, here challenges our attention as surpassing both in its duration and its local ramifications all other phases of pedagogy. But it is equally instructive for the philosopher because thinkers like Pythagoras, Plato, and St. Augustine collaborated in the framing of the system, and in much thought and, we may say, much pedagogical wisdom have been embodied in it. Hence, also, it is of importance to the practical teacher, because among the comments of so many schoolmen on this subject may be found many suggestions which are of the greatest utility.

The Oriental system of study, which exhibits an instructive analogy with the one here treated, is that of the ancient Hindus still in vogue among the Brahmins. In this, the highest object is the study of the Vedas, i.e. the science or doctrine of divine things, the sacred writings of ancient India, for the understanding of which auxiliary sciences were pressed into service, four of which, viz. phonology, grammar, exegesis, and logic, are of a linguistically-logical nature, and can thus be compared with the Trivium; while two, viz. astronomy and metrics, belong to the domain of mathematics, and therefore to the Quadrivium. The remainder, viz. law, ceremonial lore, legendary lore, and dogma, belong to theology. Among the Greeks the place of the Veda is taken by philosophy, i.e. the study of wisdom, the science of *ultimate causes* which in one point of view is identical with theology, "Theological" or "Natural Theology" i.e. the doctrine of the nature of the Godhead and of Divine things, was considered as the domain of the philosopher, just as "political theology" was that of the priest, and "mystical theology" of the poet. [See O. Willmann, Geschichte des Idealismus (Brunswick, 1894), I, § 10.] Pythagoras (who flourished between 540 B.C. and 510 B.C.) first called himself a philosopher, but was also esteemed as the greatest Greek theologian. The curriculum which he arranged for his pupils led up to the *lepida kategoria*, i.e. the sacred teaching, the preparation for which the students received i.e. *mathematika*, or sciences. In which was occupied with the *mathema*, the "science of teaching"—that, in fact, now known as mathematics. The preparation for this was that which the disciples underwent as *deissmatikos*, "hearers", after which preparation they were introduced to what was then current among the Greeks as *mousica phainetai"*, "musical education", consisting of reading, writing, lessons from the poets, exercises in memorizing, and the technique of music. The intermediate position of mathematics is attested by the ancient expression of the Pythagoreans *meta hemina* i.e. "spear-distance"; properly, the space between the combatants; in this case, between the elementary and the strictly scientific education. Pythagoras is moreover renowned for having converted geometrical, i.e. mathematical, investigation into a form of education for freemen. (Proclus, Commentary on Euclid, I, p. 19, την περι την γεωμετρια φιλοσοφιαν ουκ ημιτονικα μεταθεται χαρατις την υποimation αγνωστην, he covered a mean or intermediate stage between the mathematics of the temple and the mathematics of practical life, such as that used by surveyors and business people; he preserves the high aims of the former, at the same time making it the palestra of intellect; he prescribes a religious discipline into the service of secular life without, however, robbing it.
of its sacred character, just as he previously transformed physical theology into natural philosophy without alienating it from its hallowed origin. (Geschichte des Idealismus, I, 19 at the end). An extension of the elementary studies was brought about by the active, though somewhat unsettled, mental life which developed after the Persian wars in the 5th b. C. Plato, in his study of reading and writing, they advanced to the theory of speaking and its theory (rhetoric), with which was combined dialectic, properly the art of alternate discourse, or the discussion of the pro and con. This change was brought about by the sophists, particularly by Gorgias of Leontium. They also attached more importance to special knowledge in the practical and practical knowledge. Of Hippias of Elis it is related that he boasted of having made his mantle, his tunic, and his foot-gear (Cicero, De Oratore, iii, 32, 127). In this way, current language gradually began to designate the whole body of educational knowledge as encyclical, i. e. as universal, or all-embracing (εγχειρία πανεμπορία, or μαθηματα; εγχειρία πανεμπορία). The expression indicated originally the current knowledge common to all, but later assumed the above-mentioned meaning, which has also passed into our word encyclopedia.

Socrates having already strongly emphasized the necessity of a Platonic education, Plato (429-347 b. C.) protested against its degeneration from an effort to acquire culture into a heaping-up of multifarious information (πολυπεραγμοσι). In the “Republic” he proposes a course of education which appears to be the Pythagorean course perfected. It begins with musico-gymnastic culture, by means of which he aims to impress upon the senses the fundamental forms of the beautiful and the good, i. e. rhythm and form (αειδε). The intermediate course embraces the mathematical branches, viz. arithmetic, geometry, astronomy, and music, which are calculated to put into action the powers of reflection (διάφωσ), and to enable the student to progress by degrees from sensual to intellectual perception, as he successively masters the theory of numbers, of forms, of the kinetic laws of bodies, and of the laws of (musical) sounds. This leads to the highest grade of the educational system, its pinnacle (δρυς) so to speak, i. e. philosophy, which Plato calls dialectic; thus, elevating the word from its current meaning to signify the science of the Eternal as ground and prototype of the world of sense. This progress to dialectic (διαλεκτικ νοεροσ) is the work of our highest cognitive faculty, the intuitive intellect (αναγνωστικον αναγνωστικόν), a psychological, or noetic, basis for the sequence in his studies, namely: sense-perception, reflection, and intellectual insight. During the Alexandrine period, which begins with the closing years of the fourth century before Christ, the encyclical studies assume scholastic forms. Grammar as the science of language (technical grammar) and explanation of the classics (exegetical grammar), take the lead; rhetoric becomes an elementary course in speaking and writing. By dialectic they understood, in accordance with the teaching of Aristotle, directions enabling the student to present acceptable and valid views on a given subject. By dialectic he means a psychological, or noetic, basis for the sequence in his studies. Among the Romans grammar and rhetoric were the first to obtain a firm foothold; culture was thus identified with eloquence, as the art of speaking and the mastery of the spoken word based upon a manifold knowledge of things. In his “Institutiones Oratoriae” Quintilian, the first professor eloquentiae at Rome in Vespasian’s time, begins his instruction with grammar, or, to speak precisely, with Latin and Greek Grammar proceeds to the plain study of words and conclusions with rhetoric, which comprises not only elocution and a knowledge of literature, but also logical—in other words dialectical—instructions. However, the encyclical system as the foundation of the liberal arts, or Artes Bona, i. e. the learning of the vir bonus, or patriot, was also preserved in special individual schools of practical and practical knowledge and discipline (Digituriae) of the learned M. Terentius Varro of Reate, an earlier contemporary of Cicero, treats of the seven liberal arts adding to them medicine and architecture. How the latter science came to be connected with the general studies is shown in the book “De Architectura”, by M. Vitruvius Pollio, a writer of the time of Augustus, in which excellent remarks are made on the organic connection existing between all studies. “The inexperienced”, he says, “may wonder at the fact that so many various things can be retained in the memory; but as soon as they observe that all branches of learning hang in close connection with each other, the matter will seem very simple; for universal science (εγχειρία, discipline) is composed of the special sciences as a body is composed of members, and those who from their earliest youth have been instructed in the different branches of knowledge (partis eruditionibus) recognize in all the same fundamental features (notas) and the mutual relations of all branches, and therefore grasp everything more easily” (Vitr., De Architectura, I, 1, 12).

In these views the Platonic conception is still operative, and the Romans always retained the conviction that in philosophy alone was to be found the perfection of education. Cicero enumerates the following as the elements of a liberal education: grammar, music, literature, poetry, natural science, ethics, and politics. (Artes quibus liberales doctrinae atque ingenio continentur; geometria, litterarum cognitio et poetarum, atque illa quae de naturis rerum, quae res dominium moribus, quae de rebus publicis dicitur.)

Christianity taught men to regard education and culture as a work for eternity, to which all temporary objects are secondary. It softened, therefore, the antithesis between the liberal and illiberal arts; the Platonic conception of education was purified of its psychological basis, and so “that the man of God may be perfected, furnished to every good work” (II Tim., iii, 17). In consequence, labour, which among the classic nations had been regarded as unworthy of the free man, who should live only for leisure, was now ennobled; but learning, the offering of leisure, lost nothing of its dignity. The Christians retained the expression, μαθηματα πεπερισμα, studia liberalia, as well as the gradation of these studies, but now Christian truth was the crown of the system in the form of religious instruction for the people, and of theology for the learned. The appreciation of the several branches of knowledge was largely influenced by the view expressed by St. Augustine in his little book, “De Doctrina Christiana”. As a former teacher of rhetoric and as master of eloquence, he was thoroughly familiar with the Artes and had written upon some of them. Grammar retains the first place in the education of the young; but, not to interfere with the search for the truth which they contain. The choicest gift of bright minds is the love of truth, not of the words expressing it. “For what avails a golden key if it cannot give access to the object which we wish to reach, and why find
fault with a wooden key if it serves our purpose?" (De Doctr. Christ., IV, 11, 26). In estimating the importance of linguistic studies as a means of interpreting Scripture, Augustine would be less interested in exegetical, rather than technical grammar. Dialetic must also prove its worth in the interpretation of Scripture; "it traverses the entire text like a tissue of nerves" (Per totum textum scripturarum colligata est nervorum vicus, ibid., II, 40, 56). Rhetoric contains the rubric of fuller discussion (argumenta extensoria disputationis); it is used rather to set forth what we have understood than to aid us in understanding (ibid., II, 18). St. Augustine compared a masterpiece of rhetoric with the wisdom and beauty of the cosmos, and of history "ita quidam non verborum, sed rerum, eloquentiam opposivm secundum unum componitur" (De Civit. Dei, XI, 18). Mathematics was not invented by man, but its truths were discovered; they make known to us the mysteries concealed in the numbers found in Scripture, and lead the mind upwards from the mutable to the immutable; and interpreted in the spirit of Divine Love, they become for the mind a source of that wisdom which has ordered all things by measure, weight, and number (De Doctr. Christ., II, 39, also Wisdom, xi, 21). The truths elaborated by the philosophers of old, like precious ore drawn from the depth of the well-dug; Prov. 4:20 are triumphantly proved by the Christian in the spirit of the Gospel, just as the Israelites used the sacred vessels of the Egyptians for the service of the true God (De Doctr. Christ., II, 41).

The series of text-books on this subject in vogue during the Middle Ages begins with the work of an African, Marcianus Capella, written at Carthage about A. D. 420. It bears the title "Satyricon Libri IX" from saturo, sc. lanx, a full dish". In the first two books, "Nuptias Philologiae et Mercurii", carrying out the allegory that Phœbus presents the Seven Liberal Arts as maidens to the bride Philology, mythological and other topics are treated. In the seven books that follow, each of the Liberal Arts presents the sum of her teaching. A simpler presentation of the same subject is found in the little book, intended for clerics, entitled, "De artibus ac disciplinis liberillianum", which was written by Taddeo Gaddi in the Dominican convent of Santa Maria Novella in Florence, printed in 1432, the central figure of which is St. Thomas Aquinas, who either Doctr. Christ. (about A. D. 250) or Priscian (about A. D. 530), the two most prominent teachers of grammar, in the art of instructing a boy; Rhetoric accompanied by Cicero; Dialectic by Zeno of Elea, whom the ancients considered as founder of the art; Arithmetic by Abraham, as the representative of the philosophy of numbers, and versed in the knowledge of the stars; Geometry by Euclid (about 300 B.C.), whose "Elements" was the text-book par excellence; Astronomy by Ptolemy, whose "Almagest" was considered to be the canon of star lore; Music by Tuba C's using the hammer, probably in allusion to the number 600. These muses have suggested to Pythagoras his theory of intervals. As counterparts of the liberal arts are found seven higher sciences: civil law, canon law, and the five branches of theology entitled speculative, scriptural, scholastic, contemplative, and apologetic. (Cf. Geschichte der Idealisismus, II, Par. 74, where the position of St. Thomas Aquinas towards the sciences is discussed.)

An instructive picture of the seven liberal arts in the twelfth century may be found in the work entitled "Didascalia", and "Eruditorium Didascalici", written by the Augustinian canon, Hugo of St. Victor, who died at Paris in 1141. He was descended from the family of the Counts Blankenburg in the Harz Mountains and received his education at the Augustinian convent of Hammersleben.
in the Diocese of Halberstadt, where he devoted himself to the liberal arts from 1109 to 1114. In his "Didascalicon", VI, 3, he writes, "I make bold to say that I never have despised anything belonging to erudition, but have learned much which to others seemed to be trifling and foolish. I remember how, as a schoolboy, I endeavoured to ascertain the number of grains of sand on the surface of the earth, under my hands, and how I formulated my own thoughts concerning them [pendentes liberis], namely: that one cannot know the nature of things without knowing their names. How often have I set myself as a voluntary daily task the study of names [nomina] which are included in all of the Holy Writ as the mean of perpetuating for the sake of brevity, by means of a catchword or two [dictionibus] on the page, in order to commit to memory the solution and the number of nearly all the opinions, questions, and objections which I had learned. I invented legal cases and analyses with pertinent objections [dispositiones ad incubum controreserit], and in doing so carefully distinguished between the methods of the rhetorician, the orator, and the sophist. I represented numbers by pebbles, and covered the floor with black lines, and proved clearly by the diagram before me the differences between acute-angled, right-angled, and obtuse-angled triangles, to the greater astonishment of the class. Natural philosophy seen in a square has the same area as a rectangle two of whose sides are multiplied, by stepping off the length in both cases [utroque procurrens podismo]. I have often watched through the winter night, gazing at the stars [horoscopus—not astrological forecasting, which was forbidden, but pure star-study]. Often have I strung the magaga [Gr. µαγάγας, an instrument of 20 strings, giving ten tones] measuring the strings according to numerical values, and stretching them over the wood in order to catch with my ear the difference between the tones, and at the same time to gladden my heart with the sweet melody. This was all done in a boyish way, but it was far from useless, for this knowledge was not burdensome to me. I do not recall these things in order to boast of my attainments, which are of little or no value, but to show you that the most orderly worker is the most skilful one [silvis incedere aptissime qui incedet ordinem alis]. For many, who, wishing to wit a great jump, fall into an abyss: for as with the virtues, so in the sciences there are fixed steps. But, you will say, I find in histories much useless and forbidden matter: why should I busy myself therewith? Very true, there are in the Scriptures many things which, detached by themselves, will be bold enough for acquiring, but which, if you compare them with others connected with them, and if you weigh them, bearing in mind this connection [in toto suo truitinare cæperis], will prove to be necessary and useful. Some things are worth knowing on their own account; but others, though apparently offering no return for our trouble, should not be neglected, because without them the former cannot be thoroughly mastered [enucleare scrii non possunt]. Learn everything; you will afterwards discover that nothing is superfluous; limited knowledge affords no enjoyment [coarctata scientia jucunda non est].

The connection of the Arts with philosophy and wisdom was faithfully kept in mind during the Middle Ages. Hugo says of it: "Among all the departments of knowledge the ancients assigned seven to be studied by beginners, because they found that they spread out more than the thirty that whoever has thoroughly mastered them can afterwards master the rest rather by research and practice than by the teacher's oral instruction. They are, as it were, the best tools, the fittest entrance through which the way to philosophic truth is opened to our intellect. Hence the names trivium and quadrivium, because here the robust mind progresses as it upon roads or paths to the secrets of wisdom. It is for this reason that there were among the ancients, who followed this path, so many wise men. Our schoolmen [scholasticæ] are disinclined, or do not know while studying, how to adhere to the appropriate method, whence it is that there are many viri mathenarum [doctores], but few wise men" (Didascalicon, III, 3).

St. Bonaventure (1221-74) in his treatise "De Reductione artium ad theologiam" proposes a profound explanation of the origin of the Artes, including philosophy: baseing it upon the method through which Holy Writ teaches us to live, Scripture speaks to us in three ways: by speech (sermo), by instruction (doctrina), and by directions for living (vita). It is the source of truth in speech, of truth in things, and of truth in morals, and therefore equally of rational, natural, and moral philosophy. Rational philosophy, having for object the spoken truth, treats it from the triple point of view of expression, of communication, and of impulsion to action; in other words it aims to express, to teach to persuade (exprimere, docere, movere). These activities are represented by sermo congruus, verus oratus, and the arts of grammar, dialectic, and rhetoric. These are the means by which things themselves as rationes seminales, the truth in the mind as rationes intellectuales, and the truth in God as rationes ideales, and accordingly it is divided into physics, mathematics, and metaphysics. Moral philosophy determines the vertas vita for the life of the individual as monastica (µοναστικά), the domestic life as economica, and for society as politica.

To general erudition and encyclopedic learning medieval education had less close relations than that of Alexandria, principally because the Trivium had a formal character, i. e. it aimed at training the mind rather than imparting knowledge. The system of classic authors was considered as an appendix to the Trivium. Hugo, who, as we have seen, does not undervalue it, includes in his reading poems, fables, histories, and certain other elements of instruction (poema, fabula, historia, didascalia quadam). The science of language, to use the expression of Augustine, is still designated as the key to all positive knowledge; for this reason its position at the head of the Arts (Artes) is maintained. So John of Salisbury (b. between 1110 and 1120; d. 1180, Bishop of Chartres) says: "If grammar is the key of all literature, and the mother and mistress of language, it will certainly turn out to be the proper threshold of philosophy. Only he who thinks that what is written and spoken is unnecessary for the student of philosophy" (Metaleticus, I, 21).

Richard of St. Victor (d. 1173) makes grammar the servant of history, for he writes, "All arts serve the Trivium Wisdom, and each lower art, if rightly ordered, leads to a higher one. Thus the relation existing between the word and the thing required that grammar, dialectic, and rhetoric should minister to history" (Rich., ap. Vincentium Bell., Spec. Doctrinale, XVII, 31). The Quadrivium had, naturally, certain relations to the sciences and to life; this was recognized by the progressions of geometry, and the study of the calendar as a part of astronomy. We meet with the development of the Artes into encyclopedic knowledge as early as Isidore of Seville and Rabanus Maurus, especially in the latter's work, "De Universo". It was completed in the thirteenth century, and is well known by the works of Vincent of Beauvais (d. 1264), instructor of the children of St. Louis (IX). In his "Speculum Naturale" he treats of God and nature; in the "Speculum Doctrinale", starting from the Trivium, he deals with the sciences; in the "Speculum Morale" he discusses the moral world. To these a continuator
added a “Speculum Historiae” which was simply a universal history.

For the academic development of the Artes it was of importance that the universities accepted them as a part of their curricula. Among their own faculties, the Ordo Theologorum, also called the faculty of philosophy, was fundamental: *Universitas fundator in artibus* It furnished the preparation not only for the Ordo Theologorum, but also for the Ordo Legislatorum, or law faculty, and the Ordo Physicorum, or medical faculty. Of the methods of teaching and the continued study of the universities of the sixteenth century, that of the textbook of the contemporary Carthusian, Gregory Reisch, Confessor of the Emperor Maximilian I, gives us a clear picture. He teaches in twelve books: (I) of the Rudiments of Grammar; (II) of the Principles of Logic; (III) of the Parts of an Oration; (IV) of Memory of Letter-writing and of Arithmetic; (V) of the Principles of Music; (VI) of the Elements of Geometry; (VII) of the Principles of Astronomy; (VIII) of the Principles of Natural Things; (IX) of the Origin of Natural Things; (X) of the Soul; (XI) of the Powers; (XII) of the Physical Philosophy. The Latin edition printed in 1512 at Strasburg has for appendix: the elements of Greek literature, Hebrew, figured music and architecture, and some technical instruction (Grecarum litterarum Institutiones, Hebraearum litterarum Rudimenta, Musices figurarum Institutiones, Architecture Rudimenta). At the universities the Artes, at least in a formal way, held their place up to modern times. At Oxford, Queen Mary (1553–58) erected for them colleges whose inscriptions are significant, thus: “Grammatica, Litterae disce”; “Rhetorica persuasor mores”; “Dialectica, Impostures fugae”; “Arithmetica, Omnis numeris constant”; “Musica, Ne tibi dissidiae”; “Geometria, Cura quae domi sunt”; “Astronomia, Altiora ne quiesceris”. The title “Master of the Liberal Arts” is still granted at some of the universities in connection with the Doctorate of Philosophy; in England that of “Doctor of Music” is still in regular use. In practical teaching, however, the system of the Artes has declined since the sixteenth century. The Renaissance saw in the technique of style (eloquentia) and in its mainstay, erudition, the ultimate object of collegiate education, thus following the Roman rather than the Greek. Grammar and rhetoric came to be the chief elements of the study of the sciences of the Quadrivium were embodied in the miscellaneous learning (eruditio) associated with rhetoric. In Catholic higher schools philosophy remained as the intermediate stage between philosophical studies and professional studies; while according to the Protestant scheme philosophy was taken over (to the university) as a Faculty subject. The Jesuit schools present the following gradation of studies: grammar, rhetoric, philosophy, and, since philosophy begins with logic, this system retains also the ancient dialectic.

All the studies spoken of above, must be sought in the encyclopedic learning which grew unceasingly during the seventeenth century. Amos Comenius (d. 1671), the best known representative of this tendency, who sought in his “Orbis Pictus” to make this diminutive encyclopedia (encyclopaedia) the basis of the earliest grammatical instruction, contains so much talk-of-the, the knowledge of which the common people believe a master of philosophy to acquire thoroughly”, and proudly declares, “Our men rise to greater height” (Magna Didactica, xxx, 2.) His school classes are the following: grammar, physics, mathematics, ethics, dialectic, and rhetoric. In the eighteenth century undergraduate studies take on more and more the encyclopedic character, and in the nineteenth century the class system is replaced by the department system, in which the various subjects are treated simultaneously with little or no reference to their gradation; in this way the Artes, which were finally surrendered. Where, moreover, as in the *Gymnasia* of Germany, philosophy has been dropped from the course of studies, miscellaneous erudition becomes in principle an end unto itself. Nevertheless, present educational systems preserve traces of the older systematic arrangement (language, mathematics, philosophy). In the early years of his *Gymnasium*, the course the youth must devote his time and energy to the study of languages, in the middle years, principally to mathematics, and in his last years, when he is called upon to express his own thoughts, he begins to deal with logic and dialectic, even if it be only in the form of composition. He therefore touching upon philosophy. This gradation which works its own way, so to speak, out of the present chaotic condition of learned studies, should be made systematic; the fundamental idea of the *Artes Liberales* would thus be revived.

The Canon of the Liberal Arts. The liberal arts we should advance gradually from sense-perception by way of intellectual argumentation to intellectual intuition, is by no means antiquated. Mathematical instruction, admittedly a preparation for the study of logic, could only gain if it were conducted in this spirit, if it were made logically clearer, if its technical content were reduced, and if it were allowed by logic. The express correlation of mathematics to astronomy, and to musical theory, would bring about a wholesome concentration of the mathematico-physical sciences, now threatened with a plethora of erudition. The insistence of older writers upon the organic character of the content of mathematics, deserves earnest consideration. For the purpose of concentration a mere packing together of uncorrelated subjects will not suffice; their original connection and dependence must be brought into clear consciousness. Hugo’s admonition also, to distinguish between hearing (or learning, properly so called) on the one hand, and practice and invention on the other, for which there is good opportunity in grammar and mathematics, deserves attention. Equally important is his demand that the details of the subject taught be weighed—*fruitinare*, from frutina, the goldsmith’s balance. This gold balance has been used far too long, and it is not surprising that education has suffered. A short-sighted realism threatens even the various branches of language instruction. Efforts are made to restrict grammar to the vernacular, and to banish rhetoric and logic except so far as they are applied in composition. This, is, therefore, not useless to remember the “keys”. In every department of instruction method must have in view the series: induction, based on sensuous perception; deduction, guided also by perception, and abstract deduction—a series which is identical with that of Plato. All understanding implies these three grades, we go from the meaning of what is said, we next understand inferences drawn from sense perception, and finally we understand dialectical conclusions. Invention has also three grades: we find words, we find the solution of problems, we find thoughts. Grammar, mathematics, and logic likewise form a systematic series. A grammar and mathematics of the classical rational and constructive, and the logical rational and speculative (cf. O. Willmann, Dikaktit, II, 67). Humanists, over-fond of change, unjustly condemned the system of the seven liberal arts as barbarous. It is no more barbarous than the Gothic style, a name invented to a reproach. The Gothic, built up on the conception of the old
basilica, ancient in origin, yet Christian in character, was misjudged by the Renaissance on account of some excesses, and obscured by the additions engrafted upon it by modern lack of taste (op. cit., p. 230). That the achievements of our forefathers should be understood, recognized, and adapted to our own needs, is surely to be desired.

Otto Willmann.

Artvin, a Russian city in the trans-Caucasian province of Kutais, is situated near Turkish Armenia on the left bank of the Tchoruk, which flows into the Black Sea. In 1894 it contained 5,900 inhabitants, mostly Armenian and Turkish. In Artvin and vicinity there are nine Armenian-Catholic churches, four schools for boys and three schools for girls. The Gregorian Armenians have five churches and two schools. The Armenian-Catholic Diocese of Artvin (Artvinensis Armenorum) was established in 1850 by Pius IX for the United Armenians in southern Russia, and was first suffragan to the Metropolitan of Constantinople, afterwards directly subject to the Armenian-Catholic Patriarch of Cilicia, whose see is Constantinople. The first bishop was, Titus Nersis (1850-58), who succeeded by Antonius Jalal (1859) and Joannes Baptista Zazarian (1878). In 1878, Russia annexed the entire territory of this diocese and united it with Tiraspol. Up to the present time, Russia has prevented the appointment of a bishop and is now trying to cause an apostasy among the Armenians. The diocese of Artvin numbers about 12,000 Catholics of the Armenian Rite; 25 mission priests (of whom 23 are natives); 30 churches and chapels; 22 primary schools with almost 900 pupils. The girls are instructed partly by the Sisters of the Immaculate Conception of the Blessed Virgin Mary. The Catholic Diocese of Aphrodisia in the diocese of Artvin are subject to the regular jurisdiction of the Bishop of Tiraspol.

Joseph Lins.

Arundel, Thomas, sixth Archibishop of Canterbury, second son of Robert, Earl of Arundel and Warren, b. 1353; d. 19 February, 1414. In 1374, while only in his twenty-second year, he was promoted from the archdeaconry of Taunton to the See of Exeter. Made chancellor, 24 October, 1386, he was transferred to York in 1389, and, by papal provision, to Canterbury, 25 September, 1396, when he resigned the chancellorship. In the second year after his translation he incurred the displeasure of the King, Richard II, was attainted of high treason, and banished, together with his brother, Richard Earl of Arundel, and the Duke of Gloucester. He escaped, first to France, then to the papal court, where he was well received by Boniface IX, who conferred upon him the Archiepiscopate of St. Andrews. On the accession of Henry IV, Roger Walden, his successor in the primatial see, was declared a usurper, and Arundel restored, 21 October, 1399, Walden being transferred to York. He was a prominent as having taken a strong stand against the Lollards whose new doctrine he, in company with the bishops of the province, petitioned Rome to condemn, and on account of his sturdy assertion of Transubstantiation and the prerogative and divine institution of the Papacy.

Godwin, De Presulbus Anqiae; Hook, Archbishops of Canterbury; Le Neve, Ecclesiastical Dignitaries; Lyndwood Provincial; Wilkins, Concilia.

F. Ayling.

Arundell, Thomas, first Lord Arundell of Wardour, b. 1560; d. at Oxford, 7 November, 1639. He was the son of Sir Matthew Arundell of Wardour Castle, Wiltshire. The Arundells were a very old Norman family settled in Cornwall and dating back to about the middle of the thirteenth century. Thomas, first Lord Arundell of Wardour, was grand-son of a Sir John Arundell, of the Arundella of Lan-berne, "the Great Arundells," a Catholic branch of the family. Sir John had become a Catholic (Dodd, Church History) through Father Cornelius, a native of the neighbouring town of Bodmin. Owing to his defence of Cornelius, Sir John Arundell was imprisoned for nine years in Ely Palace, Hol-land (Challoner, Memoirs, p. 1503). Thomas, first Lord Arundell of Wardour, called "the Valiant," was strongly adverse to the Reformers and refused to attend Protestant services. Elizabeth committed him to prison in 1580. When he was freed, he travelled, and entered the Austrian service under Archduke Matthias, brother of Em-peror Rudolph II. He was fighting against the Ottomans in Hungary, and at the siege of Gran, or Strigonium, 7 September, 1505, he was the first through the breach and, scaling the tower, plucked the Crescent thence and planted in its place the Imperial Standard. The Emperor created him and his posterior Counts of the Holy Roman Empire, 14 December, 1595. On his return to England the peers decided that no privilege or precedence should be shown to his title. James I, recognizing Arundell's deserts and loyalty, rewarded him by creating him a peer with the style and title of Baron Arundell of Wardour, 1605. Charles I at the beginning of his reign forbade the new peer to be styled as a Catholic, though Thomas had contributed liberally to avert the danger of the Spanish Armada. Lord Arundell of Wardour died at the age of seventy-nine. His portrait, by Van Dyck, 1635, is at Wardour.

Thomas, second Lord Arundell of Wardour, succeeded his father in 1639. In the trouble between Charles I and the Parliament, the House of Commons ordered Arundell's arrest, November, 1641, but he evaded capture, and when the royal standard was unfurled at Nottingham, 22 August, 1642, he raised a company of horse and fought for His Majesty's cause. He was wounded in battle, and died at Oxford, 1643. His wife, the heroic Lady Blanche Arundell, was the sixth daughter of Edward, Earl of Worcester, an admirable Catholic, and a discreet and loyal subject. She is known by her spirited defence of Wardour Castle, Wiltshire, during the siege begun by her husband against the men at her command, she withstood thirteen hundred rebels, under Sir Edward Hungerford and Colonel Strode, for eight days. When obliged to capitulate she did so on honourable terms, signed 8 May, 1643. She left the castle destitute, and was supported with lodgings by Sir Edward Herbert. She died at Winchester, 28 October, 1649, and was buried with her husband at Tisbury.

Henry, third Lord Arundell of Wardour, b. 1608; d. 1694, was the sole male issue of Thomas, second Lord, and Lady Blanche Arundell. When he succeeded to the title, in 1643, his wife and sons were born, and Wardour Castle was in the hands of the Parliamentary forces under General Ludlow. To dissuade them, he sacrificed his castle by springing a mine under it. He was subsequently wounded in several battles, his estates were sequestrated, and he was forced to leave the country. When the monarchy was restored Nether Stowey, on whose perjured statement Lord Arundell of Wardour was thrown into the Tower at the instance of the House of Commons, in October, 1678, with four other Catholic peers. During his confinement he wrote some poems, which were published under the title
of "Five Little Meditations in Verse" (London, 1679). After five years of imprisonment, during which time one of the peers, Stafford, had been beheaded, and another had died in the Tower, Arundell and his two remaining companions were released, and their indictments annulled, on the ground of perjury. James II made Arundell Keeper of the Privy Seal, 1687. In 1688 he presented an address in the House of Commons. But he afterwards disavowed the admission of Father Petre into the privy council. At the Revolution of 1688 he retired from public life. He was praised for his piety and for his kindness to poor Catholics.

Atzoun. See Seezt.

Asaph. See Psalms.

Asaph (or Asa). Saint, first Bishop of the Welsh See of that name (second half of the sixth century). No Welsh life of him is extant, but local tradition points out the site of his ash, his church, his well, and his valley, Onen Assa, Fynnon Assa, Llanfassa, Pentasia. All these sites are in Tengenel, near Holywell, which is said to be the saint's seat and hermitage in that neighbourhood. The want of a Welsh life, however, is in part compensated for by Jocelyn of Furness's life of St. Kintigern, or Mungo, the founder of the Diocese of Glasgow. This saint during his exile (c. 545) betook himself to Wales, and there founded the Celtic Monastery of Llanelwy (the church on the Elwy), as the Welsh still call the town of St. Asaph. Of the building and government of few Celtic monasteries do we know so much as about Llanelwy. The church was built "of smoothed wood, after the fashion of the Britons, but they could not get but cut it of stone." The 965 disciples, of whom Asa was one, were divided into three groups: 300 of the unlettered farmed the outlying lands, 300 worked in the offices around the monastery, and 365 (the number corresponds to the days of the year) attended to the divine services. Of these the oldest assisted Kentigern in the government of the diocese, and the rest were subdivided into three choirs. "As soon as one choir had terminated its service in church, immediately another entering commenced it; and that again being concluded another entered to celebrate." The founder, after the manner of other Celtic saints, used frequently to pray standing in the icy cold river, and, once, having suffered very severely under this hardship, he sent the boy Assa, who was then attending him, to bring a fagot to burn and warm him. Asaph brought him live coals in his apron, and the miracle revealed to Kentigern the sanctity of his disciple. So when the old man was recalled to Strathclyde, after the battle of Arderyd, in 573 (the only definite date we have in the life), Asaph was consecrated bishop to succeed him, and became the first Welsh bishop of the see. The feast of his deposition is kept on 1 May, but we possess no further details of his life, nor do we know the year of his death.


J. H. Follen.

Ascalon, a titular see of Palestine whose episcopal list (351–930 or 40) is given in Gams (p. 453). It was one of the five chief cities of the Philistines (Josh, xxi. 26), and, on a location, on the sea-coast between Gaza and Joppa, made it a stronghold, and as such it was held by the Arabs after their conquest of it in the seventh century. The city was taken by the crusaders, but was destroyed, in 1270, by Sultan Bibars, and its port blocked up to prevent the place ever again falling into Christian hands. Its extensive ruins still remain, and present a scene of mournful desolation.


Ascelin, Ambassador of Innocent IV (1243–54) to the Tatars. He entered the Dominican Order, probably at Paris, in 1221 or 1222. He was distinguished for learning and a zeal zeal for the spread of the Christian Faith. For these reasons, he was selected in 1245, together with three other Dominicans, by Humbert de Romanis, whom as Provincial of France the pope had ordered to select fit men for the embassy to attempt the conversion of the Sultan Melik Saleh, then encamped in Persia. On the authority of Vincent de Beauvais (Speculum Historiale, XXI, 40) who got his information from one of the embassy, Simon of St. Quentin, they met the first great army of the sultan, 24 May, 1247. But their mission was unsuccessful, since they did not bring presents to win the mercurial courtiers. Believing that Ascelin refused the recognition of the khan's dignity. In consequence of this the friars were condemned to death. The khan threatened to flay the leader of the embassy, Ascelin, and send his skin to the pope. The death sentence was remitted in July, 1247, after several months of miserable imprisonment. At the same time the sultan released sufficiently to allow the friars to preach the Gospel and administer the sacraments. This agreement was probably made in the hope of winning Louis IX, of whose military powers Ascelin often spoke, to participate in a concerted onset of the khan on the Mohammedan troops then bounding the march of the Tatar army. The embassy returned to Rome about Easter, 1248, bearing a respectful letter from the sultan to the pope. No proof can be adduced to show that Ascelin met a martyr's death in 1255 on another mission to the Sultan, as Fontana and Bazenvius assert. Bergeron (Recueil des voyages faits en Asie du XIII au XVIIe siecle) gives a description of the embassies of Ascelin and his companions.


Thos. M. Schwertner.

Ascendente Domino, a Bull issued by Gregory XIII, 24 May, 1584, in favour of the Society of Jesus, to confirm the Constitutions of the Society, and to continue the privileges already granted to it by Paul III, Julius III, Paul IV, and Pius V. It recalls and confirms the means which St. Ignatius had prescribed in order that the Society might attain the end for which he had founded it. Candidates have first to make two years' novitiate; then they take three simple vows. Thus they cease to be novices, and belong to the body of the Society. They are either Scholastics or formed Temporal Coadjutors, according as they are destined for studies or for domestic duties in the Society. These simple vows are perpetual on the part of those who make them, but on the part of the Society they bind only so long as the General thinks fit to retain as members of the Society those who have taken them. The formed Temporal Coadjutors, after some years, if the General thinks them fit, are admitted to the grade of Formed Temporal Coadjutors. But before they become either Professed or formed Spiritual Coadjutors, the Scholastics, having completed their studies, must go through a third year's probation. If Professed, they take a fourth vow of obedience to assume any mission the Pope may enjoin on them. Any, even those with simple vows made at the end of the second year's novitiate, who leave the Society under any
THE NATIVITY, ASCENSION, AND GLORIFICATION, WITH ZODIACAL SIGNS

(END OF IX CENTURY) FROM THE PSALTER OF THE KING ATHELSTAN (BRITISH MUSEUM)
pretext (unless to become Carthusians), without express permission, shall be regarded as apostates, and incur excommunication. The simple vows which they make after their novitiate constitute them religious in the true and proper sense of the word, with the consequent privileges. Thus they enter into a community and the required vows, as solemn vows with other religious, are a diriment impediment to matrimony, that is, a marriage contract attempted by a Jesuit with other vows, even though he be not a priest, would be null and void.

J. E. Societas Jesu (Florence, 1903); Bullarium et concordium privilegiorum (Florence, 1886-91); Oswald Comenius in Cons. Soc. Jes. (ed. 3. Roermond, 1902); Sive, De ascensione Christi (Paris, 1877); XVI. lii, viii, lib. III. c. ix; tract. ix, lib. I, c. i; tract. x, lib. I, c. vii; lib. VI, c. ii.

M. O'RIORDAN.

Ascension, the elevation of Christ into heaven by His own power in presence of His disciples the fortieth day after His Resurrection. It is narrated in St. Mark, xvi, 19, St. Luke, xxiv, 51, and in the first chapter of the Acts of the Apostles. Although the place of the Ascension is not distinctly stated, it is found by the Acts that it was Mount Olivet, since after the Ascension the disciples are described as returning to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey. Tradition has consecrated this site as the Mount of Ascension and Christian piety has preserved the ceremonies of erecting over the site a basilica. St. Helena built the first memorial, which was destroyed by the Persians in 614, rebuilt in the eighth century, to be destroyed again, but rebuilt a second time by the crusaders. This the Mohammedans also destroyed, leaving only the octagonal structure which encloses the stone said to bear the imprint of the feet of Christ, that is now used as an oratory. Not only is the fact of the Ascension related in the passages of Scripture cited above, but it is also elsewhere predicted and spoken of as an established fact. Thus, in St. John, vi, 63, Christ asks the Jews:—"If then you shall see the Son of Man ascend up where He was before?" and xx, 17, He says to Mary Magdalene:—"Do not touch Me, for I am not yet ascended to My Father, but go to My brethren, and say to them: I ascend to My Father and to your God, and to your God." Again, in Ephe. iv, 8-10, and I Corinthians iii, 16, the Ascension of the Christ is spoken of as an accepted fact. The language used by the Evangelists to describe the Ascension must be interpreted according to usage. To say that He was taken up, or that He ascended, does not necessarily imply that they locate heaven directly above the earth; no more than the words "sitteth on the right hand of God" mean that this is His actual posture. In disappearing from their view "He was raised up and a cloud received Him out of their sight" (Acts, i, 9), and entering into glory He dwells with the Father in the honour and power denoted by the Scripture phrase.

MASTIN in VogELart, Dict. de la Bible.

JOHN J. WYNNE.

Ascetical Theology. See THEOLOGY, ASCETICAL.

Asceticism from the Greek ἀσκήσις, which means practice, bodily exercise, and more especially, athletic training. The early Christians adopted it to signify the practice of spiritual things, or spiritual exercise performed for the purpose of acquiring habits of virtue. At present it is not infrequently employed in an opprobrious sense, to designate the religious practices of Oriental fanatics as well as those of the Christian saint, both of whom are by some placed in the same category. It is not uncommonly confounded with austerity, by Catholics, but incorrectly. For although the flesh is continually lusting against the spirit, and repression and self-denial are necessary to control the animal passions, it would be an error to measure a man's virtue by the extent and character of his bodily penances. External penances even in the saints, are regarded with
suspicion. St. Jerome, whose proneness to austerity makes him an especially valuable authority on this point, thus writes to Celantia: "Be on your guard with regard to mortification of your body by all sorts of fasting, lest you imagine yourself to be perfect and a saint; for perfection does not consist in this virtue. It is only a help; a disposition; a means, though a fitting one, for the attainment of true perfection." Thus asceticism, according to the definition of St. Jerome, is not an effort to attain true perfection, penance being only an auxiliary virtue thereto. It should be noted also that the expression "fasting and abstinence" is commonly used in Scripture and by ascetic writers as a generic term for all sorts of penance. Neither should asceticism be identified with mysticism. For although genuine mysticism cannot exist without asceticism, asceticism, the reverse is not true. One can be an ascetic without being a mystic. Asceticism is ethical; mysticism, largely intellectual. Asceticism has to do with the moral virtues; mysticism is a state of unusual prayer or contemplation. They are distinct from each other, though mutually co-operative. Moreover, although asceticism is generally associated with the objectionable features of religion, and is regarded by some as one of them, it may be and is practised by those who affect to be swayed by no religious motives whatever.

**Natural Asceticism.**—If for personal satisfaction, pleasure, honor or another merely human reason, a man aims at the acquisition of the natural virtues, for instance, temperance, patience, chastity, meekness, etc., he is, by the very fact, exercising himself in a certain degree of asceticism. For he has entered upon a struggle with his animal nature; and if he is to achieve any measure of success, his efforts must be continuous and protracted. Nor can he excuse the practice of penance. Indeed he will frequently inflict upon himself bodily and mental pain. He will not even remain within the bounds of strict necessity. He will punish himself severely, either to atone for failures, or to harden his powers of endurance, or to strengthen himself against future failures. He will be commonly described as an ascetic, as in fact he is. For he is endeavouring to subject the material part of his nature to the spiritual, or in other words, he is striving for natural perfection. The defect of this kind of asceticism is that, besides being prone to error in this respect, it performs only those actions and the means it adopts, its motive is imperfect, or bad. It may be prompted by selfish reasons of utility, pleasure, aestheticism, ostentation, or pride. It is not to be relied upon for serious efforts and may easily give way under the strain of weariness or temptation. Finally, it fails to recognize that perfection consists in the acquisition of something more than natural virtue.

**Christian Asceticism.** It is prompted by the desire to do the will of God, any personal element of self-satisfaction which enters the motive vitiating it more or less. Its object is the subordination of the lower to the dictates of right reason and the law of God, with the view of the cultivation of the virtues which the Creator intended man to possess. Absolutely speaking, the will of God in this matter is discoverable by human reason, but it is explicitly laid down for us in the Ten Commandments, or Decalogue, which furnishes a complete list of mental and moral duties. Penitence is positive; others, negative. The negative precepts, "thou shalt not kill," "thou shalt not commit adultery," etc., imply the repression of the lower appetites, and consequently call for penance and mortification; but they intend also, and affect, the cultivation of the virtues which are opposed to the things forbidden. They develop meekness, gentleness, self-control, patience, constancy, chastity, justice, honesty, brotherly love, magnanimity, liberality, etc.; while the first three which are positive in their character, "thou shalt adore thy God," etc., bring into vigorous and constant exercise and cultivation of these virtues: religion, reverence, and prayer. Finally, the fourth insists on obedience, respect for authority, observance of law, filial piety, and the like. Such were the virtues practised by the mass of the people of God under the Old Law, and this may be considered the mass of the Old Testament. For apart from the many instances of exalted holiness among the ancient Hebrews, the lives of the faithful followers of the Law, that is the main body of the ordinary people, must have been such as the Law enjoined, and although their moral elevation might not be designated as asceticism in the present restricted and distorted meaning of the term, yet it certainly appeared to the pagan world of those times very much as exalted virtue does to the world to-day. Even the works of penance to which they were subjected in the many fasts and abstentions, as well as the requirements of their ceremonial observances, were much more severe than those imposed upon the Christians who succeeded them.

In the New Dispensation the binding force of the Commandments continued, but the practice of virtue took on another aspect, inasmuch as the dominant motive presented to man for the service of God was not fear, but love through fear, with no means eliminated. God was love, and love indeed, but He was at the same time the Father, and men were His children. Again, because of this sonship the love of one's neighbour ascended to a higher plane. The "neighbour" of the Jew was one of the chosen people, and even of him rigorous justice was to be exacted; it was an eye for an eye and a tooth for a tooth. In the Christian dispensation the neighbour is not only one of the true faith, but the schismatic, the outcast, and the pagan. Love is extended even to one's enemies, and we are bidden to pray for, and to do good to, them who revile and persecute us and do all manner of evil against us. This supernatural love for even the vilest and most repellent representatives of humanity constitutes one of the distinctive marks of Christian asceticism. Moreover, the more extended and luminous revelation of Divine things, coupled with the greater abundance of spiritual assistance conferred chiefly through the instruments of the Church, have made the practice of virtue easier and more attractive and at the same time more elevated, generous, intense, and enduring, while the universality of Christianity lifts the practice of asceticism out of the narrow limitations of being the exclusive privilege of a single race into a common possession of all the nations of the earth. The Acts of the Apostles show the transformation immediately effected among the devout Jews who formed the first communities of Christians. That new and elevated form of virtue has remained in the Church ever since.

Wherever the Church has been allowed to exert her influence and find value of the highest order among her people. Even among those whom the world regards as simple and ignorant there are most amazing perceptions of spiritual truths, intense love of God and of all that relates to Him, sometimes remarkable habits of prayer, purity of life both in the physical and mental, heroism of those submitting to poverty, bodily suffering and persecutions; magnanimity in forgiving injury, tender solicitude for the poor and afflicted, though they themselves may be almost in the same condition; and what is most characteristic of all, a complete absence of envy and the need of personal aggrandizement and contentment and happiness in their own lot; while similar results are achieved among the wealthy and great, though not to the same extent. In a word,
there is developed an attitude of soul so much at variance with the principles and methods generally obtaining in the pagan world that, from the beginning, it was commonly described and denounced as folly. It might be classified as very lofty asceticism if its practice were not so common, and if the conditions of poverty and suffering in which these virtues are most frequently practised were not the result of practical necessity, even with his sublime and benevolent spirit, the ascetic has not so far considered the conditions of asceticism as voluntary, the patient and uncomplaining acceptance of them constitutes a very noble kind of spirituality which easily develops into one of a higher kind and may be designated as its third degree, which may be described as follows: In the New Law, those who have not merely the reaffirmation of the precepts of the Old, but also the teachings and example of Christ Who, besides requiring obedience to the Commandments, continually appeals to His followers for proofs of personal affection and a closer imitation of His life than is possible by the mere fulfillment of the Law. The motives and the means of the ascetic possess both the national and the universal, which is the basis taken by ascetical writers for their instructions. This imitation of Christ generally proceeds along three main lines, viz.: mortification of the senses, unworldliness, and detachment from family ties.

It is especially that asceticism comes in for censure on the part of its opponents. Mortification, unworldliness, and detachment are particularly obnoxious to them. But in answer to their objection it will be sufficient to note that condemnations of such practices or aspirations must fall on Holy Scripture also, for it gives a distinct warrant for all three. Thus we have, as regards mortification, the words of St. Paul, who says: “I chastise my body and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway” (1 Cor., ix, 27); while Our Lord Himself says: “He that taketh not up his cross, and followeth Me, is not worthy of Me” (Matt., x, 38). Commanding unworldliness, we have: “My kingdom is not of this world” (John, xviii, 36); approving detachment, there is the text, not to cite others: “If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple” (Luke, xiv, 26). It is scarcely necessary to note, however, that the word “hate” is not to be taken in its strict sense, but only as indicating a greater love for God than for all things together. Such is the general scheme of this higher order of asceticism.

The character of this asceticism is determined by its motive. In the first place a man may serve God in such a way that he is willing to make any sacrifice rather than commit a grievous sin. This disposition of soul, which is the lowest in the spiritual life, is necessary for salvation. Again, he may be willing to make such sacrifices rather than offend God by voluntary evil. He may, without fear of sin at all, be eager to do whatever will make his life harmonize with that of Christ. It is this last motive which the highest kind of asceticism adopts. These three stages are called by St. Ignatius “the three degrees of humility”, for the reason that they are the three steps in the diminution of self, and consequently three great advances towards conformation with God, who enters the soul in proportion as self is expelled. It is the spiritual state of which St. Paul speaks when he says: “And I live, now not I; but Christ liveth in me” (Gal., ii, 20). Other ascetic writers describe them as states or conditions of the beginner, intermediate, and perfect. They are not, however, to be considered chronologically distinct; as if the perfect man had nothing to do with the methods of the beginner, or vice versa.

“...the building of the spiritual edifice”, says Scaramelli, “is simultaneous in all its parts. The roof is stretched while the foundations are being laid.” Realizing the perfect man, even with his sublime disinterested, imitative asceticism, always needs of the fear of damnation, in order that, as St. Ignatius expresses it, if ever the love of God grows cold, the fear of hell may rekindle it again. On the other hand, the beginner who has broken with mortal sin has already started on his growth to perfect charity. These states are also described as the purgative, illuminative, and unitive ways.

It is evident that the practice of unworldliness, of detachment from family and other ties, must be for the greatest number not the actual performance of those things, but only the serious dispositions or resolutions to make such sacrifices, in case God should require them, which, as a matter of fact in their case, He does not. They are merely affective, and not effective, but none the less they constitute a very sublime kind of spirituality. Sublime as it is, there are many examples of it in the Church, nor is it the practice of those who have not chosen the priestly life of the world or are about to do so, but it is the possession also of many whom necessity compels to live in the world, married as well as single, of those who are in the enjoyment of honour and wealth and of responsibility as well as of those who are in opposite conditions, effectively realising or aspirations, but their affections take that direction.

Thus there are multitudes of men and women who though living in the world are not of it, who have no liking or taste for worldly display, though often compelled by their position, social or otherwise, to assume it, who avoid worldly advancement or honour not out of pusillanimity, but out of unconcern, or contempt, or knowledge of its danger; who, with opportunities for pleasure, practise penance, sometimes of the most rigorous character; who would willingly, if it were possible, give up their lives to works of charity or devotion; who love the poor and dispense alms to the extent of, and even beyond, their means; who have strong attraction for prayer, and who withdraw from the world when it is possible for the meditation of divine things; who frequent the sacraments assiduously; who are the soul of every undertaking for the good of their fellow-men and the glory of God; and who, in the midst of their own worldly cares and anxieties is the advancement of the interest of God and the Church. Bishops and priests especially enter into this category. Even the poor and humble, who, having nothing to give, yet would give if they had any possessions, may be classed among such servants of Christ.

That this asceticism is not only attainable but attained by laymen serves to bring out the truth which is sometimes lost sight of, viz., that the practice of perfection is not restricted to the religious state. In fact, though one may live in the state of perfection, it is, be a member of some religious order, no one can surpass in perfection by a layman in the world. But to reduce these sublime dispositions to actual practice, to make them not only affective but effective, to realize what Christ meant when, after having told the multitude on the Mount of the blessedness of poverty of spirit, He said to the Apostles, “Blessed are you who are poor”, and to reproduce also the other virtues of Christ and the Apostles, the Church has established a life of actual poverty, chastity, and obedience. For that purpose, it has founded religious orders, thus enabling those who are desirous and able to practise this higher order of asceticism, exacting purity, and perfection.

MONASTIC OR RELIGIOUS ASCETICISM.—The establishment of religious orders was not the result of any sudden or mandatory legislation by the Church.
On the contrary, the germs of religious life were implanted in it by Christ Himself from the very beginning. For in the Gospel we have repeated invitations to follow the evangelical counsels. Hence, in the first days of the Church, we find that particular kind of asceticism widely practised which later developed into the form known by the Roman Orders. In the "History of the Roman Breviary", by Batiffol (tr. Bayley), 15, we read: "In proportion as the Church in extending itself had grown older, there had taken place within its bosom a drawing together of those souls which were possessed of the greatest zeal and fervour. These consisted of men and women, living in the world and in the desert, severing themselves from the ties and obligations of ordinary life, yet binding themselves by private vow or public profession to live in chastity all their life, to fast all the week, to spend their days in prayer. They were called in Syria Monemassites and Parthenes, ascetics and virgins. They formed, as it were, a third order, a confraternity. In the first half of the fourth century, we find these associations of ascetics and virgins established in all the great Churches of the East, at Alexandria, Jerusalem, Antioch, Edessa." Men like Athanasius, Clement of Alexandria, John Chrysostom, and others wrote in the name of each order. They had a special place in the church services and it is noteworthy also that at Antioch "the ascetics there formed the main body of the Nikene or orthodox party". But "dating from the reign of Theodosius and the time when Catholicism became the social religion of the world, comes the movement when a deep cleavage in religious society manifested itself. These ascetics and virgins, who, till now, have mingled with the common body of the faithful, abandon the world and go forth into the wilderness. The Church of the multitude is no longer a sufficiently holy city for these pure ones; they go forth to build in the desert where they will live." (Cf. Duchesne, Christian Worship.)

The time when these foundations began is said by Batiffol to be "when Catholicism became the social religion". Previous to that, with their pagan surroundings, such establishments would have been out of the question. The instinct for monastic institutions was there, but its realization was delayed. Those who enter a religious order take the three vows of poverty, chastity, and obedience, which are considered here only inasmuch as they differentiate a particular kind of asceticism from other forms. These vows are substantial because they are the basis of a permanent and fixed condition, of the balance of life, and affect, modify, determine, and direct the whole attitude of one who is bound by them in his relations to the world and to God. They constitute a mode of existence which has no other purpose than the attainment of the highest spiritual perfection. Being perpetual, they ensure permanence in the practice of virtue and prevent it from being intermittent and sporadic; being an absolute, free, irrevocable, and complete surrender of the most precious possessions of man, their fulfillment creates a spirituality, or a species of asceticism, of the most heroic character. Indeed it is inconceivable what more one can offer to God, or how these virtues of poverty, chastity, and obedience can be exercised in a higher degree. That the observance of these vows is a reproduction of the manner of life of Christ and the Apostles, and has, as a consequence, given countless saints, the Church, is a sufficient answer to the accusation that the obligation to observe them is degrading, inhuman, and cruel, a reproach often urged against them.

While concurring in the practice of the same fundamental virtues, the religious bodies are differentiated from one another by the particular object which prompted their separate formation, namely, some need of the Church, some new movement which had to be directed, some rebellion or heresy that had to be combated, some spiritual or corporal aid that had to be brought to mankind, etc. From this there resulted that besides the observance of the three main virtues of poverty, chastity, and obedience, each religious order was inspired by the special spirit animating it. Thus the Benedictine Order was the offspring of the time of the beginning of Christianity, when labour was considered a badge of slavery, the great, the learned, the noble, as well as the humble, the ignorant, and the poor, filled the deserts of Egypt and supported themselves by manual labour, their withdrawal from the world being also a part of the rejection of paganism. After the destruction of the Roman Empire the Benedictines taught the barbarians agriculture, the arts, letters, architecture, etc., while inculcating the virtues of Christianity; the poverty of the Franciscans was a condemnation of the luxury and extravagance of the age in which they originated; the need of protecting the faithful from heresy gave rise to the Order of Preachers; rebellion against authority and defection from the Pope called for a special emphasis on obedience and loyalty to the Holy See by the Society of Jesus; the defence of the Holy Land created the Military Orders; the spread of education, missionary work, etc. all called into existence an immense variety of congregations, whose energies were directed along one special line of good works, with the consequent development to an unusual degree of the virtues which were needed to attain that special end. Meanwhile, their rules, covering every detail and every moment of their daily lives, called for the practice of all the other virtues.

In some of the orders the rules make no mention of corporal penance at all, leaving that to individual devotion; in others great austerity is prescribed, but excess is provided against both by the rules. All the rules have been subjected to pontifical approval and because superiors can grant exceptions. That such penitential practices produce morbid and gloomy characters is absurd to those who know the light-heartedness that prevails in strict religious communities; that they are injurious to health and even aggravate life cannot be seriously maintained in view of the remarkable longevity noted among the members of very austere orders. It is true that in the lives of the saints we meet with some very extraordinary and apparently extravagant mortifications; but in the first place, what is extraordinary, is not so extraordinary, and in another which is ruder and more inured to hardship. Again, they are not proposed for imitation, nor is it always necessary to admit their wisdom, nor that the biographer was not exaggerating, or describing as continual what was only occasional; and on the other hand it is not forbidden to suppose that some of these penitents may have been prompted by the Spirit of God to make themselves atoning victims for the sins of others. Besides, it must not be forgotten that these practices went hand in hand with the cultivation of the sublime virtues, that they were for the most part performed in secret, and in no case for ostentation and display. But even if there was abuse, the Church is not responsible for the aberrations of individuals, nor does her teaching become wrong if misunderstood or misapplied, as might have been done inadvertently or unconsciously, even by the holiest of her children. The regulated use of corporal penance is essential for an ascetic way of life.
A common accusation against religious asceticism is that it is synonymous with idleness. Such a charge ignores all past and contemporary history. It was the ascetic monks who virtually created our present civilization, by teaching the barbarian tribes the value and dignity of manual labour among them in the mechanical arts, in agriculture, in architecture, etc.; by reclaiming swamps and forests, and forming industrial centres from which great cities developed, not to speak of the institutions of learning which they everywhere established. Omitting the special instances of instances, we have still the fact that ascetics in the establishment, organization, management, and support of tens of thousands of asylums, hospitals, refuges, and schools in civilized lands by men and women who are wearing themselves out in labouring for the good of humanity, there are hundreds of thousands of men and women bound by vows and practising religious asceticism who, without any compensation to themselves except the supernatural one of sacrificing themselves for others, are at the present moment labouring among savage tribes all over the world, teaching them to build houses, till their lands of uncultivated acres, while at the same time imparting to them human learning in the drudgery of schools, and leading them in the way of salvation. Idleness and asceticism are conditions absolutely incompatible with each other, and the monastic institution where idleness prevails is already in the sere and yellowed leaf, swept away by some special upheaval, will be abolished by ecclesiastical legislation. The precept which St. Paul laid down for ordinary Christians has always been a fundamental principle of genuine asceticism: "If any man will not work, neither let him eat." (1 Thess. iii, 10). But, as a matter of fact, the Church has seldom had to resort to so drastic a measure as destruction. She has easily reformed the religious orders which, while giving her many of her most learned men and illustrious saints, have been ever a source of pride because of the stupendous work they have achieved, not only for the honour of God and the advancement of the Church, but in uplifting humanity, leading it in the ways of virtue and holiness, and establishing institutions of benevolence and charity for every species of human suffering and sorrow.

In apparent contradiction with the assertion that the rejection of all worldly pleasures is to be found in monastic life is the fact that monasticism not only exists in the pagan religions of India, but is associated with great moral depravity. Attempts have been made to show that these Hindu institutions are merely travesties of Christian monasteries, probably those of Nestorianism, the result of primitive Christian traditions. But neither of these suppositions can be accepted. For, although, doubtless, Indian monasticism in the course of ages borrowed some of its practices from Nestorianism, the fact is that it existed before the coming of Christ. The explanation of it is that it is nothing else than the outcome of the natural free and absolute man to withdraw from the world for meditation, prayer, and spiritual improvement, instances of which might be cited among the ancient Greeks and Hebrews, and among ourselves in the Brook Farm and other American experiments. But whether they were merely instanced, or the wording of a natural stimulus to it only goes to show, in the first place, that monastic seclusion is not unnatural to man; and secondly, that some Divinely constituted authority is needed to guide this natural propensity and to prevent it from falling into those extravagances to which religious enthusiasm is prone. In other words, there must be the natural need and absolute man to use power to legislate for it along the lines of truth and virtue, to censure and condemn and punish what is wrong in individuals and associations; a power able to determine infallibly what is morally right and wrong. The Catholic Church alone claims that power. It has always recognized the ascetic aspect in man, has approved associations for the cultivation of religious perfection, has laid down minute rules for its guidance, has always exercised the strictest surveillance over them, and has never hesitated to abolish them when they no longer served the purpose for which they were intended. Moreover, as genuine asceticism does not exist before the 4th century, its aims at supernatural, perfection, and as the supernatural in the New Dispensation is in the guardianship of the Catholic Church, under its guidance alone is asceticism secure.

JEWISH ASCETICISM.—Besides the ordinary observers of the Old Law, we have the great Hebrew saints and prophets whose deeds are recorded in Holy Writ. They were ascetics who practised the loftiest virtue, who were adorned with remarkable spiritual gifts, and consecrated themselves to the service of God and their fellow-men. As to the Schools of the Prophets, whatever they may have been, it is admitted that one of their functions was to inculcate the virtue of virtue, and in that respect they may be regarded as schools of asceticism. The Nazarites were men who consecrated themselves by a perpetual or temporary vow to abstain all the days of their Nazariteness, that is, during their separation from the world, from the asceticism and isolating influence of other intoxicating drink, from vine or strong drink, from any liquor of grapes, from grapes dried or fresh, and indeed from the use of anything produced from the vine. Other observances which were of obligation, such as letting the hair grow, avoiding defilement, etc., were ceremonial rather than ascetic. The Nazarites were exclusively Jewish men, and there is said to be no instance in the Old Testament of a female Nazarite. They were a class of persons "holy to the Lord" in a special sense, and made their vow of abstinence an example of self-denial and moderation and a protest against the indulgent habits of the Chanaanites which were involving the people of Israel. Samson and Samuel were consecrated by their mothers to this kind of life. It is not certain that they lived apart in distinct communities, like the Sons of the Prophets, though there is an instance of three hundred of them being found together at the same time.

The Recharities, whom, however, Josephus does not mention, appear to have been a nomad tribe, distinguished chiefly by their abstinence from wine, though it is not certain that other intoxicants were forbidden, or that such abstinence was prompted by motives of penance. It may have been merely to prevent the culture of the vine in order to keep them in their nomadic state, the better to escape corruption from their Chanaanitish neighbours. There were also Essenes who lived a communal life, possessed no individual property, affected an extreme simplicity in diet and dress, and lived apart from great cities to preserve themselves from the contaminating influence of them abjured marriage. They devoted themselves to the sick, and for that purpose made a special study of the curative qualities of herbs and boasted of possessing medical recipes handed down from Solomon. Hence their name, Essenes, or Healers. Finally, the Pharisees, who were the Puritans of the Old Law, but whose virtues and austerities we know to have been often only pretence, although there were, doubtless, among them some who were in earnest in the practice of virtue. St. Paul describes himself as a Pharisee of the Pharisees. Outside of Judea, there were said to be a certain number of Jewish men and women who observed the same discipline, Marcet, near Alexandria, who mingled their own
religious observances with those of the Egyptians, and who lived a life of voluntary poverty, chastity, labour, solitude, and prayer. They were called Therapeute, which, like Essenes, means Healers. Rappoppo, in his "History of Egypt" (XI, 29), says that the origin of the Egyptian priesthood led a similar kind of life. We know of the Therapeute only from Philo. How true his descriptions are cannot be determined.

HERETICAL ASCETICISM.—In the second century of the Church appear the Encratites, or The Austeres. They were a section of the heretical Gnostics, chiefly Syrians, who, because of their erroneous views about matter, withdrew from all contact with the world, and denounced marriage as impure. About the same period came the Montanists, who forbade second marriage, enjoined rigorous fasts, insisted on the perpetual exclusion from the Church of those who had ever committed grievous sin, stigmatized flight in time of persecution as reprehensible, protested that virgins should be always veiled, reprobated paintings, statuary, military service, theatres, and all worldly sciences. In the third century the Manicheans held marriage to be unlawful and prohibited from wine, meat, milk, and eggs; all of which with their holiness, and their renunciation of matter, the Flagellants was a sect that began about 1260. They journeyed from place to place in Italy, Austria, Bohemia, Bavaria, and Poland, securing themselves to blood, ostensibly to excite the populace to contrition for their sins, but they wore soon prohibited by the ecclesiastical authorities.

They appeared again in the fourteenth century, in Hungary, Germany, and England. Pope Clement VI issued a Bull against them in 1349, and the Inquisition pursued them with such vigour that they disappeared altogether. They were bitter enemies of the Church. The Manichæans of the twelfth and thirteenth centuries were, as their name implies, Puritans. Though teaching the doctrines of the Manicheans, they affected to live a purer life than the rest of the Church. Chief among them were the Waldenses, or Poor Men of Lyons, who accepted evangelical poverty and then defied the Pope, who suppressed them. Although Protestantism has been incessant in its denunciations of asceticism, as it is amazing to note how many extreme instances of it the history of Protestantism furnishes. The Puritans of England and New England, with their despotic and cruel laws, which imposed all sorts of restrictions not only upon themselves, but upon those who examined them. The early Methodists, with their denunciations of all amusements, dancing, theatres, card-playing, Sunday enjoyments, etc., were ascetics. The numberless Socialist colonies and settlements which have sprung up in all countries are illustrations of the same spirit.

PAGAN ASCETICISM.—Among the Greeks, we have the school, or quasi-community, of Pythagoras, whose object was to extinguish the passions, but it was philosophical rather than religious in its character and may be placed in the category of Natural Asceticism.

BRAHMINICAL ASCETICISM. It is frequently contended that the existing Brahmin priesthood led of India which in some respects is equal, if not superior, to that of Christianity. It inculcates the virtues of truthfulness, honesty, self-control, obedience, temperance, alms-giving, care of the sick, meekness, forgiveness of injuries, returning good for evil, and its success is a matter of wonder, besides having a higher professed end, the purification of the body and spirit. In the monasteries, confession of faults, but only of external ones, is practised, and great importance is attached to meditation. Their penances are comparatively moderate. Nevertheless, in spite of its glorification of virtue, this manner of life cannot be regarded a religion, but is devoted to religious ends, practicing the pantheism and other errors of Brahminism, it ignores God entirely, and is atheistic or agnostic, admitting no dependence on the Divinity and acknowledging no obligation of worship, obedience, love, gratitude, belief; consequently, eliminating all virtue. Its avoidance of sin is purely utilitarian, etc., to escape its consequences. Its ultimate end is extinction.

alternate stand and sit. In summer let him expose himself to the heat of five fires; during the rainy season, let him live under the open sky; and in winter be dressed in wet clothes, thus greatly increasing the rigour of his austerities. "Protracted fasts of the most austere characters are also enjoined. In all this, there is no asceticism. These suicidal penances, apart from their wickedness and absurdity, are based on a misconception of the purpose of mortification. They are not supposed to alone for sin or to acquire merit, but are prompted by the idea that the greater the austerity the greater the holiness, and thus besides hastening absorption in the divinity they will help the penitent to obtain such a mastery over his body as to make it invisible at will, to float in the air, or pass with lightning speed from place to place. Being believers in metempsychosis, they regard these sufferings as a means of avoiding the punishment of new births under the form of other creatures. Their pantheism destroys the very essential idea of virtue, for there can be no virtue, as there can be no vice, where one is a part of the deity. Again, the belief that there is no reality outside of Brahma prevents the use or abuse of creatures from having any influence on the spiritual development of the soul. Finally, as the end of existence is absorption in Brahma, with its attendant loss of personality and its adoption of an unconscious existence for all future time, it holds out no inducement to the practice of virtue. The whole system is based on pride. The Brahmin is superior to all mankind, and contact with another caste than his own, especially the poor and humble, is pollution. It makes marriage obligatory, but compels the wife to adore the husband no matter how cruel he is, permitting him to reject her at will; it encourages polygamy, and the burning and burial of widows in the suttee in which the British Government has not yet succeeded in preventing. It abhors manual labour and compels the practice of mendicancy and idleness, and it has done nothing for the physical betterment of the human race, as the condition of India for many centuries clearly shows. Its spiritual results are no better. Its liturgy is made up of the most disgusting, childish, and cruel superstitions, and its contradictory combinations of pantheism, materialism, and idealism have developed a system of cruel divinities worse than those of pagan antiquity. It is consequently not real asceticism.
in Nirvana, thus having no inducement to virtue, while it accords the lower state of Swarga, with its sensual delights, to those who were helpful to the Buddhas. Like its predecessor, its idea of ultimate extinction is the extension of the Brahminist aspiration, and leads logically to suicide. It holds marriage in abhorrence, and suppressing all legitimate desires, forbidding all recreation, music, scientific pursuits, etc. Industrial occupations are regarded with contempt, and the ideal state is beggary and idleness. Although insisting upon celibacy as the proper state of man, it sanctions polygamy and divorce. It speaks most complacently of Buddha's many hundred wives, before his conversion, lauds the extensive seraglio of Bimbisasa, its most distinguished royal convert, without hinting at its being any derogation from the standard of conduct of a Buddhist layman, while "the official head of Southern Buddhism at the present day, the King of Siam, exercises without scruple the privilege of maintaining a harem" (Aiken). It did not abolish the caste system except in the monasteries. Finally, "in the spread of this religion to other lands it adopted the idolatrous and obscene worship of Nepal; gave it the degradation of the Brahmans; built a temple in Thibet, and is overlaid with the superstitions peculiar to China, Mongolia, and Thibet." It is an abuse of terms to describe the practices of such a creed as asceticism.

In conclusion, it may be said that the difference between false and true asceticism is this: false asceticism starts out with a wrong idea of the nature of man, of the world, of God; it proposes to follow human reason, but soon falls into folly and becomes fanatical, and sometimes insane, in its methods and projects. With an exaggerated idea of the rights and powers of the individual, it rebels against all spiritual control and, usurping a greater authority than the Church has ever claimed, leads its dupes into the wildest extravagances. Its history is one of disturbance, disorder, and anarchy, and is barren of results in the acquisition of truth, or the uplifting of the individual, and in works of benevolence or intellectual progress; and in some instances it has been the instrument of the most deplorable moral degradation. True asceticism, on the contrary, is guided by right reason, assisted by the light of revelation; it comprehends clearly the true nature of man, his destiny, and his obligations. Knowing that God has been created and placed above human condition, but elevated to a supernatural state, it seeks to illumine his mind and strengthen his will by supernatural grace. Aware that he has to control his lower passions and withstand the assaults of the evil spirit and the seductions of the world, it not only permits, but enjoins, the practice of penance, while, by the virtue of prudence which it inculcates, it prevents excess. Instead of withdrawing him from his fellow-men and inducing moroseness and pride, it bestows on him joy and humility, inspires him with the greatest love for humanity, and cultivates that spirit of self-sacrifice which has, by its work of benevolence and charity, contributed countless benefits on the human race. In a word, asceticism is nothing else than an enlightened method adopted in the observance of the law of God through all the various degrees of service, from the obedience of the ordinary believer to the absorbing devotion of the greatest saints, in accordance with each one's measure of grace imparted by the Spirit of Light and Truth.

S. A. R. E. A. D. W. H. I. N. (London, 1897); Doyle, Prince of Religious Life (London, 1906); Le Gaignier, De l'Église d'Inde (Paris, 1866); Dewte, La Spiritualité (London, 1866); Fox, Religion and Morality (New York, 1899); Aiken, The Dhamma of Gotama (Boston, 1900); Rodrigues, Christian Parable (London, 1897); T. J. Campbell, Aeschbach, JOSEPH, RITTER VON, German historian, b. at Höchst, in Hesse-Nassau, 29 April, 1801; d. at Vienna, 25 April, 1852. In 1819 he began the study of theology and philosophy at the University of Heidelberg, but soon turned his attention to the history, at the instigation of the well-known historian Schlosser. On the completion of this course, in 1823, he was appointed instructor at the Select School of Frankfurt-on-the-Main. In 1842 he obtained a reputation as Professor of History at the University of Bonn, whence he removed to Vienna in 1823, to fill the same position. Within two years he became a member of the Vienna Academy of Sciences, was ennobled in 1870, and retired from the exercise of his profession in 1872, ten years prior to his death. While in Frankfurt he wrote: "Geschichte der Westgoten" (Frankfort, 1827); "Geschichte der Ottonen in Spanien" (Frankfort, 1829, 1856; 2d ed., Vienna, 1860); "Geschichte Spaniens und Portugals zur Zeit der Almaroviden und Almoraviden" (2 vols., Frankfort, 1833, 1837); "Geschichte der Heruler und Gepiden" (first in Schlosser's "Archiv für Geschichte und Literatur" and then separately, Frankfort, 1835); "Geschichte Kaiser Karls des Großen" (Heidelberg, 1840). While in Bonn he published, first, the "Urkundliche Geschichte der Grafen von Wertheim" (2 vols., Frankfort, 1843) and then edited the "Allgemeine Kirchenlexikon" (4 vols., Frankfort and Mainz, 1846-81). Most of the historical articles being from his own pen, he contributed to the history of the Roman Emperors, and published the interesting, though not always tenable, results of his investigations in the "Sitzungsberichten und Denkschriften" of the Vienna Academy of Sciences. His "Geschichte der Wiener Universität" was written to mark the celebration of the 250th anniversary of the University of Vienna. The first volume (Vienna, 1865) dealt with the period from 1365 to 1465; the second (Vienna, 1877), with the Viennese humanists of the time of the Emperor Maximilian I; the third, which appeared after his death (Vienna, 1886), brings the history down to 1565. His two latest works attracted no little attention: "Die früheren Wanderjahre des Conrad Celtes, und die Anfänge der von ihm errichteten gelehrten Societäten" (Vienna, 1869); and, more especially, "Roe- witha und Conrad Celtes" (Vienna, 1867, 2d ed., 1868). In this work, he endeavored to prove that the Empress Adelaide, hitherto attributed to the nun Roeswitha of Gandersheim, really originated in the sixteenth century and was composed by the humanist Conrad Celtes. The contention was, however, immediately and effectually confuted. PATRICIUS SCHLAGER.

Ascoli-Piceno, THE DIOCESE OF, comprising sixteen towns in the Province of Ascoli-Piceno, two in that of Aquila, and two in that of Teramo, Italy. It is under the immediate jurisdiction of the Holy See. "Ascoli-Piceno is one of the cities of Italy," says Harnack (Die Mission, etc., Leipzig, 502), "but, because of its remote position, it has had a Christian community and a bishopric from the middle of the third century, when at the Synod held by Pope Cornelius in Rome sixty bishops were present." (Eus. VI, xlix). The traces of its bishopric, however, do not appear until the fourth century: St. Emilianus was made bishop by Dionysian; Claudius, present at the Synod of Rimini (A.D. 296), and, in the fifth century. IDanger, present at the Synod of Milan which sent the famous letter to Pope Leo I (440-461), were Bishops of Ascoli. Worthy of note in Ascoli, from an artistic standpoint, is the baptistery dating from the twelfth century. One of its bishops, Gino degli Ascoli, in 1153, became Pope Clement VII (1523-34). The political impor-
tance of his pontificate, during the struggle between Charles V and Francis I is well known. Ascoli-Piceno contains 167 parishes; 305 churches, chapels, and oratories; 206 secular priests; 150 seminarians; 15 regiments of cavalry; 126 religious (women); 118 confraternities, and a population of 120,210.

Ugulini, Italia Sacra (Venice, 1722), I, 436; Cappelletti, Le chiese d'Italia (Venice, 1866), VI, 663; Gams, Series episcoporum Ecclesiae catholicæ (Ratisbon, 1873), 657; Colonna, Antichità ascolitane illustrate con varie dissertazioni (Fermo, 1792); Apollini, Vita di S. Emidio, primo vescovo e protettore di Ascoli Piceno, con la storia della sua città, composta da A. Valentino morte; suo diacono, primo scrittore delle storie di Ascoli Piceno (Ascoli, 1877); Laiziari, Ascoli, in pavimento colle sue piú singolari pitture scultore ed architetture Ascolani, 1724).

ERNesto BUONAIUTI.

Ascoli, Satriano, and Cirignola, an Italian diocese, suffragan to the Archdiocese of Beneventum, comprising six towns and two villages, in the Province of Foggia. In 968, Ausculum Appulum appears as an episcopal city amongst the suffragan sees of Beneventum, but the first bishop of whom we have any knowledge is Maurus, present at the consecration of the Church of St. Angelo at Volturino (1059). Cirignola, known on account of its relative importance, must have been a suffragan diocese, but its history is lost in the matter. When Pius VII reorganized the ecclesiastical provinces of the Neapolitan Kingdom, on the occasion of the Concordat (16 February, 1818) with Ferdinand I, King of the two Sicilies, he restored Cirignola to its ancient episcopal dignity and intrusted it to the Diocese of Ascoli. At the end of the year 1905 this diocese contained 11 parishes; 62 churches, chapels, and oratories; 98 secular priests; 60 seminarians; 8 regular clergy; 4 lay brothers; 46 religious (women); 18 confraternities; 3 girls' schools with an attendance of 140. Population, 70,115.

Ugulini, Italia Sacra (Venice, 1722), VIII, 224; Cappelletti, Le chiese d'Italia (Venice, 1866), XIX, 140; Gams, Series episcoporum Ecclesiae catholicæ (Ratisbon, 1873), 657; Khajtli, Recherches historiques de Cirignola (Naples, 1785).

ERNesto BUONAIUTI.

Asseity (Lat. a. from se, itself; ens a se) is the property by which a being exists of and from itself. It will be easily understood that this property belongs, and can belong only, to God. When we look for the efficient, exemplary, and final cause of all things, of their existence, nature, and organization, we come ultimately to a Being Who does not depend for His existence, in any sense or degree, on any other than Himself; Who has in Himself His own reason of existence, Who is for Himself His own exemplary and final cause. It is to this very property of absolute independence, or self-existence by nature that we give the name of asseity. This notion of asseity, however, according to our conception, a negative and a positive aspect; absolute independence and self-existence, which complement each other and form one single objective property. (See God.) As is easily seen, the Catholic concept of asseity which represents God as absolutely independent and self-existent by nature, and consequently, transcendent, is opposed not only to any possible change from all eternity, is altogether opposed to the pantheistic concept of absolute or pure being, which absolute or pure being evolves, determines, and realizes itself through all time. (See PAN THEISM.) This quality of independence and self-existence has been preserved by the Fathers and Catholic theologians, though the word asseity itself began to be used in theology only in the Middle Ages. The only point disputed among the theologians is, whether this property constitutes the very essence of God. (See ASSEITY, DIVINE.)

St. Thomas, Summa, I, QQ, ii, iii, iv; PETAVIUS, Theologia Dogm. I, vii; Gonet, Clespeus Theol. Thom. (Paris, 1875), I, tc. 4; dury, a. 1, §§ 1, 2, 3; FrankeLIN Dr. Duc Uno (Rome, 1883), iii, art. 1, 2; Bédos, Natural Theology (Observatoire Series, II), vii, in Quetelet, Inst. Théodec. (1883), viii; Toumaint in Dict. de théol. cath., s. v.

GEORGE M. SAUVAGE.

Aseneth (Heb., אִנֵסְתֵּחַ; Vulg., Aseneth), the daughter of Putiphar (Poti-phera), priest of On. The Pharaoh of Egypt gave her to wife to the Hebrew Pharaoh's brother Joseph; and she bore him two sons, Zaphenath and Ephraim (Gen., xli, 45–50; xlv, 20). In the ancient polity of the Egyptians the priests were second in honour only to the Pharaoh; hence the Pharaoh of Joseph's time gave him wife of one of the first princesses of the land. All Egyptologists agree that it is a composition of the name of one of the priests of the name of the goddess Neith, a tutelary deity of Saia. Neith was considered as an emanation of Ammon, and was associated with him as the female principle in the creation of the universe. Her hieroglyph is a shuttle. The Greeks identified her with Athene. Some interpret Aseneth, "dwelling of Neith", others interpret the name, "servant of Neith", or "sacred to Neith". The name Aseneth has not been found among the monuments of Egypt; but similar ones have been found as As-Ptah, As-Ment, As-Hathor, etc. In the apocryphal literature there are many curious legends of Aseneth.


A. E. BRENN.

Aser (Heb., אֶסֶּר).—Though the form Aser uniformly appears in the Septuagint, Vulgate, and Douay versions, an inspection of the original text clearly shows that the correct form of the name is Aser. Aser was the eighth son of Jacob, born to him in Paddan-Aram. He was the second son of Zelphs, the handmaid of Lia, Jacob's wife. His name is derived from the root Asher, to make or declare happy. His mother bestowed this name on him; for she declared that through her childbearing, women will call me blessed (Gen., xxx, 13). In the Bible there are recorded of Aser four sons and one daughter called Sara (Gen., xlv, 17). The descendants of Aser are enumerated (I Par., vii, 30–40).

II. One of the twelve tribes of Israel, being descended from Aser, the son of Israel. Its tribal territory is described in Judges, iii, 16–17. It lay along the Mediterranean Sea from Mt. Carmel northward to the river Leontes, the modern Nahr el-Qusaimiyeh. Its eastern boundary was an irregular line, dividing it from Zabulon and Naphtali. Its farthest eastern boundary was the city Ahalab, most probably the modern el-Dijich. The land of Aser held twenty-two cities, with their villages; but the Aserites did not drive out the inhabitants of these cities, but dwelt among them. Their land was fertile, as was foretold by Jacob: the bread of Aser was fat; he yielded royal dainties (Gen. xlii, 20); he dipped his foot in oil (Deut., xxxiii, 24). The numerous valleys of the land are well watered by the wadys El-Houbieichiyeh, El-Ezziyeh, Ez-Zerka, Ker Kera, El-Kourn; and the rivers Nahr Mefsouchk, Nahar Semiriye, Nahar Namin, and Nahar el-Moukh-hatta, the ancient Cison. Aser's littoral was irregular. Its northern portion has a mean width of less than two miles. At Ras en-Naourah, the ancient Scala Tyriorum, the mountain plunges its wall of rock out to the water-line. Southward from this point the littoral broadens until, at Ez-zib and on southward to Saint Jean d'Acre, it is sometimes more than ten miles in width. This great plain and the valleys extending inland produced for Aser an abundance of wheat, barley, and other cereals.
Even in the present decadent state of the land, the region is rich in cereals. The slopes of the hills, now covered with thick brushwood, were, in the days of Israel's prosperity, covered with olive-trees, fig-trees, and vines. The fertility of the land gave rise to the saying, that in Aser oil flowed as a river. The valleys, the slopes of the hills, and the high places are covered with Chanaanean, Jewish, Byzantine, and later ruins, showing a sort of stratified succession of the civilizations that have flourished in the land. In the history of Israel the tribe of Aser plays an unimportant part. When the first census of land was made in Aser, the numbers given were 41,500 men that were able to go forth to war (Numbers 1, 40–41). Their chief was Pheguel, the son of Ocran. In Num. xxxvi, 47, this number had grown to 53,400. When the warriors of the tribes of Israel came to David in Hebron to make him King over Israel, there came out of Aser 40,000 soldiers [1 Par. (Chron.), xii, 36]. Aser's offering for the first altar dedicated by Moses in the desert is recorded in Num., vii, 72–77. In the tribe of Aser there were four Levitical cities: Masal, Abdon, Helchath, and Rohob, with their suburbs. When Zabulon and Nephtali exposed their lives unto death in war against Jabin, King of the Canaanites, Aser dwelt on the seashore and abode in the havens; hence it is chanted in the Song of Deborah (Judges, v, 17). It redeemed itself somewhat from this reproach by marching with Gideon against Madian. When Ezzechias invited the men of the northern kingdom of Israel to come to the house of the Lord at Jerusalem to keep the Passover, some of the tribe of Aser came (II Par., xxx, 11).—Anna the prophetess was of Aser (Luke, ii, 36).

Aser, a frontier village of the cis-Jordanic territory of the tribe of Manasses; most probably the modern Teisir.

IV. Aser, an erroneous rendering in the Vulgate (Ex., vi, 24), of the name Assir, the son of Core. In the Vulgate text of I Par., vii, 22, the same person is called Assir.

A. E. BREHEN.

Asgaard (from As, plural Aser, or in English, "Aser"—Norwegian for the gods—and gard, "yard", i.e. enclosure, garden; the Garden of the Gods). It was the great place where the Aseres and their wives, the Asses (Norse, Aunrir), dwelt apart, and from which they ruled. A bridge called Bilrost led to it. In the middle of Asgaard was a great castle in which was kept the treasure (Ases) held by the unions. In it were two magnificent halls: Gladshelm, with the throne Hildskjofl, for Odin, and seats for the Asses; and Vinogulf, with a throne for Frigg and seats for the Asses. From this heavenly country the Aseres govern the course of the world and of men. Odin reigns there as father and head, who penetrates all, animates all; gives men intelligence and enthusiasm, and breathes into them the desire for combat and war. At his side was his wife Frigg, the all-nourishing earth, who had Fensal as her abode. The other principal dwelling-places of the Aseres in Asgaard were Thorvdvang, or Thorudgive, where dwell Thor, the son of Odin and of Frigg, and who was the thunder, the strength, the sanctification of the world, the friend of men, the defender against the evil powers, the protector of agriculture and of family life; Breidablik, where dwell Balder with his wife Nanna; Noaturn, the abode of Njord; Thryheim, that of Alfrith; Orkin, the seat of Frey; Himmendorf, whence Heimdal protected the Aser; Ydal, where dwells Ull; Gleitner, where Forseti lived, the just of the Aser; Folkvang, with the hall Sessyrmere, where Freya lived, the Asses of Love, and Sokkvasbekk, the dwelling of Sages. Moreover, there was Lidagjafl, from which Odin saw the whole universe, and where there was Valakjafl. All covered with silver, and the yet more splendid and sumptuous hall, Valhal. Above Asgaard stretch the more elevated heavens, whose splendour culminates in Gimle, an unapproachable and golden hall, more luminous than the heavens. The site of Asgaard was near the Don, which was regarded as the boundary line between Asia and Europe. Hence Snorre derives the name As from Asia, and imagined that the Aseres were inhabitants of Asia.


E. A. WANG.

Ash Wednesday.—The Wednesday after Quinquagesima Sunday, which is the first day of the Lenten fast. The name dies cinerum (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates back to the eighth century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the priest, dipping his thumb into ashes previously blessed, marks upon the forehead—or in the case of women on the back of the hand—one of the sign of the cross, saying the words: "Remember, O sinner, that thou art dust and unto dust thou shalt return." The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes four prayers are used, all of them ancient, and the ashes are sprinkled with holy water and fumigated with incense. The celebrant himself, be he bishop or cardinal, receives, either standing or seated, the ashes from some other priest, usually the highest in dignity of those present. In earlier ages a penitential procession often followed the rite of the distribution of the ashes, but this is not now prescribed.

There can be no doubt that the custom of distributing the ashes to all the faithful arose from a devotional imitation of the practice observed in the case of public penitents. But this devotional usage, the reception of a sacramental which is full of the symbolism of penance (cf. the connotation of the "Dies Irae") is of earlier date than was formerly supposed. It is mentioned as of general observance for both clerics and faithful in the Synod of Beneventum, 1091 (Mansi, XX, 739), but nearly a hundred years earlier than this the Anglo-Saxon homilist Ælfric assumes that it applies to all classes of men. "We read," he says, "in the books both in the Old Law and in the New that the men who repented of their sins bestrewed themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent that we may burn our ashes upon our heads to God...ought to repent of our sins during the Lenten fast." And then he enforces this recommendation by the terrible example of a man who refused to go to church for the ashes on Ash Wednesday and who a few days after was accidentally killed in a boar hunt (Ælfric, "Lives of Saints," ed. Skeat, I, 262–263). It is possible that the Custom of Ash Wednesday was suggested by the rite of Ash Wednesday was reinforced by the figurative exclusion from the sacred mysteries symbolized by the hanging of the Lenten veil before the sanctuary. But on this and the practice of the beginning of fast on Ash Wednesday see below.

GIRI, Church, s. v. Ashermittwoch; Thurston, Lent and Holy Week (London, 1904), 88–99; KELLNER, Heerologie (Freiburg, 1906), 78; DUCHEN, Christian Worship (tr. Lon-
Ashby, George, monk of the Cistercian Monastery of Jervaulx in Yorkshire, executed after the Pilgrimage of Grace, in the year 1537. His name is found in several English martyrologies, but there is the utmost uncertainty as to the right form of his name, and as to the place and mode of his death. After the “Pilgrims” had been persuaded to disperse, Henry VIII turned with fury upon the monasteries in whose favour the rising had taken place, and ordered his soldiers “to take the abbots and monks forth with violence and to have them brought without delay in their monastic apparel — not for a terrible example to others.” Whether Ashby suffered then, or whether he was executed in June, when his abbot, Adam Sedbergh, was put to death, is uncertain. Stow seems to allude to him when he says that one Astibe of Jervaulx died with the Abbot of Sawley, at Lancaster, 10 March, 1537. It is also possible that the name may be taken from Astley, one of the “Pilgrims” said to have visited Jervaulx. The fact that one or more monks of the abbey were executed for not embracing Henry’s schismatical measures is not disputed.

J. H. POLLEN.

Ashby, Richard. See Thimbleby.

Ashby, Thomas, suffered at Tybarn, 29 March, 1544. His name was originally contained in the process of the English Martyrs, as the fact of his execution for denying the King’s Supremacy was mentioned by the chroniclers of the time and from them was recorded by Sander, though not by other Catholic writers. The “Promotor Fidelium” rejected this as insufficient, and a somewhat ambiguous statement has since been found in the Grey Friars’ Chronicle; to wit, that Ashby was “sometime a priest and forsook it.” Possibly, therefore, while rejecting the Royal Supremacy, he did not accept the Pope’s.

STOYNE’S Chronicle, 526; Holinshen’s Chronicle (1568), II, 591; Grey Friars’ Chronicle in the Monumenta Franciscana (Rolls Series), II, 206; SANDER, De Schismate Anglicano, 201.

J. H. POLLEN.

Ashes.—It is not easy to arrive at the fundamental conception of the liturgical use of ashes. No doubt our Christian ritual has been borrowed from the practice of the Jews, a practice retained in certain details of synagogue ceremonial to this day, but the Jewish custom itself needs explanation. A number of passages in the Old Testament connect ashes (efer ו_aspect) with mourning, and we are told that the mourner sat or rolled himself in, sprinkled his head or mingled his food with, “ashes”, but it is not clear whether in these passages we ought not rather to translate efer as dust. The same phrases are used with the word afer (אפר) which certainly means dust. It may be that the dust was originally laid from the grave, in token that the living felt himself one with the dead, or it may be that humiliation and the neglect of personal cleanliness constituted the dominant idea; for a similar manifestation of grief was undoubtedly familiar among Aryan peoples. (Tannr, S. T., 1776 and 1785.) The less probable that the cleaning properties of ashes (though this also has been proposed) are taken as significant of moral purification. The chief foundation for this last suggestion is the Rite of the Red Heifer (Num, xix, 77) in which the ashes of the victim were used to have with water the normal efficacy of purifying the unclean. (cf. Heb. ix, 13.)

Be this as it may, Christianity at an early date undoubtedly adopted the use of ashes as symbolic of penance. Thus Tertullian prescribes that the penitent must “live without joy in the roughness of sackcloth and the equalor of ashes” (De Pecc., x); and many similar passages might be quoted from Cyril and other Fathers. Eusebius in his account of the apostasy and reconciliation of Natalis describes him as coming to Pope Zephyrinus clothed in sackcloth and sprinkled over with ashes (στόάς κατασκέυασας, Hist. Eccles., V, 28). This was the normal penitential garb, and in the expulsion of those sentenced to do public penance, as given in the early pontificals, the sprinkling of ashes always plays a prominent part. Indeed the rite is retained in the Pontificale Romanum to this day. With this garb of penance we must undoubtedly connect the custom, so frequent in the early Middle Ages, of laying a dying man on the ground upon sackcloth sprinkled with ashes when about to breathe his last. Early rituals direct the priest to cast holy water upon him, saying, “Remember that thou art dust and unto dust thou shalt return.” After which he asked: “Art thou content with sackcloth and ashes in testimony of thy penance before the Lord, in the day of judgment?” And the dying man answered: “I am content.” It is also liturgically used in the rite of the dedication of a church, first of all to cover the pavement of the church upon which the alphabet is written in Greek and Latin letters, and secondly to mix with oil and wine in the water which is specially blessed for the consecration of the altar. This use of ashes is probably older than the eighth century.

KAULEN in KIRCHE, s. v. Ashes; CABROL, Livre de la prière antique (Paris, 1890), 537-538; Jewish Encyclopedia, s. v. Ashes; LAMBERT in VIG., Dict. de la Bible, s. v. Cendres.

HERBERT THURSTON.

Ashley, Ralph, Venerable, martyr, a Jesuit laybrother, first heard of, it seems, as cook at Douay College, which he left 28 April, 1590, for the English College at Valladolid. Here he entered the Society of Jesus, but after a time returned to England because of ill-health. He fell in with Father Tesimond (Greenaway), who eulogizes very highly the courage he had displayed among the Dutch heretics, by whom he had been captured during his journey. He landed in England 9 March, 1598, and was sent to serve Father Edward Oldcorne. Eight years later the two were arrested at Hindlip, near Worcester, and were kept together with Father Garnet, and Nicholas Owen, another laybrother, servant to Garnet. The two servants were terribly tortured, Owen dying of his torments, while the reticent answers and trembling signatures of Ashley’s extant confessions bear eloquent testimony to his constancy. He was ultimately remanded with Oldcorne to Worcester, where they were tried, condemned and executed together, 7 April, 1606, giving an admirable example of heroically faithful service.

FOULTON, Records of the English Province S.J. (1878), IV, 71; MORRIS, Troubles of our Catholic Forfathers (1872), L, 162.

PATRICK RYAN.

Ashton, John, an early Jesuit missionary in Maryland, b. in Ireland, 1742; d. in Maryland, 1814, or 1815. He was one of the first priests to visit the Catholics of Baltimore. This was between the years 1776 and 1784, and in the latter date, as resident priest, Father Charles Sewall, was appointed. The Jesuits at that time lived at White marsh, about midway between Washington and Baltimore. The temporary church used by Father Ashton in Baltimore was an unfinished building, begun by an Irishman near the present site of Battle Monument, now the centre of civic and commercial activity. It was the first brick
building in Baltimore. Finding it abandoned, some Acadian refugees occupied the upper quarter which was still habitable. Father Ashton said Mass in the lower room, although the hogs which had taken possession of it had first to be driven out. The priest brought his vestments with him, and a rude altar was erected. The faithful never numbered more than forty, and consisted chiefly of Acadians and a few Irish. This is the first Baltimore congregation of which there is any record. Father Ashton entered the novitiate of Jesus in 1729. He was first employed in the missions of Yorkshire, England. He must have been a man of business capacity, as at the assembly of the clergy of Maryland and Pennsylvania, which convened at Whitemarsh, in 1784, he was unanimously elected procurator-general, whose duty it was to preside over the management of the various estates of the clergy. Subsequently, in 1788, he was appointed to superintend the building of Georgetown College.

Woodstock Letters, III, 50, 57; Griffen, Annuals of Baltimore; Campbell, Catholic Church in Maryland; Cathedral Records (Baltimore, 1900).

T. J. Campbell.

Ashton, Roger, Venerable, Martyr, third son of Richard Ashton of Crooton, in Lancashire. He was hanged, drawn, and quartered at Tyburn, 23 June, 1592. His indictment is not preserved. Challoner says he was procuring a dispensation from Rome to marry his second cousin. Later evidence, while confirming this, shows that it was not the only cause. In 1585 he had gone to serve in the Low Countries under the Earl of Leicester against the Spaniards. Sir William Stanley having been placed on guard over the town of Deventer, which had revolted from the Spaniards, he, with the assistance of Ashton, gave the town back to Spain and went over to their side (29 January, 1587). Cardinal Allen published a "Defence" of this act in the form of a letter addressed to one "R. A.", whose letter to the Cardinal is prefixed, and under these initials it seems natural to recognize our martyr. Stanley next entrusted to Ashton the difficult task of bringing over his wife from Ireland, but she was already under arrest, and he is said to have then sent Ashton to Rome. At the close of the year 1587 he returned to England and was apprehended in Kent with the marriage documents already mentioned. In January 1588 he was in the Tower, where he lay till towards the close of the year, when he was transferred to easier confinement in the Marshalsea. From this he managed to escape and he fled to his brothers in Lancashire. He was seized later, at Shields near Newcastle, while trying to escape over the seas. Transferred thence to Durham and York, he was tried and sentenced at Canterbury, and died "very resolutely, making profession of his faith and "... pitied of the people", though the infamous Topcliffe tried to stir up ill-feeling against him by enlarging on his sentence in Spain.


Patrick Ryan.

Asia.—In the present article it is intended to give a rapid survey of the geography, ethnography, political and religious history of Asia, and especially of the Asiatic, as a part of the condition of Asiatic Christianity and Catholicism. For further information concerning the religious conditions of the various Asiatic countries, the reader is referred to the special articles on the subject in this Encyclopaedia.

Asia is the largest of the continents, having a circumference of 22,401,700; a surface of 12,500,000 square miles, or about one-third of the whole of the dry land. It is also the oldest known portion of the globe, the earliest known seat of civilization and, in all probability, the cradle of the human race, although scholars differ as to whether the primitive home of mankind should be located in South-western Asia, or in more particular parts of the Tigris-Euphrates valley, as the Biblical tradition of Genesis seems to indicate, or rather in Central Asia, and more particularly in the Indo-Iranian plateau. On the north, Asia is bounded by the Arctic Ocean; on the east, by the Pacific Ocean; on the south, by the Indian Ocean; and on the west, by the Persian Gulf, the Tigris-Euphrates valley, the Mediterranean, and the Red Sea.

The physical features of Asia, owing to its immense geographical area, are of great diversity. There we meet with the most extensive lowlands, the most immense table-lands, and at the same time with the highest chains of mountains, and the most elevated summits in the world. About two-thirds of its area is table-land, and the other third mountainous regions, some of which are covered with perpetual snow. The lowland sections may be divided into six distinct regions, namely: (1) The Siberian lowland, which is by far the largest, and for the most part cold, gloomy, and barren; (2) the Bucharian lowland, situated between the Caspian Sea and the Lake Aral, a wide sterile waste; (3) the Arabian lowland, the most productive and fertile; (4) the Hindustan lowland, of about 500,000 square miles, comprising the great valley of the Ganges, and very fertile; (5) the Indo-Chinese lowland, including the regions of Cambodia and Siam; and (6) the Chinese lowland, extending from Peking as far as the tropic of Cancer, of about 220,000 square miles, and extremely fertile. Asia is poor in lakes but very rich in rivers, the most famous of which are the Tigris and the Euphrates, the Indus with its many tributaries, the Brahmaputra, the Ganges, the Irrawaddy, the Salwin, the Me-nam, the Me-kong, the Hong-Kiang, the Yang-tze-kiang, the Hwang-ho, or Yellow River, the Amur, and the many river-systems of Siberia. On account of its vast extent and diversity of climate, the mineral, vegetable, and animal products of Asia are naturally varied, rich, and almost unlimited.

Geographically, Asia may be divided into four regions: (1) Northern Asia, or Asia Minor, which includes Siberia, Caucasus, and the Aral-Caspian Basin, i.e. Russian Turkistan, the Turkoman country, Khiva, Bokhara, and the region of the upper Oxus; (2) Eastern Asia, comprising China, Mongolia, Korea, and Japan; (3) Southern Asia, comprising India, Indo-China, and Siam; (4) South-western Asia, comprising the famous historic lands of Persia, Media, Babylonia, Assyria, Mesopotamia, Asia Minor, Syria, Phoenicia, Palestine, and Arabia.

Politically, Asia is divided as follows: (1) Russian Empire, including Siberia and as far west as the borders of Turkey, Persia, and Turkistan, and as far east as Japan; (2) Chinese Empire, including Mongolia, Manchuria, and Tibet; (3) Japanese Empire; (4) India proper, or British Empire; (5) Siam; (6) Indo-China, under French dominion; (7) Afghanistan; (8) Persia; and (9) Asiatic Turkey, which comprises all Trak and Mesopotamia, Kurdistan, Armenia, Asia Minor, Syria, and Arabia.

The population of Asia, according to the estimates of 1901, is estimated at about 800,000,000, or more than half the entire population of the earth, and divided as follows: Asiatic Russia, 24,947,500; China, 330,829,900; Korea, 9,670,000; Japan, 46,494,000; Indo-China, 15,590,000; Siam, 6,920,000; India, 312,741,700; Afghanistan, 6,460,000; Persia, 16,000,000; Asiatic Turkey, including Arabia, 19,126,500.

Ethnographically, the population of Asia may be
reduced to three great groups, or races, viz.: (1) the Mongolian, or Turanian, to which belong all the inhabitants of the whole Northern Asia and as far south as the plains bordering the Caspian Sea, including Tibet, the Indo-Malayan peninsula, Japan, Korea, and the Archipelago, making by far the largest part of the population of Asia. The Mongolian race is characterized by its yellow skin, black eyes and hair flat noses, oblique eyes, short stature, with little hair on the body and face. (2) The Aryan, or Indo-European, which groups together the majority of European peoples belong. It extends over the whole of Southern and part of Western Asia, embracing the Hindus, the Iranians, the Medo-Persians, the Armenians, the Caucasians, and the inhabitants of Asia Minor. (3) The Semitic, which extends over the whole of South-western Asia, and comprises the Arabs, the Assyro-Babylonians, or Mesopotamians, the Syrians, the Jews, and the entire Mohammedan population of Asiatic Turkey.

The numerous languages spoken in Asia may be roughly classified as follows: (1) The Turanian branch, to which belong the Mongolian, the Manchu, the Tuchin, the Japanese (b.c.) and the Tatar. (2) The Aryan, or Indo-European, to which belong most of the hundred and twenty languages and dialects of India, especially the old Sanskrit, the Irian, or old Persian, which is the language of the Avaestas and of the Achemenian inscriptions, the Armenian, the Persian, and a modern Persian. (3) The Semitic group, to which belong the ancient languages of the Assyrians and Babylonians, the various, but mostly extinct, old Chanaanitish dialects, the Hebrew, the Phenician, the numerous eastern and western Aramaic dialects, known as Syriac, and represented nowadays by the modern Chaldaean and neo-Syriac dialects used by the Nestorians of Kurdistan, Persia, and Mesopotamia, and finally Arabic, which in various forms and dialects is spoken throughout Arabia and by the great majority of the Mohammedan populations of Hindustan, Persia, Mesopotamia, and Syria, as well as by most of the Christians of the two last-mentioned countries.

History of Asia.—At what period man first made his appearance in Asia we do not know, although there have been various and conflicting theories advanced as to when that event took place. Present-day opinion, however, is that somewhere from the fifth to the seventh millennium b. c., Asia was chiefly peopled by two great races, viz., the Semitic and the Mongolian, or Turanian. The former occupied the south-western portion of Asia, that is to say, the lands lying on the south-east corner of the Mediterranean and contiguous to the Red Sea and the Persian Gulf, including Syria, Phenicia, Palestine, Arabia, and the extensive regions watered by the rivers Euphrates and Tigris, afterwards composing the two mighty empires of Babylon and Assyria; the latter occupied the regions of Northern and Eastern Asia, being the various kings and nations from the Arctic to the Chinese, the Japanese, the Tatars, with their distinct kingdoms and dynasties. The history and the development of these north and east Asiatic kingdoms are, comparatively speaking, of little importance for the international history of civilized Asia, inasmuch as their power and influence did not extend materially on the western part of the world and the destinies of the Near East. Even the Tartar and Turcoman hordes, who for the last six centuries have held under their sway the destinies of Western Asia, soon adopted the Mohammedan religion and civilization.

Unlike their Eastern brethren, the Aryan tribes of Southern Asia and Iran did not play a very important part in the pages of history. With the ex-
RELIgIONS OF ASIA.—The principal religions of Asia are: Brahminism, Buddhism, Confucianism, Taoism, Zoroastrianism, Mohammedanism, Judaism, and Christianity. Brahminism is the oldest known and surviving religious system of the people who, counting 210,000,000 Hindu adherents. Buddhism (from Buddha, "the wise", "the enlightened") owes its origin to Gautama, otherwise called Sakya Muni (i.e., the Sakya sage), who flourished towards the middle of the sixth century B.C. It is by far the widest-spread religion in Asia, counting more than 100,000,000 adherents, 300,000,000 persons in India, counting 210,000,000 Hindu adherents. Buddhism is in China, where it is the chief of the three recognized religions. Its other followers are found in Siberia, Korea, Japan, and India (Ceylon and Burmah). Reformed Buddhism is a recent development in China and Japan, and it plainly shows the influence of Christianity. Confucianism is one of the chief religions of China, the other two being Buddhism and Taoism. Confucianism is a system of philosophy rather than religion. It is the official religion of the State, and the basis of the social and political life of the Chinese nation. Taoism is the third recognized religion of China. It takes its name from that of its founder, Lao-tzu, or Lao-tze, who lived in the sixth century before the Christian Era. Taoism as a religious system has degenerated from its high original mysticism into a system of superstitious observances, and so forms an accepted religion of the lowest and most ignorant classes of Chinese, counting both 100,000,000 adherents. It has also many followers in Cochin-China and Japan. Zoroastrianism is the religion of the ancient Iranians and Persians. Its founder was Zoroaster, the great prophet of Iran, who flourished towards the sixth century B.C. Once a very powerful religion, Zoroastrianism has almost vanished before Islamism, counting nowadays only a few thousand followers in Persia and India.

MOHAMMEDANISM IN ASIA.—Mohammedanism, or Islamism, is one of the three great Semitic religions, the other two being Judaism and Christianity. No accurate figures have as yet been taken of the Mohammedan population of the world. The latest approved estimate, however, places the number at a little over two hundred millions. Of these, sixty millions are in Africa, and most of the rest in Asia, as follows: 18,000,000 in Asiatic Turkey; 30,000,000 in China; 60,000,000 in India and Burmah; 31,000,000 in the Malay Archipelago; and 20,000,000 in Afghanistan, Caucasia, and Russian Turkistan. In the Mindanao Kingdom and in the Sulu group of the Philippine Islands there are about 360,000 and 230,000 Mohammedans respectively. The relations of Mohammedanism to Oriental Churches and Christianity are in the article MOHAMMEDANISM, and in the articles on the various Oriental Churches.

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CHRISTIANITY IN ASIA.—Asia is the cradle and the primitive home of Christianity; for it was in its extreme south-western borders, i.e. in Palestine, the home of the chosen people, that the Founder of Christianity chose to appear, to live, and to preach the new Dispensation to the world. His Apostles and Disciples actively began the evangelization of the world, and tradition tells us that the Apostles went to different localities: some to Palestine, others to Asia Minor, some to Greece and Rome, and others to Mesopotamia, Armenia, Babylonia, Arabia, Egypt, Ethiopia, and many other parts of Asia. In India, Palestine and Syria, however, were naturally the first recipients of the new religion, and here...
the Jewish communities furnished the first nucleus of Christian proselytes. From Syria, Christian propaganda spread into Phoenicia and Asia Minor, and through the effective preaching of St. Paul, it spread into the principal cities of the Mediterranean coast and Asia Minor, crossing the borders of Asia and reaching into the very heart of the Roman Empire. From the Acts of the Apostles it can be conclusively shown that as early as the second half of the first century of the Christian Era, Christian communities existed in the following Asiatic cities: Jerusalem, Antioch, Damascus, Alexandria, Samaria and Samaritan villages (Acts, viii), Lydda (ix), Joppa (ib.), Jerecusa in Palestine (Acts, x), Antioch in Syria (xi), Thyre (xxxi), Sidon (xxvii), Tarsus (ix, x, xi, xvi), Salamine in Cyprus (xili), Paphos in Cyprus (xii), Perge in Pamphylia (xiii, xiv), Antioch in Pisidia (xiv), Iconium (xiii, xiv), Lysra (xiv), Derbe (xv), several unnamed localities in Galatia (Gal., i, Peter, i), in Cappadocia (I Peter, i), Ephesus (Acts, and Paul's Epp.), Laodicea (Paul's Epp.), Hierapolis in Phrygia (Paul's Epp.), Smyrna (Apoc.), Sardis (ib.), Philadelphia in Lydia, Laodicea in Lydia, and very probably also in Ashdod in Philistia, Seleucia, Attalia in Pamphylia, Amphipolis, Apollonia, Assus, Malta, and other islands of the Mediterranean. From Syria and Asia Minor the activity of the early Christian missionaries spread north, south, east, and west through Edessa, Mesopotamia, Armenia, Assyria, Babylonia, Persia, Egypt, Ethiopia, and into Africa, Greece, Italy, and the West. As regards Asia, we have historical evidence that, towards the middle of the second century, Christian communities were established also in Edessa, various cities of Mesopotamia, along the Tigris and the Euphrates, Mesene, Magneisa, Troilles in Caria, Philomelium in Pisidia, Parium in Myia, Nicomedia, Otrus, Hierapolis, Pepuzu, Tymion, Aradan, Apamea, Cumane, and Eumene in Phrygia, Anerya in Galatia, Sinope, Anazaria in Pontus, Debultum in Thrace, Larisa in Thessalia, Myra in Lycia, etc. (See Harnack, Expansion of Christianity in the First Three Centuries, II, 240 sq.). From the signatures of the various Asiatic bishops who assisted at the Council of Nicaea (325) we have conclusive evidence that towards the year 300, and in fact considerably earlier, there existed in the following Asiatic provinces and cities not only Christian communities, but also organized ecclesiastical centres: Jerusalem, Cesarea, Samaria, Sebaste, Lydda-Diospolis, Joppa, Saroe, Emmaus, Nicopolis, Sichem-Neapolis, Scythopolis, Jamnia, Azotus, Ascalon, Gaza, Gadara, Capitolias, Bethhe- a, Anea, Anim and Jattir, Bethbhabara, Sarch- Ake, Batanea, Pheno, and many other episcopal sees in Asia Minor, Cyprus, Syria, Palestine, Arabia, Edessa, Mesopotamia, Babylonia, etc. In the last three mentioned regions, in fact, we have positive traces of fully organized dioceses and churches as early as the first half of the third century, with metropolitan and patriarchal sees. In the fourth, fifth, sixth, and the beginning of the seventh century, until the rise of Islam, Christianity became the dominant and generally accepted religion of Western Asia, with the exception of Arabia. The Christian Church, however, was subject politically to two mighty rival powers, the Roman and the Parthian; but it was first of all in the provinces of Thrace, Syria, North-west Arabia, west-Euphratean-Mesopotamia, and Asia Minor, that subject; while to the latter belonged east-Euphratean-Mesopotamia, north-east Arabia, Assyria, Babylonia, Persia, and Media. The endless rivalry and wars of these two powers deeply affected the unity and to the permanent unity of the two great Christian Churches, the Roman and the Persian. 

These obstacles notwithstanding, the Christian Church of Persia, from its very beginning down to the middle of the fifth century, was dependent on the Patriarch of Antioch and consequently in communion with Rome, although it had its own metropolitan, the great Catholics of Seleucia-Ctesiphon, in Babylonia. But the Nestorian and Monophysite heresies of the fifth century broke this union asunder. Nestorianism, unable to gain any permanent footing in Syria, Asia Minor, and the West, found a strong ally and defender in the Sasanian kings of Persia and in the Monophysite Church, which towards the end of the fifth century, had already completely estranged itself from Antioch and Rome, and had become an independent national Church, having for its ecclesiastical head the great Catholics of the East, i. e. of Seleucia-Ctesiphon. In the meanwhile, Monophysism began to rage in Syria, Armenia, Arabia, and Mesopotamia alike, forming thus another independent heretical Church. Soon after, the Nestorian and the Monophysite Churches of Western Asia prospered and developed to such an extent as to compete in greatness and influence with the Christian Church of the Roman Empire. With the advent of Islam, however, the rapid conquest of the Mohammedii armies (seventh century), Christianity in Arabia, Mesopotamia, Persia, Armenia, Syria, and Asia Minor suffered most severely. Soon after the death of Mohammed, all these provinces fell, one after the other, into the hands of the Mahommedans, while, the entire extinction of Christianity in Western Asia. Thanks, however, to the tolerant attitude of the majority of the Umayyads and Abbasid caliphs of Damascus and Bagdad respectively, Christianity in the Mohammedan Empire rose gradually to a new and unprecedented life and vigour, and in the eighth, ninth, and tenth centuries the Nestorian and the Monophysite Churches, but especially the first, reached their highest degree of prosperity. Nestorian and Jacobite theologians, philosophers, and men of letters soon became the teachers of the conquering Arabs and the pioneers of Islamo-Arabic science, civilization, and learning. Nestorian physicians became the attending physicians of the court, and the Nestorian patriarch and his numerous bishops were regarded in Asia as second to none in power and authority. From Western Asia, Nestorianism spread into India, Ceylon, Socotra, and the Malabar coasts, China, India, and the East, where it soon became extremely influential and possessed numerous churches and well-organized bishoprics. So that as early as the ninth and tenth centuries, the jurisdiction of the Nestorian Catholics of Seleucia extended over Central, Southern, west-Central, and South-western Asia, as far as Syria, Arabia, Cyprus, and Egypt, and had more than two hundred subordinate bishops and metropolitan. In the meanwhile, the Monophysite Church held sway in Syria, Egypt, North Mesopotamia, and Armenia, where it developed strength, if not equal, certainly not very inferior, to that of the Nestorians. In the thirteenth and fourteenth centuries, the Mongolian and Tatar invasions and devastations in Central and Western Asia put an end to Arabic dominion, dealing, at the same time, a deadly blow both to the Nestorian and the Jacobite Churches, and causing havoc and consternation among Asiatic Christians in general. The whole of the Nestorian and Jacobite Christians were massacred, their churches and monasteries ruined, and a great number of the wandering compelled to renounce their faith and embrace Moslem. The weakened condition of both the Nestorian and Jacobite Churches paved the way to the Moslem Faith and destroyed their patriarchs and bishops, thanks to the incessant and salutary work of the early Catholic missionaries.
asked to be once more united with Rome as of old. The stream of conversions became more pronounced and rapid during the sixteenth and seventeenth centuries, and has continued so till our own day. Franciscan, Dominican, Carmelite, and Jesuit missions were established all over Asia with the result that a large number of Nestorians and Monophysites have long since renounced their heretical creeds and embraced Catholicism. The same gratifying movement took place in the schismatic Greek Church of Syria and Asia Minor as well as in the Monophysite Church of Armenia.

ACTUAL CONDITION OF THE CHRISTIAN CHURCH.—The Christians of Asia are intimately connected with the rise and progress of the Catholic missions. The merit of having first disclosed to the West, and to Rome in particular, the mysterious and impenetrable East as well as the condition of Oriental Christianity undoubtedly belongs to the Crusaders. Profiting by this information, and ever solicitous for the welfare of the Church of Christ, the popes were the first to seize the opportunity for a Catholic propaganda in the Far, as well as in the near East. Towards the end of the thirteenth century, Innocent IV, Gregory X, and Honorius II sent the Franciscan missionaries, Lorenzo of Giovanni Pian del Corpo, Pietro Ruyshbroek (de Rubruquis), Giovanni of Cremona, and others, as their representative delegates, to the great Mogul, Kublai Khan, on behalf of the Oriental Christians. In 1306, the Franciscan, Giovanni di Montecorvino, was sent by Benedict XI on a similar mission to China, where he was subsequently appointed bishop with seven auxiliary bishops by Clement V, and where he died in 1350. In 1318, the Dominican Francesco di Persiglia was appointed Bishop of Sultaniah, in Tartary, by Pope John XXII, and in 1321–28, another Dominican missionary, Giordano Catalani, accompanied by three Franciscan friars, made two successful journeys to India, to the coast of Malabar, to Ceylon, and to China. In 1323, the Franciscan, Odorico of Pordenone, visited Ceylon, Java, Borneo, Khan-Balik, Tibet, and Persia, returning in 1331 after having baptized more than 20,000 pagans. In the fifteenth and sixteenth centuries Franciscans and Dominicans who were sent out by the popes as the official guardians of the sanctuaries of Jerusalem and the Holy Land, began to extend their missionary activity to North Syria, North-west Mesopotamia and Egypt, while the Carmelites advanced into Mesopotamia, Babylonia, and Persia. In 1501, the Franciscan, Enrico di Coimbra, accompanied the Portuguese, Alvares de Vara, into Calicut, Cochin, Goa, and Canganore; and in 1521, Catholic missionaries first penetrated into the Philippine Islands. During the years 1541–45, St. Francis Xavier evangelized India, the coasts of Malabar and Travancore, and Ceylon; in 1546 Malacca; in 1548 the Moluccas; from 1549–51 Japan, and in 1551, while on his way to China, he died after an apostolic career not less wonderful and unique than successful and rich in results.

With the mission of St. Francis Xavier in India and the founding of the Society of Jesus, there began a new era for Catholic missionary enterprise, an era of indomitable zeal and exceptional success. Jesuits, Dominicans, Franciscans, and Carmelites were now eagerly vying with one another for the Christianization of Asia. Naturally enough the numerous Nestorian, Jacobite, Armenian, and Greek schismatic communities and churches scattered through the Turkish dominion in Syria, and in Minor Armenia, Mesopotamia, Babylonia, and through Persia attracted their first attention; and, thanks to their noble missionary efforts and their zeal, great numbers of schismatic Orientals with many of their bishops, priests, and monks joined the Catholic Church. Catholic missions and schools, seminaries, and churches, hospitals, and other charitable institutions were established among all these schismatic Oriental Churches in Asiatic Turkey and Persia, as well as among the heathen in China, India, Korea, Siam, Cochin-China, and Japan. Soon after, Oriental dioceses, or the Latin Rite, Apostolic prefectures, and Apostolic delegations were created and permanently established, with the gratifying result that now, at the beginning of the twentieth century, the Catholic Church is seen firmly established in every Asiatic region, side by side with Brahminism, Buddhism, Confucianism, Mohammedanism, Judaism, Nestorianism, Monophysitism, the schismatic Greek Church, and Protestantism.

The Oriental Churches of Western Asia (Turkey and Persia), however, are for us of particular interest, as they represent old and venerable national Churches, having their own hierarchy, rites, liturgical languages and usages, and ecclesiastical discipline, which had, as early as the fifth century, separated themselves from the Church of Rome. They represent what we usually call Oriental Churches, and are divided as follows: (1) The Nestorian Church, extending over Babylonia and Chaldees, Mesopotamia, and Assyria, Kurdistan, Persia, and the coast of Malabar in India. (2) The Jacobite Church (Monophysite), which extends over Syria, North-west Mesopotamia, Assyria, and Malabar. (3) The Armenian Church (Monophysite), which extends over the whole of Armenia, Persia, Asia Minor, and part of Syria. (4) The Maronite Church, which is a branch of the Syrian Church and extends over Mount Lebanon and Syria. (5) The Greek Church, scattered over Syria, Phoenicia, and Asia Minor. Another Church, generally referred to as an Oriental Church, is the Coptic, or Abyssinian, which, being restricted to African soil, must be here omitted. It must be noted, however, that each of the above-mentioned Oriental Churches, the Maronite excepted, which is entirely Catholic, is divided into two independent branches, or Churches; the one Catholic and in communion with Rome; the other schismatic and separated from Rome; each, however, having its own patriarch, bishops, priests, and local churches. They may be classified as follows:

I—NESTORIAN CHURCH.

Schismatic Nestorian Catholics, or simply Nestorians, commonly called Chaldeans.

II—JACOBITE CHURCH.

Schismatic Jacobites, or simply Jacobites, commonly called Catholics, Syrian, or simply Syrians.

III—ARMENIAN CHURCH.

Schismatic Armenians, or simply Armenians.

IV—MARONITE CHURCH.

All Catholic.

V—GREEK CHURCH.

Schismatic Greeks, or simply Orthodox Greek Church.

Catholic Churches, commonly called Melchite Church, or simply Melchite.
which has been scrupulously prescribed and insisted upon by the Roman pontiffs, under penalty of suspension and excommunication; no clerical or lay member being allowed to change his rite without a special dispensation of the Holy See.

**Catholicism in Asia.**—**Asiatic Turkey.** The entire Christian population of Asiatic Turkey is 3,349,882, of which 692,431 are Catholics, 97,370 Protestants, and the rest schismatic. The Christians may be classified as follows: Asia Minor: 6,423 Catholic Armenians; 193,416 Schismatic Armenians; 994,922 Schismatic Greeks; 2,079 Jacobites; 5,838 Latins, and 3,400 Protestants. Armenia and Kurdistan: 51,306 Catholic Armenians; 712,842 Schismatic Armenians, 8,600 Chaldeans; 92,000 Nestorians; 572 Jacobites; 353,762 Schismatic Greeks; 2 Latins, and 61,256 Protestants. Mesopotamia: 36,320 Chaldeans, 13,990 Syrians; 27,754 Jacobites; 11,670 Catholic Armenians; 61,590 Schismatic Armenians; 1,963 Latins; 340 Greek Melchites; 9,325 Schismatic Greeks, and 11,194 Protestants. There are also 308,740 Maronites; 141,219 Melchites; 304,230 Schismatic Greeks; 19,459 Catholic Armenians; 23,834 Schismatic Armenians; 1,865 Chaldeans; 25,632 Syrians; 47,805 Jacobites; 39,034 Latins, and 21,520 Protestants in Palestine, Phoenicia, and Syria as far north and west as the Euphrates, or a total of 388,740 Catholics; 141,556 Melchites; 1,652,430 Schismatic Greeks; 88,558 Catholic Armenians; 991,682 Schismatic Armenians; 46,785 Chaldeans; 92,000 Nestorians; 39,622 Syrians; 78,210 Jacobites; 46,867 Latins, and 97,370 Protestants. The population of Arabia is entirely Mohammedan, except in the sea-port of Aden, where there is an Apostolic vicariate with about 1,500 Christians.

**Persia.**—There are in Persia 20,000 Chaldeans; 50,500 Nestorians; 5,035 Catholic Armenians; 81,654 Schismatic Armenians; 200 Latins, and about 2,670 Protestants. In Afghanistan there is not a single Christian church or any organized Christian community.

**India.**—The number of Catholics in India, including Ceylon, is about 2,069,791, with 4,938 churches and chapels; 105 seminaries and colleges; 2,312 schools; 37 hospitals; 2,190 European missionaries; 1 patriarch (in Goa); 7 archbishops; 26 bishops; 3 Apostolic vicars, and 3 Apostolic prefects. The number of the Jacobites is about 120,000, the Chaldeans (independent of the Chaldean Patriarch of Babylon, although formerly dependent on him) about 100,000. The number of Protestants in India is about 700,000 (1889).

**China.**—The Catholic population of China is about 820,000, governed by 39 Apostolic vicars and 2 Apostolic prefects, with 955 European missionaries, having 4,067 churches and chapels, 90 colleges and seminaries, 4,067 schools and orphan asylums, and 62 hospitals. The number of Protestants, in 1900, is given by Fearn as 200,000.

**Korea.**—There are in Korea 45,000 Catholics, with 1 bishop and 42 priests; Protessants (Methodists and Baptists), 7,000.

**Japan.**—In Japan the Catholics number 60,500, with 1 archbishop (Tokio), 3 bishops (Nagasaki, Osaka, and Hakodate), and about 130 missionary priests. The number of Protestants is about 100,000, and that of the Orthodox Greek Russians, about 5,000, with 1 bishop.

**Indo-China.**—(French Colony) 820,000 Catholics, with 410 missionary priests; 3,304 churches and chapels; 24 seminaries and colleges; 2,349 schools and orphan asylums, and 98 hospitals.

**Philippine Islands.**—There are in the Philippine Islands estimated at about seven millions, of which about 600,000 are wild tribes and pagans, about six millions Catholics, and the rest Mohammedans and pagans. The Catholic Church is governed by an Apostolic delegate, 1 archbishop, and 4 bishops with numerous secular and regular priests, and a large number of lay members.

**Asiatic Russia.**—The Christian population of Asiatic Russia is estimated at about fourteen millions, 75,000 of whom are Catholics, and the rest schismatic Greeks (Greco-Russian Church).

All the above statistics are only approximately correct, as the various censuses so far published are often doubtful, contradictory, and conflicting. According to P. Pisani (Vacant, Dictionnaire de théologie catholique, I, coll. 2006–2007), the entire population of Asia, according to their various religions and creeds, may be approximately classified as follows:

I. Buddhists, 400,000,000; Brahmins, 200,000,000; Mohammedans, 100,000,000; other heathen religions, 800,000,000; Christians, 20,000,000; total, 800,000,000.

II. Protestants: In Western Asia, 85,000; India, 817,000; China and Korea, 210,000; Japan, 50,000; total, 1,162,000.

III. Catholics: Asiatic Russia, 70,000 to 75,000; Asiatic Turkey and Persia, 700,000; India, 2,140,000; China, Korea, Japan, and Indo-China, 1,710,000; Philippine Islands, 6,000,000; total, 10,625,000.

**Gabriel Ouesans.**

**Asia Minor,** the peninsula mass that as the Asiatic continent projects westward of an imaginary line running from the Gulf of Alexandria (Iesus) on the Mediterranean to the vicinity of Trebizond (Trapezus) on the Black Sea. It is washed by three great seas, the Euxine (Black Sea) on the north, the Mediterranean on the south, and the Ægean on the west. It is located between 36°-42° north latitude and 26°-40° east longitude. The extreme length is about 720 miles and the extreme breadth about 420, though the average is 650 and 300 miles respectively. At its extreme western limit it almost touches the European mainland, from which it is separated for several miles by the narrow straits of the Bosphorus and the Dardanelles (Hellespont) and by the small Sea of Marmora (Propontis) through which connecting waters the Mediterranean and the Black Sea are brought into mutual contact.

**I. Name.**—In remote antiquity it had no common denomination, being known variously after the races or kingdoms that it includes. The name "Asia" was soon popularized by the Romans for whom it meant only the populous and cultivated western sea-board, organized by them into a province, together with neighbouring territory (Myasia, Lydia, Caria, Phrygia) more or less civilized after the Greco-Roman ideas. The first written form of Asia Minor is the Christian Orosius (Hist., I, 2, 10), about the year 400. The early Byzantine writers often refer to it as ἠμπριά "Asia," "Little Asia." In Byzantine administration it came soon to be known under the somewhat elastic name of ἀνατολικά or "rising sun," i.e. "the East." It was, politically speaking, "the Anatolic theme," one of the twenty-nine provinces of the Byzantine empire from the seventh century to the eleventh century, when it became a Turkish land. Since then it has become officially known as Anatolia (Anadolu, Natalia, Nodolia), and as such constitutes an important part of Asiatic Turkey, is in fact the chief political and religious mainstay of the present Moslem constitution as far as it is based on Constantinople. Asia Minor is also known as the Levant, a Western (Italian and French) equivalent for Anatolia. This term however, applies chiefly to the commercial and industrial centres of the same name, though in ecclesiastical language and history it often includes both Egypt and the Holy Land. It was only gradually, and in response to divers influences and agencies, that under the name of Asia Minor...
were included the remote semi-Oriental territories of Cappadocia and Pontus, Cilicia and Lesser Armenia. Outside of Roman law and administration their only element of civilization was the Christian religion, and it is not at all insignificant that the first expression of a sense of close and solid relationship should come from a Christian philosophic historian, and precisely at the moment when the new religion had finally borne down in town and country all former eminence and splendour, and filled with a new spirit the exhausted races and now lifeless culture of past ages.

II. GEOGRAPHY.—It is an elevated plateau, ranging in its surfaces from two to five thousand feet above the sea level, from which rise great mountain chains that run east and west with a certain regularity, while minor ones run in the form of transverse ridges, and isolated peaks of savage grandeur are widely scattered over the immense table-land. In extent Asia Minor covers about 270,000 square miles and is about the size of France, while in its main physical features it has often been compared with Spain. The western part of the country, the coast of Pontus, rise abruptly from the sea for a long distance, are broken by no good harbours, and fall gradually away towards the Bosphorus. Those of the southern Taurus range run in an irregular line not far from the Mediterranean and form a natural barrier between Asia Minor and Europe by the only part of the sea which is broken only by the coastal plains of Pamphylia and Cilicia. Inland, the Anti-Taurus range and isolated peaks lift their huge walls from seven to ten thousand feet and render difficult the intercommunication of the inhabitants. Some of these peaks, like Mt. Argeus in Cappadocia (15,100) are of volcanic origin, and smaller cones with well-preserved craters are numerous. There are but few passes, usually at a great height, the most notable of them being the famous Gates of Cilicia (Pylae Cilicicae) at the southern extremity, a narrow gorge (3,300) between two lofty mountains, the only entrance from the plains of Syria, and therefore at all times the road followed by the Eastern conquerors of Asia Minor. At the extreme west the mountains descend gradually to the sea which they pierce with numberless headlands and projections that give rise to the system of bays and inlets in which Asia Minor has always made the best use of its chief resources and its most attractive charm.

Asia Minor is a rich field for the geologist. The immense central mass of Mt. Argeus in Cappadocia is largely cretaceous limestone, and elsewhere, south and west, calcareous rocks abound. The rivers carry off enormous quantities of this material, and, as it hardens to travertine, forces them to shift their beds, petrifies vegetation, and sterilizes the surroundings. Igneous rocks are frequent, and there is still abundance of the Proconnesian and Phrygian marbles that once tempted the sculptors and builders of Pergamus and Rhodes. The mineral wealth is very much neglected, there are numerous and fall mostly into the Black Sea or the Mediterranean. But they are all sinuous and narrow, and as a rule very shallow. Moreover, falling from great interior heights, they become regularly torrential floods that carry away vast masses of alluvial matter, which they deposit in the sea, thereby filling up good harbours, converting into lakes ports once open, and pushing their deltas so far seaward that they become a menace to navigation. The lack of navigable rivers reaching well into the interior has always been a source of political and economic weakness for Asia Minor, and is perhaps the chief reason why in antiquity it never took on the character of a great united state. In later times this was much more deplorable, owing to the ruin of the once excellent system of Roman roads, the suspicions and unprogressive attitude of the Turkish authorities, and the decay of all the land-improvements made by the original native races, the Scythians and others, the barbarians of the imperial period, and the Byzantine population. The interior plateau has an average altitude of 3,500 feet, and stretches north-east by south-west a distance of 250 miles in length by 160 in breadth. Much of it is a treeless and barren waste, shattered with salt lakes or brackish pools, some with a stunted growth of saline brush, wormwood, sage, and fern. Yet it supports many nomadic and semi-nomadic tribes of Turcomans and Yurukis, who wander at will over these lonely wastes and undulating downs in search of pasturage and water for their vast flocks of sheep and goats, though in the summer months depend mainly upon the low-lying levels for purer air and the welfare of their flocks.

There are twenty-six lakes on this great plateau, some of which compare favourably with the great lakes of Switzerland, both for size and beauty. Hot medicinal springs are very numerous and form one of the distinctive features of the land. In general the climate is colder than that of the European peninsula within the same degrees of latitude, and is subject to greater extremes of temperature. One cause of the great extremes of cold and heat is the general lack of moisture; that of the clouds is intercepted by the lofty peaks of the Causse and Taurus. The discharge of all the rivers is only about one-third of the united volume of the rivers of France. The northern coast, between Constantinople and Sinope, is exposed to the cold blasts of unimpeded polar winds and to sultry summer heats; on the other hand, to the north-east the lofty peaks of the Causse and Taurus intercept the cold winds from the steppes of Russia and permit the growth of magnificent forests and of wild fruit-trees in abundance. The western coast has a temperature somewhat lower than that of Greece, owing to the atmospheric currents developed by the countless headlands and inlets of the Ionian coast. The southern coast, sheltered from the north winds by the Taurus range, enjoys a warm and genial climate comparable to that of southern France, though its summer is very dry. On the central plateau the climate is affected by the elevation and aspect of the land, but chiefly by the less rains; in some places the 'rainfall is for six or seven months unflecked by a single cloud. As a rule, the summer is exceedingly hot and the winter equally cold. Even on the coast malaria is endemic, owing to the stagnant pools, swamps, and marshy tracts formed by the shifting of river beds, inundations, and the formation of deltas. Moreover, the deforestation of the interior permits the contaminated air of the low-lying pestilential plains to be wafted freely over the central plateau. In respect to climate Asia Minor has greatly deteriorated since Roman antiquity, owing chiefly to the low-grade civilization of its Turkish population and the utter neglect of the country. The region.

The flora of Asia Minor is very varied, apart from the scanty vegetation of the inland plateau. The oak is found there in fifty-two varieties, half of which occur nowhere else. On the northern slopes of the central plateau grow the walnut, box, beech, ash, and other trees; the great forest of Ajakh-Dagh (Sea of Trees) is 120 miles long by 40 broad, and its trees exhibit generally a much larger growth than those of other lands under the same altitude. There are also great forests on all the northern slopes of the Black Sea ranges. On the southern slopes of the Taurus, to an altitude of 6,000 feet, noble cedar groves grow and tower above the pines, firs, and junipers, while below them, gradually dropping to the sea, are broad belts of palm groves and aloes and other sub-tropical growths. In the eastern
Pontic region and elsewhere the apple, pear, plum, and cherry grow wild; indeed, Asia Minor is said to be the home of the fruit-trees which are looked on as of Western origin. Oriental plane and cypress, quasi-sacred symbols of domestic comfort and of human sorrow, are found everywhere. In the sheltered southern valleys the vine, fig, orange, lemon, and citron grow amid the rich aromatic shrubbery, and lend to the landscape the aspect of Sicily or the most favored district of the south coast. Driven by these rude warlike invaders, they soon took to the open sea, and so eventually settled in the islands of the Archipelago and along the southern coast of Asia Minor wherever the river-mouths or the plains offered tempting sites for trade and enterprise. It was from this group of the kings of Asia Minor and Caria with whose history Herodotus (I, 7–14) begins his account of the wars of the Greeks and Persians; for Asia, he says, with all the barbarian tribes that inhabit it, is regarded by the Persians as their own (ibid., I, 4). Thenceforth, from the ninth to the sixth century B.C., it is a long procession of Greeks (Ionians, Æolians, Dorians) who descend regularly on the shores of Asia Minor as traders, colonists, adventurers; above all, men of Ionian race. They build their city and sanctuary of Miletus near the shrine of the Lydian sun-god; they adopt other local deities, intermarry with the natives and establish upon an over-large scale those whose brevity composed the first great chapter in the history of the Western mind. (Sayce, The Ancient Empires of the East, London, 1884; Grote, History of Greece.) The earliest known coins (square-punched, electron) are of Lydian origin, belong to the seventh century B.C., and are perhaps a result of the mercantile intercourse of Greeks and natives. The oracle of Delphi now attracted the Lydian kings, "the first of the barbarians," says Herodotus, "to send presents to that Greek temple," and so along the lines of a common religion there sprang up an ever closer intercourse of both races.

About the middle of the sixth century B.C., a certain hegemony over most of the peninsula was established by Croesus, King of Lydia, but this petted child of antique fortune was soon overthrown (548–546 B.C.) by the Persian Cyrus, after which for two centuries the entire land was an outlying province of Persia, from whose throne the "Great King" fitted in with the ambition and patriotism of the Greeks of the mainland to bring about sympathetic wars in defence of the Asiatic Greeks and then in defence of the Hellenic fatherland (500–449 B.C.). These immortal efforts of the Greeks arrested forever the repeated overflows of Oriental arrogance and oppression, and made ready the way for the career of Alexander the Great who was destined to revenge on the Orient all the wrongs, supposed or real, of the Greeks of Asia Minor, and to open the career of European grandeur and progress. An uneasy and disturbed period followed during which the Seleucid successors of Alexander pretended to dominate from Antioch the rich and easy prey of Asia Minor that had fallen to Alexander after the battles of the Granicus and of Issus (334–333 B.C.), fought respectively at either end of the peninsula. In this time arose the new kingdom of Pontus, Bithynia, Cappadocia, Phrygia, and Media; partly Greek and partly native, also the interesting Celtic kingdom of Galatia founded (280 B.C.) by warlike adventurers from Gaul, and so organized by them that for the next six or seven centuries it bore the stamp of many peculiar Celtic institutions and traditions. In the distant states of the south and south-west, now took on a fresh development, forever connected with the little mountainous kingdom of Pergamus.
and its Greek rulers known as the Attalids, from Attalus, a favourite name of its kings. Then came the wars with republican Rome (190–63 B.C.), ending in the latter year with the defeat and death of the great Mithradates VI, "the Oriental defender of Greek liberties", whereby Pontus and Bithynia, i.e. the shores of the Black Sea, were for a long time freed from the peril of Oriental domination. In general the first three centuries of Roman imperial administration were a period of peace and progress for Asia Minor. From the fourth to the seventh century a long period of Eastern Roman rule with Persia went on, the vicissitudes of which were of no little importance to the great province across which the imperial armies and the warriors of Persia moved to and fro. The annihilation of Persian ambition by Emperor Heraclius (A.D. 610–641) only shifted the source of danger; henceforth the Arab and his successor, the Turk, take up the continuous challenge of the Orient, and finally make it good. Predatory Arab invasions from 672 to 717 were repelled with vigour from Constantinople, after which for over three centuries the land remained subject to the predatory raids and depredations of the Avars during this period almost endless conflict with the Arab dynasties made the Christian buffer-state of Armenia a scene of unutterable woe, and even Asia Minor was constantly menaced by the children of the Prophet. In the end the bravery and military skill of the Macedonian emperors (867–1057) availed not against the continuous pressure of fresh hordes from the far East, and the middle of the eleventh century saw two fatal events, almost contemporaneous and intimately connected, the final separation of the Greek and Latin churches (1040), and the conquest of Asia Minor by Malek Shah and his Seljuk Turks (1055–71). After the death of Malek (1092) his children disputed and divided the splendid inheritance left by him. But Asia Minor, henceforth Rûm (i.e. Rome, the Turkish name of all Byzantine territory), did not pass from their control; they set up their thrones at Nicea, Nicomedia, and eventually (1097) at Iconium (Konia). The crusaders of the twelfth century usually took the great highway over Asia Minor, either entirely into Syria, or partly, to embark at ports on the southern coast. Here and there they set up a temporary rule, but could not sustain it against the inexhaustible multitude of the Turkish hordes and the treachery of the governor. The Mongol hordes (1235), the Seljuks ruled Asia Minor, until the appearance of the Mongol hordes (1235). The overlordship of the latter lasted for some sixty years, until about 1304, when the rule of the Ottoman Turk was inaugurated by the victories of Othman I, and the successful reigns of his three sons, Urkan, Murad I, and Bajazet I. A ray of hope shone for the Christian Byzantines during the thirteenth century when the Empire of Nicea (1204–1330) held Bithynia, Lydia, a part of Phrygia and the islands of the Archipelago, i.e. the western region of Asia Minor, and against both the Franks and the Turks; Cilicia, Cilicia, however, was saved by the Samothrace, the seat of the Empire of Trebizond (1204–1461) on the Black Sea nourished feebly the hopes of Greek Christians for a return of independence under the cross. But Nicea fell and became an outpost of Ottoman conquest, and Trebizond scarcely survived the fall of Constantinople (1453). Both weak states had armed themselves against the Turk; Trebizond against Constantinople (1204), and though they made the coast line Christian for three centuries, they were unable to loosen the grip of the Turkish hordes of "the Black Sheep" and others on the table-land of the interior. In the thirteenth and fourteenth centuries the loss of commercial supremacy along the coasts of Asia Minor and in many of the islands. They left permanent memorials in military architecture (since then the Turks call ruins indiscriminately "Djenovessi kaleşsi" or Genoese castles), and especially in the commercial and maritime law, in business relations and methods, and in the class known henceforth as "the Levantins". But the mutual jealousies and rivalries of the Italian commercial republics, and their predominating secular aims, prevented any serious attempt to oust the Seljuk Turk from the high table-lands and eastern border. Ottoman rule and life spread rapidly, threatened only for a brief while by a new Seljuk invasion westward (1589–1612), and by the disastrous battle of Angora in the latter year (Creasy, History of the Ottoman Empire, new ed., London, 1882). In the end, however, Turkish fortune and courage prevailed, and permanent dominion over the peninsula was secured to the Osmanli by the capture of Constantinople in 1453, since which time save for a partial occupation by the Egyptian Mohammed Ali (1831–39) the Turk has held in peace this richest jewel of Mediterranean empire. As a rule, the inland Turk has cared only for fresh pasturage for his flocks. Every stream running from the mountains to the sea has been dammed to supply water for sheep and goats he has despaired agriculture and the life of towns. Needless of the future he has ruined all cultivation of the land, allowed its once perfect development to decay completely, and driven the Christian peasant of the Byzantine age to the mountains or the sea, where he has not induced him to adopt, with the normal life, the law of the Romans. It is the lower and grade civilization of the steppe of Turkestam made permanent on the former site of supreme Helenes refinement of life and of Christian sublimity of teaching and virtue. And it is universally admitted that only a reconization from Europe can restore its original felicitous conditions. (Vieillen de Saint Martin, "Description historique et géographique de l’Asie Mineure", Paris, 1852; Heyd, "Geschichte des Levantenhandels", Stuttgart, 1879, tr. into French by Reynaud, Paris, 1880–86.)

The Roman Province.—Under the Roman rule, republican and early imperial, the numerous political entities that had sprang up in Asia Minor after the death of Alexander the Great disappeared rapidly and made way for a unity and efficiency of administration, a peace and prosperity, hitherto unknown. The little Greek kingdoms of Pergamus and Bithynia were left to Rome by the wills of their rulers, usually, than founded. The black hordes that infested its waters, was only too grateful for imperial protection; Pontus alone was won from Mithradates VI in a memorable war during which the Cels of Galatia sided with victorious Rome and reaped the reward of their good fortune in governmental favour. With their kings, Deotadus and Amyntas, the line of Celtic rulers of Asia Minor closed; after the death of Amyntas (25 B.C.) Galatia became a Roman province. The last king of Cappadocia died in the reign of Tiberius, and the land was forsworn with the entire peninsula. Without doing violence to local customs or traditions, the imperial government assured to the provincials an administration at once responsible and equitable, of swift and thorough justice, of continuous peace, easy communication, protection to life and property and the fruits of honest industry. The provinces were divided into districts, like Ancyra, the gold-embroiderer of Attalia, and the sculptor of Diana statuettes in Ephesus were henceforth assured of permanent prosperity, and with them all the other callings and occupations of the most highly civilized part of the Mediterranean world. Manufactures and industry must have increased before the end of the second century Asia Minor had touched the acme of temporal felicity. Taxation,
as everywhere in the empire, was close and minute, but not intolerable. Occasionally the taxes were remitted and in periods of public calamity (earthquakes, inundations) the public treasury came to aid the unhappy provincials. The revenues of the peninsula, deeply impaired by republican misgovernment, the Mithradatic wars, and the campaigns against pirates, increased with rapidity; the fertile islands of the archipelago together with Cretes and Cyprus, centuries ago hellenized in polity, tongue and civilized institutions, were bee-hives of industry. Rhodes, e.g., was the great workshop of Greek sculptors who worked, though in a decadent way, the glorious traditions of the Ionian and Pergamene schools. For every available piece of ground on the coasts was intensely cultivated, as the pitiful wreckage of agricultural engineering yet shows, while in the interior the plains of Galatia were covered with goats and sheep, and those of Cappadocia with the finest breed of horses known to the ancients. That all the industrial virtues were highly cultivated is shown by a list of occupations drawn from Christian inscriptions of the fifth century (Cumont). They exhibit among other callings oil-dealers, scribes, greengrocers, potters, coppersmiths, skinners, mariners, money-changers and goldsmiths. On the imperial side, the few new cities were added to the five hundred busy urban hives of the western coast, but Greek civilization went hand in hand with Roman law through the interior and was welcomed, e.g., in the mountains of uncouth Cappadocia and of rugged warlike Isauria where the Attalids and Seleucids had never been able to acclimatize it. For the better administration of justice the land was divided into a certain number of judicial districts (conventus juridici) and assizes were regularly held in the chief towns of the same.

A certain unity of religion was reached in the worship of Rome and Augustus, i.e. of the dead and later of the living emperors, to whom temples were built in the metropolitan cities (Augusteum, Cesarium), and in the celebration of whose festivals the Asiatic provincial proclaimed his gratitude, exercised his new Roman patriotism, and felt himself drawn nearer, if not to his fellow-Asiatics, at least to the marvellous darling of fortune enthroned upon the distant Tiber. The man of Asia Minor had long been subject to Persia without revolt, and then to the children of the brilliant marshals of Alexander; submission was natural to him, and this time the religion in its train all that was needed to make life perfect in so favored land, i.e. peace and prosperity. As high-priest of the provincial department of the imperial religion of Rome and Augustus his influence over all religious matters was great. The office seems at times to have been closely identified with that of the president of the emperor's festival, and was the formal source of much of the persecution directed against the Christians of the province, especially during the annual festival, when the deputies of the provincial cities met at the metropolis and manifested their patriotism, among other ways, by denouncing the followers of Jesus for refusing to adore the divinity (numen, genius) of the emperor. An ideal picture of the office, affected, however, by Christian institutions and experience, is given by Julian the Apostate in his famous letter to the Galatarch (Ep., xlvi; cf. Eus., Hist. Eccl., VIII, xiv, 9). With the honour of president of the annual festival of the emperor went other additional titles (archon, Bithynarch, Galatarch), in addition to various marks of honour. Only the rich could pretend to merit it, for the office carried with it the right and the duty to defray the expenses of such festivals. But there were many to claim it, for provincial pride was strong in Asia Minor, and such rivalries as the metropolitan cities was very keen. The new worship of Rome and Augustus was not unlike a religion established by law, though it never interfered with the older forms of Greek or Oriental worship, or the numerous miraculous asylums, or even such individual careers as those of Apollonius of Tyana or Alexander of Abdis. The Galatarch was left their ancient liberty of internal administration, the repartition of imperial assessments, and the preservation of local order. Only the wealthy could vote for the magistrates, and the time was yet far off when their descendants would try in vain to breed themselves of an hereditary dignity that in the end contained with the Roman magistrates' burdens. Occasionally the imperial government looked into the municipal book-keeping and even controlled the municipal decrees; more frequently it exercised a certain surveillance over the nomination of the chief of police (eirenearch). The public safety was assured in the earlier imperial times by a small army of 5,000 auxiliary troops in Galatia, and by the Black Sea fleet of forty ships stationed at Trebizond. In the time of Vespasian two legions were quartered in Cappadocia and along the upper waters of the Euphrates. A few soldiers scattered throughout the cities and towns, the increasing Roman magistrates as messengers, sheriffs, bailiffs, and the like. Asia Minor, in which both the senate and the emperor exercised, in theory at least, a co-ordinate jurisdiction until the end of the third century, was too contented and loyal to call for other troops than were necessary for protection from the foreign enemy, or to repress brigandage. The latter was, unhappily, never quite suppressed in a land well fitted for the flight and concealment of the lawless. Up to the time of Justinian certain parts of Isauria and Cilicia were the home of bold freebooters, despite the ever tightening military checks, the increase of taxation, and the growing influence of Christian principles. There were often in municipal life lack of integrity, corruption, and waste, coupled with intrigues, rivalries, and factions, but this is no more than might be expected amid such unexampled prosperity, in a land where no large political life existed, and where climate and the narrow municipal horizon conspired to diminish energy and magnify local and temporary interests. "The calm sea," says Mommsen, "easily becomes a swamp, and the lack of the great pulsation of general interest is clearly discernible also in Asia Minor".

A complex system of the cities of Asia Minor in the last days of the empire, their prosperity and magnificence, partly inherited and partly to the credit of Rome, sounds to modern ears like exaggeration. Their ruins, however, are convincingly eloquent. Marble and granite, exquisitely and solidly worked, were the building materials of the countless temples, baths, assembly-rooms, gymnasiums, deep-pillared porticoes and colonnades that graced even the smallest of its cities, and were very often the gifts of private individuals, who exhibited thus in their little "fatherland" (as the Christian Bishop Abercius calls his native city Hierapolis), a power of self-sacrifice and affection for the public weal for which no larger stage was open. Countless art-works in marble and bronze, often replicas of incomparable Greek originals carried away in the republican period, decorated the public buildings and the open squares; even these copies seem at last to have been confiscated by Christian emperors, as Constantine famed, Bithynic. Aqueducts and reservoirs, embankments and levees, saved and controlled the useful waters that are now the ruin of the land. Terraces built with skill and art multiplied the productive power of the fertile soil. From the city gates there radiated numerous long lines of sculptured tombs, whose broken in-
scriptions now throw light on the rich and varied life of the antique world. In the fine arts the correct sense of the Greeks was the guide, but in commercial and industrial life the Roman seems to have been dominant. Latin mercantile words are often transmuted into Greek, and there are numerous other evidences of close commercial intercourse with Italy. Famous Greek teachers and physicians frequented the Italian cities (Tac., Ann., XII, 61, 67) somewhat as the Byzantine humanists frequented those of Northern Italy. The great municipal families and those well established on the vast estates of the central table-land seem to have cherished the pure literary type was universal, and to some extent provided for by the cities and even by the imperial government. We read of principals and inspectors of schools, of teachers of writing and music, of masters of boxing, archery, and spear-throwing, of special privileges for teachers of rhetoric and grammar; in a word the ideal education of the Greek mainland as crystallized in the classic writers and in the still vigorous school of Athens, was in a large measure reproduced in Asia Minor. Homer and the tragedians of the 5th century B.C. have all left a chief result of it all was a race of remarkable public orators known as sophists or rhetoricians, wandering academic lecturers on the glories of the past or on commonplace of philosophy, poetry, and history. Often bilingual, they were admired by the provincials, whose favour they held by flattery and sympathy, and by careful attention to the use in en speech—voice, gesture, dress, attitude. Some of them, like Dio Chrysostom, exhibit genuine native patriotism, but in all of them there echoes a hollow declamatory note, the best evidence of the hopeless character of Greek paganism, of which they were now the chief spokesmen. The rapidity of its episcopate and its influence was deep and lasting, and though they were inimical to the Christian religion, this influence may yet be traced in not a few of the Greek Christian writers of their own and later times. Apart from this class the pagan society of Asia Minor seems to have contributed but a few great names to the annals of science and literature. Two of them come from Bithynia, the above-mentioned rhetorician Dio Chrysostom, moralist and philosopher, and Arrian of Nicomedia, historian of Alexander the Great and popularizer of Epictetus. Pergamus boasts the name of the leather goods trade. The Athenian Faith in Hordius of Cos, a man of scientific attainments in his own department, and also of general philosophic culture, but a stern enemy of the Christian religion. Nevertheless, just as Roman Asia Minor boasts of no first-class cities like Alexandria or Antioch, but only of a great many second and third-class centres of population, so in literature the great names are wanting, while general literary culture and refinement, both of speech and taste, are widespread, and, in the near western section, universal. The cosmopolitan character of imperial administration, the diffusion of education, the facility of travel, and the free use of the two great civilized tongues, made the man of Asia Minor, in a certain sense, a citizen of the world and fitted him peculiarly to play an important part from the fourth century on in the spread of Christianity and the adaptation of its ideas to Graeco-Roman society. Indeed, without special encouragement from the East, the increase of their youth, the Basils and the Gregorys lose half their interest for us. (Mommsen, The Provinces of the Roman Empire, New York, 1887, II, 345-97; Ramsay, The Historical Geography of the Roman Empire. London, 1890.)

Spread of Christianity in Asia Minor.—As everywhere in the Roman empire, so in Asia Minor it was the numerous Jews in which the Christian religion found its first adherents. In the last pre-Christian centuries the Seleucid kings of Syria had transplanted from Palestine to Asia Minor thousands of Jewish families whose descendants were soon scattered along all the coasts and throughout a great part of the interior. The Acts of Philip (Acts, ii, 5, 9, 10) there were present among the disciples "Jews, devout men out of every nation under heaven," also representatives of Pontus, Galatia, Cappadocia, Asia, and Bithynia. On his several missionary journeys, St. Paul visited many parts of Asia Minor and establishe the first Christian churches; in the thirteenth and fourteenth chapters of Acts there is a vivid and circumstantial description of all the chief phases of his Apostolic activity. His conversion of the Galatians, in particular, has a perennial interest for Western Christians, since at least a large portion of that province was composed of descendants of those Celts of Gaul who had settled there in the third century B.C. and in St. Paul's time, and for centuries afterwards, still retained their Celtic speech and many Celtic institutions (Lightfoot, Commentary on Galatians, London, 1896, 1-15; Ramsay, The Church in the Roman Empire, New York, 1889, 130-151). Asia Minor was the principal scene of the labours of St. John; he wrote his Apocalypse on the desolate island of Patmos, and his Gospel probably at Ephesus. He established firmly in the latter city a famous centre of Christian life, and an ancient tradition, as old as the Council of Ephesus (431), says that the Blessed Virgin spent her last years in the vicinity of Ephesus, and passed thence to her reward. From Ephesus St. John travelled much throughout Asia Minor and has always been credited with the first establishment of the new religion. The conversion of the young robber, touchingly told in the "Quis Dives?" of Clement of Alexandria exhibits the popular concept of St. John in the mind of the average Christian of Asia Minor about the year 200. In the "Acts of Thelata" it is now recognized that we have a fragment of a life of St. Paul in Asia Minor, written about the middle of the second century, though without ecclesiastical approval, which throws no little light on several phases of the great Apostle's career, but slightly touched on in the Acts and the Pauline Epistles. St. Peter, too, preached the Gospel in Asia Minor (Acts, xvi, 13) and is addressed "to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia", i.e. in northern, western, and central Asia Minor. That the new religion spread rapidly is proved by the famous passage in the letter of Pliny (Ep. x, 97), Roman governor of Bithynia, addressed to the Emperor Trajan about 112, in which he says that the whole province is overrun with the contagion of Christianity, the temples are abandoned and the meat of the victims unsaleable, persons of every age, rank, and condition are joining the new religion. At this period also the Church History of Eusebius shows us the admirable figure of St. Ignatius of Antioch, of whose seven letters five are addressed to Christian churches of Asia Minor (Philadelphia, Ephesus, Smyrna, Tralles, Magnesia) and reveal an advanced stage of Christian growth. It was at this time that St. Ignatius, bishop of Antioch, of whom we hear so much, born in Asia Minor, both prominent Christian figures of the second century, the latter being the foremost ecclesiastical writer of his period. It is in Asia Minor that synods, or frequent assemblies of Christian bishops, first meet us as a working ecclesiastical institution; even in remote and uncouth Cappadocia they were not infrequent in the third
century. It was therefore fitting that when the first general council of the Catholic Church was held (325) it should be called together at Nicaea (Iznik) in western Asia Minor, to which area was sent the episcopal and stanchly Christian. Of the (traditional) 318 bishops who attended that council about one hundred were from Asia Minor; the semi-barbarous Isauria sent fourteen city bishops and four rural bishops (choreiscopsi), while remote Glicia sent nine city bishops and one rural bishop. Indeed, the episcopal system of Asia Minor seems to have been almost completed by this time. (Ramsay, Cities and Bishops of Asia Minor, in Histor. Geogr. of Asia Minor, London, 1890, 104–426.) In any case, there were in that territory in the fifth century some 450 Greek-speaking bishops. In the institution of the Choreiscopi, bishops (choreiscopi) appears first in Asia Minor (Council of Ancyrta, 314) and seems to be the origin of the later parochial system. It is in Asia Minor that arose, or were fought out, nearly all the great ecclesiastical conflicts of the early Christian period. The Church History of Eusebius, first published before 325, exhibits the Christian bishops of Asia Minor during the second and third centuries in conflict with semi-Oriental philosophic heresies like Gnosticism, that developed under the leadership of keen critical rationalists like Marcion of Sinope on the Black Sea, while the germs of the great christolo-gies, e.g., Sabellianism, were first forged on the same soil. Here, too, met the famous councils that overturned these heresies (Nicea in 325, Ephesus in 431, and Chalcedon in 451). Internal reform of the Christian Church was first undertaken from Asia Minor, where Montanism, a native of Phrygia, began the rigorist movement known as Montanism, and denounced the growing laxity of Christian life and the moral apathy of the religious chiefs of the society. He claimed for himself and certain female disciples the survival of the early Christian prophetic gifts, or personal religious inspiration, which seems to have been more frequent and to have survived longer in Asia Minor than elsewhere (Harnack, Mission und Ausbreitung, 287, 402). The immediate cause of the last great persecution, that of Diocletian (284–305), seems to have been the rapid growth of Christianity in all Asia Minor, particularly in the imperial capital, then located at Byzantium. Maximian, the pious, and his wife Macrina, the pious (Euseb., Hist. Eccl., IX, ix), that nearly all the Orient had become Christian, and in this he was merely the echo of the dying words of the contemporary Christian scholar and mystic of Antioch, Irenaeus (Hist. Eccl., IX, vi) that in his time the greater part of the Roman world had become Christian, even entire cities. Such a Christian city of Phrygia, Eusebius tells us (Hist. Eccl., VIII, xi, 1), was given to the flames by the pagans in the persecution of Diocletian; the inhabitants perished in a man with that first year's Thyatira in the same province was an entirely Christian city, though intensely Montanist in religious temper. The city of Apameia in the same province seems to have become quite Christian before 300. The work of Chrysostomus (Inscriptions Antiquiores de l'Asie Mineure, Rome, 1895) exhibits undeniable epigraphic evidence that Phrygia was widely Christianized long before the conversion of Constantine (312). The words of Renan (Origines du Christianisme, III, 363, 364) are therefore eminently true: "Theorcsward (from A.D. 112) for the words of Plutarch (De 그래스 de Christian land. There began the public profession of Christianity; there are found, from the third century, on monuments exposed to the public gaze, the terms Christianos or Christians; there the formulæ of epitaphs convey revered references to Christian dogmas; there, from the days of Septimius Severus, great cities adopted the Christian population; and, finally, or rather adapt their old traditions to biblical narrations. A great number of the Christians of Ephesus and Rome came from Phrygia. The names most frequently met with on the monuments of Phrygia are the antique Christian names (Trophinus, Tychnis, Tryphenus, Papias, etc.) the names appear in the apostolic times, and of which the martyrlogies are full." The Acts of the Christian Bishop, Pionius of Smyrna, a martyr of the time of Decius (249–251), portray that city as largely Christian, and with (aposis and the Jews) entirely devoted to its rhetori-cal studies. Bishop. As Gregory of Nyssa relates, aporos of Gregory of Cappadocia, (c. 213–275), the Wonder-worker, disciple and friend of Origen, that during the thirty-five or forty years of his episcopal activity he had Christianized nearly all Pontus. It is an unfair exaggeration (Harnack, 475–479) to attribute his success to toleration of heathen customs, amusements, etc. So good a Christian theologian as Gregory of Nyssa could relate this condensation of the Wonder-worker without perceived any real sacrifice of Christian principles in faith or morals; some concessions there must always be when it is question of conversions in the Roman empire. His "Sermon on the Wine" (c. 48), one of the earliest and most venerable documents of diocesan legislation, presupposes many well-established Christian communities, whose captive ecclesiastics and citizens (c. 260) spread the first germs of Christianity among the piratical Goths of the Black Sea. Asia Minor was certainly the first part of the Roman world to accept as a whole the principles and the spirit of the Christian religion, and it was not unnatural that the warmth of its conviction should eventually fire the neighbouring Armenia and make it, early in the fourth century, the first of the ancient states formally to accept the religion of Christ (Euseb., Hist. Eccl., IX, xii, 2). The causes of the rapid conversion of Asia Minor are not, in general, dissimilar to those which elsewhere favoured the spread of Christianity. It may be accepted, with Harnack, that the ground was already prepared for the new religion, inasmuch as Asia Minor was a land of oriental monarchy, the home of many disciples, and discredited polytheism, while on the other hand Christianity was confronted by no State religion deeply and immemorially entrenched in the hearts of a united and homogeneous people (the imperial worship being a late innovation and accepted only a few years after); and it is true of other parts of the Roman empire, and it remains certain that the local opposition to the Christian religion was nowhere stronger than in the cities of Asia Minor where Antoninus Pius (138–161) had to check the illegal violence of the multitude (Euseb., Hist. Eccl., IV, xxxii), even if we do not accept Aporros the Rhodian's "invention" (ibid., IV, xii), it is of ancient origin and exhibits an enduring Christian sense of intolerable injustice, already foreshadowed in I Peter, iv, 3–5, 12–19. The literary opposition to Christianity was particularly strong, as already said, among the rhetoricians and grammarians, i.e., among the public teachers and the philosophers, not to speak of the pagan imperial priesthood, nowhere so well organized and favoured as in every province of Asia Minor. Lactantius tells us that the last known anti-Christian pamphleeters were both from Bithynia in Asia Minor (Inst. V, 2), Hierocles, the governor of Bithynia, was especially withholds. The principal theologians of Asia Minor (Irenaeus, Gregory the Wonder-worker, Methodius of Olympus, Basil of Neocaesarea, Gregory of Nazianzus, and Gregory..."
Nysa) do not differ notably in their concepts of the Christian religion from those of Syria or Egypt or the West. It seems therefore quite incorrect to describe with Harnack the original conversion of Asia Minor as a gradual and rather peaceful trans-
formation of the native heathenism and no real extirpation (keine Ausrottung, sondern eine Umfor-
mung, op. cit., 463). If this were so, it must always remain a great mystery how the Christianity of Asia Minor could present, on the eve of its political triumph, so remarkable a front of unity in sound doctrine as is represented now. And the alleged original pagan sources were so numerous and conflicting, so gross and impure.

Of the ecclesiastical administration of Asia Minor, after the triumph of the Christian religion, but little need be said. Like the rest of the Roman empire the land was divided into two administrative ter-
itories known as "dioeceses" (Gr. διοικήσεως, dis-
tricts to be supervised). They were Pontus and Asia, respectively an eastern and a western territory. In the first were twelve civil provinces, to which corresponded the ecclesiastical provinces of Cap-
padocia, Lesser Armenia, Pontus, Phrygia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Lycania, and the Cyclades or islands of the Ægean. By the end of the fourth century these eighteen provinces were the patriarchy of Constantinople, while on the south-eastern coast, Isauria and Cilicia, with the island of Cyprus, were subject to the patri-
archate of Antioch, Cyprus in a restless and dis-
contented way. All were more easily reached from the mouth of the Orontes; yet other reasons, his-
torical, national, and temperamental, co-operated with the ambition of the clergy of Constantinople to draw this line of demarcation between the two great ecclesiastical spheres of influence in the central Orient, whereby Armenia was drawn within the radius of Syro-Antiochene influence, to the great detrimet, later on, of Catholic unity. (Duchesne, Histoire ancienne de l'église, Paris, 1906, I, 433 sqq.) The ambition of the clergy of Constantinople, their jealousy of old Rome, and imperial favour, had won this pre-eminence for the royal city. It had never evangelized Asia Minor; that was done from Antioch, and in the third century the two ecclesiastates of Asia Minor were in the hands of the patriarchs of Cappadocia and Ephesus in Asia proper, were subject to the patriarch of the great Syrian city. In the latter half of the third century, long before the founding of Constantinople (330), the bishops of Asia Minor were wont to attend the synods of Antioch and in turn that patriarch occasionally presided over the synods held in Asia Minor. It was from Antioch that the churches of Asia Minor got their liturgy; from them it radiated to Constantinople itself and eventually throughout the greater part of the Greek Church (Duchesne, Origins of Christian Worship, London, 1896, 71). Once established, however, the new religion disappeared. Only the most of the churches of Asia Minor remained un-
challenged, especially after the Arab conquest of Syria (636) when the ancient influence of Antioch on eastern Asia Minor disappeared. Nevertheless, the ecclesiastical organization of Asia Minor was too solidly ingrained in the popular life to disappear very slowly. If we had complete lists of the sub-
scriptions to the Greek council of the eighth and ninth centuries, we should know more about the survival of the episcopal system and its various modifications under Byzantine rule. As it is, not so much is known on the subject as the history of Asia Minor by a certain number of catalogues or lists of the patriarchates with their metropolitan
and autocephalous archbishops, also of the suffragans of the metropolitans, which are extant under the Latin name of "Notitiae Episcopatum" (ed. Parthey, Berlin, 1866). These catalogues were originally known as Τάσσεως, and they allude rather to the seventh or eighth century (Παλαία Τάσσεως), while others underwent frequent correction, more or less scientific and thorough, even as late as the thirteenth century (Krumbacher, Gesch. der byzant. Litteratur, 2d ed., Munich, 1897, 415, 416; Ramsay, Hist. Geogr. of Asia Minor, 89, 427). Together with the geog-
raphies of Ptolemy and Strabo (the latter a native of Asia Minor and praised by Ramsay for his accurate and lucid work), the famous "Tabula Peutingeriana" (a fourth-century map of the imperial road-system radiating from Constantinople), and the "Synode-
mus" of Hierocles, a sixth-century account of the sixty-four Byzantine provinces and their more than 900 cities, these episcopal lists enable us to follow the continuity of Christian public life in Asia Minor throughout the troubled centuries of political and economic decay that finally ended in the blank horror of Islamicitc shephtism. Krumbacher notes in his list the strict adherence to ancient geographical names, and the recurrence of original diocesan names, long after they had ceased to correspond with the reality of things, somewhat as the Roman Church yet continues to use the titles of extinct sees located in countries now subject to non-Christian political control.

The same author treats (op. cit., passim) in detail the Byzantine writers of Asia Minor during the medieval period.

IV. PRESENT CIVIL CONDITIONS.—In the absence of a reliable census the population of Asia Minor is variously given. Larousse (1898) puts it at 9,235,000, of whom 7,179,000 are Moslems and 1,548,000 Christians. This does not include the small Greek Christian principality of Samos (45,000) nor the island of Cyprus (210,000) nor that of Crete (360,000), all three being frequently counted as parts of Asia Minor. Neher (Kirchenlex., VII, 775) puts the total population at 10,750,000. It is mostly com-
posed of Ottoman Turks who still reproduce the primitive type, especially in the interior, where nomadic tribes, like the Turcomans and Yuruk, exhibit the characteristics of the original Ottoman conquerors. In general the term "Turk" is applied to all sedentary Mohammedans in Asia Minor, whatever be their origin; it is also applied to the nomads, descendants of Arab and negro slaves, to the numerous immigrants from Bosnia and Bulgaria (Slavs in blood, but Moslems in faith), and to the Albanian soldiers settled in Asia Minor. Similarly, the term applies to Moem desendants of Arab and negro slaves. Some of the nomadic tribes (Yuruk) are Mohammedan only in name, though of ancient Turkish descent. They are generally known as Turcomans and live with their flocks in their own tent-encampments, primitive clans with no cohesion; they spend their lives in transit from the plains to the mountains, and vice versa, in search of pastureage, water, and pure air. With them may be included the Cretans, wandering tinkers, and horse dealers. There are also other small remnants of the original Turkish immigration that still affect the ways of their fierce ancestry, the Ashars and the Zebeks, from whose ranks the government draws its most fanatical troops. The Moslem and the Christian, both sedentary and nomad, differ so much in features and social habits from the Turks that they are not classed with the latter; they resemble much their brethren of the Armenian highlands, are evidently of Medie origin, and speak dialects of Persian with the Syriac and Armenian words found on the seashore, in the numerous island of this region, and in the large inland cities of Cappadocia and
Pontus, the Greeks are numerous; on the southern coast and in the islands they are in the vast majority and, except politically, are the dominant race as of old, being the commercial and industrial element. Not a secondary Turkey are of Greek descent; the original descendants of voluntary or compulsory exiles; on the other hand, not a few Greeks isolated in the interior yet speak Turkish, a stigma of hated subjection that Greek patriotism aims at effacing. There are many Armenians in Asia Minor, sometimes gathered in distinct settlements, and again scattered through the Turkish villages; the taxes are usually farmed out to them, for which reason they are bitterly hated by the Turkish peasant who complains of their rapacity. They retain usually their native tongue. On the Persian frontier of Asia Minor, in some secluded valleys, are found yet a few Nestorians, descendants of those Syrian Christians who fled in remote times to these fastnesses either to avoid the oppression of their Moslem masters in Mesopotamia or before the encroachments of nomad tribes.

V. GOVERNMENT.—Asia Minor proper is divided into fifteen "vayet" or administrative territories, two separate sanjaks (districts) and a sanjak (Samos). At the head of each is a "vali" or provincial governor, in whose council a seat is given to the spiritual head of each of the non-Moslem communities. Each vilayet is divided into sanjaks or districts, and these are again subdivided into communal groups or communes, presided over respectively by officers known as mutessarifs, kaimakams, mudirs, and mukhtars. The code is the common law of Islam, known as Nizam, and there is an appeal to the High Court at Constantinople from the civil, criminal, and commercial courts in each province.

It is to be noted that in the conquered Roman provinces the Arabs first, and then the Turks, retained much of the Roman (Byzantine) Law, especially as regarded their Christian subjects, and in so far as it did not conflict with the Koran (Amos, History of the Civil Law of Rome, London, 1883). The chief cities of Asia Minor are Smyrna (300,000), Trebizond, Iskanderun (Iesus, Scanderoon), Adana, Angora (Ankara), Sivas (Sebastea), Sinope, Samsun (Amisus), Koniah (Iconium), Kaisariye (Caesarea in Cappadocia). Adalia is the largest seaport on the southern coast; Broussa (Prusa), magnificently situated at the foot of Mt. Olympus in Bithynia, is the seat of the French and British industries, and of the immense Jewish population; the early Ottoman sultans. Kaisariye at the foot of Mt. Argeus, with its memories of St. Basil the Great, is one of the world's oldest trade-centres, recognized as such from the dawn of history under its Semitic name Mazaica; it is even now the most important commercial town in eastern Asia Minor.

Sivas in the valley of the Kizil-Irmak (Halyss) is a wheat centre. Trebizond on the Black Sea justifies even yet the foresight of its early Greek founders. Erzerum in Lesser Armenia is an important mountain fortress.

COMMUNICATION AND EDUCATION.—There are no roads in the sense of our modern civilization; pack animals, including horses, have always been used by the Turks, both sedentary and nomad, for transportation, both of persons and goods. Recently carts have come somewhat into use. There are relays of horses at intervals on the main lines of communication, and in the larger cities. A trans-Syrian railroad from Constantinople to Baghdad on the Persian Gulf has long been projected. It has reached Koniah and on its way passes Ismid (Nicomedia) and Eskehir (Dorylea). In all there are about 220 miles of railway in the vast peninsula. One of the principal modern educational instruments is at Ankara, the city of Galatia. The Greek communities in Asia Minor cherish no public duty more than that of education, and make many sacrifices in order to provide for their children, in primary and secondary schools, a high grade of the education they admire. It is in reality a genuine Hellenism based on the study of the ancient classical, the history of their ancestors both peninsular and continental, and that to Islam, a strong sense of mutual relationship, and a vivid hope that they will again be called to the direction of public life throughout the peninsula. There is, however, a manifold opposition to this modern Greek ideal. If it were possible to bring about the reunion of the long separated Churches the ideal could be notably furthered.

VII. RESOURCES.—Asia Minor is yet largely an agricultural and pastoral land. On the high plateaux immense flocks of sheep and goats are raised, whose wool is used for domestic purposes, for export, or for the manufacture of Turkish rugs and carpets. The silk manufactures of Brousse in the sixteenth century a staple of Asia Minor, have greatly decreased. Viticulture, once the pride of Asia Minor, has almost perished. The use of wine is forbidden by the Koran; hence the grape is cultivated by the Turks only for the making of confections, and by the Greeks chiefly for personal use.

Chios and Smyrna, famous in antiquity, are no longer made; their place is taken by dried raisins that form a principal article of export. Boxwood, salt-fish, barley, millet, wheat, oil, opium, rage, wool, and cotton, hides, galls, wax, tobacco, soap, liquorice, and figs are all exported and are the staple products of the land, the proportions becoming the natural advantages of the land. It has already been stated that a few mines and marble quarries are worked, but in a feeble and intermittent way. The popular genius is foreign to all progress, the government is based on corruption and oppression, and the national religion is eminently suspicious and repressive. The land has the reputation of honesty, kindliness, hospitality, but he has no bent for the active and energetic Western life, loves dearly his "kief" or somnolent vegetative repose, and is hopelessly in the grasp of two rapacious enemies, the usurer and the tax-gatherer. The Greek and the Armenian are the dominant commercial factors, and are in several ways equipped to wrest from the Turk everything but political control of the country.

VIII. THE ISLANDS.—Leaving aside the great islands of Crete and Cyprus, no longer under immediate Turkish control and held by the British, the Archipelago forms a special administrative district. Their number is legion; some of them are very fertile, others are mere peaks and ridges of rock. They export fruit, some wine, raisins, olive oil, and mastic, and their sponge fisheries are very valuable. Among the islands famous in antiquity are Tenedos near the mouth of the Dardanelles, Lemnos between the Dardanelles and Mt. Athos, Lesbos, the native place of Alceus and Sappho, between the Dardanelles and Smyrna. The island of Icaria recalls the legend of Icarus, and Patmos the sojourn of St. John and the writing of the Apocalypse. Cos awakens memories of the great healer Hippocrates, and the island of Rhodes has a history second to none of the small insular states of the world. Its strong fleets made it respected in Greek antiquity, and its maritime code was taken over by the Roman Law. Its bronze Colossus, astride the mouth of its harbour, was one of the seven wonders of the world. For nearly four hundred years it was the home of the Knights of St. John, and its famous siege and capture by Suleiman I (1522) filled all Western Christendom with equal sorrow and admiration. Since 1832 the island of Samos has been a special sanjak by itself. In the full flood of ancient Ionian luxury, art, and science, Samos was foremost
of the Hellenic colonies along the coast of Asia Minor. There Pythagoras was born, and Antony and Cleopatra died at Samos. In ancient times it was a favourite resort for those weary of the agitated life of Rome.

IX. VICARIATE APOSTOLIC OF ASIA MINOR.—In 1818 the Vicariate Apostolic of Asia Minor, founded in the seventeenth century, was confided by Pius VI to the Archdiocese of Smyrna. Since then the Archbishop of Smyrna exercises jurisdiction over the Latin Catholics of the greater part of Asia Minor, a few places excepted. Smyrna itself is the chief centre of Catholicism in the peninsula. It was founded as a Latin see by Clement VI in 1346, became extinct in the seventeenth century, was restored and elevated (1818) to the archiepiscopal dignity by Pius VII. For about a century and a half, from 1818 to the latter part of the eighteenth century, the Jesuits exercised with success the pastoral ministry at Smyrna, for many centuries the chief resort of the once numerous Latin Christian Telamonti or Italians and French known as “Levantines.” They were the traders, merchants, travellers, agents of all kinds in business at the various centres of commerce in the islands and along the coast of Asia Minor, which are known as “Scale” to the Italians and “Echelettes” to the French. Here the famous “lingua franca,” or jargon of a few hundred words, known as “Provençal,” was used. In Smyrna, also, at Adiabene, with others, with words, with some Greek and Turkish, was the principal medium of commercial communication. When the Jesuits first entered Smyrna they found there some 30,000 well disposed Christians and 7,000 to 8,000 Armenians. Lazarists and Capuchins were also active at Smyrna during this period. The Latin Catholics of Smyrna and vicinity are variously estimated from 15,400 to 18,000. There are in the city proper 8 churches and 8 chapels. The parishes are 3 in number and the clergy 61 (19 secular priests and 42 religious, Franciscans, Capuchins, Dominicans, Lazarists, Mehitarians). There are 15 schools (8 for boys, 7 for girls), with 3 boarding-schools or academies for girls, conducted respectively by the “Dames de Sion,” the Sisters of Charity, and the Sisters of the Immaculate Conception. The orphan asylums number 4, with about 250 orphans. There is a hospital. Since 1850 the Sisters of Charity (87) and since 1840 the Brothers have been active at Smyrna in works of charity and education; the latter had in their college (1901) 155 pupils. The Lazarists conduct a college known as the College of Propaganda, founded in 1841; it has about 100 pupils. The present Archbishop of Smyrna and Administrator Apostolic of Asia Minor is Monsignor Raffaele Francesco Marango, a Dominican, from 1871 to 1904 parish priest of Galata (Constantinople), and since 1904 Ordinary of Smyrna. He has one suffragan, the Bishop of Candia, or Crete. Outside of Smyrna, there are very few Latin Catholics in Asia Minor. “Missionaries” have been sent since the latter part of the 19th century to give the names of 16 scattered missions. Since 1886 the Assumptionist Fathers of Constantinople and the Oblate Sisters of the same congregation have devoted themselves to missionary work along the line of the railway from Broussa to Koniah (Izmirum). They have opened 8 schools for boys and 7 for girls, in which they care for about 1,200 children. Their services are mostly in demand for the Latin Catholics engaged in business or in the construction of the railway. Moslem fanaticism and Greek jealousy are sources of opposition. In 1900 there were engaged in charitable and educational work on these territories 100 Latin Catholic (Uniat) Greeks on the mainland have no special organization of their own but are subject to the Latin Archbishop of Smyrna as Administrator of the Vicariate Apostolic of Asia Minor. Formerly all Catholics in the Archipelago (Latin and Greek) were under the jurisdiction of Smyrna, but since the Maltese Exarchate was established at the beginning of this century, the Prelate of Smyrna has been Apostolic for the island of Rhodes, including eleven other islands. In this prefecture the Catholics number about 360 in a population of 36,000, and are attended by 2 Franciscan missionaries. They have 6 churches and chapels, a college, with 60 pupils directed by the Chupiches, an Administration for girls (130) directed by Franciscan Tertiaries. The Catholic (Uniat) Armenians scattered through the peninsula have their own ecclesiastical organization dependent on Constantinople, where the Porte now recognizes the Catholic Armenian Patriarch of Goricia, since 1867 officially resident in the Turkish capital. He is the successor of the Armenian archbishop-primate created at Constantinople in 1830 by the Holy See for the benefit of the Uniat Armenians, but ignored by the Porte until 1867, when Pius IX secured the recognition of the settlement just mentioned. There are episcopal sees for the Catholic Armenians of Asia Minor at Adana (2,500), Brousse (7,000), Kaisariye or Cessarea (1,500), Melitene (4,000), Erzerum (10,000), Trebizond (5,000), and Sivas (3,000). In all these places the Catholic Armenians are far outnumbered by their schismatic countrymen. The Mehitarian Fathers (Armenian monks) have stations at Brousse, Angora, Trebizond, and, since 1835, Adana. The same is true of the valley of the Meander, where there are about 3,000 Armenian Catholics in a population of 40,000 or 50,000. The Armenian Catholic patriarch at Constantinople has a jurisdiction over his people (18,000 in Constantinople), both civil and ecclesiastical, analogous to that of the Greek Orthodox patriarch and his own schismatic fellow-patriarch. The Catholic Armenian clergy of Constantinople numbered (1901) 85; of these 26 were Mehitarians (10 from Vienna, 16 from Venice), and 9 were Antonian monks. There were 5 schools for boys and 3 for girls, with 300 pupils, 2 colleges and 1 lyceum, 1 hospital, 1 asylum for the insane and 1 asylum for invalids. Their churches and chapels number 16, and the parishes 13. The present patriarch is Monsignor Sabbaghian (Peter Paul XII). Since 1889 the law of celibacy, that until then had not been observed by all the Armenian Catholic clergy, has been made obligatory. The “Missionary List” for 1901 indicates the following Latin missionaries in Armenian centres of Asia Minor: Jesuits, Capuchins, Lazarists, and Trappists (in all about thirty) at Adana, Erzerum, Sivas, Trebizond, and Kaisariye.

X. GREEK-ORTHODOX CHURCH AND NON-UNIAT ARMENIANS.—The great majority of the Christians of Asia Minor belong to the so-called Greek-Orthodox or schismatic patriarchate of Constantinople. In ecclesiastical and ecclesiastico-civil matters they are subject to the patriarch according to the arrangement made on the fall of Constantinople (1453), variously described as the “Reception of the Missions” (Baron d’Avril, La protection des Chrétiens dans le Levant, Paris, 1901). The power of the patriarch, both ecclesiastical and civil, regulated by and divided with the National Assembly and the Great Synod at Constantinople, is extensive. Of the twelve metropolitans who now compose his primate three are from Adana (Mesopotamia, Nicosia, and Chalcedon) and are habitually resident in the capital, while the other nine are elective at fixed periods. These three, together with the metropolitan of Heraclea in Thrace, hold the patriarchal seal that is divided into four parts. The Greek-Orthodox spirituality extends over the islands of the Archipelago and along the whole coast-line of Asia Minor, is said to number about one million; in recent times it tends to increase and is now commercially dominant in the greater part of
Asiā Minor. There are several Greek (Basilian) monasteries in the peninsula, six on the coast of the Black Sea, near Samsun and near Trebizond. There is also one (Lemboe) near Smyrna. In the islands the number is larger; there are 3 on Chios, 7 on Samos, 2 on Patmos, and several in the Princes Islands near Constantinople. Cyprus has 4 and Crete 50 (55). Among the monasteries in the parts of Asia Minor, sometimes in the cities and sometimes in their own villages, in some places among the Turkish populations. Since 1307 they have had a bishop resident at Constantinople, and since 1461 there has been in that capital a patriarch of the nation on the same political level as the Greek patriarch, recognized as the civil head of his people and their agent in all matters affecting their religion and in many civil matters. Until 1830 this schismatic patriarch was recognized by the Porte as the civil representative also of the Catholic Armenians; as stated above, it was only in 1845 that the latter obtained recognition of their own patriarch in the person of Monsignor, afterwards Cardinal, Anton Hounen. There are about 40,000 Armenians resident in Constantinople, and in Asia Minor, as already stated, their number is quite large; of the 120 lay members who make up the National Assembly of the Armenians at Constantinople, one-third must be chosen from Asia Minor. They have the following metropolitan sees in the peninsula (most of them provided with suffragans): Kaisaria, Nicomedia, Brussa, Smyrna, Amasia, Sivas, Erzerum, and Trebizond. The bishop of the schismatic Armenian usually resides in monasteries of their own nationality, which are thus centres both of national and ecclesiastical life. (Sibemarg-Banim, Verfassung und gegenwärtiger Bestand sämtlicher Kirchen des Orients, 2d ed., Munich, 1904, 229–251.) See Persecutions, Early Christian; also on Armenian education, see Armenia.

For details of Protestant missionaries, and their influence on education, see CONSTANTINOPLE; TURKEY.

For details of Greek-Orthodox ecclesiastical life and organization, see CONSTANTINOPLE, PAPARCHATE OF; AND GREEK CHURCH.

For the general history and description of Asia Minor the reader is referred to the general historical work of de Saed Martine, the treatise of Tschhatchieff, L'Asie Mineure, etc. (Paris, 1923–60), and Göschen, La Turquie d’Asie (Paris, 1892–94). Modern works of travels in Asia Minor: Leake (1824); Ainsworth (1842); Hamilton, Researches in Asia Minor (London, 1840); Van Lennep (1870); Barler (1881); Ramsey, Impressions of Turkey (London, 1887). The remnant of Byzantine life in Asia Minor may be studied in Hammar, Die Byzantiner des Mittelalters (Halle, 1859); Birkéla, La Grèce Byzantine (Paris, 1889); Bury, The Later Empire (London, 1889). For external conditions of primitive Christian life on the western coast of Asia Minor, see Ramsey, The Byzantine Church of Asia Minor (London, 1905). For the medieval period of the Asia Minor Churches see Lkken, Oriens Christianus (Paris, 1740), and for the hierarchies lists Gellée, Les ecclésiastiques du XVe siècle (Paris, 1900); Missions d'Asie, i, 90–115, 117–136, 171–176. For modern conditions in Asia Minor see Tupper, and Blin, Encyclopédie des Missions, New York, 1904, s. v. Turkey.

For the ecclesiastical conditions of the Greek to the Armenians, see the older ecclesiastical works, Rattinger, Das Byzantinische Patriarchat in Stimen des Maria-Leuch (1784); Sibemarg-Banim, Die päpstliche Mandate des patriarchalischen Kirchenfürsten von Tarsus (1852); also the older works of Heinzeck, Abbild der älteren und neueren geschichtlichen Ine der Stille (Leipzig, 1711); Eichhorn, Formen des byznastischen Rechts (Heidelberg, 1853), and Fischer on the constitution of the Greek Orthodox Church, in Theol. Studien und Kritiken (Leipzig, 1864).

Thomas J. Shaahan.

Asioangaber (Hereb, יַבְרֵל יֶאֱשֶׂה), more properly Eson-geber, a city of Idumea, situated on the northern extremity of the Ḫelane Gulf, now called the Gulf of Akabah. It is mentioned six times in the Holy Scriptures: Numbers, xxxiii, 35; Deut., ii, 8; III K. (Vulgate), ix, 26; xxii, 49; II Par. (Chron.), vii, 17; xx, 36. The general site of Asioangaber is indicated in II K., ix, 26 (יַבְרֵל), but the city disappeared, so that its precise site is a matter of conjecture. The Children of Israel encamped in Asioangaber in their journey through the wilderness (Num., xxxiii, 35). The ships of Solomon and Hiram started from this port on their voyage to Ophir. It was the main port for Israel's commerce with the countries bordering on the Red Sea, and Indian Oceans.

Josephat, King of Juda, joined himself with Ochoiazas, the wicked King of Israel, to make ships in Asioangaber; but God disapproved the unholy alliance, and the ships were broken in the port (II Par., xx, 37).

A. E. Breen.

Aske, Robert, an English gentleman, and nominal leader of the 30,000 Northern Catholics who rose in defence of the monastery at the time of the revolution by Henry VIII (1538). Among their requests was the suppression of the Lutherian heretical books, the punishment of heretical bishops and of the king's evil advisers, the recall of his anti-ecclesiastical legislation, the prosecution of his "visitors," Lee and Layton, and the holding of a parliament in the North. Alarmed at the size of the insurrection, the king offered an unlimited pardon and promised to redress their grievances in a parliament at York. Thereupon Aske disbanded his army, which, however, was soon again in the field, when it was seen that the king would not redeem his promises. The insurgents were defeated by the king's army, and their attempt to seize Hull and Carlisle. Most of the leaders were taken and hanged by scores; Aske was executed at York in June, 1537.


Thomas J. Shaahan.

Asmood, the name of the demon mentioned in the Book of Tobias (iii, 8). The name is most probably derived from the Hebrew root אַסָּמָּד, to destroy: so that the being was called to the demon called Abaddon, the Destroyer, in the Apocrypha, ix, 11. The Book of Tobias relates that the virgin Sara, the kinswoman of Tobias, had been given successively to seven husbands; but they had all been slain on the night of the marriage, because of the communation of the names of Jehovah. For this fact, a superition had arisen that the demon loved the maiden and slew her husbands through jealousy. In the Greek text of Tobias, it is stated that the younger Tobias himself was moved by this superstition. The inspired text in no way approves the superition. God allowed the demon to slay these men because they entered marriage with unholy motives. The pious youth, Tobias, acting under the instructions of Raphael, shaved Sara to wife, and Raphael expels the demon. The exemplary chastity and temperance of Tobias and Sara save them from the demon, and offer an example for mankind. In fact, the permission given by God to the demon in this history seems to have as a motive to chasten man's lust and sanctify marriage. The Rationalists have vainly endeavored to set down this history as a Persian myth. For a full refutation of their theories, see Gutterer, "Das Buch Tobias".

A. E. Breen.

Aspendus, a titular see of Pamphylia in Asia Minor, situated along the Euxymedon, on a lofty cliff that commands a view of the distant sea. Its episcopal list (325–787) is given in Gams (p. 450). Lkken, Oriens Christ. (1740), i, 99; Smith, Dict. of Christ. Geogr., i, 241.
ASPERGES (Latin, aspergere, to wash, sprinkle), the rite of sprinkling the congregation with holy water before the principal Mass on Sunday, so called from the words intoned at the beginning of the ceremony, taken from Ps. 1, throughout the year except at Easter-tide, when Vidi aquam, from Ps. cxvii, is sung. A very different ceremony, that may take place before the Mass, such as the blessing of palms or of candles, is performed by the celebrant priest wearing vestments of the liturgical colour of the day. It is omitted when the Blessed Sacrament is exposed, though many rubricists think that sprinkling is one of the altars, not of the congregation, should then be omitted. After intoning the antiphon the priest recites the psalm Misereor or Confitebori, according to the season, sprinkling first the front and platform of the altar, then himself, next the ministers and choir, and lastly the congregation, usually walking through the main part of the church, though he need not go beyond the gate of the sanctuary or choir. The ceremony has been in use at least from the tenth century, growing out of the custom of early antiquity of blessing water for the faithful on Sundays. Its object is to prepare the congregation for the celebration of the Mass by moving them to sentiments of contrition, as suggested by the words of the fiftieth psalm, or by impressing on them that they are about to assist at the sacrifice of our redemption as suggested in the psalm used at Easter time.

WAPENHORST, Comp Sacr Liturgiae (New York, 1904), n. 91.

JOHN J. WYNNE.

Aspersion. See Baptism.

Aspicuenta (also Aspicueta), generally known as Navarrus, or Doctor Navarri, a famous Spanish canonist and moral theologian; b. in the Kingdom of Navarre, 13 December, 1491; d. at Rome, 1 June, 1586. He was a relative of St. Francis Xavier, studied at Alcalá and in France, and became professor of canon law at Toulouse and Cahors. Later, he returned to Spain and occupied the same chair for fourteen years at Salamanca, and for seven years at Coimbra in Portugal. At the age of eighty he went to Rome to defend his friend Bartolomeo Carranza, Archbishop of Toledo, accused before the Tribunal of the Inquisition. Though he failed to exculpate the Archbishop, Aspicuenta was highly favored by several popes, and was looked on as an oracle of learning and prudence. His humility, disinterestedness, and charity were proverbial. He reached the patriarchal age of 95, and is buried at Rome in the national Church of San Antonio de' Portoghesi. Among other lives of Aspicueta there is one by his nephew, prefixed to the Roman edition of his works. His "Manuale sive Enchiridion Confessariorum et Penitentium" (Rome, 1568) originally written in Spanish, was long a classical text in the schools and in ecclesiastical practice. In his work on the revenues of benefices, first published in Spanish (Salamanca, 1568), translated into Latin (1568), and dedicated to Philip II and St. Pius V, he maintained that beneficed clergymen were free to expend the fruits of their benefices only for their own necessary support and that of the poor. He wrote numerous other works, e.g. on the Breviary, the regulars, ecclesiastical property, the jubilee, etc. A compendium of his writings was printed at Rome in 1590 (3 vols. fol.); also at Lyons 1590; Venice, 1602; and Cologne, 1615 (2 vols. fol.). A compendium of his writings was made by J. Castellanus (Venice, 1598).

THOMAS J. SHAHAN.

ASS. THE, IN CARICATURE OF CHRISTIAN BELIEFS AND PRACTICES.—The calumnies of onanology, or ass-worship, attributed by Tacitus and other writers to the Jews, was afterwards, by the hatred of the latter, transferred to the Christians (Tac., I, v, 3, 4; Tert., Apol., xvi; "Ad nationes", I, 14). A short time before he wrote the latter of these treatises (about 197), Tertullian relates that as an apostate Jew one day appeared in the streets of Carthage carrying a figure robed in a toga, with the ears and hoofs of an ass, and that this monstrosity was labelled: Deus Christianorum Onococes (the God of the Christians begotten of an ass). "And the crowd believed this infamous Jew," adds Tertullian (Ad nationes, I, 14). Minucius Felix (Octaviius, ix) also alludes to this fabulous accusation and revilement against the Christians. The caricature of the Crucifixion, discovered on a wall in the Palace of the Caesars on the Palatine in 1857, which represents a Christian boy worshipping a crucified figure with ass's head, is a pictured form of this calumny. A Greek inscription, "Alexamenos worshiping his God," is scratched on the caricature. This person is generally held to have been a Christian page of the palace, in the time of the first Antonines, whose companions took this means of insulting his religion. Wünsch, however, conjectures that the caricature may have been intended to represent the god of a Gnostic sect which identified Christ with the Egyptian ass-headed god Typhon-Seth (Breherie, Les origines du crucifix, 15 sqq.). But the reasons advanced in favour of this hypothesis are not convincing. The representations on a tetractys fragment discovered in 1881, at Naples, which dates probably from the first century, appear to belong to the same category as the caricature of the Palatine. A figure with the head of an ass and wearing the toga is seated in a chair with a roll in his hand, instructing a number of baboon-headed pupils. On an ancient gem the onoecephalous teacher of two human pupils is dressed in the pallium, the form of cloak peculiar to sacred personages in early Christian art; and a Syrian term-cotta fragment represents Our Lord, book in hand, with the ears of an ass. The ass as a symbol of heresy, or of Satan, is represented in a fresco of the catacomb of Prætextatus: Christ, the Good Shepherd, is protecting His flock from impurity and heresy symbolized as a pig and an ass. This representation dates from the beginning of the third century (Vilbert, Picture delle Catacombe, Pl. 61, 1).

ENGRAVED GEM, III CENTURY

ASSAM. THE PREFEKTURE APPOSTOLIC OF, in the ecclesiastical province of Calcutta, India, established in 1858. It is served by the "Society of the Divine Saviour", whose mother-house is at Rome. The
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ASSEMANI

priests have a residence at Shillong. Assam includes the civil province of Assam, with Bhutan and Manipur. The native population is 7,000,000. The Catholics number 1,800, and are attended by 6 secular and 10 regular priests. There are chapels in Shillong, Gwalti, Bobdeshill, Railling, Laitkinsew, Silchar, Dimapur, Tezpur, among others. There are 300 churches and 18 stations. There are 15 primary schools; 400 pupils, boys and girls; 2 orphanages under the direction of the Sisters of the Society of the Divine Saviour; 4 charitable dispensaries, 1 asylum for aged women, and one small hospital at Shillong. The Catholic sect number 17, and count 18,000 adherents.

The Madras Catholic Directory (Madras, 1900); Battan-dier, Ann. pont. caih. (1906) 343.

THOMAS J. SHAHAN.

Assassination. See HOMICIDE.

Assassins. See CRUSADES.

Assemani (Arabic, Sam'an, i.e. Simeon), the name of an illustrious Maronite family of Mount Lebanon, Syria, four members of which, all ecclesiastics, distinguished themselves during the eighteenth century in the East and in Europe. For their zeal, learning, and attachment to the Roman See, they were held in great esteem by the Popes, who conferred upon them many well-merited ecclesiastical dignities and offices. Oriental, but especially Syriac studies owe more to them than to any others; for it was through their researches, collection of manuscripts, and voluminous publications that Syriac studies, and in general the history, hagiography, liturgy, and literature of the Oriental Churches were first introduced into Europe. Therefore they can be justly regarded, if not as the creators, certainly as the most illustrious pioneers, of modern Oriental studies. In this work they were preceded by other Maronite scholars, known to Orientalists under their Latinized names of Echellensis, Sciadrensis, Sionita, and Benedictus. To these and to the Assemani we owe the fact that the characters, vowels, and pronunciation of Syriac, first introduced by them in Europe, were after the so-called Western Syriac, or Jacobite, and not as the Syrian of Moslems, original and correct, of the Eastern Syriac, or Nestorian. This anomaly, however, is easily explained by the fact that, as the Western Syriac system is the one used by the Maronite Church, to which these scholars belonged, it was but natural that they should adopt this in preference to the other. The four Assemani following are:

JOSEPH SIMEON, b. in the Mountains of Lebanon, Syria, 1687; d. at Rome, January, 1768. In 1703, he entered the Maronite College, Rome, to study for the priesthood. Soon after his ordination he was given a post in the Vatican Library, and in 1715-17 sent by Clement XI to the East for the purpose of collecting Oriental manuscripts; he accomplished his task successfully, visiting Cairo, Damascas, Aleppo, Mount Lebanon, and especially the Nitrian desert. He brought these manuscripts to Rome, and they were placed by order of the Pope in the Vatican Library, where they formed the nucleus of its subsequently famous collection of Oriental manuscripts. In 1735-38 he was sent again to the East, and returned with a still more valuable collection. On his return, he was made titular Archbishop of Tyre and Librarian of the Vatican Library, where he devoted the rest of his life to carrying out a most extensive plan for editing and publishing the valuable Syriac, Arabic, Ethiopic, Armenian, Persian, Hebrew, and Greek MSS., treasures of the Vatican. His published works are very numerous, besides others (about one hundred in number) which he left in manuscript form. The majority of these, however, were destroyed by a fire, which, in 1768, broke out in his Vatican apartment, adjacent to the Library. His published works are the following: (1) "Bibliotheca Orientalis Clementino-Vaticana in quin manuscriptus codices Syriacos, Arabicos, Persicos, Turcos, Hebrewos, Maronitacos, Armenicos, Etiopicos, Greecos, Egiptiacos, Ibericos et Malabaricos .. Bibliotheca Orientalis, Nova et Amplior .. Simonicus Assemanus" (Rome, 4 vols. fol., 1719-28). This gigantic work, of which only the first four volumes appeared, was to comprise twelve volumes, of which the unpublished ones were as follows: Vol. V, "De Syriaco sacrae Scripturarum versionibus"; Vol. VI, "De libris eorundem orientalium"; Vol. VII, "De Conciliorum collectionibus Syriacis"; Vol. VIII, "De collectionibus Arabicos"; Vol. IX, "De Scriptoribus Greecis in Syriacum et Arabicum conversis"; Vol. X, "De Scriptoribus Arabicos Christianos"; Vol. XI and XII, "De Scriptoribus Arabicos Mahometanis". Considerable preparation for these unpublished volumes was made by the author, a portion of which was destroyed by fire. The four published volumes are divided as follows: Vol. I, "De Scriptoribus Syris orthodoxis"; Vol. II, "De Scriptoribus Syris monophysitis"; Vol. III, "Catalogus Ebed-jesus Sobesens" (of Nestorian writers); Vol. IV, "De Scriptoribus Syris aliarumque extant grecos, syriaco et latine"; 6th volume, folio. The first three volumes were edited by our author, the fourth and the fifth by the Maronite Jesuit Mubarak, or Benedictus, and the sixth by Stephanos Evodius Assemani (see below).—(3) "Italica historia scriptores ex bibliotheca Vaticana a liarumque insigne bibliothecarum manuscriptis codicibus collegit" etc., four volumes, folio (Rome, 1751-53).—(4) "Kalendaria ecclesiae universe" etc., to consist of twelve volumes, of which only the first six appeared (Rome, 1755), treating of "Slovaeciae sive Graeco-Moschea"; the other six, which were to treat of the Syriac, Armenian, Egyptian, Egyptian, Greek, and Roman saints, were partly prepared, but destroyed by fire.—(5) "De sacra imaginibus et reliquias", destined to comprise five volumes. Parts of the manuscript were saved and extracts from it given by Bottrarius (Rome, 1776).—(6) "Bibliotheca Vaticana Orientalis" (Rome, 1762-66).—(7) "Abraham Echellensis; Chronicon Orientale", printed in "Scriptores Historiae Byzantinae", vol. XVII. —(8) "Rudimenta lingue Arabico" (Rome, 1732).—(9) Several dissertations, in Italian, on Oriental Churches, published by Cardinal Angelo Mai in his "Scriptorum Orientum veterum Collectio" (Rome, 1831). From these Maronite writers, viz., G. Cardahi (Liber Thessauri de arte poetica Syrorum, pp. 171-183) and Mgr. Joseph Dib, Archbishop of Beirut, Syria ("Spiritus Confutatius", etc., in Latin and Arabic), we learn that J. S. Assemani had in preparation four more gigantic works. The first on "Syria vetus et nova", in nine volumes; the second a "Historia Orientalis", in nine volumes; the third, "Concilia ecclesiae Orientalis", in six volumes; and the fourth "Euchologis seu Liturgiis ecclesiae orientalis", etc., in seven volumes. From his "Bibliotheca juris Orientalis", etc. we learn that our author was: "Utiusque naturae Apostolis Referendi; Bibliothecae Vaticanae Praefectus, Basilicae Sancti Petri de Urbe Canonicus; Sanctae Romanae et Universalis Inquisitionis Consulor"; also "Sacra Penitentialiarum Apostolic Sigillator", etc. All our author's works, but especially his "Bibliothecae Orientalis", which has been till recently, and which to the greatest extent is the most highly valued on the subject, needs thorough revision in the light of the many newly discovered and edited Syriac manuscripts.

JOSEPHUS ALOYSIUS, brother of the preceding, b. in Tripoli, Syria, 1710; d. at Rome, 1782. He made his theological and Oriental studies in Rome and under the care of his illustrious brother. He was appointed
by the Pope, first as professor of Syriac at the Sapientia in Rome, and afterwards professor of liturgy, by Benedict XIV, who made him also member of the academy for historic research, just founded. His principal works are: (1) "Codex liturgicus ecclesiæ universalis in XV libros distributus." (Rome, 1749-66).—This valuable work has become so rare that a bookseller in Paris recently issued a photocopy of it. (2) "De Sacris ritibus Dissertatio." (Rome, 1757). (3) "Commentarius theologico-canonicus criticus de eislicibus, earum reverentiss atque asylat attue concordiæ Sacerdotii et Imperi." (Rome, 1760). (4) "Dissertatio de unione et commuscione ecclesiastica." (Rome, 1770). (5) "Dissertatio de canonibus pontificiis etulbis." (Rome, 1770); and (6) "De Catholicis seu Patriarchis Chaldaorum et Nestorianorum commentarius historico-chronologicus," etc., (Rome, 1775); (7) "De Synodo Dioscoesan Dissertatio." (Rome, 1776); (8) A Latin version of Ebed-jesus's "Collectio Canonum," published by Cardinal Mai in his "Scriptorium Veterum Nova Collectio." (pt. I, pp. vii, viii and 1-168; pt. II, pp. 1-268, etc.).

STEPHANUS EVODIUS, or AWWAD, titular Archbishop of Apamea in Syria, b. in Syria 1707; d. in Rome, 1782; nephew of the two preceding brothers, and prefect of the Vatican Library after the death of J. B. B. His lifetime included two uncles at the Vatican Library. He became a member of the Royal Society of London. His principal works are: (1) the sixth volume of "Ephemeris Syri opera omnia," (see above); (2) "Bibliotheca Medicea Laurentiæ et Palatinae codicum manuscriptorum orientalium catalogus." (Florence, 1742); (3) "Acta Sanctorum Martyrum Orientalium et Occidentaliuin." (Rome, 1748). The first part gives the history of the martyrs who suffered during the reign of the Sasanian Kings of Persia: Sapor, Veranes, and others; (4) "Bibliotheca Apostolica Vaticanae codicum manuscriptorum catalogus," to be completed in four volumes, completed to 1784, by A. Assemani: Vol. I, Oriental manuscripts; Vol. II, Greek; Vol. III, Latin; and Vol. IV, Italian. The first three volumes appeared in 1769-69, but the fourth, of which only the first eight pages were printed, was destroyed by fire in 1768; (5) "Catalogo della biblioteca," (Rome, 1764).

SIMEON, great-grand-nephew of the first and second Assemanis, b. 1752, in Tripli, Syria; d. at Padua, Italy, 1821. He made his theological studies in Rome, and at the age of twenty-six visited Syria and Egypt. In 1778 he returned to Rome, and then went to Genoa, with the intention of going to America, but he was prevented. In 1785 he was appointed professor of Oriental languages at the seminary of Padua, and in 1807 was transferred to the University of the same city, to fill the same chair. He had many admirers and friends, such as Cardinal Borgia, the founder of the Museo Borgiano at the College of the French, Rome, and the Abbot of St. Sulpice de Sacy, and others. His works are: (1) "Saggio storico sull' origine, culto, letteratura, e costumi degli Arabi avanti Maometto." (Padua, 1787); (2) "Museo Cufico Nianiano, illustrato," in two parts (Padua, 1789-88); (3) "Catalogo dei codici manoscritti orientali della biblioteca Nianiana," in two parts (Padua, 1787-92); (4) "Globus ecclesiæ arabico-cuficus Veliterni musei Borgiani . . . illustratus, præmissa de Arabum astronomiæ dissertatio." (Padua, 1790); (5) "Se gli Arabi ebbero alcuna influenza sull' origine della poesia moderna in Europa." (1803); (6) "Sopra le monete Arabe effigiate sul reliquiario di Padua (1809)." Our author had a most masterly detection of the literary imposture of Vella, which claimed to be a history of the Saracens in Syria.


GABRIEL OUBSANI.

Assemblies of the French Clergy, quinquennial representative meetings of the Clergy of France for the purpose of appointing the financial burdens laid upon the Church by the kings of France, and incidentally for other ecclesiastical purposes. The Assemblies of the French Clergy (Assemblies du Clergé de France) had a financial origin, to which, for that matter, no one traced the origin of the establishment of all deliberative assemblies. Long before their establishment, however, the State had undertaken to impose on the Church her share of the public expenses. The kings of France, powerful, needy, and at times unscrupulous men, could not behold side by side with the State, or within the State, a wealthy body of men, gradually extending their possessions throughout the kingdom, without being tempted to draw upon their coffers and, if need were, to pillage them. During the Middle Ages the Crusades were the occasions of frequent levies upon ecclesiastical property to assist the military expeditions. The Saladin Tithe (Saladin Tithe) was inaugurated when Philip Augustus (1180-1223) united his forces with those of Richard of England to deliver Jerusalem from Saladin. At a later period the contributions of the clergy were increased, and during the reign of St. Louis (1225-70) we find record of thirteen subsidies within twenty years, while under Philip the Fair (1285-1314) there were twenty-one tithes in twenty-eight years. It has been estimated that the latter monarch received altogether from the clergy the equivalent of 400,000,000 francs in the present currency ($80,000,000). The modern era brought no decrease in the taxes imposed on the Church. Francis I, for example (1515-48), made insistent calls on the ecclesiastical treasury. The religious wars stirred up by Protestantism furnished the French kings with pretexts for fresh demands upon the Church. In 1560, the clergy held a convention at Poissy to consider matters of Church and State, an occasion marked by a Colloquy (Colloque de Poissy) between the Catholic bishops and the Protestant ministers, in which the chief orators were the Cardinal of Lorraine and Theodore Beza. At this assembly the Clergy bound themselves by a contract made in the name of the whole clerical body to pay the king 1,000,000 livres ($320,000) annually for a period of six years; they also bound themselves to restore to him certain estates and taxes that had been pledged to the Hotel de Ville of Paris for a yearly rent, or revenue, of 630,000 livres ($126,000). In other words, the clergy bound themselves to redeem Imperial indemnities, 10 years a capital of 7,550,000 livres ($1,512,000). The French monarchs, instead of settling their debts, made fresh loans based on this rent, or revenue, paid by the Church, as if it were to be something permanent. After lengthy discussions, the clergy assembled at Melun (1579-80) consented to renew the contract and agreed that it must continue to be repeated every decade until the French Revolution. The Assemblies of the Clergy were now an established institution. In this way the Church of France obtained the right of freely meeting and of free speech just when the meetings of the States-General (1614-1615) were for the first time suspended, and the voice of the nation was to be hushed for a period of 200 years. At a very early date, these assemblies adopted the form of organization which they were to preserve until the French Revolution. The election of the
deputies forming the body was arranged according to ecclesiastical provinces. It was decided in 1619 that each province should send four deputies (two bishops and two priests) to the assemblies de contrôle held every ten years, and twice to the assemblies des comptes which met once during the interval of ten years. Under this arrangement an assembly was convened every five years. There were two steps in the election of deputies. First, at the diocesan assembly were convened all holders of benefices, in their capacity as nucleuses of which they were delegates. These then proceeded to the metropolitan see, and under the presidency of the metropolitan elected the provincial deputies. Theoretically, parish priests (curé/s) might be chosen, but as a matter of fact, by reason of their social station, inferior to that of abbés et canons, they seldom had seats in the assemblies. The rank of subdeacon sufficed for election; the Abbé Legendre relates in his memoirs as a contemporary incident that one of these young legislators, after an escapade, was soundly flogged by his preceptor who had accompanied him to Paris. The assemblies at all times reserved to themselves the right to decide upon the validity of procurators and the authority of deputies. They wished also to reserve the right of electing their own president, whom they always chose from among the bishops. However, to conciliate rivalries, several were usually nominated for the presidency, only one of whom exercised that function. Under a strong government, royal, and during the resolution to maintain their right of election, the Assemblies were unlikely to choose a person not in favour at court. We know that during the reign of Louis XIV Harlay de Champvallon, Archbishop of Paris, was several times president. Finally, Saint-Simon tells us the royal displeasure deprived him of his influence with the Clergy, and even shortened his life. The offices of secretary and "promotor", being looked on by the bishops as somewhat inferior, were assigned to deputies of the second rank, i.e. to priests. Like all other parliaments, the Assemblies of the French Clergy divided their work among commissions. The "Commission of Temporal Affairs" was very important and had an unusually large amount of business to transact. Financial questions, which had given rise to these assemblies, continued to claim their attention until the time of the Revolution. Beginning with the seventeenth century, the majority of the orders and the Hôtel de Ville was an item of slight importance as compared with the sums which the Clergy were compelled to vote the king under the name of dons gratis, or free gifts. It had been established during the Middle Ages that the Church should contribute not only to the expenses of the Crusades, but also towards the defence of the kingdom, a tradition continued to modern times. The religious wars of the sixteenth century, and the siege of La Rochelle (1628) under Richelieu, and to a still greater extent the political wars waged by Henry IV, Louis XIII, and Louis XIV, led to a system of subsidies on which occasioned the levying of enormous subsidies on the Clergy. The following example may serve as an illustration: the Clergy, who had voted sixteen millions livres (32,000,000) in 1779, gave thirty millions more (56,000,000) in 1780 for the expenses of the French Government in the war of the American Revolution. They gave up of their own accord in 1778 eight millions and in 1785 eighteen millions. The Church was then to the State what, under similar circumstances, the Bank of France is to-day. The French kings more than once expressed their gratitude to this body for the services it had rendered both monetarily and in the payment of large subsidies at critical moments when, as now, money was the sinews of war. It has been calculated from official documents that during three-quarters of a century (1715-89) the Clergy paid, in either for the rentes of the Hotel de Ville or as "free gifts," over 380 million livres (769,000,000). We may well ask ourselves if, with all their privileges, they did not contribute towards the public expenses as much as the rest of the nation. In 1789, when accepting, with all the cahiers or propositions emanating from the Clergy, the law imposing on the Church of France an equal share of the public expenses, the Arch-bishop of Paris, Monseigneur de Juigné, was able to say that the Church already contributed as much as the other orders (nobility, bourgeoisie, and people); its burdens would not be increased by the new law that imposed upon all an equal share in contributing to the expenses of the State. The Assemblies of the Clergy conducted their temporal administration in a dignified and imposing manner, and with much perfection of detail. They appointed for ten years a receiver-general (Receveur-General), in reality a minister of finance. The office carried with it a generous salary, and for election to it a two-thirds majority was required. He was bound to the right of the clergy, to the right of the faithful, and to the right of the Archbishop of Paris and render a detailed account of his management to the assembled Clergy. In each diocese there was a board of elected delegates presided over by the bishop, whose duty it was to apportion the assessments among the beneficed ecclesiastics. This system diocèse des dîmes (Diocesan Board of Tithes) was authorized by the Code of 1720. Over it were superior boards located at Paris, Lyons, Rouen, Tours, Toulouse, Bordeaux, Aix, and Bourges, courts of appeal, whose decisions were final in all disputes concerning the contributions of the dioceses within their jurisdiction. In this way the Clergy had an administration of their own, independent of the State, a very important privilege under the old regime. It may be added that they knew how to merit such a favour. In the whole nation their credit stood highest; the archives have preserved for us many thousands of rental contracts made in the utmost confidence by private individuals with the Church. Certain details of the ecclesiastical financial system are even yet worthy of study. It has been said that M. de Villèle introduced into France the conversion of annuities and the consequent reduction of interest; as a matter of fact this was practised by the Clergy from the beginning. They were the first to think of negotiating loans in order to furnish the sums demanded by Louis XIV. Necke, a competent judge, commended the Clergy for the care they took in liquidating these debts. He also praised the clerical system of the distribution of taxes, according to which the beneficed ecclesiastics throughout the kingdom were divided into eight départements, or classes, in order to facilitate the apportionment of taxes in ascending ratio, according to the resources of each. This shows that even under the old regime the Clergy had placed on a practical working basis, in their own domain, the system of reverse land tax and the system of graduated assessment of income. It may be said that the system of administering the ecclesiastical temporalities as developed by the Assemblies of the Clergy of France was remarkably successful. Possibly, they succeeded only too well in maintaining the financial immunities granted the Church. These were the result of the Revolution when they accepted the principle that the public burden should be equally divided among all classes of the nation, a step they had delayed too long. Public opinion had already condemned in an irresistible manner all privileges whatsoever. The Assemblies of the Clergy did not confine themselves to temporal matters. Doctrinal questions and spiritual matters held an important place among the subjects
discussed in them. Indeed, the Colloquy of Poissy, the original germ of the Assemblies, was expressly convened for the discussion of Protestantism, and in opposition to schism and heresy. Practically every Assembly, from the first in 1559 to the last in 1789, dealt with the severe measures against Protestantism that came from this quarter. The eighteenth century, with its philosophers and encyclopedists, brought the Assemblies of the Clergy anxieties of a new and alarming character. They did their best to withstand the progress of infidelity, stirred up and encouraged by the French kings during the vacancy of a see to appropriate its revenues and make appointments to benefices. For centuries, even back in the Middle Ages, such sequestration of ecclesiastical rights on the part of the State had given rise to innumerable abuses and depredations. The kings of France had often affirmed that the right of Régale was superior to them in the hierarchy of the Crown over all sees, even those previously exempt from the assertion of this right. Under Louis XIV, these claims were vigorously enforced. Two prelates, Pavillon, Bishop of Alet, and Caulet, Bishop of Pamiers, made a lively resistance to the royal pretensions. The pope sustained them with all his authority. Thereupon the king convoked the famous Assembly of 1682, presided over by Harlay de Champvallon, and Le Tellier, Archbishops, respectively, of Paris and of Reims. Bossuet, though firm in his allegiance to the Holy See, was cautious about menacing the Council, and on the 9th of November, 1681, preached in the church of the Grands Augustins at Paris his celebrated sermon "On the Unity of the Church." This immortal masterpiece of eloquence was so fortunate as to secure the approbation of both pope and king. Contrary to its custom, the Assembly ordered the discourse to be printed. The question of the Régale was quickly decided according to the royal wish. A far graver question, however, was laid before the Assembly when Louis XIV asked them to pronounce upon the authority of the pope. Bossuet, who felt the peril lurking in such discussions, tried to temperate and requested that, before proceeding further, Christian tradition on this point be carefully studied. This move proving unsuccessful, the Bishop of Meaux stood out against the (Gallican) propositions presented in the name of the commission by Choiseul-Frasiol, Bishop of Tournai. Thereupon both questions were turned over to Bossuet himself; he succeeded in eliminating them by his subtle art of question of appeals to a future council, a proposition several times condemned by the Holy See. It was then that the Assembly voted (19 March, 1682) the famous "Four Articles" that may be briefly summarized as follows:

1. The pope has no right, direct or indirect, over the temporal power of kings.
2. The pope is inferior to the General Council, and the decrees of the Council of Constance in its fourth and fifth sessions are still binding.
3. The exercise of pontifical authority should be regulated by the ecclesiastical canons.
4. Dogmatic questions of the pope are not irrevocable until they have been confirmed by the judgment of the whole Church.

Bossuet, who was drawn into the discussion in spite of himself, and who in all questions inclined towards the least arbitrary solution, wrote his "Déclaration" in justification of the decisions of the Assembly. It was not published, however, until after his death. The king ordered the "Four Articles" to be promulgated from all the pulpits of France. Innocent XI (1676-89), notwithstanding his dissatisfaction, hesitated to pass censure on the publication of the "Four Articles". He contented himself with expressing his disapproval of the decision made by the Assembly on the question of the Régale, and refused the papal Bulls to those members of the Assembly who had been selected by the king for vacant sees. To lend unity to the action of the Assemblies, and to preserve their influence during the long intervals between meetings, two ecclesiastics were elected who were thenceforth, as it were, the executive power of the Church of France. They were known as Agents-General (Agents Généraux) and were very important personalities under the old regime. Although chosen from among the clergy of the several orders, i.e. from among the priests, they were always men of good birth, distinguished bearing, and quite familiar with the ways of the world and the court. They had charge of the accounts of all receivers, protected jealously all rights of the Church, drew attention to whatever was prejudicial to her prerogatives or discipline, and became the means of ecclesiastical authority and interest in all cases to which the Church was a party. They enjoyed the privilege of committimus, and were specially authorized to enter the king's council and speak before it on ecclesiastical matters. On the occasion of each Assembly these agents rendered an account of their administration in reports, several folio volumes of which have been published since the beginning of the eighteenth century under the title of: Rapports d'agence. The usual reward for their services was the episcopate. Their duties prepared them to administer the Church, to understand public affairs. Monseigneur de Ciech, Monseigneur de Marcillat, Abbé de Montesquieu, and Talleyrand, all of whom played important roles in the Constituent Assembly, had been in their time Agents-General of the Clergy.

The reader may now judge of the importance attaching to the Assemblies of the Clergy under the old regime. The mere fact that they could meet the king, converse with him on questions of finance, religion, administration, even of politics, and, when necessary, lay complaints before him, was in those days a very great privilege. At a time when the people were with the voice, but without the vote, to assemble (enjoying, indeed, special favours, but without rights; forming no distinct corps, and with no official organ of their interests), the Clergy were represented, had a voice in affairs, could defend themselves, attack their opponents, offer remonstrances. It was a unique position, and added still more to the prestige of the clergy in the eyes of the nation. It was truly extraordinary that they should have so jealously preserved the right of voting on their taxation, a right which for three centuries the people had allowed to lapse. It was an evidence of great power when the Clergy could force an absolute monopoly to discuss with them grave questions of finance, could vote freely on their own contribu-
tions and set forth their demands, could seize the occasion of their "free gifts" to draw to all manner of religious interests the royal attention and good will in a way that would prove the policy of the Ancien Règime unprofitable to the clergy (I give that you may give), efficacious even under a Louis XIV. It is worthy of note that in the suspension of the meetings of the States-General, of councils national or provincial, these Assemblies enabled the Clergy to exercise a corrective surveillance over all the interests of the Church. As for the monks, the Assemblies ensured the Clergy an autonomous financial administration by which they might better defend themselves against the menace of the taille, or land tax, escape the often odious interference of the royal treasury, redeem the new assessments known as the capitation (poll-tax) of the tenth, the fiftieth, and twentieth—all which favours could be obtained only in consideration of contributions, of prompt authoritative decisions. We have, indeed, already remarked that these Assemblies succeeded all too well in retaining the ecclesiastical exemptions until 1789, just before the States-General were again convoked, when, yielding to the pressure of popular opinion, and in the interest of the clergy, the States-General were induced to relinquish them. In the eyes of posterity the doctrinal rôle of the Assemblies of the Clergy was more striking than their administration of the ecclesiastical temporalities. If they were unable to weather the storm that lay low the institutions of the old regime, it was in great part to the fact that their share in the interests and life of the people was inconsiderable. By defending ecclesiastical privilege with so much heat and constancy these Assemblies appeared to be occupied almost solely with clerical interests. Moreover, the method of their recruitment, almost exclusively from the higher clergy, begot a temper of indifference towards their fate on the part of the curés, or parish priests, who were soon called to exercise a decisive influence on the course of the States-General. Had the Assemblies been less attached to the prerogatives of absolute power, even at a time when ideas of liberty were gaining a hold on public opinion in France, they might have become what they were qualified for by their organization and their operation—a standing invitation to a parliamentary form of government and a preparation for the same. The tardy stand taken by the Assemblies, with its bold plies to the Holy See, to the rights of the people and for the convocation of the States-General, came a trifle too late; the effect produced was lost sight of in the general ferment. The vote by which the national parliament was assured of equal taxation for all deprived these Assemblies of their raison d’être; it was precisely for the regulation of special contributions from the Clergy that they were established and had been kept up. Henceforth, like the parlements and other bodies apparently detached from, or loosely connected with, the life of the nation, they were fated to be merged in its new and larger unity. Despite the manner of their establishment by statute, and the power of the old regime, the Assemblies had been one of the ornaments—it might be said, one of the glories—of the Church of France. During centuries of political servitude they offered the example of a free parliament in regular operation; their financial administration, though successful, conducted with much dignity; in time of war they rendered the State notable services, and some of their meetings will be always remembered for the important religious and political discussions they provoked. For these reasons the Assemblies fill a brilliant page in the annals of the French Clergy, and will merit at all times the attention of the student of history.

The records of the National Archives contain the authentic proceedings (Procès-verbaux) of the Assemblées des États de France, depuis 1560, jusqu’à présent (1767-78, 9 vol.). The later Assemblies had each a Procès-verbal printed in one volume. Records were published (1771), I and VIII: Louis SEBART, Les assemblées du clergé de France (Paris, 1800) 1561-1615; MAURY, in Revue des deux mondes (1878): Bouhours, in Revue cléricale (1905-06); Sicard, L’Ancien clergé de France (Paris, 1893-1903).

J. SICARD.

Asser, John (or ASERIUS MENEVERNIS), a learned monk of St. David’s, Menewia, in Pembroke; d. probably, 910. He was educated in the monastery of St. David’s by his kinsman, Archbishop Asserius. His repute for learning led King Alfred to invite him to his court (about 885). Asser required six months for consideration. Illness at Winchester led to his remaining there for a year and a half. Finally, on his recovery, as Alfred still urged his request, Asser agreed to spend half of each year with him. His first visit lasted eight months, and Alfred gave him many presents on parting, including the monasteries of Amesbury and Banwell. Later, Asser received a grant of Exeter, and was made Bishop of Sherborne, before 900. Asser wrote a life of Alfred (Annales rer. gest. Alfredi Magni) in 893. The work in question is a Norman translation of the English history from 849 to 887, and a personal and original narrative of Alfred’s career down to the latter date. The Welsh birth of the author is indicated by his use of Cletic names, and the English are constantly styled Saxons. The authentic work of Asser is found only in the edition of Francis Wisse (1722), printed from a tenth-century Cottonian MS, (Otho, A, XII) which was burned in 1731. The burning of the cakes, references to St. Neot, and to Alfred’s founding the University of Oxford are not in Asser’s work, nor does Florence of Worcester allude to them, although he drew freely on that Vita, without, however, knowing the name. Archbishop Parker’s edition of Asser’s “Annales” presents the “Life” with many interpolations. A new edition is announced by W. H. Stevenson. There are three English translations (Giles, 1848; J. Stevenson, 1854; E. Conybeare, 1900. See GROSS, “Sources”, etc., 180). The authenticity of Asser’s book has been called into question. Pauli discusses the subject very thoroughly in the introduction to his “King Alfred” (Berlin, 1851). See T. D. Hardy, in the introduction to Petrie (London, 1848).

John A. BECKETT.

Asses, Feast of.—The celebration of the “Festum Asinorum” in medieval and ecclesiastical circles was a pastime in which all, from the dignitaries in the upper stalls of the sanctuary to the humblest among the ecclesiastics, participated. The feast dates from the eleventh century, though the source which suggested it is much older. This source was the pseudo-Augustinian “Sermon contra judaeos, paganos, et Arianos de Symbolo” (P. L., XLII, 1117), written probably in the sixth century, but ascribed throughout the Middle Ages to St. Augustine (E. K. Chambers, “The Medieval Idea of the Jester” in Mediaeval Studies, 1930). The collection of a device or copy of an eleventh-century manuscript which gives the sermon in dramatized form, see Édite de la Méridi., “Les Origines latines du théâtre moderne”, 179-187; and for a complete history of this manuscript, and the theatre that grew out of it, “Les origines du spectacle de Christ” by Marius Sepep (1931). The original sermon itself is a highly dramatic piece. The preacher impersonates the Hebrew prophets whose Messianic utterances he works into an argument establishing the Divinity of Christ. Having confuted the Jews out of the mouths of their own teachers, the orator addresses himself to the unbelieving Gentiles—“Pero iudaeorum”—The testimory of Virgil, Nabuchodonosor, and the Erythraean Sibyl is eloquently set forth and in-

Manuscripts and Archives nationales. Série G8, in the Bibliothèque Nationale, Paris. The records of the National Archives.
terpreted in favour of the general thesis. As early as the eleventh century this sermon had taken the form of a metrical dramatic dialogue, the stage-
arrangement adhering closely to the original. Addi-
tions and adaptations were gradually introduced.
A Rouen manuscript of the thirteenth century out-
lined (Glossarium, s. v. Festum) exhibits twenty-eight prophets as taking part in the play. After Terece, the rubric directs, "let the pro-
cession move to the church, in the centre of which let there be a furnace... and an idol for the
brotheren to refuse to worship." The procession filed
into the church. On the right side were Amos, Amos, Amo,
Izaiah, Izaiah, Izaiah... Balaam and his Ass... Zachary and Elizabeth, John the Baptist and Simeon. The three Gentile prophets sat opposite. The pro-
ceedings were conducted under the auspices of St. Au-
gustine, whom the preacher represented. Begin-
ning with Moses, the presiding dignitary called on
each of the prophets, who successively testified to the
birth of the Messiah. When the Sibyl had rec-
cited her acrostic signs on the Signs of Judgment
(Du Méril, 1861), all the prophets sang in unison a
hymn of praise to the long-sought Saviour. Mass
immediately followed. In all this the part that
pleased the congregation was the role of Balaam
and the Ass; hence the popular designation of the
"Processus Prophetarum" as "the Feast of the Ass".
The part of Balaam was soon dissociated
from its surroundings and expanded into an inde-
dependent drama. The Ruben rubrics direct that
two messengers be sent by King Balaak to bring
forth the prophet. Balaam advances riding on a
gorgeously caparisoned ass (a wooden, or hobby, ass,
for the rubric immediately bids somebody to hide
beneath the trappings—not an enviable position
when the further direction to the rider was carried
out—"and let him goad the ass with his spurs".
From the Chester play it is clear that the prophet
rode on a wooden animal, since the rubric supposes
that the speaker for the beast is "in saink" (Thos.
Wright, "The Chester Plays," I, v). Then follows
the scene in which the ass meets the angered angel
and protests at length against the cruelty of the
rider. Once detached from the parent stem, the
"Festum Assis" branched out in various directions.
In the Beauvais thirteenth-century document, quoted
by the editors of Ducange, the "Feast of Asses" is
already an independent trope with the date and
purpose of its celebration changed. At Beauvais
the Ass may have continued his minor role of en-
livening processionals. On the fourteen of January, however, he discharged an im-
portant function in that city's festivities. On the feast of the Flight into Egypt the most beautiful girl in
the city, with a pretty child in her arms, was placed
on a richly draped ass, and conducted with religious
gravity to St. Stephen's Church. The Ass (possibly
a wooden Ass) was stationed at the right of the
altar, and the Mass was begun. After the Introit a
Latin Process was sung. The first stanza and its
French refrain may serve as a specimen of the nine
that follow:—

Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinus aptissimus.
Hex, Sire Asnes, car chantes,
Belle bouche rechignes,
Vous aures du foin asses
Et de l'avoine a pleantz.

—From the Eastern lands the Ass is come,
beautiful and very brave, well fitted to bear
dens. Up! Sir Ass, and sing. Open your pretty
mouth. Hay will be yours in plenty, and oats in
abundance."

Mass was continued, and at its end, apparently
without awakening the least consciousness of
its impropriety, the following direction was observed:
"In fine Missae sacerdos, versus ad populum, vice
'Et, Missa Est', ter hinnahabit: populus vero, vice
'Deo Gratias', ter respondebit, 'Hininam, hinham, hinham..." (At the end of Mass, the priest, having
turned to the people, in lieu of saying the 'Et, Missa
est', will pray thrice; the people instead of replying
'Deo Gratias' say, 'Hininam, hinham, hinham.'"

This is the sole instance of a service of this nature
in connection with the Feast of the Ass. The Feast
Assinorum gradually lost its identity, and became
incorporated in the ceremonies of the Deposuit or
united in the general merrymaking on the Feast
of Fools. The "Processus Prophetarum", whence it
drew its origin, survives in the Corpus Christi
and Whitsun Cycles, that stand at the head of the
modern English drama.

T. J. CROWLEY.

Assessor of the Holy Office, an official of the
Congregation of the Inquisition. The Holy Office
is better known as the Congregation of the Universal
Inquisition. Its functions at present are to watch
over matters connected with faith and to examine
into the suspected tenets of persons or books. The
Assessor holds the office next in dignity after the
Cardinals of the Congregation. When the Congre-
gation has reached a decision, the Assessor com-
municates the result to the Pope on the same evening,
in case the latter has not presided over the assembly.
The Assessor must be present at all four meetings
of this Congregation. On Saturday he examines
into the matters laid before the Holy Office and
decides, together with four other officials, whether
a vote of the consultors be necessary in the case,
or whether the Cardinals of the Congregation should
pass upon the matter at once. On Monday, he calls
the consultors into council. He is present on
Wednesday at the secret meeting of the Cardinals
and on Thursday at the solemn assembly which some-
times takes place under the presidency of the Pope.
The Assessor has also charge of the Secretariate and
sees that current business is expedited. The office
of assessor is so important that it is included among
the cardinalitial appointments; that is, the only pro-
motion considered preferable for an assessor is to raise
him to the rank of cardinal.

BAERT, The Roman Court (New York, 1885); HUMPHREY
Urbe et Orbis (London, 1890), 409, 410; WEHRM, Jus Decret.
II (Rome, 1890).

WILLIAM H. W. FANNING.

Assessors, in ecclesiastical law, are learned persons
whose function is to counsel a judge with whom
they are associated in the trial of causes. They are
called assessors because they sit beside (Lat. assidere)
the judge. Assessors are required to examine docu-
ments, consult precedents, and in general explore
the laws for points bearing on the cause at issue.
A judge who is either overburdened with business
or conscious of his inexperience in law cases may
voluntarily associate assessors with himself, or they
may be assigned to him by superior authority.
Assessors are expected to be men beyond suspicion
of partiality, whose learning is considerable, whose
judgment against the judge's actions or rulings,
they are to be unexceptionable witnesses. As ass-
esseors are advisers of the judge, and not judges
themselves, they are not endowed with any jurisdic-
tion. Neither do they bear a public character,
but are present at trials in a private capacity. They
ASSIUS
ASSIMILATION

may, however, take part in the examination of the accused or of witnesses. Owing to their non-judicial character, laymen may be employed as Assessors in spiritual and ecclesiastical matters, though by the canons of the Church they would be incompetent as judges, even if a cleric were joined with them in a judicial capacity. As an Assessor is commonly looked upon as restraining in some manner the dignity, if not the jurisdiction, of the judge, the Sacred Congregations have declared that a cathedral chapter cannot impose an assessor on the Vicar-Capitular secured by


WILLIAM H. W. FANNING

ASSICUS, Saint, Bishop and Patron of Elphin, in Ireland, one of St. Patrick's converts, and his work in iron. In the “Tripartite Life of St. Patrick” (ed. Whitley Stokes) we read: “Bishop St. Assic was Patrick's coppersmith, and made altars and square bookcases. Besides, he made our saint's patena in honor of Bishop Patrick, and of them I have seen three square patens, that is, a paten in the Church of Patrick in Armagh, and another in the Church of Ely, and the third in the great-church of Donoughpatrick (at Carns near Tulske).” St. Assicus was a most expert metal worker, and was also renowned as a bell-founder. Of his last days the following graphic description is given by Archbishop Healy: “Assicus himself in shame because of a lie told either by him, or as others say, of him, fled into Donegal, and for seven years abode in the island of Rathlin O'Binne. Then his monks sought him out, and after much labour found him in the mountain glens, and tried to bring him home to his own monastery at Elphin. But he fell sick by the way, and died with the monks. So they buried the venerable old man in the churchyard of Rath Cunga, now Racoon, in the Barony of Tírugh, County Donegal. The old churchyard is there still, though now disused, on the summit of a round hillock close to the left of the road from Ballyshannon to Donegal, about a mile to the south of the village of Ballintra. We sought in vain for any trace of an inscribed stone in the old churchyard. He fled from men during life, and, like Moses, his grave is hidden from them in death.” His feast is celebrated 27 April, as is recorded in the “MartYROLOGY OF TALLAGHT” under that date.

W. H. GRATTAN FLOOD

ASSIDEANS (Hebr., ἀσίδαοι, ἀσιδίασα, saints; Gr., 'Ἀσίδαιοι', men endowed with grace (Ps., xxxix, 5; cxlviii, 14). They were the maintainers of the Mosaic Law against the invasion of Greek customs. When the Machabees struggled against Antiochus IV (Epiphanes), the Assideans naturally joined their cause (I Mach., ii, 42, 43). However, not all the adherents of the Machabees were Assideans; according to I Mach., vii, 13, the Scribes and the Assideans sought to make peace with the Syrians, while the other followers of the Machabees suspected them. That this suspicion was well-founded may be inferred from the fact that Alcimus, who had been made High Priest by Demetrius I (I Mach., vii, 9), slew sixty Assideans in one day (I Mach., vii, 16). According to II Mach., xiv, 3, the same Alcimus “wilfully defiled himself”, and later on he testified before Demetrius II among the Jews that all the Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace” (II Mach., xiv, 6). There is an opinion which maintains that the Assideans were identical with the later Pharisaees.

A. J. MAAS

Assimilation, Physiological.—In this sense the word may be defined as that vital function by which an organism changes nutrient material into living protoplasm. Most modern scientists admit that the notion of assimilation is not exhausted by the chemical changes that take place. Their definition of assimilation, moreover, is in most frequent the true expression of the reality. To give but one instance, the physiologist Rosenthal defines assimilation as the “peculiar property common to all cells of bringing forth from different materials substances specifically similar to those which pre-exist in those cells.” But, like him in explaining the concept of assimilation, they frequently mistake its true nature and deny again what they conceded before. In other words, they often refuse to acknowledge that food, in being changed into living substance, participates in properties which in themselves are not of a nature totally different from the forces of inorganic matter. Our reason for disapproving this view rests on the fact that, while the action of inorganic matter is essentially of a transient nature, and passes from subject to subject, the same inanimate matter acquires by the process of assimilation the faculty of “acting on itself, of developing and perfecting itself by the action of acting immortally”. That is, the action proceeds from an internal principle and “does not pass into a foreign subject, but perfects the agent.” The activities implied in the nutrition of an animal really proceed from it. It spontaneously moves about and selects among a thousand solid particles, a definite kind and quantity of food in strict proportion to its own needs, and appropriates it in a suitable manner. Then, in anticipation of a definite end to be realized, it elaborates from the food the chemical constituents to be used for the renewal and increase of its protoplasm, and arranges the renewal in that manner. Thus the entire action proceeds from the animal and finally serves, or tends to serve, no other purpose than to maintain the integrity of its protoplasm and to give it the total perfection of the species. On the other hand, it is evident that such immanent actions belong to a sphere totally different from the transient actions of which alone inorganic matter is capable. If inorganic matter is to act, it must be acted upon, and the reaction is mathematically equal to the action. It is, therefore, merely passive. But organisms act, even if no action is exerted upon them from without; and if an action results from stimulation, the reaction is not merely passive, nor is, in fact, the stimulation the adequate cause of the action. In this activity, however, we need not assume a production and accumulation of new material energy. The activity of the vital principle in the processes of assimilation simply consists in directing the constant transformation of existing material energy towards definite ends and according to a definite plan of organization. In other words, the algebraic sum of all the energy in the universe is not altered by the living principle. Nor are the elements changed in their nature and mutual action. They require the faculty of any immanent action to be in them, and remain parts of living cells. Thus, through assimilation they become subject to a higher principle which in constant agreement with their own physical and chemical laws directs them towards the uniform perfection of the entire organism.

H. MUCKERMAN

Assimilation, Psychological.—As applied to mental processes, assimilation designates its force and meaning from the analogy which many educators have found to exist between the way in which
food is incorporated into the living tissue and the manner in which truth is acquired by the growing mind. That education means the assimilation of truth is almost a commonplace in modern pedagogy. Few, however, have felt the full force of the comparison or realized how completely the psychological in this as in other instances follows the lines of the physiological. Just as the living cell cannot delegate the task of assimilation, so the mind cannot by any contrivance of educational methods evade the task of performing the assimilative process for itself. All that the teacher can do is to prepare the material and to stimulate the mind of the pupil; the pupil himself must perform the task of incorporating into his mind the truth presented to him. In the second place, the mind cannot take over into its own substance a complex truth as such. The truth must first be broken up into less complex component parts, which are assimilable by the mind in its present condition of development.

There is little profit, for example, in placing before the pupil a finished essay, unless the pupil is taught to analyze the finished literary product into its constituent elements, and to reconstruct those elements into the essay. This, of course, is more than the task of summarizing each paragraph and labelling it more or less happily. When the term assimilation is used with reference to mental development, it is well to remember that, while it originally referred to the building up of anatomical elements, these elements, once constructed, have an immediate physiological bearing. Each particle of matter that is lifted into the living tissue acquires thereby a functional unity, that is, it is brought into functional relation with every other particle of the organism. Similarly, a truth once incorporated into the mind sheds its light on the entire mental content, and is retained by the mind, not merely as an isolated truth. Acting on these principles, the up-to-date educationist insists: first, that each new truth should be not only an addition to the stock of knowledge of the pupil, but also a functional acquisition, something that stimulates the pupil’s mind to increased activity; secondly, that in every educational undertaking the centre of orientation should be shifted from the logical centre of the body of truth to be imparted to the present needs and capacities of the growing mind.

From: *Macleod Dictionary; Richet, Dictionnaire physiologique; Gautier, Chimie physiologique."

THOMAS EDWARD SHIELDS.

ASSISI, THE DIOCESE OF, is in the civil province of Umbria, Italy. The town of Assisi (Assium), which takes its name from Mount Asi, on which it is situated, lies almost in the centre of the province of Umbria, about halfway between the cities of Perugia and Foligno, and forty-one miles north of Rome. The beginnings of Assisian history are involved in much obscurity; but in early imperial times it had become a flourishing municipality of no mean importance, and lays claim, with some show of truth, to being the birthplace of the Latin poet Sextus Aurelius Propehitius. The Gospel was first preached to the Assisians about the middle of the third century by St. Cyprianius, Bishop of Bettona (ancient Vettona), who suffered martyrdom under the Emperor Maximian. About 235 St. Rufinus was appointed Bishop of Assisi by Pope St. Fabian; suffered martyrdom about 236; and was followed by St. Victorinus and his immediate successor, St. Sabinus, died martyrs, the latter being most cruelly beaten to death. Of the bishops who occupied the See of Assisi during the fifth and sixth centuries, one, Aventius, is worthy of mention. It was this heroic prelate who interceded (544) with Totila in behalf of the Assisians, and saved the city from the ravages of the Ostrogothic army on its way to Rome. In succeeding centuries mention is made of several Bishops of Assisi who were present at general councils of the Church. Thus, in 659, Aquilinus was summoned by Pope Martin I to be present at the Lateran Council, convened for the purpose of formulating a decree against the Monothelites. During the seventh and eighth centuries Assisi fell under the power of the Lombard dukes, and in 773 was razed to the ground by Charlemagne for its determined resistance to him. He restored it, however, and at the same time all traces of Arian belief and Lombard sympathies disappeared. About the same time the great Abby of Roera (or Roza) was built at Assisi, which made the town thenceforth a great power in the political life of central Italy. Bishop Hugo, whose episcopal chair lasted from 1036 to 1050, transferred the episcopal chair to the cathedral of San Rufino, which he himself raised over the little oratory beneath which the Saint’s bones had rested for eight centuries. From St. Rufinus to the present incumbent of the See of Assisi, the Right Reverend Monsignor Ambrose Luddi, O.P., the bishops of that see have numbered some ninety-two; but of these some are little known, and the existence of others is more or less problematical. The present Bishop is the spiritual birthplace of St. Francis. All the places sanctified by his presence have been preserved in their original state or transformed into sanctuaries. Foremost among these is the basilica of Our Lady of Angels, erected on the model of St. Peter’s at Rome through the beneficence of Pope St. Pius V., which shelters the famous little chapel of the Portiuncula, the cradle of the Franciscan Order, where St. Francis received the great Perdono d’ Assisi, more commonly known as the Portiuncula Indulgence. Within this basilica also stands the tiny cell in which St. Francis died, and which contains among other things the well of St. Domenico and the St. Francis’s death mask. St. Francis’s remains now repos in the patriarchal basilica of San Francesco, erected through the exertions of Brother Elias, the first stone of which was laid by Gregory IX, 25 July, 1228. Consecrated by Innocent IV, this church is composed of three sanctuaries, one over the other, and is one of the earliest specimens of Gothic architecture in Italy. “There is nothing like it,” says Taine. “Before seeing it one has no idea of the art and genius of the Middle Ages.” It is difficult to overestimate the stimulus given to Italian art by the building of this great double basilica, and the decoration of which the foremost painters of the day were engaged, including Cimabue and Giotto, whose famous mystical frescoes, illustrative of the vows of poverty, chastity, and obedience, adorn the lower church. The recent revival of widespread interest in all that concerns St. Francis has made Assisi the goal of a new race of literary and artistic pilgrims. The splendours and associations of the basilicas of San Francesco and Santa Maria degli Angeli tend to overshadow the other churches of Assisi. The cathedral of San Rufino, mentioned above, which dates from 1140, is noted for its beautiful façade and possesses a font (the only one in Assisi) in which not only St. Francis and St. Clare, but the Emperor Frederick II was baptized. The Chiesa Nuova, a Greek cross, surmounted by five cupolas and standing on the site of St. Francis’s parental house, was built at the expense of Philip II of Spain, in 1798. Santa Chiara, founded by St. Thomas Aquinas in the thirteenth century, due to the genius of Filippo di Campello, contains the remains of St. Clare, the co-foundress with St. Francis of the Poor Ladies, or Clare, as they are now called, and daughter of Count Favorino Scifi, an Assisian noble. The convent of St. Donnino’s, in which the holy abbess lived, stands without the city and is little changed since her day.
Aside from the churches and convents, perhaps the most interesting monuments in Assisi are the remains of the temple of Minerva, a striking reminder of the Roman period, and the renowned castle known as the Rocca Maggiore, besides twenty-six small hamlets and villages, each, with the exception of Porsiano, having its church and resident priest. There are 3 educational institutions for boys, with 206 pupils; and 1 episcopal seminary, with 28 seminarists. There are 64 secular priests, and 125 priests of religious orders; while the faithful of the diocese number 28,500. There are 8 monasteries of men and 18 convents of nuns. The churches, chapels, and oratories in the diocese number 190, with 35 parishes in all. The Diocese of Assisi is immediately subject to the Holy See, a privilege which it has enjoyed from remote antiquity.

CRUCIFONTAN, Delle storie d'Assisi (Assisi, 1866); GORDON, The Story of Assisi (London, 1903); DE COSTANZA, Disegni di monumenti religiosi di guardiano S. Rufina e morte di Assisi (Assisi, 1879); UFFICIO DEGLI OSSA SACRA (Venice, 1722); CAPODICHINO, La chiesa d'Italia (Venice, 1875); HUTTON, The City of Assisi (London, 1895); SCHNITZER, Franz von Assisi (Munich, 1905); THODE, Franz von Assisi und die Frühzeiten der Kunst der Renaissance in Italien (Berlin, 1904).

STEPHEN DONOVAN.

Assistant Priest. See Priest.

Assistant at the Pontifical Throne (Assistent Throno Pontificii).—Bishops, assistant at the pontifical throne are those prelates who belong to the Papal Chapel (Capella Pontificia), and hold towards the Pope much the same relation as cathedral canons do to their bishop. At solemn functions these Assistants, adorned with cope and mitre, surround the throne of the Pope, while other bishops are not privileged to be in his immediate vicinity. To this College of Assistants belong ex officio all patriarchs and those archbishops and bishops to whom the Pope has granted the privilege by brief. The Throne-Assistants rank immediately after the Cardinals. They are privileged to celebrate Mass in private oratories and to dispose of a certain sum from their episcopal revenues in favour of their own obsequies, or to lay it aside for their own obsequies. These Throne-Assistants are always created Counts of the Apostolic Palace, and they belong to the Pontifical Family.

BANGERT, Die Römische Curiae (Münster, 1854); HUMPHREY, Ubi et Oribe (London, 1899), 167.

WILLIAM H. W. FANNING.

Assise of Clarendon. The.—A name improperly applied to the Council held at Clarendon, 25 January, 1164, where Henry II required St. Thomas Becket and the English bishops to subscribe sixteen "Constitutions," alleging them to be customs of the realm. One gave into the King's hands the custody of vacant sees and abbies and made election to them dependent on his license and assent. The second and seventh provided that the King's justice should, in every suit to which an ecclesiastic was a party, determine whether the cause was spiritual or secular; if the former, that a royal officer should be present in the bishop's court where it was tried; and that on conviction of the defendant, in a criminal action, should be handed over to the secular arm for punishment. By the third no King's officer was to be e commeqno sor to an English bishop, without injury to the Crown. The fourth required royal leave before any Church dignitary might pass beyond sea, i. e. to Rome. The fifth allowed no appeals to the Pope except the King suffered them. All causes, however spiritual, were to be terminated in England. Of these enactments, the first violated Henry I's treaty; King Stephen's confirmation of the Church's liberties, and Henry III's promise to William the Conqueror forbade this custom and established separate "Courts Christian," which, however, neither derived their authority from the civil power nor went by its rules. They dealt with all cases involving clerics, i. e. persons who had received the tonsure. They would not pronounce a sentence of blood. Their penalties were "for the salvation of souls," and the most severe for an ecclesiastic was to be deprived from his order. Abuses followed this milder jurisdiction. Henry II, it appears, was intent on setting up in his kingdom a procedure which the old imperial law exhibited, and which Gratian's "Decretum" quotes (C. II, q. i, c. 18, c. 31). "Curia tradet puniendos," said an edict of the Emperor Arcadius received into the Theodosian Code, touching unwilling clerics. To similar effect Innocent III: after degradation, certain clerics were to be given up for punishment to the secular power (Regesta Innocentii III, i, 574); II, 1919; and, as practice had never been the English custom. St. Thomas argued that deprivation was penalty sufficient, however grave the offence; and that no man ought to be punished twice, as he would be if the civil magistrate took in hand the guilty party after he was condemned. Henry did not affect to be God's Vicar in spirituals. Yet his constitutions infringed the liberties which English clerics (clerici) had enjoyed, as well as sometimes abused. By cutting off appeals to Rome he was anticipating the Tudor legislation. The Church courts were superior to the royal in matters of learning, procedure, and justice. Their popularity was not undeserved. Excommunication of great officers in an age of violence was often the sole weapon against tyranny. St. Thomas, in resisting the constitutions, had precedent on his side. But Henry never could have meant to abolish the privilege of appeal, even when the clerk of a young canon had broken the law. The penalty of a fine. Such a clerk was to be allowed to plead (respondere) before lay judges; to be tried, condemned, degraded in the spiritual court; and then to be chastised by royal authority. Hence Alexander III's hesitation to support the Archbishop becomes intelligible. The Pope did it, true, in 1168, confirm his action; and in 1178, when St. Thomas had been canonized, a partial agreement took place at Northampton between the King and the Holy See, represented by Cardinal Pietrocone. Clerks who broke the Forest Laws, or held feudal tenures, were made subject to the lay courts. The Constitutions of Clarendon were not directly revised. In Magna Charta the first article guarantees, without specifying them in detail, the liberties of the Church, "almost in the form," says J. A. Froude, "in which Becket himself would have defined them." It may be added that the real Assize of Clarendon, in 1168, laid down instructions for judges on circuit and included provisions altogether distinct from the assembly at which St. Thomas underwent his great temptation. (See IMMUNITIES, CLERICAL; THOMAS BECKET, ST.)


WILLIAM BARRY.